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PAL 62/143A

C.M.S. YOUNG PEOPLE'S UNION
(N.S.W. Branch)

NOVEMBER ANNUAL FUNCTIONS

67th DEMONSTRATION—Saturday, November 5,
Assembly Hall, Margaret St., at 2.15 p.m.

WORK EXHIBITION—November 5 to 8.
C.M.S. House.

SERVICE OF DEDICATION OF WORK—Nov. 7.

Preceded by LEADERS' TEA in Exhibition Room, 2nd floor.
C.M.S. House—8 p.m.

(Films at 7 p.m.)

Speakers: Mrs. J. Power—Borneo.
Miss J. Eatch—Tanganyika.

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Archbishop of Sydney has ap-
pointed the Rev. A. E. S. Begbie,
Rector of St. Stephen's, Wil-
loughby, and Chaplain-General
of the Australian Military
Forces, and the Rev. C. A.
Goodwin, Rector of St. Mark's,
Darling Point, to be Honorary
Canons of St. Andrew's Cathed-
ral, Sydney.

The Rev. John Frederick Weares
Mason, B.A., Th.L., has accepted
nomination for the Parish of St.
Mark, Northbridge. Mr. Mason
has been Chaplain of the Church
of England Grammar School,
North Sydney since 1953. He
graduated from Sydney Uni-
versity B.A., 1941 and was or-
dained Deacon in 1942 and
Priest in 1943. After serving a
Curacy at St. John's Berrima
Cum Moss Vale in 1947-1951
became Vicar of St. John's
Ballarat. Mr. Mason was Asst.
Master at the C of E Grammar
School in 1953 until his ap-
pointment as Chaplain in 1953.

The Rev. C. H. Duncan,
M.A., B.D., Ph.D., at present
Rector of St. Michael's North
Carlton, Melbourne, has been
elected Registrar of The Aus-
tralian College of Theology in
succession to the Rev. Dr. E.
F.N. Cash whose resignation
will date from the 31st March,
1961.

Dr. Cash has been Deputy or
Registrar of The Australian
College of Theology since 1931.

THE ANNUAL GILBULLA FETE

will be held at "GILBULLA" on
SATURDAY NOVEMBER 19th.
and will be officially opened by
Mrs. Gough at 11.30 a.m. His
Grace the Archbishop will
preside.

TRANSPORT: Buses will leave
the Chapter House and St.
Leonards Station at 9 a.m.
promptly; the bus leaving St.
Leonards Station will pick up
at Roseville Station at 9.20 a.m.
Return fare is 12/6 per person.
Please make your booking as
early as possible to—Mrs.
Richards, Hon. Sec. S.D.C.A.
—C/- C.E.N.E.F. Memorial
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MEALS: A hot lunch may be
booked, price 6/- per person
—or you may purchase Sand-
wiches, Cakes etc. from the
Refreshment Stall. Hot water
will be available.

STALLS: Various Stalls will be
stocked with goods for sale at
reasonable prices. We an-
ticipate having a large number
of home made cakes.

RETURN: Buses will leave on
Return journey at 4.30 p.m.

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Apply Principal, Ridley College, Park-
ville, Melbourne, N.Z.

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WANTED: Cottage, Northern Beaches,
6 adults, 2 weeks, Christmas, XY3062
after 5 p.m.

POSITIONS VACANT

WANTED: Organist-Choristmaster for St.
Stephen's Church, Willoughby. Applica-
tion in writing to the Rector.

Personal

The Reverend D. G. H. John-
son formerly Rector of St Mar-
tin's, Kensington has been ap-
pointed police court chaplain and
Rehabilitation Officer of the
Diocese of Sydney. This work is
under the control of the Home
Mission Society.

The Reverend John Burnett,
of the Church of the Epiphany,
Northcote, Diocese of Mel-
bourne, has been appointed to
the parish of Swan Hill and will
be inducted there on the 11th of
November.

The Reverend Gerald Wall,
assistant curate of St. Peter's,
Box Hill, Diocese of Melbourne,
has been appointed to Christ
Church, Dingley, and will be in-
ducted there by Archdeacon
Coddington on the 16th of Novem-
ber.

The Reverend R. V. Bolt,
assistant curate at St. Barnabas'
Balwyn, Diocese of Melbourne,
has been appointed to the charge
of St. John's, Cranbourne, and
will be inducted by the Arch-
bishop of Melbourne on the 23rd
of November.

The Reverend W. R. Dowel,
who has been serving with the
Missions to Seamen at Walvis
Bay, South West Africa, is re-
turning to Melbourne, and has
been appointed to the charge of
Inverleigh with Meredith, Dio-
cese of Melbourne.

The Reverend P. R. Cooke, of
St. Andrew's, Rosanna, has been
appointed as Chaplain to the
Austin Hospital, Heidelberg,
Diocese of Melbourne, and will
take up his duties as from 1st
November.

The Reverend N. J. Danne,
who has been Vicar of St.
Philip's, Collingwood, Diocese of
Melbourne, since 1939, has an-
nounced his retirement and was
farewelled by the parish on Sun-
day, 25th September.

Rev. K. Grisdale has been ap-
pointed Rector of the Parish of
Corrimal (Diocese of Sydney).

On November 6th, a plaque
will be unveiled in the chancel of
St. Clement's, Marrickville, in
memory of the former Rector,
the late Archdeacon S. H. Den-
man. The Service will be con-
ducted by the Rector, the Rev.
J. K. Noble.

The Rev. B. P. Goodwin Hud-
son, son of Bishop and Mrs. A.
W. Goodwin Hudson, is to join
the staff of the Youth Depart-
ment on his arrival from Eng-
land next month.

The Rev. W. F. Carter, the
Rector of St. Matthew's, Windsor
(Diocese of Sydney), has accept-
ed nomination to St. Andrew's,
South Brisbane.

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CHURCH RECORD

The paper for Church of
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Reformed.

599 George Street, Sydney,
N.S.W.

Editorial Matter to be ad-
dressed to The Editor.
News of Church life in
Australia is welcomed.

Advertising and Business
Communications to be ad-
dressed to the Secretary.

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Applications in writing, stating
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N.R.B. Registration Nos.), reli-
gious denomination and experi-
ence, should be submitted to the
undersigned not later than 15th
November, 1960.

Applications should be accom-
panied 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 ap-
proach to the care of terminal
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CLAREMONT C. of E. GIRLS'
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Randwick.

THE AUSTRALIAN CHURCH RECORD

EIGHTY-FIRST YEAR OF PUBLICATION

Vol. 24, No. 22

NOVEMBER 10, 1960

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"WORLD OFF COURSE": BIG RALLY THEME

On Monday, November 14th, 1960,
at 8 pm. there will be held in the Festival
Hall (Stadium, West Melbourne) a Pub-
lic Rally entitled "World Off Course."

