



**DECADE of  
DECISION**

THE ARCHBISHOP OF SYDNEY  
writes about  
BILLY GRAHAM...  
the Man and the Message



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This booklet contains a re-print of four articles written for "Southern Cross" magazine.

These provocative articles trace the events that led to the first Crusade in Sydney in 1959 and face the objections to Billy Graham, the man and his message.

You will find the following chapters to be interesting, informative and challenging.

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# 1.

## Background to the Graham Crusade

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Billy Graham has now conducted Crusades in a number of countries where there are churches which belong to the Anglican Communion: England, Scotland, Canada, Australia and New Zealand, as well as the United States. The problems of co-operation have been felt and faced by Anglicans on many occasions. When a Graham Crusade has enjoyed the confidence and co-operation of a particular church, that church has always richly, and sometimes permanently, benefited in its spiritual life and vitality. There are no doubt many reasons for this; but the fact itself deserves consideration. It should encourage the clergy and people in every parish of the Diocese to take adequate steps to integrate the Crusade in 1968 with their own church programme.

Billy Graham first became widely known in church circles as a result of the Harringay Crusade in London in 1954. At the final meeting of that Crusade, the then Archbishop of Canterbury sat on the platform, offered an extempore prayer, and pronounced the Bene-

diction. A month later, in the June issue of the 'Canterbury Diocesan Notes', he published an extensive article on the Crusade.

"The Billy Graham campaign," he wrote, "has been remarkable for many reasons. Though its financial backing enabled it to be organised and presented extremely efficiently that does not account for its drawing power. Though it started with much publicity, it was not publicity that collected those great audiences and held them with increasing effect over three months. Though there were Americanisms the methods were totally unlike those of some earlier evangelists who have visited us from the United States. Though in the mere being together of many thousands concentrating on one topic there was necessarily an emotional content, there was in the campaign a deliberate intention not to exploit the situation unworthily to rouse emotion; there was no 'revivalism', nor was there great oratory of profundity, but just a plain delivery of a plain message concerning some fundamental Christian truths about God's Gospel and man's need. . . .

"One striking feature was the elaborate steps that were taken to pass on all inquirers to the particular Christian body to which each had been in the past or now desired to be attached. Dr. Graham scrupulously wished to attach no one to himself, but to send each one back with new convictions to his or her own church, since only in the fellowship of the Church can a Christian life be well nourished and fulfilled. But in itself the Mission beyond doubt brought new strength and hope in Christ to multitudes and won many to Him,

and for this God is to be praised. It has given an impetus to evangelism for which all the churches may be grateful to God."

The number of inquirers at Harringay is estimated to have been between 36,000 and 40,000. Of these a very large proportion were at least nominal members of the Church of England. Some were formally received into the Church by Diocesan Bishops at a special service. Many churches were strengthened in spiritual life and activity; many candidates for theological training or missionary service traced their decision or vocation back to the Crusade. An impact was made on men and women who represented all classes in society. At the end of the Crusade, Billy Graham was invited to preach at the chapel in the Royal Park at Windsor in the presence of Her Majesty the Queen and His Royal Highness the Duke of Edinburgh.

The interest of Australian Church people had been steadily focused on Harringay and it was not long before visitors from England began to arrive in Australia with first-hand reports of what had taken place. In July, 1954, Lt.-General Sir Arthur Smith, the President of the Church Pastoral Aid Society and of the Evangelical Alliance, was in Sydney and kindled the interest of many people by his stimulating account. As a result of his visit, an invitation was issued to the ministers of all Protestant churches and representatives of other Christian organisations to attend a meeting in August, 1954, under the patronage of the then Archbishop of Sydney. It was resolved at this meeting to set up a Provisional Committee in order to invite Billy

Graham to visit Australia. The Archbishop established a correspondence with Billy Graham and plans for a Sydney Crusade began to take shape.

