

**MEMORIAL  
WINDOWS**  
**John Ashwin & Co.**  
(John Radecki)  
Established 1870.

Artists in all kinds  
Stained Glass Memorial  
Windows

Studio & Works,  
31 Dixon St., Sydney.  
(Off Goulburn St., near  
Trades Hall).

**THE CHURCH OF ENGLAND  
EVANGELICAL TRUST**  
(N.S.W.)  
(Registered under the Companies  
Act)

The Trust is empowered to administer bequests under wills and property or funds set aside by Deed of Gift for Religious, Charitable, and Educational Purposes, in particular the promotion of the Protestant and Evangelical Principles of the Church of England.

**CHAIRMAN:** The Ven. T. C. Hammond.

**VICE-CHAIRMAN:** Archdeacon R. B. Robinson.

**Registered Office:**  
Room 6, First Floor, Diocesan Church House, George St., Syd. All communications to be addressed to the Hon. Secretary.

**EVANGELICAL TRUST OF VICTORIA**  
(Registered under the Companies Act.)

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

Trustees:

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

**WHEN MOVING  
ANYWHERE**

Suggest you contact  
**A. R. C. THOMAS,**  
Removalist and Storers of  
**PARRAMATTA,**  
For FURNITURE,  
Removals—Storage.

Office and Stores at 21a Sorrell St., PARRAMATTA.

House-to-house removals anywhere in N.S.W. and Interstate. Quotes gladly given by phone.

All work under personal supervision.

Ring YY1241-2 (9 a.m. to 5 p.m.) (Mond. to Fri.)  
Ring YL6688 (all hours).

**YOUTH CAMPS**

House Parties in Christian Home. Catering up to 30. Recreation facilities, etc. Apply Mr and Mrs Mackay; LAWSON. Phone Lawson 278.

## Bishop Again Refused

Dr Hermann Dietzelburger, Evangelical Bishop of Bavaria, has for the fifth time been refused permission to travel to E. Germany by the Communists.

He had been invited by the regional Evangelical Church of the Prussian province of Saxony to preach at a diocesan service at Halle.

It was Dr Dietzelburger who, in his capacity of Bishop of Bavaria, welcomed fellow Protestants from all parts of Germany and from other countries, including Britain, to the Kirchentag assembly of the laity held in August, 1959, at Munich. Only 1,000 churchpeople were allowed to travel to Munich then from East Germany. No permission was granted to Roman Catholics living in East Germany, to travel in groups to attend the international Eucharistic congress convened in Munich last month.

The Communist authorities in East Berlin refused permission

for Baptists to hold a mass meeting in the huge Werner-Seelenbinder hall there last weekend. This was to have formed part of the arrangements for the Conference of Free Churches to which 12,000 people from both West Germany and East Germany had been invited to meet in Berlin.

Still debarred from visiting that part of the Evangelical diocese of Berlin-Brandenburg which lies in East Germany, Bishop Otto Dibelius has refused at length textual misquotations from his 1936 book, "Christ and the Germans" recently issued by a Communist publishing firm in East Berlin in an attempt to disparage his past record of resistance to the ideology of the Third Reich. Well-informed observers in Berlin point out that freedom of religious observance is formally guaranteed in the constitution of the regime of East Germany.

## CONSECRATION AT ORMOND

Christ Church, Ormond (Melbourne Diocese) will be consecrated by the Archbishop of Melbourne on Thursday, November 24, at 8 p.m. Only £85 remains to be liquidated by that date.

## THINKING ABOUT A HOUSE PARTY?

Come to  
"GWANDALAN"  
CHRISTIAN HOLIDAY CENTRE, Falls Rd., Wentworth Falls, N.S.W.

2 acres RECREATION AREA Specialising in Y.P. Houseparties Friday Night to Sunday Night Minimum 25—Maximum 85 All cooking and catering done. Bus from your Church reasonable rates. 16mm Sound Projector, P.A. equipment, with many Gospel records.

**LES & BETTY RODGERS,**  
Phone Wentworth Falls 123

**WYKEHURST GUEST HOUSE**  
For an enjoyable holiday in Christian atmosphere. Good food, H. and C. water in bedrooms, House-parties taken. Mr and Mrs. H. Bartrop, 219 Katoomba Street, KATOOMBA.

"METROPOLE"  
KATOOMBA  
**TEMPERANCE HOTEL**  
Full Board or Bed and Breakfast. K. L. and F. M. Hearne. Phone 20.

**MERIDEN CHURCH  
OF ENGLAND GIRLS'  
GRAMMAR SCHOOL  
STRATHFIELD  
SYDNEY**

Boarding and day pupils, age range, 3 to 18 years. Nursery to Honours Leaving Certificate Standard.

Three courses in middle and upper school available according to ability and aptitude. Applications for admission, to the Headmistress, Miss E. E. M. James, M.A.

## Personal

**The Reverend R. O. Dykes,** Rector of Kembla, Sydney Diocese, has been appointed Rector of Penrith, in the same Diocese.

**The Reverend R. G. Robinson,** Curate at St. Stephen's, Willoughby, Sydney Diocese, has been appointed Curate-in-Charge of Holy Trinity Eskineville, in the same Diocese.

We regret to report the death of Mrs Birk, widow of the late Reverend G. P. Birk, of Sydney Diocese.

We also regret to report the death of Mr N. G. McWilliam, of Sydney. The funeral was conducted at St. Paul's, Wahroonga, by Archdeacon R. B. Robinson, of Sydney.

The death is reported of Mrs Joan Blow, Principal of Firbank School, Melbourne, in a motor accident. Mrs Blow was the widow of the late Dean of Newcastle.

**The Right Rev. W. J. Thompson,** Bishop in Iran since 1935, will retire later in the year. He will be 75 in October.

**The Reverend Colin Ware,** Rector of Booval, Brisbane Diocese, has been appointed Rector of St. Stephen's, Newtown, Sydney Diocese.

**The Rev. L. C. B. Rose,** formerly Rector of St. Stephen's, Rutherglen, Diocese of Warraratta, Victoria, has accepted the position of locum tenens (for 18 months) of St. Mary's, Concord, Diocese of Sydney.

## Battle of Britain Service in Sydney

The Governor-General attended the morning service at St. Andrew's Cathedral, Sydney, on Sunday, September 18, which was observed as Battle of Britain Sunday and the occasion of the Air Force Commemoration service.