Chaired by His Grace the Archbishop
of Melbourne, the Rally will have as guest
speaker Canon Max Warren, General Secre-
tary of C.M.S. London, a world figure in
Anglican Church life today. A second guest
speaker will be the Right Rev. Alfred Stan-
way, Bishop of Central Tanganyika, an
acknowledged leader at the heart of Africa
today.

C.M.S. COMPASS POINT RALLY

The rally is expected to draw
up to 7,500 and a warm in-
vitation is extended to all to
come with friends, by bus,
train, car or tram. Every
parish should be fully repre-
sented on this important and
unique occasion.

The general secretary of the
Church Missionary Society, London,
is one of the best known
clergy in the Anglican commu-
nity and beyond it. Dr. Max War-
ren has travelled widely in
Africa, Asia and Australia, and
has lectured many times in Am-
erica and has written a dozen
books. He reads prodigiously and
this is reflected in his famous
monthly "C.M.S. News Letter,"
which circulates round the world
and is recognised to be unique.
His intellectual versatility is evi-
dent from the role he played
in the preparation of reports for
the Lambeth Conference, as the
writer of the one on Missionary
Commitments, a member of the
Commission on the Commem-
oration of Saints and the chair-
man of the group dealing with
the Family in Contemporary So-
ciety.

REVIVAL

Himself a convinced Evan-
gelical, he has done much
to promote understanding and
fellowship between churchmen
and free churchmen of all shades
of opinion. He took a leading
part in the formation in 1942
of the Evangelical Fellowship of
Theological Literature which is
largely responsible for the recent
revival of scholarship and writ-
ing among Anglican Evangelic-
als.

Dr. Warren's great spiritual in-
fluence is the fruit of a varied
background: birth in a mission-
ary home, eight years of child-
hood in India, a double first at

Cambridge, ten months as a
lay missionary in Northern Ni-
geria which nearly cost him his
life, three years of illness, a
curacy at Boscombe and six years
as Vicar of Holy Trinity, Cam-
bridge. Despite the distinguished
service he renders at such levels
as the International Missionary
Council, he is happiest in exer-
cising a personal and pastoral
ministry, especially among the
many African visitors and hosts
of others from most parts of the
world who experience the hospi-
tality which he and his wife dis-
pense without ceasing in their
home at Blackheath.

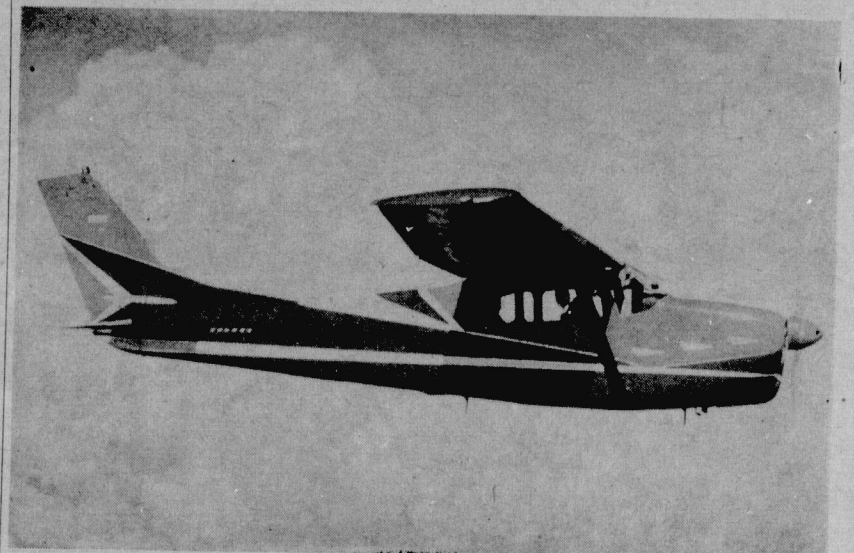
FORMATIVE

In 1942, Max Warren succeed-
ed Dr. Wilson Cash as general
secretary of the Church Mission-
ary Society, coming into this
position of leadership at a most
formative stage in the society's
growth. His prophetic insight in
understanding the new trends,
and something of the way in
which they are moving have been
outstanding, and his accurate ap-
praisal of a situation is due in
no small measure to his great
sense of history and his ability
to relate facts to their historical
setting.

From 1943 until 1958 he was
a member of the Ad Interim
committee of the International
Missionary Council, and, for
some years, a member of the
Joint Committee of the Interna-
tional Missionary Council and the
World Council of Churches.

Both Dr and Mrs Warren have
done a great deal for visitors
from Africa and the East for
whom the question of hospital-
ity is complicated by the large
numbers who are going to
England. Christians of many
nationalities have stayed in their
home, and they have strong per-
(Continued page 6)

GROWTH OF B.C.A. AIR SERVICES



The Bush Church Aid Society's pilot, Mr Allan Chadwick,
was recently awarded the Oswald Watt Gold Medal by the Aero
Club Federation of Australia. The Society has now purchased a
new Cessna model 210 aeroplane for £13,093. This will replace
the Lockheed aircraft used by B.C.A. for many years. Below
left: Mr Chadwick. Below right: The Oswald Watt Memorial
Gold Medal. Above: The Cessna model 210.

Addresses on Reformation

Historic Holy Trinity
Church, North Terrace,
Adelaide, annually stimulates
widespread interest with its
Reformation Addresses. This
year the emphasis is on the
leading characters in the
Reformation.

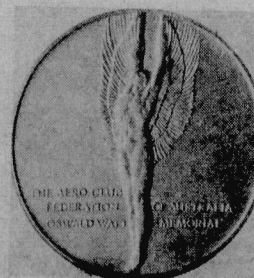
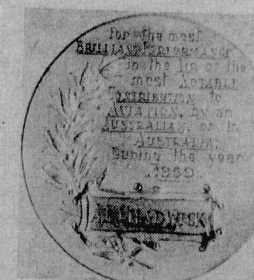
On Jan Hus, there is to be
screened, on November 11, a
feature two-hour colour film, pro-
duced in Czechoslovakia, the
scene of his outstanding witness
over 100 years before the Re-
formation.

John Knox and Archbishop
Cranmer will feature in two ad-
dresses by the Rector, the Rev.
Lance R. Shilton, B.A., B.D.,
(November 9 and 13) and an ad-
dress on John Calvin will be
given by the Rev. Norman All-
chin, Th.L., Senior Curate, on
November 13.