Several months passed by and interest continued to increase. It became clear that Billy Graham would only consider a visit to Sydney if he were to receive a united invitation from the leaders of the major denominations. Therefore in September, 1955, the Provisional Committee asked the Archbishop if he would send him an invitation over the signature of the heads of churches in New South Wales. The Archbishop at once took steps to ascertain whether the heads of the other churches would join him in such an invitation. The next step was in December, 1955, when 600 clergy and Christian workers met in the Presbyterian Assembly Hall and a resolution was unanimously carried to assure Billy Graham of the desire of all who were present to welcome him to Australia as soon as possible and to pledge their constant support in prayer.

In March, 1956, the Archbishop wrote a further letter to Billy Graham to say that the heads of all denominations in New South Wales would join in an invitation and to assure him of his own warm personal welcome. As a result, Dr. Jerry Beavan, Billy Graham's "Chief of Staff", flew to Australia in July, 1957, to explore the situation. He arrived in Sydney while the New York Crusade was in progress and soon met the heads of the various churches as well as many clergy and ministers.

On Friday, July 12, the Archbishop convened

a meeting at which the heads of the churches and representatives of various interdenominational organisations were present as well as members of the Provisional Committee. The Archbishop himself moved the following resolution:

"This meeting of representatives and members of churches and interdenominational organisations endorses with enthusiasm the invitation extended by the heads of churches to Dr. Billy Graham to conduct a Crusade in the City of Sydney. It assures Dr. Graham of the fullest possible support if such a Crusade is held and prays that God the Holy Spirit may guide him in his decision."

This motion was seconded by the Rev. D. F. Almond, representing the President of the Methodist Conference, and was carried unanimously. The Right Rev. E. H. Vines, the Moderator of the Presbyterian Church, then moved a second resolution to establish an Interim Continuation Committee, consisting of representatives of the various churches and organisations in order to continue negotiations and, if necessary, make preliminary plans. This motion was seconded by the then Principal of Moore Theological College and was carried unanimously. The Archbishop was asked to convene the first meeting of this Committee and was appointed as its Chairman. It was generally recognised that this unanimous invitation was primarily due to the remarkable unifying influence and leadership exercised by the Archbishop. Without him, indeed, it is safe to say that it could not have been obtained.

Early in 1958 it became known that Billy Graham was ready to accept this invitation, and detailed planning for the Crusade began in earnest. In April, Dr. Beavan returned to Sydney and an Executive Committee was set up. The Archbishop accepted the position of President, but a year of illness was to culminate in his death in October. The Right Rev. R. C. Kerle was the Chairman of the Executive Committee and it was under his guidance that its members were harnessed into a team of devoted workers. There were 22 members of this Committee apart from the Chairman, representing all the major denominations. Six of these were well-known churchmen, clerical and lay: they were all members of the Diocesan Synod, and five of them were members of the Standing Committee.

As the time approached when the Crusade was to take place, Bishop W. G. Hilliard (then Administrator of the Diocese) received a letter from the Bishop of Barking who had become Archbishop Designate. It was written to encourage clergy in the warmest terms to give their maximum support to the Crusade. "As we look back through the story of the Church and the Bible," he wrote, "we find that God raises up men for special purposes at times of particular need; e.g. the Old Testament prophets, John the Baptist, Francis of Assisi, John Wesley and D. L. Moody. It is my firm belief that in our day God has called Dr. Graham to work of a similar character and influence. . . . If you pray, if you put your whole heart and soul into being fellow labourers with him then I believe you will experience great spiritual revival in your church." ●

## 2.

### **The 1959 Crusade — " . . . a tremendous impact"**

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The Sydney Crusade was held at the Royal Showground from April 12 to May 10, 1959. As we look back, there are many vivid impressions and memories whose fresh and vivid character will not easily fade. We recall the crowds which thronged the Showground night by night and every Sunday afternoon for a total of 26 meetings. Those crowds culminated in the audience of more than 150,000 people who packed both the Showground and the Cricket Ground to capacity on the final Sunday. This was the largest audience which Australia has ever known for a single evangelistic address and it lifted the aggregate attendance at the Crusade to a fraction less than one million people. (The total attendance was estimated as 980,000 people, slightly less than half the attendance at the four months' Crusade in New York in 1957. This figure represents an average attendance of 36,690 for each of the 26 meetings.) Undoubtedly one reason for this large and

sustained attendance was the fact that the churches of Sydney were enthusiastic in support of the Crusade. Many churches for example arranged bus transport for members of their congregations to every meeting or reserved as many as 200 seats which they undertook to fill each night.