The sermon was preached by the Reverend K. McIntyre, Assistant Director of Religious Education in the Diocese of Sydney.

Mr McIntyre was awarded the Distinguished Flying Cross as the captain of a Lincoln Bomber operating with the Pathfinder Group of the R.A.F. during a raid on Penemunde, the site of the V2 rockets.

## B.D. Successes For Moore College

The three Moore College candidates for the London B.D., all passed the examination with second class honours. No first class honours were awarded to overseas students, and only four second class honours.

The three candidates were the Rev. W. J. Lawton, the Rev. L. M. Abbott and Mr T. F. C. Neuhaus. Mr Neuhaus sailed on September 28 for Central Tanganyika, where he will be a teacher.

The Australian

## CHURCH RECORD

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

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

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

Advertising and Business Communications to be addressed to the Secretary.

ISSUED FORTNIGHTLY.  
Subscription £1 per annum, post free.

## POSITION VACANT

**HOME MISSION SOCIETY** requires helpful junior for general office work. Apply by letter or phone, to General Secretary, Diocesan Church House, St. Andrew's Cathedral, George Street, Sydney. MA9401.

## WANTED

At Tahmoor Children's Home.  
**Assistant to Matron**  
(all duties, including domestic work and care of children.)  
Salary £9 per week, plus board and lodging.

Applications, in the first instance, in writing, and with copies of references, to the:

Hon. Secretary,  
Rev. John S. Robinson,  
3 Grande Parade East,  
SUTHERLAND.

**POSITION VACANT.** Church of England Youth Department requires Typist 18 to 20 years, for interesting work among Young People. For appointment ring MA7020.

## TO LET

TO LET, Blackheath, Furnished Clean Cottage, all conveniences. YL7015.  
New Holiday Cottage, Wentworth Falls. All Mod. Cons. Septic. LL1773.

## WANTED TO RENT

Young Christian Couple require Flat or Flatette. Please ring JF3803.  
Wanted 2 bedroom house or flat. Reply "47," Church Record Office.

**THE PINES GUEST HOUSE.** Western Highway, BLACKHEATH. For a happy holiday. Tennis Court, Games room, TV. House Parties and Conferences also catered for. Write or phone Blackheath W195.

**COTTAGE,** Newport, hol. and short lettings. Acc. 6. No Christmas or Jan. WJ1143.

THE AUSTRALIAN

# CHURCH RECORD

EIGHTY-FIRST YEAR OF PUBLICATION

Vol. 24, No. 20.

OCTOBER 13, 1960

PRICE 9d.

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

## SOME CONFUSION AT SESSION OF GENERAL SYNOD

The recent session of General Synod, held in Sydney on 4th and 5th October, was a rather confusing affair. According to the Constitution, an "ordinary" session of General Synod must meet every five years.

However, it had been decided that this session should transact only "routine and formal" business; and in general this was adhered to.

The exception was the question of Apartheid, and the deportation to his homeland of Bishop Reeves by the South African Government. This subject was too strong a temptation for members of the Synod who were present, and although they had agreed in principle to leave aside controversial matters, since so few members were in attendance, on account of Synod's formal character, they reversed their decision when this matter was reached on the agenda after two hours' discussion.

It was agreed to send a letter of protest to the South African High Commissioner. Some members, however, pointed out that any such letter would be immediately discounted, because of the unrepresentative character of this particular session. Certain matters of very great importance to the native peoples of Australia were on the agenda, but were not proceeded with, while the South African matter was. A number of motions on the business paper were withdrawn or were not proceeded with by the moving of the previous question after initial debate.

The report of the Australian Board of Missions, which was received by the Synod, drew attention to the "slavery" of the Torres Strait Islanders—"Anglians in bondage" they were described as. The report asked that they should be treated on the same principle as Australian aborigines.

## More missionaries needed for Papua

During the course of the session, Synod was addressed by two Papuans. The Rev. George Ambo, who is shortly to be consecrated Assistant Bishop of New Guinea, stressed the need for more Australian missionaries in New Guinea. Mr J. Guise, a leading Papuan layman, in addressing the Synod, said that he was impressed with how badly informed the Australian public was about the very good job the Australian Government is doing in Papua and New Guinea. He

praised the work of Mr Hasluck for New Guinea. "Time is short," he repeated twice.

In the afternoon of the first day of Synod, members were entertained by the Archbishop and Mrs Gough at Bishops Court, to afternoon tea. This session was the first time the Archbishop has presided over Synod, and all members commended the way he fulfilled this duty, which was indeed a highlight.

Warm tributes were paid to two distinguished members of the Synod: to the Rev. Dr. Frank Cash, who is relinquishing the Registrarship of the Australian College of Theology after many years of devoted service, and the Bishop of Canberra and Goulburn, Bishop Burgmann, who was making his last appearance in the General Synod before his impending retirement.

## South Korea's new President is a Christian

Yun Po-Sun, Korea's newly elected President, is a staunch Christian.

On the first Sunday following his popular election to the highest office in the land, President Yun together with his wife, attended the An Dong Presbyterian Church with which he has been associated since childhood.

His father, Yun Chi So, was an elder and foundation member of the An Dong church and his grandfather was a faithful Christian.

When questioned why he was not moving to the Presidential palace on Sunday as scheduled he replied, "because it is Sunday."

Mrs Yun is a graduate of Yokohama Theological Institute and the Japan Women's Theological Seminary. Upon returning to her homeland, she taught at the Korea Theological Institute.

**On Monday, October 17, the office of the Australian Church Record will move from Diocesan Church House to:**

Second floor,  
599 George St, Sydney.  
(Opp. Anthony Hordern's)

## GENERAL SYNOD OPENING



The Verger of St. Andrew's Cathedral, Sydney, leading into the Synod Hall the diocesan bishops.

## Sydney Youth Centre



A view taken across the bay, of the buildings of Camp Howard on Port Hacking, where boys' and girls' camps are held each school holidays, by the Youth Department of the Diocese of Sydney.

## Evangelical Leader Sounds Warning

An analysis of the Ceylon Census Reports has revealed some startling facts, according to Mr B. E. Fernando, President of the Evangelical Fellowship of Ceylon. Mr Fernando has circulated a pamphlet among local Christians which gives statistical proof that there is an alarming and pathetic rate of leakage from the non-Roman established denominations in Ceylon. There is however a high rate of increase among the Pentecostal groups working in Ceylon. Those churches sponsoring the Church Union Scheme seem to be losing the most members, while those churches out of the scheme are gaining members.