Of particular interest will be
the address on Martin Luther by
eminent Lutheran Theologian, Dr
Hermann Sasse, of the Immanuel
Theological Seminary, Adelaide,
which large numbers are expect-
ed to attend. This will be on
November 16.



Mr Chadwick



The Primate and the Pope

The visit of the Archbishop of Canterbury to the Pope in Rome will be a historic event. No such meeting has taken place since the Reformation.

Furthermore, both Dr Fisher and Pope John are undoubtedly men of sincerity and goodwill, and all Christians are becoming aware of the dangers of unhappy divisions. It is therefore not surprising that most Church leaders and secular spokesmen have welcomed the news of this meeting.

It is none the less more than doubtful whether such a meeting can achieve anything positive. It is actually more likely to do harm to the Church of England and the cause of reunion.

We base this conclusion on the melancholy record of postwar summit meetings, which has made it quite clear that disputes are not settled by displays of mutual goodwill, but by a careful analysis of the points at issue and a willingness to compromise over them. Where, as has so far been the case between East and West as regards Germany, there is no readiness to compromise, there can be no agreement.

Rome has made it more than clear that she will not compromise with the Church of England over essential doctrines such as Papal supremacy. She has, since the Reformation added further strange, unscriptural doctrines to her corpus of belief, and shows every sign of continuing to do so (viz, the doctrine that the Virgin Mary is co-mediatrix with Christ).

Political and Religious issue

The Church of England cannot, in loyalty to the truth as she believes God to have revealed it to her, compromise either.

This demonstrates the essential difference between religious and political issues. Religion involves questions of truth; politics, questions of expediency. If Russia forfeits Albania or Nationalist China Quemoy, she does so because she hopes to gain an off-setting advantage elsewhere.

But if the Church of England agrees to accept Papal infallibility on condi-

tion that communion in both kinds is retained, she can only do so at the cost of being false to her deepest convictions; for the Church of England does not believe in Papal infallibility at all. No complementary advantage can justify that.

It is being emphasised that this meeting is not expected to produce immediate results. We have been told that before summit meetings, too. But the plain fact is that the prospect of a summit meeting always produces widespread public expectations of settlement of disputed issues, and that the dissipation of those hopes when the mountains in labour produce their ridiculous mouse leads to cynicism and a despairing feeling that if all that effort produces so little the differences must indeed be quite insoluble.

Much facile optimism

Exactly the same thing is bound to happen in this case. Already the secular papers are expressing the hope that the visit will bring Christian unity closer. No matter what Anglican and Roman spokesmen say to the contrary, the public will expect some concrete result from the meeting. When no result follows (and one does not need to be Nostradamus to know that that will happen), cynicism and despair will be the consequence. No doubt there is too much facile optimism in many quarters about the prospects of reunion of the Roman and Protestant Churches, but this is surely a bad way of checking it.

The Church of England will be the loser from this plunge into summit diplomacy, and not the Church of Rome. For, as usual, the Anglican leader (not, as before, a layman like Lord Halifax, but the Primate of all England) is going to Rome; he appears as the suppliant. It will therefore look as if the Church of England, after going to Canossa yet again, was again rebuffed by the Pope. A conciliatory attitude is no doubt good; but when bitter experience has shown again and again that it never gets us anywhere and always makes us look silly it is not good at all.

Learning to delight in physical limitations

(2 Corinthians 12.7-10)

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

The persistent pressure of a physical ailment. In a passage of intimate personal biography Paul reveals that he was troubled by a physical affliction. He calls it "a thorn in the flesh" — lang u a g e which suggests that it was something very painful and unpleasant, something physically agonising, intolerable, exhausting.

Exactly what it was we do not know; epilepsy, malaria, ophthalmia have all been suggested. The scriptural reference is possibly deliberately vague and general in order that we may realise it was typical of afflictions, which are common in the experience of all God's servants.

We can, therefore, each put ourselves in Paul's place in our thinking, and the more so if it so happens that we, too, are only too painfully aware of some "thorn" sent to buffet us, something, perhaps, which seems at times to make continuance of work and witness for God almost impossible.

The perplexity of unanswered prayer. Paul cried earnestly and repeatedly to the Lord for relief from his distress. The trouble seemed unquestionably evil and undesirable. Paul knew the Lord to be almighty and merciful. His genuine desire was to devote himself the more unreservedly to God's work. But the expected answer was not granted. Such disappointment occasionally involves some in the danger not only of giving up active service for God but also of giving up unquestioning faith in God. Our need, like Paul's, may be the need of the God-given word of enlightenment and assurance.

God's Plan Perceived
Perception of God's plan and purpose. God did not leave Paul without any answer. He gave him not a word of healing but a word to help. This word contained not only a passing assurance but a permanent answer. This is brought out by the form of Paul's statement. The R.V. renders it, "He hath said unto me" (verse 9). For the Lord spoke a word of abiding and enduring significance. If ever Paul was afresh perplexed, or tempted to despair or to feel depressed, the right thing for him to do was to recall and to rest on this word, "My grace is sufficient for thee; for my strength is made perfect in weakness." For this word brought to him by its illumination not the hope of the fulfilment of his own prayer for relief but insight into the way of the divine purpose. He saw how God proposed to meet the situation, and

why; three truths stood out clearly.

(i) God's answer was not removal of the trouble but grace sufficient to prevail over it. "My grace is sufficient for thee." This is important because indicative of a general principle of God's working. His chosen method to help the needy, who cry to Him for relief, is often not that of eradication but counteraction. He does not remove the trouble; he provides the enabling grace to make possible a life of triumph in the presence of the trouble. This is well illustrated by John Bunyan's picture of the fire on which the adversary poured water to put it out, and the Lord poured oil to keep it on.

(ii) This experience of personal weakness and sustaining grace was good for his spirit, to save him from pride and undue exaltation. Paul saw that such a method served to keep him low at God's feet, conscious of his own utter inability to carry on, and aware of his utter dependence upon the divine enabling. Whereas, if the Lord were to give him complete freedom from frustrating affliction, there was a real danger lest he, Paul, should become self-confident and conceited. So he saw that in his painful physical limitation God had a positive purpose for Paul's good—to save him from pride.

(iii) This condition of personal weakness was best for the perfection or full manifestation in

him of God's strength. It is in the circumstances of our obvious limitations that the power of God finds the most unlimited scope for its own complete expression. "My strength," the Lord said, "is made perfect in (your) weakness." For the resulting achievement is obviously all His doing.