We were all taught in a new way the strength and value of individual Christian witness in all walks of life as we became aware of the several thousands who volunteered for service as ushers, choir members and counsellors. Nine thousand men and women enrolled in the counsellor training classes before the Crusade began and of these 6000 became counsellors during the Crusade itself. It is estimated that 3200 of these were members of the Church of England and that they represented at least 160 parishes in the metropolitan area. Others in country areas were trained as counsellors for the land-line relays which were arranged in centres more than 50 miles from the city. The Chairman of the Counselling Committee was Canon H. M. Arrowsmith and he was responsible for the organisation of the counselling classes held in six different centres during the two months before the Crusade began.

The Crusade was also prepared by a spirit of prayer which was sustained in a remarkable manner. There were nearly 5000 cottage prayer meetings throughout the metropolitan area. There were whole nights and half nights of prayer in special centres. There were between 16,000 and 17,000 people enrolled as prayer partners and pledged to pray consistently for the Crusade. There were many thousands of fellow Christians in Great Britain and the

United States and all parts of the world who shared in this burden of prayer. Billy Graham often reminded us that during the month of the Crusade more prayer was being focused on Sydney than perhaps on any other single place in the world. The churches in Sydney certainly owe a great debt of gratitude to those who far beyond Australia had us in remembrance in prayer.

An outstanding recollection of the Crusade is the meetings held for clergy and ministers. Billy Graham himself addressed two of these meetings at each of which some 1200 clergy, Christian workers and theological students were present. His first address disarmed the prejudice or misgiving which some may have felt, by his clear exposition of the work of an evangelist, especially in relation to the churches. He acknowledged the faithful work of all who had tilled the soil and sowed the seed in preparation for such a time of harvest. The second address dealt with "the man whom God uses" and was perhaps one of the most searching and moving addresses to which such a large body of clergy has ever listened. He told them that it was his deliberate purpose to strengthen their hands in every possible way. He fulfilled this promise throughout the Crusade by doing all he could to help and encourage men in their ministry. Representatives of all schools of thought learned to appreciate their fellowship with one whom they recognised as a true man of God and who called them to a fresh dedication of heart and life with such persuasive authority.

The Crusade brought home in a new way the power of true preaching. It may be said that no activity has so changed the course of

human history as that of the proclamation of the Gospel. John Chrysostom, Savonarola, Martin Luther, John Wesley, C. H. Spurgeon and D. L. Moody all bear witness to this. But the modern age tends to discredit the voice of the preacher. Men are apt to underrate the fact that the Bible declares that it has pleased God by the foolishness of preaching to save them that believe. We will not soon forget the lithe appearance and resonant voice of Billy Graham as a preacher. He was to say on many occasions that he was only a messenger; but he brought the message of certainty to men who live in the midst of uncertainty. He pointed to what the Bible says; he spoke with moral authority; and men listened.

The Crusade made a tremendous impact on the life of all the churches. Many were shaken out of complacency and self-satisfaction. They were awakened to the possibilities and opportunities before them. They were made to realise afresh that evangelism, winning men and women for Christ is the great primary task which our risen and ascended Lord has committed to us. Nearly every church in the metropolitan area was to rejoice in some who had declared themselves willing to put their trust in the Son of God. A unique opportunity was given to individual clergy to make personal contact with those whose names they received. Many who went forward at the Crusade were already church-going people but they had been brought to the point of personal commitment with a new and clear-cut reality. Many others had been virtually outside church life but were drawn by a profound sense of need. A great responsibility came to rest on those who were already committed Christians

to welcome them into warm fellowship in the life of their church.

Sydney has never been so widely or deeply stirred on spiritual issues as it was during this Crusade. It has never been so easy to turn conversation towards a spiritual goal without a sense of embarrassed reserve.