## New English Church Army Secretary

**THE CHURCH ARMY** BOARD yesterday announced the appointment of the Rev. Donald M. Lynch as their new Chief Secretary. Mr Lynch has been Acting Chief Secretary since January 18, when the Rev. E. Wilson Carlile resigned, and has continued to be Principal of the Church Army Training College in St. Marlybone, a position which he has held since 1953.

Mr Lynch is a graduate of Pembroke College, Cambridge, and trained for the ministry at Wycliffe Hall, Oxford. After a curacy in Chelsea he was tutor at Oak Hill College, Southgate, and public preacher in the diocese of St. Albans. From 1940-42 1942-50, Vicar of St. Luke's, Tunbridge Wells from 1950-53.

## B.C.A. Successful Sydney Rally

Staff needs for a £56,000 Children's Hostel at Darwin; a new Cessna Aircraft costing £13,000 for the Church of England Flying Medical Service at Ceduna, S.A. and the need for clergy to work in new areas were highlighted by the Organising Missioner at the Bush Church Aid Society's 1960 Rally in Sydney on the 23rd September.

An appeal was made for £4,000 to complete the fund for the aircraft. The Society's Pilot, Mr A. E. Chadwick, the recipient of Australia's top civil flying award, the Oswald Watt Memorial Medal, was one of the speakers at the rally.

The Bishop of Willochra, the Right Reverend T. E. Jones, outlined his Diocesan need in the far north of South Australia and urged that support be given to B.C.A.'s appeal for two clergymen and finance to enable the Society to provide men and expenses for Radium Hill and Leigh Creek.

Another field of service was announced by the Organising Missioner and a call made for a man in priests orders to work in the Derby area of the Diocese of North West Australia.

St. Andrew's Cathedral Chapter House was packed for the rally with stairways utilised for seating accommodation. The Primate assured those present of his pleasure at seeing such an enthusiastic gathering and commended the appeal for manpower as well as financial support.

A record rally offertory of £1,532 was received for the Society's work in the outback.



## Christian giving

The most famous verse in the Bible describes God as giving His most treasured possession for our salvation. Christian giving is a following of the example of God.

The one principle to evoke our giving is the need of other people. Christians are called on to share their possessions with those in want. If there is no need, there should be no gift.

If no need is known, true stewardship requires that our money should be expended in line with the general purpose for which all our possessions have been given to us, namely, that we should enjoy them, and give God thanks. "God gives us all things richly to enjoy," said the Apostle (1 Tim. 6:17). But the needs of our brethren are always so great there is a never diminishing duty to be careful of expenditure on ourselves, and generous in sharing with others in need.

Regularity in giving is a great help in discharging this Christian obligation. St. Paul urged his Corinthian converts to make their contribution on a weekly basis (1 Cor. 16:1). Many Christians also find that the giving of a definite percentage of the weekly income is a prophylactic against the neglect of this duty. But the only ultimate test of the adequacy of our gift is the test of need.

By far the best way of giving is to give directly. This is not always possible, or convenient. Then the church may act as intermediary, as St. Paul did for the poor at Jerusalem.

But the church should not impose itself unnecessarily between the giver and his gift. Just as we need no priest to stand between ourselves and God, so we need no priest to stand between ourselves and our brethren. Christians should be trained to give directly where possible, shouldering a direct responsibility for the supplying of the perceived need.

There are some pitfalls to avoid in teaching Christian stewardship.

Firstly, it should be recognised that there is no virtue in giving for its own sake. If there were no needs known to us, it is bad stewardship to dissipate our money merely mechanically, in order to maintain a proportional rate of disbursement. It should be retained till a need becomes known.

Secondly, although there is a very great spiritual pleasure and reward in giving gener-

ously to others to supply their needs for Christ's sake, we must be careful of the pseudo-satisfaction, which can be obtained from giving.

For example, the Pharisee who said to himself in the temple, "I give tithes of all I possess" undoubtedly got a kick out of it; but his interest in his giving was self-centred, and, hence, not pleasing to God.

There is a streak of masochism in most, which gives a morbid pleasure from such self-inflicted pain. Such worthless forms of satisfaction, which may arise from "giving till it hurts," should not be mistaken for the joy of the Spirit, which He gives when in love we share our possessions with the needy.

Thirdly, it is a mistake to speak of "giving to God" without at the same time recognising that God has no need of anything. What He requires us to do is to share the possessions which He has given us, with those He has shown us are in need. If the emphasis is on giving to God, rather than on giving to others, the tendency is certainly toward priggishness and self-righteousness.

What is required is an analysis of why our gifts are needed. Is it to make our church more comfortable, or more beautiful? This is certainly lawful; for God has given us all things richly to enjoy, and we may spend our money making the church more beautiful, just as we may make our homes such.

All our expenditure should be toward God, whether we are buying carpet, or whether we are providing new hymn-books, or whether we are giving toward the stipend of our pastor, or the support of a foreign missionary. Indeed, whatever we do, we should do it "unto the Lord."

It is fundamental in teaching Christian stewardship, that Christians should be taught to be discerning in their gifts, so that they do not deceive themselves with false ideas about the value of giving itself, or to think that God requires a gift merely for the sake of requiring it.

On the contrary, they should have a growing consciousness of, and concern for, other people's needs and their own responsibility in meeting these, for love of Christ. Thus "omnibus giving," leaving it to the church officer to distribute the gift, though better than inadequate giving, falls short of the ideal.

# The Evangelical Way of Life

(By the Reverend Alan M. Stubbs M.A., Vice-Principal of Oak Hill Theological College, London)

**PAUL'S letter to Titus concerns the Church in Crete, a Church which was disturbed by adherents whose conduct was unworthy of Christ (see 1.10, 11, 16).**

So Paul exhorts Titus to challenge the Christians to live worthy lives, in order that, to quote Paul's actual words, "they may adorn the doctrine of God our Saviour in all things" (see 2.1-10). Paul thus makes the Gospel itself the basis of his appeal and the determining factor in his expectation.

This actual instance of Paul's method illustrates the distinctive worth of his theology. To him the Gospel was meant to be directly related to daily living, it was nothing less than God's way of causing men to live an entirely new kind of life. To him, therefore, if he wished to move Christians to live more worthily, the thing to do was to confront them afresh with the Gospel. So here, in the midst of an epistle of practical exhortations, Paul suddenly inserts a doctrinal parenthesis, an exposition of the Gospel of divine grace and salvation, and an indication of the practical response it demands from all who would enjoy its benefits. Let us then read Titus 2.11-14 and seek to appreciate its significance.