Changed Attitude

A consequent changed attitude to life and its trials; read verses 9b and 10. This God-given illumination made Paul genuinely glad no longer to pray just for the removal of physical infirmity, and the pressure of the adversary, but rather to glory, to find something spiritually thrilling in such infirmities and trials, because they afforded occasion for the tabernacled upon him (see R.V. margin) of the manifested strength of God's Christ. "So," he says, "for Christ's sake, in order that His power may be manifested, I actually welcome or take pleasure in trials and afflictions." For when I find myself involved in limitation or pressure, I can now regard it as the very circumstance most suitable to the display of His grace. It is when I, the natural man, am weakest that I, the Christian, am strongest." But such paradoxical delight in physical limitations and temporal distress is only possible for those who, like Paul, both belong to Christ, and desire to live for His glory not their own.

AUST. CRUSADE STORY PUBLISHED

"Light Beneath the Cross," the account of Billy Graham's Crusade in Australia, by the Very Rev. Dr. S. Barton Babbage and the Rev. Ian Siggins, has been published, and is now on sale at bookshops.

At the invitation of Mr F. T. Sambell, Managing Director of Wm. Heinemann Ltd., Publishers (Australian representative of The World's Work, Eng.), members of the Graham Crusade Executive and other Christian leaders attended an informal function at The Victoria, Melbourne, recently.

Guests of honour were the authors of this report and Dr Ralph Mitchell, of the Billy Graham Evangelistic Association.

Mr Sambell stated that it was matter for congratulation that the book had achieved a higher advance sale than any book by an Australian author published in Australia by the Heinemann organisation.

In congratulating the authors, Dr Ralph Mitchell declared: "In my judgment this is the best-written report of any Billy Graham Crusade we have conducted; a book that can carry on the good work of the Crusade itself."

Dr Mitchell continued: "One of the thrilling experiences since

I returned to this country, as I have spoken at various meetings, is to have young people coming forward and saying: 'I found the Lord Jesus Christ at the meetings last year' and to hear them tell of experiences that redound to the glory of God. It is simply wonderful to know that God is continuing this ministry." There was an eager desire for a return visit from Dr Graham and the Associate Evangelists.

Extra chapters in Aust. edition

Dr S. Barton Babbage in responding stated that "Light Beneath the Cross" had been published a few weeks ago in U.S.A. by Doubledays. The Australian edition has three extra chapters. Speaking of the Crusade he said: "We never cease to thank God for what we saw during those memorable days." He told how Mr Siggins had travelled 15,000 miles around Australia collecting material for the book—"he did the job with characteristic thoroughness and ability," he added.

A review of this book appears on page 7.

GOLDEN JUBILEE OF THE C.M.S. IN SOUTH AUST.

It is 50 years since C.M.S. first began in South Australia. During that time twenty missionaries have been sent out to Uganda, Tanganyika, Iran, Egypt, Sudan, Malaya, India and North Australia.

To mark the Golden Jubilee of the work of the Church Missionary Society in South Australia, the Adelaide Town Hall was crowded on the night of Thursday, the 3rd November, 1960, when the Primate of Australia, the Most Rev. Hugh Gough, D.D. (Archbishop of Sydney), Right Rev. Alfred Stanway (Bishop of Central Tanganyika), and the Rev. Canon Max Warren, D.D. (General Secretary of the

Church Missionary Society in England), were the special speakers.

The Lord Bishop of Adelaide, the Right Rev. Dr. T. Thornton Reed, was in the chair and the Premier of South Australia, the Right Hon. Sir Thomas Playford, attended together with the heads of the Armed Services in South Australia. The President of the British and Foreign Bible Society, Sir Herbert Mayo, and Lady Mayo were also present.

Church of England organisations were represented. Church of England Men's Society members were ushers and the Anglican Fellowship members took up the collection. A guard of honour leading to the main hall of the Town Hall was formed by the Church of England Boys' Society and the Girls' Friendly Society. Members of the C.M.S. League of Youth assisted at the C.M.S. Book Stall and the Information Bureau in the foyer.

The C.M.S. Federal Secretary, the Rev. Jack Dain, launched the C.M.S. Personal Membership Campaign at this rally and a great response is expected.

The Thanks Offering was devoted to the extension of Christ's kingdom in Tanganyika, particularly in the training of African clergy and evangelists.

The Federal Council of C.M.S. met in Adelaide during this time, from November 1st — 3rd.

The Jubilee Rally was followed by a great Thanksgiving Service in St. Peter's Cathedral, Adelaide, on Sunday, November 6. At this service the Primate was given a Liturgical Welcome by the Bishop of Adelaide on behalf of his Diocese. The Primate gave the address.

"Overdose of sleeping tablets"

"But the Church of England is suffering from an overdose of the sleeping tablets called 'Wait and See.' Methodists in their essential and historical character have more affinity with Anglicans than Presbyterians. They were the last of the major denominations to splinter off from the Church of England, and they could well be the first to come together again in organic union. They are liturgically minded, suspicious of Calvinistic excess, with a fine awareness of the new needs of an expanding age in thought and action. It would seem that Anglicanism will have once again missed the bus if the Primate's theory is taken seriously, that these three other branches of the Christian Church must settle down together happily before rapprochement with the Church of England can be contemplated."

The Communists are carrying out a planned disintegration of the Church through psychological brain-washing on the one hand and harsh brutality on the other. Christians are being taught by Communist indoctrinators: 1, denial of a living God;

BISHOP LOANE IN KOREA

Bishop Marcus Loane of Sydney recently returned from the World Vision Korean Pastors' Conferences at Taejon, Taegu and Seoul, from October 3-14.

A total registration of 2,552 ministers, teachers, doctors and Bible women was reported at the close of the Conferences.

Dr Bob Pierce, World Vision President, led the meetings, accompanied by a team of ministers including Dr Richard C. Halverson, first vice-president; Dr Paul S. Rees, vice-president at large; Bishop Marcus Loane of Australia; the Rev. Armin Gesswein, head of the Revival Prayer Fellowship, Pasadena, California; Bishop Alexander Mar Theophilus of South India's Mar Thoma Church; and Dr C. Ralston Smith, pastor of the First Presbyterian Church, Oklahoma.

Following the 10-day Korean Pastors' Conferences itinerary, the World Vision team opened a five-day conference for pastors in Bangkok, Thailand, October 17. Six hundred and fifty delegates attended the sessions convened on the grounds of the United Church of Thailand's Wattana Girls' School in a new sanctuary erected there.

More than two-thirds of the Thai pastors and church workers had travelled distances of from 400 to 600 miles from their homes on the border of Burma, Laos and Malaya. A cablegram from the conference team said that the work of the Holy Spirit was evidenced especially during the closing days of the meeting, and that the Siamese people, usually unemotional on the surface, were deeply stirred by the messages with a renewed dedication to the service of Christ. Delegates gathered en masse for the early morning prayer meetings and missed not a meeting in the hot, humid weather of Bangkok's lingering summer.