Perhaps it has never been so easy for men and women to make an open declaration of faith in Christ. Many people who had become impatient with organised church life attended the Crusade and found that spiritual values had new meaning for them. It was always deeply moving to watch the audience suddenly come to life when Billy Graham gave his invitation for those who would respond to come forward. It was as though a giant human anthill were stirred into activity as people rose from their seats in the arena or in the farthest stands to go forward. The tramp of feet as they made their way out to stand in the open air before the platform, sometimes in soaking rain, and the assurance that God was at work, fills our hearts with renewed worship and thanksgiving. There were 56,780 recorded inquirers: a little more than 50 per cent of these were professed members of the Church of England.

It is true that not every inquiry represented a conversion, but it did indicate a spiritual hunger in the hearts of many which was scarcely suspected. The Crusade touched chords which had seemingly ceased to vibrate. Men and women were made aware of the fact that they were sinners and that they stood in need

of a Saviour. The result in many local congregations was remarkable. In some cases their whole spiritual outlook was transformed and the influx of new converts brought encouragement and expectation to clergy and people alike. The need to provide further instruction and pastoral oversight was a tremendous stimulus to Bible classes and Fellowship groups. Six post-Crusade Sunday afternoon rallies were held in the Cathedral which was crowded to capacity on each occasion. This was a splendid opportunity for direct teaching on the fundamentals of the Christian life and for relating it to the formularies of faith and worship in the Church of England. There was a remarkable increase in the number of adult confirmees during the next two years. And a steady stream of young men and women who traced their conversion or sense of vocation to the Crusade offered themselves for theological training in Moore College or Deaconess House or for missionary service through one of the Societies. It could be said of Sydney as of Samaria long before: "There was great joy in that city." (Acts 8:8.) ●

### 3.

## Facing the objections

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The Church of England has taken an active share in the ecumenical movement which in postwar years has strained every nerve to draw churches closer together in understanding, co-operation and fellowship. It has striven to surmount denominational barriers and to create good-will. This is just what has been achieved by the Graham Crusades on a local level. Not the least impressive aspect of the Sydney Crusade was the willing co-operation of many church leaders who did not share Billy Graham's theological or ecclesiastical outlook in all respects.

Two main factors influenced this decision to stand with him and give him their support. The first was the respect and integrity which marked all Billy Graham's dealings with the churches and their ministers. This made co-operation possible without embarrassment and without blurring distinctive church positions.

The second was the recognition that the proclamation of the Gospel demands a co-operation which transcends all other considerations. This ability to perceive the supreme value of true evangelism as transcending lesser commitments was well illustrated in a humorous, and yet serious letter from the Bishop of Kalgoorlie (now the Dean of Brisbane) published in 'The Anglican' on May 1, 1959.

*"Sir," he wrote, "when I was asked 'How can a narrow-minded, bigoted Anglo-Catholic like you support the Billy Graham Crusade?' I accepted the charge of narrow-mindedness with equanimity, if only because our Lord Himself warned us that the way to heaven is a narrow one.*

*"One could reply, since secularism is the great enemy of Christianity, as it always has been, that we must ally ourselves to everyone who effectively calls men and women back to God. That is being done by Dr. Graham. His policy is to send people back to their nominal allegiance. . . .*

*"The fact that he has a fundamentalist interpretation of the Holy Scriptures is comparatively unimportant. I was brought up on P, J, E, and even good old D, and I admire them immensely. I am inclined to believe in Deutero-Isaiah, and even his colleague, Trito, as well. But there are times, after a hard day's*

*work when my faith in them becomes weak and faint. . . .*

*"I am certain that the preaching of the Gospel is more important to the 20th century than any of them is, and they probably agree with me. And Dr. Graham is preaching at least a part of that glorious Gospel to a very large number of people who would not otherwise hear any of it."*

The Crusade in Sydney unified the Churches in this city in a fellowship which was more real and effective than perhaps they had ever known. Representatives of all the churches were drawn together in a united front and for a common effort on the platform of evangelism. They found in the Cross of Christ a centre of unity which gave strength and purpose to all their aims. Christian fellowship was much deeper than mere superficial good-will because of the common concern to bring men and women under the saving power of the Gospel. Churches were glad to join hands in order that the basic message of salvation might be brought home to the heart and conscience of the unchurched and the nominal Christian alike. It is hard to imagine why any ecumenically minded church or churchman should stand aside from a Crusade which did so much to bring about such intimate, prayerful and effective unity.