(i) **How men lived without the Gospel.** Before saving grace reaches them men live naturally in ungodliness and iniquity. They have no proper reverence for God and no positive delight in His will; and so their doings are determined by the prevailing fashions of a sinful world, and the carnal passions of a sinful nature. The Gospel calls us to repentance by teaching us plainly and explicitly that this way of life must be completely disowned and denied. The decisive "right-about-turn" by which those who respond to the Gospel turn their backs on these things must issue, if it is genuine and permanent, in a way of life in which such things are continually left behind. This, then, is the first mark of the evangelical way of life—renunciation.

**Holiness and Hope**  
ii) **How we are taught to live by the Gospel.** Those who experience the saving grace of God find that their lives are put under a discipline. In the school of Christ they begin at once to learn to live differently. As those who have the quickening Spirit of God at work within them begin to feel the compulsion and constraint of new desires and new duties; and that in three directions—towards self, others and God—to live "soberly, righteously and godly." Also, they are called to live as those for whom life now has a new

outlook. For them "this present world" is no longer the "be all and the end all." They learn to anticipate and to rejoice in the prospect of the Saviour's glorious appearing. The pressure of earthly darkness is for them relieved by the certainty of "that blessed hope." Henceforth it becomes their concern not only that the rest of their earthly life should be pure and holy, but also that at the last they may come to His eternal joy. These, then, are the fuller positive marks of the evangelical way of life—present holiness and Advent hope.

(iii) **How the Gospel makes such a life possible and imperative.** This, finally, is why appeal to it should be so irresistible. For this new kind of life is not something we have to achieve, it is a free gift which divine grace has put within our reach. For God Himself has appeared to

bring salvation to all men. This Jesus is "our Saviour." He gave Himself for us to redeem us from all iniquity. He is like a life-boat once come alongside a sinking ship. We can step into Him and find emancipation from the down-drag of sin. Not only so; by what He has done Christ has made possible our purification, and He has purchased us to be His. He rightly expects, therefore, that we should spend the rest of our days devoted to doing His will. So the final practical marks of the evangelical way of life are redemption from sin and consecration to Christ as Lord. Those who would receive grace and obtain salvation are called by the Gospel to a life first of faith and then of good works, of both of which our Saviour is worthy. Let us see that we maintain both.

## Eucharistic Sacrifice—The Crucial Issues

"Who offers what to whom?" With this question the Rev. R. J. Coates, Warden of the newly established Evangelical Research Centre in Oxford, drew attention to the crucial issues in the understanding of the Eucharistic Sacrifice in addressing the Tyndale Hall Northern Fellowship at Southport last week.

Mr Coates' paper on 'The Doctrine of the Eucharistic Sacrifice' not only presented a historical survey of the doctrine, but also indicated that in much recent discussion on the subject, in the Reformed Churches as well as the non-Reformed, questionable assertions are being made. In particular, the idea that there was on earth in the Eucharist a sacrifice for sin to be presented or represented to God, in association with an eternal offering up of Himself by Christ in Heaven, must be resisted on New Testament grounds.

### "Plain Teaching of Scripture"

Mr Coates asserted that for a right understanding on this question attention must be given to the following points:

1. The supreme authority of the Scriptures in this as in all matters of doctrine must be recognised. Even if an early and unanimous consent of the fathers on the matter of the Eucharistic Sacrifice could be found that would be no justification for going against the plain teaching of Scripture.

2. The doctrine of the Atonement must determine our doctrine of the Sacrament. There must be clear recognition of the once-for-all nature of the sacrifice on the cross for sin, of its completeness and sufficiency, and there must also be a clear distinction between the sacrifice of Christ in death and His continuing work as High Priest.

Church of England Flying Medical Service.

Vacancies for nursing staff and domestic workers in outbreak hospitals.

Information from:—  
BUSH CHURCH AID SOCIETY,  
B.C.A. House, 135 Bathurst Street,  
Sydney. (Tel. BM3164)—  
Sydney Exchange.

## PRIMATE'S SPEECH AT OPENING OF SYNOD

In these days of rapid and vast expansion of population, the Church of England in many Dioceses is engaged on extensive building programmes, the Primate reported in his opening address to General Synod.

The Primate said: "Many new churches and halls have been built and there seems to be an increase in the number of the clergy."

"Our theological colleges are full and a new theological college has been opened in Perth."

"Yet there is no justification for complacency and there is serious doubt whether the Church is keeping pace with the development of this great country."

"In some new housing areas churches are almost the last buildings to be erected."

"Shortages of clergy means that the newcomers to these districts have no one to welcome them or to invite them to church."

"Although more men are being ordained far too many rectors are working large parishes single-handed, and junior clergy are being placed in charge of parishes far too soon."

"Whilst giving priority of need to church building in new areas the Church is rightly strengthening her position in Diocesan centres."

"It is encouraging to record that during the past 12 months the Cathedral at Grafton has been consecrated, the Cathedral at Townsville has been completed, and plans for the completion of the Cathedrals at Brisbane and Wangaratta have been taken a stage further."

"It is of great importance that our Cathedrals should be dignified and beautiful and that they should set a worthy standard of worship for the whole Diocese."

### Great honour for bishop

"I have been impressed since coming to Australia with the great opportunity which the Anglican Church in this country has of influencing public opinion and of sharing in the life of the community."

"Many of the clergy and lay people of our Church are playing a most notable part in the everyday affairs of the people."

"As an example of this I would refer to the well deserved honour recently paid to the Bishop of Armidale in his appointment as Deputy Chancellor

of the University of New England at Armidale.

"Here in Australia we rejoice at the successful progress now being made for the union of the Presbyterian, Methodist and Congregational Churches."

### Reunion

"Many people are urging that the Church of England should come into such a Union as soon as possible and instance the Church of South India as an example of what can and shall be done."

"Through our friendship and co-operation within the Australian Council of Churches many of the old barriers are being swept away and there are some who feel few difficulties remain and that they are not insuperable."

"I confess that I do not altogether share this rather too optimistic view."

"South India, where Christianity is relatively new, is in no way comparable to Australia where the religious roots of most of us go away back to the distant past, buried in convictions and traditions held by our forefathers with such sincerity and strength that they were willing to suffer persecution and even martyrdom in their defence."