While other team members left Bangkok and scattered to their various duties in other countries, Dr Pierce and Dr Rees went on to Nepal for strategic meetings with missionaries and National workers in that barely-accessible mountain kingdom.

Red China v. Christianity

HONGKONG (FENS).—The systematic campaign being waged in Red China and North Korea to wipe out all vestige of religion is gathering momentum every day.

Eyewitnesses who have escaped, say there is no longer any truly Christian church which is visible and operating in these two Communist-dominated countries. There has been a wholesale confiscation of Christian books, magazines and Bibles. Lee Chang Whan, an evangelist who spoke six languages, was killed because he was planning to print the Bible.

The Communists are carrying out a planned disintegration of the Church through psychological brain-washing on the one hand and harsh brutality on the other. Christians are being taught by Communist indoctrinators: 1, denial of a living God;

used. In Essen the minimum attendances completely filled the tent. In Hamburg, congregations outside were bigger than those inside, as many as 50,000 being present at a meeting.

It was particularly encouraging to see the high proportion of young people and of the working classes attending. In West Berlin, where as in the other centres, there was co-operation from the People's Church, there were 75,000 at the closing rally in the open. Each night between 1,000 and 2,000 came over from the Eastern sector, despite every effort of great numbers of East Berlin police to prevent them. Passage from West to East was stopped after a certain time each night in order to trap those who had been to the rallies and hold them for questioning.

The most outstanding opportunity was doubtless the meeting for students and High school scholars held one morning. About 2,000 had been expected, but 25,000 turned up. It was declared to be the largest gathering of its kind for religious purposes ever held in Germany.

At a meeting of the St. Albans Diocesan Evangelical Fellowship held at St. Paul's, St Albans recently the Rev. Dr J. I. Packer spoke on the Thirty-nine Articles.

Dr Packer discussed suggested reasons for revision of the Articles, which, he said, were tempered by the present-day outlook, conditioned by the events of the past hundred years. There was undoubtedly a breakdown of doctrinal order in the Church of England. This was in large measure inspired by Newman's Tract 90 and the prevailing attitude to the Declaration of Assent of 1865, which was being wrongly interpreted.

Dr. Henry emphasised that the contemporary theological situation on the Continent would inevitably affect theology in Britain and America. The usual pattern was for Britain to be 20 years behind German theology and America 10 years later still, although as far as Britain was concerned England was much less influenced by Continental thought than Scotland.

There was abundant evidence, however, that American theology was considerably more conservative than German theology. A thorough survey of American ministers revealed that 74 per cent declared themselves to be "Fundamentalist" or "Conservative," and of the remainder 12 per cent were Neo-Orthodox and 14 per cent liberal in belief.

Of special interest to Manchester, in view of the Graham Crusade next year, was Dr Henry's report of the Billy Graham campaigns in Germany. A tent holding 20,000 had been

Reply giving age, references and qualifications, denominational affiliation. Ministerial status desirable but not essential.

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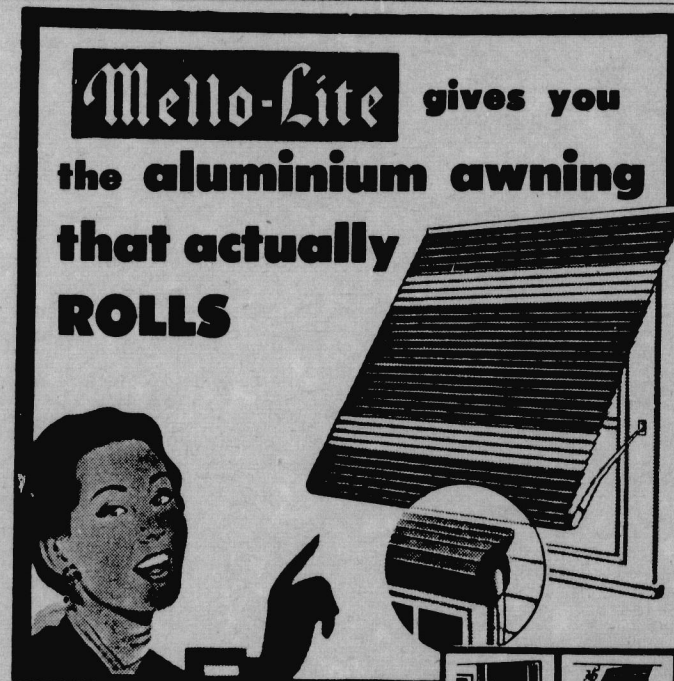
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Notes and Comments

SHAW OVERRULED . . .

The Rector of Pennant Hills, Sydney, is to be congratulated
on his decision not to allow George Bernard Shaw's play "Over-
ruled" to be presented at a concert for "Chesalon" in his parish
hall.

The play itself is insipid enough to a modern audience; few
are likely to be shocked and fewer led into immorality by it. It
is anything but pornographic; in fact it displays all the old-maidish
sexlessness characteristic of Shaw's writings.

But its standpoint is opposed to the Christian view of mar-
riage, and therefore it should not be presented to the public under
Christian auspices, no matter how amusingly and inoffensively the
author presents his case. It is the duty of the Church to its
members and the general public not to allow confusion about its
teachings to arise by permitting teachings incompatible with its
own to be promulgated under its aegis. Deny this, and we shall
logically be obliged to allow Mohammedan mullahs to preach from
our pulpits.

"LADY CHATTERLEY'S LOVER" . . .

The Bishop of Woolwich, England, has hit the headlines by tel-
ling a Court of law that all Christians should read the unexpur-
gated version of D. H. Lawrence's "Lady Chatterley's Lover."

This is obviously a case of the common disease of parsonical
exaggeration which the seasoned man in the pew automatically
discounts when he comes across it in sermons. One doubts whether
new converts in Tanganyika or Arnhem Land, for example, would
benefit noticeably from reading this book.

But the bishop may very well be right as far as concerns
Christians with sufficient intellectual ballast not to have their faith
captized by Lawrence's gusty rhapsodies. At all events, your com-
mentator has never known or heard of any Christian whose faith
was destroyed by reading any of Lawrence's books. Looking back
on his own undergraduate days, he cannot remember being affect-
ed spiritually at all by D. H. Lawrence. Admittedly he did not
read "Lady Chatterley," but Lawrence says virtually the same thing
in all his books.

However, what may be harmless to some, may be poison to
young, immature, or unstable minds. The strong should be willing
to bear the burdens of the weak, and if necessary, forgo their
reading rights. Forgetful of this Christian duty the Bishop of Wool-
wich has become, as the Archbishop of Canterbury commented,
"a stumbling block and a cause of offence to many ordinary Chris-
tians."