Billy Graham has been described as "a conservative fundamentalist in theology" ('The New York Crusade', p. 228). Objections have been levelled against him because of his emphasis on what "the Bible says". Perhaps the primary objection of his critics is based on the long-range results of this emphasis. Dr. Cecil Northcott, who was Editor of the Lutterworth Press in Great Britain, listed some of the effects of the Harringay Crusade two years after it had been held. Among other things, he noted:

- (i) "He made people talk religion in the streets, pubs and clubs."
- (ii) "Many young men going forward to the ministry of all denominations say that they had made their decision to do this either through a Graham meeting or through the relayed power of the movement generated by the evangelist."

Dr. Northcott wondered whether it was good to have to contemplate a situation which would result in the churches being "led by young ministers bearing the recognised stamp of the Gospel according to Graham".

- (iii) "There is a rising tempo of prayerful Evangelical drive with the usual marks

of Bible faithfulness, a certain unctuous piety, and the aggressive power of personal salvation developing independently of the churches. It is by-passing the denominations and by its attitude suggesting that those who are not with us are not red-hot for the Christian religion and not concerned about winning souls."

- (iv) "In Colleges and Universities, the Graham Crusades have given power and prestige to the more conservative groups of students."

These observations were quoted by the Rev. G. D. Griffith in a booklet published in Australia with the title 'Anglicans and Billy Graham'. He went on to develop each point until his own objection was stated in explicit terms. "*The Billy Graham Crusade is seen at last for what it really is,*" he wrote, "*an evangelistic effort such as those we have seen before with no more claim on the sympathy and resources of the Church than the others. More than this, it can be said with abundant evidence to support the statement that the Billy Graham movement is the spearhead of a world-wide fundamentalist or evangelical revival. . . .*"

*"It is significant that responsible critics of the British campaign . . . criticised not the Evangelist himself, but what he stood for, viz.,*

*a revival of fundamentalism, which they consider a retrograde step in the history of the Church*" ('Anglicans and Billy Graham', p. 30). It is not surprising that an objection on such grounds should lead to the assertion that a Graham Crusade is "*clean contrary to the faith and practice of the Church*". "*He is likely,*" the pamphlet says, "*to set back the cause of real Christianity by decades*" (p. 34).

This sums up the crucial objection to the Crusade in terms which go to the heart of the age-old controversy between those who accept the full inspiration and authority of Holy Scripture as laid down in the great Reformation Confessions of Faith, and those who adopt the more liberal approach to its interpretation and authority which has always been favoured by humanistic theology. It is not the man, nor his message, nor his methods, to which those who object on these grounds are primarily opposed; it is the much wider movement to which all these belong.

The Graham Crusades are in fact only one aspect of a movement which has caused a vigorous reaction in many circles. Not every conservative Evangelical will endorse in detail everything that Billy Graham has said or written. Some might wish that his exegesis were more informed or that his theology were more complete. But there is no doubt that his message is that of the Evangel, God's

great good news for men who are lost and in need. Strange though it seems, it runs true to human nature that the fearless proclamation of this good news often provokes violent criticism. In the Age of Reason when the Church of England was at an all-time low in spiritual vitality, the preaching of George Whitefield and the Wesleys was condemned because of the dread of enthusiasm. Now in the mid-twentieth century, when the Church of England in common with every other church stands in a world on the verge of possible disaster, the preaching of Billy Graham is condemned because of the fear of emotionalism.