"A considerable time will need to be spent by the proposed new Church of Presbyterians, Methodists and Congregationalists in settling down and going through the difficult period of growing pains which are bound to occur, before further steps towards its union with the Church of England can be taken."

"This time of consolidation by that new Church should be spent by the Anglican Church in drawing her own members into closer unity and fellowship."

## PRIMATE VISITS FREE NIGERIA

The Archbishop of Canterbury and Mrs Fisher arrived in Ibadan, Western Nigeria, last month to attend the Nigerian Independence celebrations on September 30.

They were met at the airport by the Premier, Chief Akintola, the Rt. Rev. S. Odunaiya Oduola, Bishop of Ondo-Benin, the archdeacons, and ministers of the Western Region government. They drove to St. James' Cathedral for Evensong.

A dinner party in the evening was given by Ibadan Diocese. One hundred guests were present and a speech of welcome was made by Bishop Oduola.

Ibadan is one of the seven dioceses of Nigeria, which, with the dioceses of Accra (Ghana), Sierra Leone and Gambia, form the Church of the Province of West Africa.

The archbishop, in his speech, referred to the great joy which he and Mrs Fisher had experienced at being asked to visit Nigeria as the guests of the Federal Government.

### Difficulties of freedom seen

Dr Fisher paid tribute to the Dioceses of Ondo-Benin and Ibadan and said how deeply he knew the people of Ibadan valued the life and work of the late Bishop Oyeode. He knew that they would be much in prayer during the days that lay ahead. He said Nigeria was gaining her independence and for that we must thank God.

Freedom was a wonderful thing to have, but it brought with it its difficulties. This had been seen in our own country of England and throughout Europe during two world wars.

Dr Fisher said that he had seen that the Church in Nigeria

possessed a cheerfulness and a love of God which was fully alive to the possibilities which freedom brought.

"What a joy our time in Nigeria has been," he continued. "Throughout our time here my reaction has been, 'What lovely people the Nigerians are.'"

"Well, you are lovely people. I looked out of the car today and waved to some children standing by the roadside. A little boy looked rather glum but when he saw me waving, a bright smile spread over his face and I felt for the moment at any rate that I had made a new friend in Nigeria."

In conclusion, Dr Fisher said that when he came to Africa he always returned to England renewed in his confidence in God, in the Church and in human nature.

"Thank you here in Africa for the immense encouragement you have given me."

"I believe firmly in the Church of Christ, I believe passionately in the Anglican Communion and in the work which God has given it to do."

"The Church in Nigeria will take its place in the days that lie ahead, and I greet you and bless you all and thank you for your fellowship."

On Tuesday after Matins at St. James, Ibadan, the Archbishop of Canterbury met local clergy and missionaries.

In the evening the dedication of St Peter's Church, Aremo, took place.

This was followed by a dinner party in the archbishop's honour given by Government of the Western Region of Nigeria.

## LEADER OF C.M.S. HERE



## Dr Warren in Australia

Canon Max Warren, the foremost missionary statesman in the Anglican Communion, arrived in Sydney on October 12 for a seven-week tour of Australia.

Dr. Warren, who is the General Secretary of the Church Missionary Society, is accompanied by Mrs Warren.

Canon Warren has travelled widely in Asia, Africa, America and Australia, and has the confidence of church leaders of many different denominations and ecclesiastical convictions.

He has been a spokesman for large groups of the Church in international meetings.

Appointed in 1942 as General Secretary of the Church Missionary Society, one of the largest missionary Societies in the world, Dr Warren has made a tremendously vital contribution to the world mission of the Anglican Church.

He has an extensive insight into the problems facing both the secular and religious world today. His knowledge and understanding of the problems of Africa is particularly significant at the present time.

The main purpose of his visit to Australia is to consult with leading members of the Church of England, including the bishops of several dioceses.

In New South Wales his public appearances will be as follows:

**October 16, Sunday:** Canon Warren will preach the sermon at Morning Prayer in St. Andrew's Cathedral, Sydney, 11 a.m.

Canon Warren will preach the sermon at Evening Prayer in St. Philip's Church of England, Eastwood, at 7.15 p.m.

He will present the Television program, "Into All the World" at 10 p.m. on ABC, Channel 2.

**October 17, Monday:** Clergy conference in morning.

He will preach the Synod sermon in St. Andrew's Cathedral, at 2.30 p.m.

He will speak during the Synod Missionary Hour (7 to 8 p.m.) in the Chapter House.

Accommodation is limited—the public gallery will only hold a few dozen people.

**October 23, Sunday:** Preaching sermon, Morning Prayer, All Saint's C. of E., Woollahra. 3 p.m. Men's Rally, St. Andrew's Hall, Roseville. 7.15 p.m. St. Matthew's C. of E., Manly, Evening Prayer. Sermon.

**October 24, Monday:** 1 p.m. Meeting for University Students, organised by Chaplain to Anglican Students. All students invited.

## Ban on Africa talks?

The Church of the Province of South Africa is now likely to boycott the proposed conference convened by the World Council of Churches in Johannesburg in December, because the Minister of the Interior (Mr Tom Naude) will not allow the deported Bishop of the diocese, Dr Ambrose Reeves, to attend.

The Archbishop of Cape Town, Dr Joost de Blank, made it clear soon after Bishop Reeves' expulsion that unless he was given permission to attend as a delegate of the Province, the conference should be held outside the Union, or the Anglican Church would be unable to be represented.

The Dutch Reformed Church, which is also taking part in the conference, is opposed to its being moved from Johannesburg.

This religious body claims the loyalty of nearly half the total White population of the Union, and the majority of them are supporters of the Premier, Dr Verwoerd.

In correspondence that has passed between Mr Naude and Dr. F. O. Geldenhuys, a Dutch Reformed Church leader, published this week, the Minister said: "There is nothing to prevent Bishop Reeves stating his views in writing on matters which would be discussed."

The Anglican delegation was to include the Bishops of Bloemfontein and Natal; Canon A. H. Zulu, who is to be consecrated Assistant Bishop of St. John's, Kaffraria; Professor Z. K. Matthews, formerly African Principle of Fort Hare University College, who was detained during the emergency; and Dr Alan Paton, author of Cry, the Beloved Country and President of the South African Liberal Party.

Mr Naude has further reiterated that he is not prepared to give his reasons for the Bishop's deportation.