TEENAGERS AND THE PRESS . . .

The attitude of the daily Press in the discussions that have
been going on about the morals of modern teenagers is not hard
to understand.

In the first place, no Press reports are permitted of children's
Court proceedings. Moral laxity among teenagers cannot there-
fore be a source of profit to the newspapers. They stand to gain
nothing at all from proof that their morals are lax. In fact, they
stand to lose, indirectly, since if it became known that teenage
morals were lax and there was nothing about it in the papers, the
public would realise that they don't get all the news in the papers.

In the second place, teenagers form a very important com-
mercial market today. The newspapers are controlled to a con-
siderable extent by big advertisers (hence the scorn with which
they regard the temperance movement, and their failure to say
much about the relationship between smoking and cancer — the
liquor and tobacco interests will not let them do otherwise).

These big advertisers know well that teenagers are the richest
section of the community. A boy of 16 may be earning less than
half as much as a man twenty years older, but if the older man
is supporting a wife and family and paying for a house, car, tele-
vision set, washing machine, etc., etc. *ad infinitum*, he has much
less money to spend than the teenage boy. Consequently, manu-
facturers are producing things teenagers will buy and using the
papers to advertise those things. They do not want them to be
antagonised and discouraged from reading the papers by aspersions
on their sexual morals.

DR. WHITE'S LATEST BOOK

Dr Paul White, lay Canon of St. Andrew's Cathedral, a
Macquarie Street specialist and former missionary, is one of the
greatest modern storytellers.

He plays an important part in the life of many Christian
organisations, including the Church Missionary Society, C.S.S.M.,
Scripture Union, A.N.C.M. and I.V.F.

His new book, "Jungle Doctor Panorama," is produced to
coincide with the sale of a million copies of the other Jungle
Doctor books. Dr White's books of fables and parables have
been translated into 15 languages. He is producing four new film
strips a year and two flash books have just been printed in England
in addition to the former three sets of flash cards. At the moment
he is producing a new film, and expects next year to leave for
an extensive tour overseas to gather new material and to promote
the Jungle Doctor series.

Dr White has a unique following amongst young people, and
for the last 25 years has made an incalculable contribution to
missionary interest, and to influence of countless lives to a deeper
dedication and faith in Jesus Christ.

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"EVANGELISM" has
recently risen to the
status of what Stephen
Potter would call an
"O.K.-word" to utter it
is to be ecclesiastically
"one up" straight away.
(Things were different
20 years ago.) The term
stands for something
which the modern church
knows it should be do-
ing; indeed, we have
reached the point where
mere self-respect
prompts us all to de-
scribe evangelism as our
chief interest.

Yet it is apparent that we
lack a common mind as to
what evangelism is, and there
is urgent need that this ques-
tion be thoroughly ventilated.

We are in the habit of think-
ing of evangelism as a matter of
making people do things. Some
equate it with holding services
the climax of which is a standard
routine of extracting and record-
ing "decisions." Others would
describe the mere prevailing on
people to come to church as
evangelism. There are better de-
finitions of evangelism along
these lines, the best, perhaps, be-
ing that of the Archbishops' com-
mittee of 1918: "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 fellow-
ship of His Church."

However, what may be harmless to some, may be poison to
young, immature, or unstable minds. The strong should be willing
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Evangelism— What is it?

(By the Rev. Dr. J. I. Packer, Tutor at Tyndale Hall, Bristol)

terms not of meetings held or
appeals made or pews filled or
converts gained but of a mes-
sage delivered. Thus, whether or
not our recruiting activities can
rightly be called evangelism will
depend not on the outward
success they have but on what
message we give to those whom
we seek to win. There is no
evangelism without the gospel.
If what we say is less than the
New Testament gospel, what we
are doing is something less than
evangelising.

It is surprising how rarely this
point is grasped. As a rule, the
only question raised in discus-
sions about evangelism concerns
the relative value of different
methods—big central meetings in
neutral halls or guest services in
the parish church; courses of
sermons or study groups; testi-
monies or expositions; and so
on. But to discuss method
before reaching agreement on
the message is to put the cart
before the horse. The assump-
tion that all who care about
evangelism are of one mind about
the gospel is large and doubtful.
Unanimity about methods and
techniques may (and, it seems,
often does) conceal radical dif-
ferences as to the message to
be conveyed. The modern debate
about evangelism is unlikely to
make progress till these differ-
ences are frankly faced and thrash-
ed out. In any case, we shall
abuse our own judgments if we
try to evaluate rival methods
without reference to the contents
of our message, for we are in
no position to see what methods
are best for our purpose till we
have asked ourselves what ex-
actly it is that we want to get
across.

What, then is the evangelistic
message? What is the gospel
which we have to communicate?
Five points must be made.

First, the gospel is a message
about God; telling us that He
is our Maker, in Whom we exist
and move and in Whose hands,
for good or ill, we always are,
and that we, His creatures, were
made to worship and serve Him
and to live for His glory. These
truths are the foundations of
theistic religion, and the gospel
is built on them. The Jews of
New Testament days, with the
Old Testament faith behind
them, knew these things, and
when the apostles preached to
Jews they could take this knowl-
edge for granted. But when
Paul preached to Gentiles, who
knew nothing of the Old Testa-
ment, it was here that he had
to start. So, when the Athenians
asked him to explain what his
talk of Jesus and the resurrec-
tion was all about, he began by
telling them about God the
Creator, and what He made man
for. "God . . . made the world
. . . he giveth to all life, and
breath, and all things . . . and
hath made all nations . . . that
they seek the Lord" (Acts 17,
24-27). This was not, as is some-
times supposed, a piece of philo-
sophical apologetic of a kind

which Paul afterwards re-
nounced, but the first and basic
lesson in theistic faith.
Our thinking about evangel-
ism today runs largely on rails
laid down a century ago, when
most Westerners, like the New
Testament Jews, had some idea
of religion. But modern men do
not know these things; they are
like the pagan Athenians, super-
stitious indeed but not religious.
So, like Paul, we must start
evangelising them by telling
them of the Creator whom they
have forgotten to remember.

Secondly, the gospel is a mes-
sage about sin; telling us that
we are helpless slaves of our
own rebelliousness, showing us
ourselves under the wrath of
God, and assuring us that no-
thing we do for ourselves can
put us right. Not till we have
begun to see what God sees
wrong with us, and what God
thinks of us, can we begin to
grasp what it means to say that
Jesus Christ saves from sin.
Those who do not know their
need to get right with God
never come to know Christ.