What is really feared is not a Graham Crusade as such, but the resurgence of a strong Evangelical movement. The word "fundamentalism" has been transferred from America to Great Britain and a deliberate attempt has been made to use this word in order to smear conservative Evangelicals. They have been called Fundamentalists in order to imply that they represent something effervescent, obscurantist, anti-intellectual, and hostile to true learning. But this kind of misrepresentation in the long run will only recoil on those who refuse to treat the views of conservative Evangelicals with the calm and balanced consideration which is held to be the hall-mark of an enlightened and progressive mind. It has been said that the Evangelical Awakening in the eighteenth century saved England from a

crisis such as the French Revolution. It is not fantastic to claim that a genuine resurgence of Evangelical life and witness throughout the English-speaking world and on the mission fields today may yet do for this century what the Evangelical Revival of 200 years ago did for England.

Who can say that Billy Graham has not been called in this generation as John Wesley or D. L. Moody were called in theirs? We now have a plain and simple question to ask and to answer. Is God with Billy Graham, or not? If the answer is NO, are we to say of him (as the Jews said of the Son of Man) that he casts out demons by the prince of demons? This we dare not say. But if it is by the finger of God that he casts out the unclean spirits which rule in the hearts of sinners, then no doubt he is a servant in the Kingdom of God. And if this be so, shall we not rejoice in the ministry of one whom God manifestly owns and honours? ●

## 4. The Graham message

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In 1945, the Committee appointed by the Archbishops of Canterbury and York published a Report in which the following definition of Evangelism was furnished: "To evangelise is so to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour and serve Him as their King in the fellowship of His Church."

Billy Graham seeks to do just this thing. He has explicitly made this definition his own. He has been most careful not to leave behind him small groups who might separate from the recognised churches in order to form independent congregations or even new denominations. He seeks to strengthen the hands of clergy and ministers. His task is to confront men and women with the Person and claims of Jesus Christ in the power of the Holy Spirit. Then he does all that lies in his power to persuade them to worship and serve Him in the fellowship of the Church.

There are three words which sum up all that Billy Graham has to say. They are the

words REPENT, BELIEVE, OBEY. We are told by St. Mark that when Jesus of Nazareth came into Galilee and began to preach, His message was summed up in the sentence: "The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel" (Mark 1:15). Then he added his call to personal obedience: "Come ye after Me, and I will make you to become fishers of men." (Mark 1:17.)

To REPENT means that men must face the fact that there is sin in their lives. Man stands in need of forgiveness, and God alone can forgive. As long as a man has not been forgiven, there is no more desperate need in his life. God's terms for forgiveness are so clear that no one is left in doubt. "God commandeth all men everywhere to repent" (Acts 17:30). Repentance means a change of attitude. It is not just to be sorry; it is to be sorry enough to quit. This may not be easy to do. It may be a costly thing to renounce what is wrong and return to what is right. But there is no substitute for true repentance, and the way back to God begins right there.

To BELIEVE the Gospel is not a merely academic exercise. It is not just mental assent to a credal statement. There must be the consent of our will as well as the assent of our mind, and that will lead to the trust of our heart. An old acrostic tells us what faith is in terms of great simplicity; F A I T H; that is. *Forsaking All I Trust Him*. The Bible says: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name" (John 1:12). What I cannot do for myself, He is willing to do for me. Billy Graham's great question to his hearers is this: Are they willing to take God at His word and to trust Him to do what He

has promised?

To OBEY is not something which precedes the call to repent and believe; it follows. Men must come to Him in repentance and faith; only then can they hear Him say: "Come after Me". "Follow Me". Obedience is faith in action. It is the proof that repentance and faith are not just a flash in the pan. It is the evidence that a man has indeed turned his back on what he knows to be wrong and put his trust in Christ as his Lord and Saviour.

We dare not rely on obedience to build up any kind of merit or to establish our own righteousness with God. But no Christian disciple can excuse himself from a life of willing obedience. If God so loved the world that He gave us His Son, how shall we not also love and serve Him all the days of our life?