The Archbishop of Wales (the Most Rev. A. E. Morris) referred to the deportation of the Bishop of Johannesburg and to the fundamental issue of apartheid in his presidential address before the Governing Body of the Church in Wales at Llandrindod Wells, Radnorshire, last month.

The Primate said that all had been shocked by the rude expulsion of the Bishop for refusing to render to Caesar a subversive that would involve disloyalty to God.

At the same time, he warned people to observe a certain restraint in their denunciation of the South African Government.

"It is easy to denounce other people's sins, but the exercise is apt to produce a glow of self-righteousness and this is always dangerous."









## TRAVEL WITH THE CHURCH!

... and get the most from your holiday

Take a 'holiday with a purpose' to Europe—Britain—the Holy Land—anywhere, as a privileged member of Pan Anglican Tours. Special berths for Church members already reserved for 1961 sailings. Send for free brochure. Book and travel with P.A.T.

**Pan Anglican Tours Limited**  
UNITED CHAMBERS, 2 HUNTER ST., SYDNEY, N.S.W.

## FORMULA FOR A SUCCESSFUL CANVASS

- ★ A Proven Plan.
- ★ Fresh and Flexible Techniques.
- ★ Experienced Director With Strong Church Background.
- ★ Careful and Reasonable Costs Outlay.
- ★ A Sound Follow-up Programme.

RECENT TYPICAL COMMENTS FROM SOME OF OUR 300 CLIENTS

"Your Director set a goal of £25,000 which was exceeded by more than £1,000. This excellent result was largely due to his capacity, personality, and determined loyalty to Keavney Lucas' principles. His happy manner and easy friendliness quickly welded the workers of the Church into a united group which worked most enthusiastically for the Program. It is obvious that the campaign will have abiding spiritual results which will mean much for the future of the Church. The entire program was well organized on sound Scriptural principles and I congratulate Keavney Lucas Associates upon the work they are doing, for it is campaigns such as this which are helping to strengthen and revive the whole Christian Church."—The Reverend D. G. Livingsstone, Holy Trinity, Kingsford, N.S.W.

"The very creditable financial result of our canvass is in no mean measure due to your representative's earnest and painstaking directorship. I thought the program was very well arranged and could not have been carried out more efficiently. The Family Fellowship Evening included in the Program was most helpful and will be long remembered by those who were present."—The Reverend F. A. S. Shaw, St. John's, Ashfield, N.S.W.

"Your Director leaves here tomorrow with the goal exceeded. He has done a magnificent job, working long hours every day and evening in the office, on visitation, and at meetings, all in very trying climatic conditions. He has shown himself to be an excellent judge of the potential abilities of the men of the Parish with whom he has come in contact. All meetings have been well conducted, and his sincerity and his genuine concern for people have been obvious in all that he has said and done."—The Reverend G. E. Christianson, St. John's, Bignend, Queensland.

"The whole month of June has been one of many spiritual blessings and it has been a pleasure to have your colleague with us. Our potential was set at £8,000-£12,000 and up to last night, £14,359/1/ has been received in pledges. I would like to thank you and your firm for the help you have given us. Already I know that as far as I am concerned, I could never go back to the old way of Church fund raising."—The Reverend G. L. Dent, St. John's, Wentworth, N.S.W.

"I am able to report that so far the amount of £13,000 (approx.) has been pledged. I am confident in stating that the manner in which your organisation conducted and directed our campaign was very satisfactory and well pleasing to myself and the members of our Parochial Council. Your Director was most acceptable to us all and fulfilled his role not only to our complete satisfaction, but engendered a spirit which will lift our further work in this program. His quiet, methodical and exacting work was the more respected and appreciated by his pleasing personality and dedication to his Faith and work."—The Reverend J. J. Goodman, Parish of Upper Hastings, Wauchope, N.S.W.

"As Rector of the Parish I would like to say how much we appreciate your Program. I feel sure that it will have a strengthening effect on the Parish not only financially but spiritually. We are indeed very pleased that we had your company undertake this most important task. We have been delighted with the job your Director has done for us. He has been quietly efficient and has created much good will in the Parish. I am sure that he has worked beyond the line of duty and he has been most helpful at all times. The Parish as a whole is most grateful to him and I personally am very grateful for his help, inspiration and friendship, and of course, for the splendid job he has done here in this Parish. I would like to add that I am grateful to you for sending a convinced Christian to do this work for us. It makes all the difference."—The Reverend G. F. Guy, St. Paul's, Roma, Queensland.

HAVE OUR PROGRAM EXPLAINED TO YOUR COUNCIL WITHOUT COST OR OBLIGATION.

KEAVNEY LUCAS ASSOCIATES PTY. LTD.

1002 Caltech House, 167 Kent Street, Sydney, BU1118, or

Canberra Hotel Annexe, Ann Street, Brisbane, 2-6065.

If in Bathurst or North Queensland Dioceses, contact your Department of Promotion, with which we are officially associated.

## Fundamentalism—Oxford paper

"Christ and the scriptures" was the topic of a notable paper by Professor T. N. D. Anderson (Department of Law, London University) at the Oxford Conference last month.

Professor Anderson claimed that the subject allotted to him lay at the very heart of the whole controversy about Fundamentalism (so-called).

He pointed out that a careful examination of our Lord's statements about the Old Testament certainly implied that our Lord believed in the historicity of the events concerned.

He went on to claim that the Old Testament Scriptures were Divinely inspired, and were vested with Divine authority.

The authors might have been human, but the authority stamped upon those Scriptures was beyond that of human authors.

"What Scripture said, God said," he exclaimed, "and the Scripture cannot be broken."

Our Lord used His own authority to amplify and correct Jewish interpretations, but not to abrogate or to destroy, rather to fulfil the Scriptures.

He also explained that the rejection of the Old Testament, to be consistent, meant the rejection of the New.

Professor Anderson then went on to deal with the "Accommodation" theory, i.e. that Our Lord accommodated Himself to the idioms and views of that day, but he exclaimed: "This theory won't do, for Our Lord cannot have led men astray as this theory seems to suggest."

### The truth of Scripture

Although the paper by the Rev. Professor R. V. G. Tasker (New Testament Exegesis, University of London) was not next in order, it was next in sequence, for it dealt with "The Apostolic Doctrine of the Word of God."

After denying that graphically always denotes a single passage of Scripture and that graphically indicates Scripture in its totality, he maintained that all parts are inspired and have a bearing on belief and practice, and the basis of Scripture's profitability is its inspired character.