There is a pitfall here. Every-
body's life includes things which
cause dissatisfaction and shame.
The evangelist's temptation is to
evoke thoughts of these things
and make people feel very un-
comfortable about them (which
a skilful speaker can easily do),
and then to depict Christ simply
as One Who saves us from these
elements of ourselves, without
raising the question of our re-
lationship with God at all. But
this is not preaching Christ—
and such preaching, though it
will cause crises and neuroses in
plenty, will not bring about con-
versions. It is true that the real
Christ, the Christ of the Bible
Who offers Himself to us as a
Saviour from sin and sets us
right with God, gives peace, joy
and moral strength also. But
the Christ who is depicted and
desired merely as the giver of
these things is a merely imaginary
Christ, and an imaginary Christ
does not bestow a real salvation.

Thirdly, the gospel is a message
about the person and work of
Christ; an interpreted story of the
earthly life, death, resurrection
and reign of God's Son. Both
the facts and the meaning must
be given. Whether or not we use
terms like "incarnation" and
"atonement," we must teach the
truths which they express—Who
Jesus was, and what He did. It

is often said that it is the presen-
tation of Christ's person, rather
than of doctrines about Him, that
draws sinners to His feet. It is
true that it is the living Christ
who saves, and that a theory of
the atonement, however ortho-
dox, is no substitute; but Jesus
of Nazareth cannot be known
as the living Christ if we are
unaware that He was eternal
God and that His passion, His
judicial murder, was really His
redeeming action of bearing away
the sins of the world. We cannot
see Jesus as a personal Saviour
till we have learned Christ and
understood the meaning of His
life and death in the redeeming
purpose of God. Nor can we
know how to approach Him till
we have learned that the man
of Galilee now reigns as God's
king, and must be hailed as such.

Fourthly, the gospel is a mes-
sage about the new birth; telling
us that our plight in sin is so
great that nothing less than a
supernatural renewing of our
nature can save us. There must
be a wholly new beginning,
through the power of the Holy
Ghost.

Fifthly, the gospel is a sum-
mons to faith and repentance.
Faith is not a mere feeling of
confidence, nor repentance a mere
feeling of remorse; both are acts,
and acts of the whole man. Faith
is credence, and more; faith is
born of self-despair, and is es-
sentially a casting and resting of
oneself on the promises of Christ
to sinners and on the Christ of
those promises. And repentance
is a change of heart and mind, a
new life of denying self and
serving the Saviour as king in
self's place. As Luther put it in
the first of the Ninety-Five
Theses: "When our Lord and
Master, Jesus Christ, said 'Rep-
ent,' he called for the entire
life of believers to be one of
repentance." This is the demand
of the gospel, and the evangelist
may not gloss over it. We must
teach our hearers to count the
cost of receiving Christ. Evan-
gelism is not a confidence trick,
and we have no business to invite
men to Christ under false pre-
tences.

Methods are a
complex question
This, in outline, is the evan-
gelistic message, and evangelism
is communicating it. It is the
Holy Spirit's work to make men
repent and believe; our task as
evangelists is to make sure that
they understand what the gospel
is, how it affects them person-
ally, and why and how they
should respond to it. We could
only in principle justify the spe-
cial methods that we use—big
meetings, little meetings, after
meetings, organised counselling
and the rest—as a means to this
end.

How far current methods can
be so justified is too complex a
question to raise here. We would
only say now that, whatever
means are used, all the points

listed must be made; and until
we are sure that a person has
grasped them all, we have no
business to press him to commit
himself to Christ, for it is not
yet clear that he is in a position
to do so responsibly and with
understanding. And if we short-
circuit the process of patient in-
struction and application and try
to precipitate "decisions" by
psychological pressure (a thing
too easily done), we shall merely
produce psychological upsets.
People will come to our vestries
and enquiry rooms in an agitated
state; they will go through the
motions of "decision" at our bid-
ding; but when the shock has
worn off, it will appear that the
decision meant nothing save that
now they are "gospel-hardened."
And if a few prove to have been
truly converted, that will be
despite our methods, not because
of them.

The popularity of such
methods in recent years seems
largely due to the erroneous idea
that the task of evangelism is by
hook or by crook to reap a crop
of converts; an idea which has
led to the equally erroneous as-
sumption that evangelism is bet-
ter done through special high-
pressure mass meetings than
through the steady teaching and
witness of the local church. But
it is clear that these ideas are
mistaken. And the sooner we
learn to give ourselves, clergy
and laity alike, to our own pro-
per task of witness, instruction
and application, and to eschew
these unfortunate attempts to do
the Holy Ghost's work for Him,
the healthier it will be for the
cause of evangelism today.

(With acknowledgments to the
"Church of England News-
paper.")

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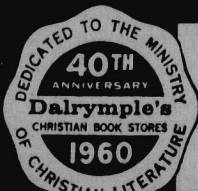
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"WORLD OFF COURSE" — from page 1

sonal friendships with many of the leaders of the Churches of all denominations. But it is no less his wide contact with those outside the life of the Church that helps to give such relevance to his work.

Under the leadership of Bishop Alfred Stanway, the Diocese of Central Tanganyika has more than doubled in every respect. When he came there were 63 missionaries whereas now there are 126. The number of clergy has doubled and the general educational standards of the clergy has risen. The number of adherents has more than doubled and the amount of giving has risen by five times.

The bishop has been chairman of the Christian Council of Tanganyika for seven years. The Christian council is a body which links together the Protestant missions and churches in Tanganyika. Through the agency of the Christian council he has contributed greatly to the development of an enlightened policy of Government grants to Christian educational services.

Bishop Stanway's contribution in Tanganyika is the direct product of his own great gifts which were multiplied and developed during his service in Kenya.

At the age of 43 he was appointed Bishop of Central Tanganyika. He came to a Diocese which had not yet recovered from the decline of staff due to World War II and whose organisation and financial position needed review.

In 10 years Bishop Stanway has fostered the promotion of African spiritual leadership in the Church, the formulation and implementation of the policy of Africanisation and its application in all fields of the life of the Diocese, and the definition of administrative principles, especially in the financial realm, designed to produce a self-supporting and self-developing church and to train Africans to manage their own church affairs.

Other Melbourne Engagements

So far, Canon Warren has preached at Trinity College, spoken at a conference for clergy of Melbourne Diocese at St. John's, Toorak, preached at Ridley College, met members of C.M.S. General Committee and conferred with the clergy of Ballarat Diocese. Mrs Warren has also given a number of addresses in Melbourne.

At present Canon and Mrs Warren are holidaying near Melbourne.

On Sunday, November 13 Canon Warren will preach in St. Paul's Cathedral, Melbourne, at 11 a.m., and give a television interview at 2.15 p.m.