These three claims are continually reiterated by Billy Graham. They are the staple of his message as an Evangelist. They represent the insistent call to every individual in the vast crowds who hear him preach. But he does not speak like this on his own authority; he rests all his authority on what the Bible says. John the Baptist was only a voice in the desert; Billy Graham was only a voice in the Show Ground. But each spoke as a man sent from God to call on others to repent and believe. It is the urgency of this message which impels Billy Graham to seek immediate decision. This is why he asks his hearers to come and stand in front of the dais: it is to confess that they are sinners who are willing to repent, ready to believe, and eager to follow Christ as Lord and Master.

No one who has heard Billy Graham will

dispute the fact that this is his basic message, nor will it be denied that it is in absolute harmony with the teaching of the Church of England. The Service for the Public Baptism of Infants requires the godparents to answer three questions as the spiritual trustees of the child:

- (i) "Dost thou in the name of this child renounce the devil and all his works . . . so that thou wilt not follow nor be led by them?"
- (ii) "Dost thou believe in God the Father . . .?"
- (iii) "Wilt thou then obediently keep God's holy will and commandments . . .?"

In the Catechism, these promises are reiterated in the clearest language. Three things were promised:

"First, that I should renounce the devil and all his works . . ."

"Secondly, that I should believe all the articles of the Christian faith."

"Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life."

In the Confirmation Service, the Bishop is required to ask the confirmer whether he is ready to confirm the promises which were made for him in his baptism, and the confirmer is required to answer audibly and publicly in the hearing of the congregation, "I do".

The three primary facts which are stressed in the Service of Baptism, the words of the Catechism, and the Order of Confirmation, are the call to repent, to believe, and to obey.

The Order for Morning and Evening Prayer begins with a sentence which calls us to repentance, an exhortation to acknowledge our sins, and a confession that we stand in need

of forgiveness. The Service moves forward to the confession of our faith in the words of the Apostles' Creed. Then the Collects invite us to pray for grace and strength to live in accordance with God's will and commandments.

Similarly the service of Holy Communion contains an invitation addressed to those "who do truly and earnestly repent of their sins," an absolution for all who "with hearty repentance and true faith turn unto Him"; and an exhortation for all who "intend to lead a new life, following the commandments of God, and walking from henceforth in His Holy ways".

It may therefore be said without fear of contradiction that Billy Graham's basic message is in complete accord with the teaching of the Church of England as this is embodied in the Book of Common Prayer. Indeed, we may go further. When Billy Graham declares that God is able and willing to forgive, his doctrine is that of justification by faith alone. This is central in his preaching, whether in explicit declaration or tacit understanding. We scarcely need to remind ourselves that this doctrine was the glory of the Reformation, and lies behind the words which a Bishop must address to the man whom he is about to ordain to the Priesthood: "Now again we exhort you, in the Name of our Lord Jesus Christ, that ye have in remembrance into how high a dignity, and how weighty an office and charge you are called . . . to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that **THEY MAY BE SAVED THROUGH CHRIST FOR EVER.**"

Billy Graham himself has been recognised by all who have come into close personal contact with him as a man of God whose trans-

parent sincerity shines through all that he says or does. The Rev. J. R. W. Stott, Rector of All Souls', Langham Place, in London, has described him as "one of the most gracious, courteous and loving Christians I was ever privileged to meet". His own thorough goodness made an enduring impression wherever he travelled in Australia during 1959 and his ministry was welcomed by leading members of the Church of England in many Australian cities. When he gave his first address in the City of Perth on May 21, 1959, the Archbishop of Perth said that "the task of the Church was to present the whole Gospel to the whole Church in all parts of the world", and that "not one of us could be content with what he was doing at the present time". He rejoiced that the preaching of Billy Graham was compelling many to face the challenge of Christ in their lives. On the final night of the Crusade in Perth, the Archbishop said again that the churches in Perth had discovered "a new sense of fellowship which over-reached all sectarian barriers; a door had been opened which had long been closed by lack of faith and vision".

May it please God to renew that faith and vision throughout the churches in Sydney and to use the Crusade in April, 1968, to bring a fresh and mighty spiritual awakening into the life of our churches and our city. ●

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