### RECORD ATTENDANCE AT OXFORD CONFERENCE

Over 100 residents and a number of visitors gathered at St. Peter's Hall, Oxford, for the first evening of the Oxford Conference of Evangelical Churchmen.

This record number of young and old shows that the subject of this year's Conference, "The Word of God and Fundamentalism," has caught the imagination of evangelicals.

Men were inspired by God, i.e. the revelation which they received was borne in upon them by God Himself, but we were wrong in trying to define what Scripture leaves undefined.

The authority of Scripture, Professor Tasker maintained, lay in its Divine origin, and in this origin the Father, Son and Holy Spirit had a place.

Scripture was always true, always penetrating, always challenging. It must be used for teaching the truth, for expelling or refuting error, for the reformation of the character and conduct of the Church and the individual, and for discipline in living the Christian life.

Out of the discussion which followed this paper arose two points of view which continued until the very end of the conference.

On the one hand, there were those who strongly upheld verbal inspiration, and when challenged on the fact of different versions and different readings claimed that it was the original documents which were inspired.

On the other hand, there were those who claimed that the use of the word "verbal" was adding to the statement of Scripture, and as we did not possess the original documents we only ran into difficulties and misunderstanding by asserting that the original documents were verbally inspired.

### Verbally Inspired

There was no suggestion here, by those who held this second point of view, that if the original documents had existed they would not have looked upon them as verbally inspired.

They were of the opinion, however, that as God had not given them the original documents He did not expect them to pronounce judgment upon them.

This difficulty was to some extent overcome by the third "Finding": "We affirm that when the Holy Spirit inspired the Biblical writers, He controlled their choice of both matter and words for the communication of Divinely revealed truth."

The theme, however, continued in the paper of the Rev. Dr. J. I. Packer (Lecturer, Tyndale Hall) on "The Origin and History of Fundamentalism."

He supported the inspiration of the matter and the words, so much so that in the debate that followed the verbal inspirationist claimed him as one of their own.

Dr. Packer asserted that inerrancy was the strength of Evangelicalism, and that it was

weakness to jettison this because of the problems concerned.

Yet he was careful to point out that the obscurantist approach to the Bible should be rejected, and use made of Biblical scholarship.

It was not the use of reason which must be condemned, but its misuse. He also rejected mechanical inspiration, and the exaggerated literalist interpretation of the Bible, although he insisted that Scripture should always be taken in its natural grammatical, and intended sense.

This led the Conference to make a positive statement about Fundamentalism: "We affirm that in so far as Fundamentalism means upholding the inspiration and trustworthiness of Scripture, and the Deity, Virgin Birth, Atoning Work, Bodily Resurrection, and Personal Return of Christ, it is to be approved as authentic Evangelical testimony to the fundamentals of the Christian creed." This was followed by a negative affirmation: "We affirm that in so far as Fundamentalism means an obscurantist attitude to Biblical scholarship, a mechanical doctrine of inspiration, and an arbitrary literalism in Biblical interpretation, it is false to the principles of historic Evangelicalism."

## Hospital Matron

Applications in writing, stating full name, qualifications (quoting N.R.B. Registration Nos.), religious denomination and experience, should be submitted to the undersigned not later than 15th November, 1960.

Applications should be accompanied by Birth Certificate (or extract) and copies of references. The successful applicant will be required to commence duty on 1st February, 1961.

Award salary and conditions. Present A.D.A. 101.5.

This position will be offered to a Christian nurse who has a vital interest in a progressive approach to the care of terminal and advanced chronic patients. She will be given excellent accommodation.

G. C. MENZIES, Secretary and Treasurer, "Eversleigh" Home of Peace Hospital, 274 Addison Road, PETERSHAM.

### WYKEHURST GUEST HOUSE

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

Mr and Mrs. H. Bartrop, 219 Katoomba Street, KATOOMBA.

## REFORMATION RALLIES PLANNED

A United Reformation Rally will take place in the Lyceum Hall, Pitt Street, Sydney, at 3 p.m. on October 30, when the Speakers will be the Reverend Dr D. B. Knox, Principal of Moore Theological College and the Reverend K. J. Turnbull, Minister of Scots Church. They will develop the theme of the Relevance of the Reformation.

The Secretary of the Council of Churches in N.S.W. writes:

"The Liverpool (N.S.W.) Ministers' Fraternal has shown how the day can be really well observed by some united and energetic planning. In place of an evening service in each of the Churches the Fraternal is holding a United Service in the Liverpool Town Hall. What a splendid thing it would be if Ministers' Fraternals all over N.S.W. were to arrange and publicise an effective exchange of pulpits and/or plan something like the Liverpool demonstration of unity."

The Archbishop of Sydney writes:

"It is a beneficial custom that we should observe each year a Reformation Sunday, a day when we can be reminded of the great debt which we owe to the leaders of that Revival Movement. In these days we are apt to take for granted the opportunities of worship which we enjoy and the pure doctrines of salvation which have brought spiritual life to us. These possessions which mean so much to us were only gained at a cost of physical suffering and mental torment as our forefathers struggled with these great problems. Whilst we give thanks to God for these men of old, let us pray that we may be worthy of our heritage, and may hand on the torch of God's Truth shining with undimmed brightness."

## LONDON INTER B.D. RESULTS

Fourteen Australian candidates passed the Intermediate examination in Divinity for the University of London in June of this year: Margaret C. Cunningham, J. T. Griffiths, N. K. Macintosh, E. H. Maidment, G. S. Ogden, R. T. Platt, R. J. Banks sat in connection with Moore Theological College. In addition, two former students of Moore College passed. They were the Rev. H. Henningham and the Rev. D. A. Langford.

Two candidates passed in connection with Ridley College: V. H. Caley and D. J. Williams.

The other successful Australian candidates were J. H. Brookes, D. J. Eldridge, and D. S. Warren.

### BARKER COLLEGE, HORNSBY

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

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

Headmaster.

## Convert before Crusade

To a packed Albert Hall, Manchester, at the first Pre-Crusade Rally in preparation for next year's Billy Graham North of England Crusade (held on Saturday, September 24), the Rev. Tom Allan said that ten years ago it would have been inconceivable that he should stand on that platform, and associate himself with this kind of Evangelism, for he did not believe in it.

He thought then that the day of mass evangelism was over. Now he would give his "personal testimony" that without reservation he was proud to be associated with Billy Graham.

Many things had contributed to his change of attitude, but above all, there had been the revolutionary influence of Billy Graham on his own ministry.

He was now persuaded that there was a vital place for mass evangelism within the context of the Church's total mission in the world today.

Mr Allan was ready to acknowledge the defects in mass evangelism, he listed three.

Firstly, the difficulty of reaching all whom the Church longs to reach. Even if the Maine Road Stadium were full next year, would still be thousands untouched by this means. Secondly, there was the difficulty of Communication of the Gospel to a secular-minded generation ignorant of the Word of God. Thirdly, there was the difficulty of integration into the life of the Church of those won in mass evangelism.

Yet, Mr Allan gave three reasons why he believed all Christians ought to support the Crusade.

(1) Billy Graham has reminded the Church of the true aim and objective in Evangelism. In the world churches may speak of Evangelism as an urgent necessity, yet there is great confusion as to what Evangelism is. Graham has no such confusion. He always gives the definition of Archbishop William Temple, that it is "so to present Christ Jesus by the power of the Holy Spirit that men come to put their trust in God through Him, accept Him as their Saviour and Lord, and serve Him as their King in the fellowship of His Church."

### Beginning at the Beginning

(2) Billy Graham has recalled the Church to the central message of Evangelism. (Mr Allan reminded the meeting how the present Archbishop of Canterbury, in his Diocesan letter after the London Crusade, had said that although no one would claim that Billy Graham had said all that was required for a full presentation of the whole Christian Gospel, yet he had taught us all

to begin again at the beginning, and speak in the power of the Holy Spirit about Sin, Repentance and Judgement).

(3) There are incontrovertible results of Billy Graham's ministry. Men are converted. Four of Mr Allan's present elders in his church were converted in the Graham Crusade.

The key to Evangelism is in a revived Church. One way to that is through the Crusades conducted by Billy Graham.

The same theme of need for revived Christians was presented by the Rev. Walter Smyth, the Crusade director of the Team.

"Billy Graham does not bring Revival in a suitcase," he said. "The people of God must meet His conditions if there is to be Revival. Churches and Christians will get out of the Crusade as much as they put in."

"After the Crusade is over there will be some who will say it had meant nothing to Manchester, or to them. But experience in Sydney, in New York, and in all other Crusades, showed that Churches giving themselves wholeheartedly had reaped great benefits. We would never reach the people outside unless Christians brought them in."

Mass evangelism was really personal evangelism on a mass scale, and it simply augmented other kinds of evangelism. It was not necessarily the best kind of evangelism.

In seeking to meet criticisms levelled against the Billy Graham Team over the years, Mr Smyth emphasised that the whole of their work was geared to the Churches.

He stated categorically that not one penny would come to any member of the team from the Crusade funds, that an audit of all Crusade finance must be made and that it must be published in the Press and available for ministers.

All transport, accommodation and expenses of the team would be met from the organisations fund in the U.S.A.

### Secretary for S.A.M.S.

The committee of the South American Missionary Society has invited the present Acting General Secretary, the Rev. H. Sutton, to become General Secretary.

The position became vacant a few months ago when the Rev. A. W. Goodwin Hudson was appointed Bishop-Coadjutor of Sydney. Mr Sutton joined the staff of the Society last year after resigning the benefice of St. Mark, Layton (Blackpool), where he had been since 1951.

### Canon for Central Tanganyika

On Sunday, September 4, the Bishop of Central Tanganyika, the Right Reverend Alfred Stanway, installed the Reverend Canon G. A. Conolly, Rector of All Saints', Woolahra (Sydney Diocese), as an Honorary Canon of the Cathedral of the Holy Spirit, Dodoma, Central Tanganyika.

The Archbishop of Sydney was also present.



WE RECOMMEND VUMAX PROJECTORS

SPECIAL CHURCH PRICES COMPLETE WITH FILM AND SLIDE CARRIERS:

300 WATT WITH BLOWER	£33 0 0 *
500 " " "	£36 0 0 *
1000 " " "	£45 0 0 *

\* PLUS SALES TAX IF APPLICABLE.

• OBTAINABLE FROM:

**C.M.S. CHURCH SUPPLIES**  
93 BATHURST ST., SYDNEY. PHONE 61-9487

"A CHURCH MISSIONARY SOCIETY SERVICE"

### THE GOSPEL IN FILM SERVICE

Room 4, Floor 2, Piccadilly Arcade,  
143 Castlereagh Street, Sydney.  
Phone MA2055.

#### BRISBANE:

Room 56, F12 Brisbane Arcade, Adelaide Street, Brisbane. Phone 2-6055.

#### PERTH:

3 Langford Street, Claremont. Phone 31-919.  
Write or phone for our Free Film Catalogue.



## "In His Name"

Since 1894

Evangelising our Aborigines  
100 workers are employed in this Interdenominational, Evangelical Mission.

- Children's Homes.
- Bible Schools.
- Evangelistic Ministry.
- Industrial Training.
- Medical Care.

## United Aborigines Mission

3 Rawson Place, Sydney. Phone: MA4164  
YOU CAN SHARE YOU CAN GO

## "TEACHING KINDERS"

BY JOY PARKER, B.A., Dip.Ed.  
(AUTHOR OF "YOU CAN TEACH")

Size, 8 1/2 x 5 1/2; 166 pages. Attractive 6-colour Kromecote cover.

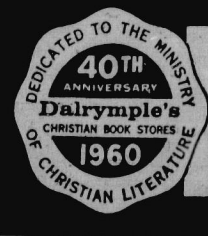
Containing 23 chapters, packed with practical helps, advice and experience, relating to the teaching and understanding of the younger child.

Includes 26 piano arrangements, plus numerous expression work outlines and diagrams.

Obtainable from your book-seller. PRICE 14/6

Published by:

**CHRISTIAN PRESS PTY. LTD.**  
20 GOULBURN STREET, SYDNEY



### POCKET NEW TESTAMENT

Deep red flexible plastic . . . Picture cover of "Head of Christ". India paper

4 1/2" x 3" x 3/4"  
12/6 (Post 9d.)

PHONE ORDERS: MA 3966 OR MA 3169

THE CHRISTIAN BOOK STORES

**Dalrymple's**  
For everything Evangelistic

Retail stores: 20 GOULBURN ST. • STATE SHOPPING BLOCK, MARKET ST. • HURSTVILLE • PARRAMATTA • WOLLONGONG