His Melbourne program will conclude at the "World Off Course" rally.

AID TO CHURCH SCHOOLS?

Dear Sir,

There is much in your recent article "Our Education System Is In Danger" with which I agree wholeheartedly but there appear also some advantages to be gained from Government Aid to Church or independent schools. This assumes, however, that aid to independent schools would be additional to money spent on existing State schools.

The principal advantage would be the extension of the field of influence of the existing Church schools, which at present cater mainly for the families of professional and business people.

While most will agree with Professor Butts that there should be "equality of educational opportunity" we should recognise the definite stratas in our present system along the lines of religion, economic status and intellectual ability.

I am not an educationist but a father who is keenly interested in the best complete education for my young family. With the advent of more independent or Church schools and lower scales of fees I see the opportunity for reducing the gulf between the G.P.S. and State schools. I believe, too, we could learn from the mistakes of last century and avoid them in this.

Christian education is not merely a matter of "religious instruction" but an appreciation by each teacher of the purpose of God, be his particular subject English, History or Science.

Yours etc.,

P. A. Lamb.

Keiraville, N.S.W.

RETIRED CLERGY

The recent session of Diocesan Synod ruled that a motion could not direct the Provident Fund to pay veterans retired long after their age of entitlement (65) compensation for annuity (max. £193 p.a.) withdrawn during their over-age years of ministry; which had been paid for and was already, in fact, their property. The principle is recognised and provision for payment has been embodied in the reconstructed fund for clergy who will retire hereafter; it is not conceded for the above-mentioned older men, and their wives; surely an extraordinary discrimination for any religious body to make! Any chance of moving for an ordinance to do so was gagged off from discussion.

Because the original ordinance overlooked provision for over-age retirement the defence is that "they get what they paid for"—a pension, of so much on retirement. This disregards the fact that the premiums paid were in pre-inflation pounds worth £3 to £4 in present currency (for

The Editor welcomes letters on general, topical or controversial matters. They should be typewritten and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though in certain cases, a nom de plume will be acceptable.

an annuity; which infers a commencement age). The sponsors of almost all other superannuation funds have recognised a moral obligation and have greatly subsidised their funds to increase the benefits to present pensioners. Without imposing an assessment for the purpose the most the Church can be looked to do, but also the very least it decently can do, is to pay to those retired over-age the sum of the years' annuity they just did not draw, partly, no doubt, because their annuities' increasing inadequacy was a warning against retirement on so little.

This payment should be based on their present life-expectancy, and extend to the widows of those who have died in the meantime; vainly expecting.

The refusal to recognise this position has become a widely known scandal in the Church's affairs and therefore, a reproach to every member of the Church of England, in the face of others. There now appears to be but one way to mitigate such, and at least remove one's personal stigma.

Will every Anglican realising his concern for these our elder brethren in Christ, write to the undersigned offering some annual portion of his or her allocation to assist them in existing on what is now the pittance afforded by the unfortunate Clergy Provident Fund (and perhaps a Social Services pension) after a lifetime spent in the service of our Lord?

Some small general increase to widow annuitants is currently being advised; may one point out that this is largely from income derived from the sum of withdrawn annuities above-mentioned.

Most retired clergy do not own a home. The first promise to assist is of £12 per annum; further such promises will be reported quarterly in these columns (initials only and amount).

If the response is worthwhile the writer will seek to meet a sub-committee of the Retired Clergy Association to decide what equitable disposition is to be made from receipts toward this purpose—our due to the forsaken few.

Yours truly,

S. M. Goard

(c/- "The Australian Church Record").

Sydney, N.S.W.

Letters

Particular Redemption

THE DEATH OF DEATH IN THE DEATH OF CHRIST
by John Owen, D.D. P.p. 312. Banner of Truth Trust, London.

Aust. price 22/6

This is another Banner of Truth reprint. The subtitle of the volume is "A treatise in which the whole controversy about universal redemption is fully discussed."

John Owen, a leading Puritan Divine during the Commonwealth, first was Dean of Christchurch and Vice-Chancellor of the University of Oxford.

Dr Owen's book is valuable today, particularly to those who are anxious to study the history of the controversy between extreme Calvinism on the one hand and weak Universalism on the other—the raging controversy of that day. The book deals with the Atonement and in a very exhaustive manner puts up the arguments of the Universalist and then knocks them down like so many Aunt Sallies.

The style is rather laborious and it is necessary to work very hard to read through the contents of the whole volume. Agreement certainly will not be felt with everything that is said by the author, but it must be remembered that we are a long way removed in time from the controversy that surrounded the learned Divine.

Dr J. I. Packer's introduction to the volume is in some ways, the best part of the book for it summarises and sets out lucidly, the main arguments of the same.

G. R. DELBRIDGE.

To the Editor

"RIDDLE OF R. CATHOLICISM"

I write to you regarding a review of "The Riddle of Roman Catholicism" by Jaroslav Pelikan which appeared in August 18, 1960, issue of your journal.

I feel it will be helpful to your readers to know that the Australian rights for this book are held by Hodder and Stoughton Ltd. Could you please include in your next issue a note to the effect that "The Riddle of Roman Catholicism" is published for the British Commonwealth by Hodder and Stoughton Ltd., and the Australian retail price will in fact be 24/-. Incidentally, the American edition cannot be supplied to Australia.

Yours faithfully,

G. MALCOLM TITT,

General Manager for

Australia and New Zealand,
Hodder and Stoughton Ltd.
Melbourne, Vic.

LIGHT BENEATH THE CROSS.
The World's Work Ltd., Australian Price, 17/6, p.p. 182. (Review copy from Church Missionary Society Book Depot.)

After many of the great Evangelistic Crusades of Dr Billy Graham an account of the Crusade has been written. It has become increasingly difficult to write new books concerning fresh Crusades because the Crusades run to a similar pattern.

Nevertheless Dr. Barton Babbage, Principal of Ridley College, Melbourne, and the Rev. Ian Siggins, Tutor at the College, have produced an excellent account of the Crusade. Although the pattern is inevitably similar to previous books it is undoubtedly the best written account to come to hand.

In the first brief chapter there is an amazing attempt to give a whole review of the religious life of Australia from 1786 to 1959. The book gives details of the invitation to Dr. Graham and the part played by Archbishop Mowll, the preparations for the Crusade, and beside an account of the actual meetings there is given the reaction of the Press, of teenagers, professional men, University and Churches. The book also contains portions of Billy Graham's sermons, as well as his sermon on the Home, his sermon for teenagers, and his sermon to the Melbourne University.

The book has put on official record a number of important things which could be easily forgotten in the years to come. The rainbow that appeared during the appeal in the last meeting in Sydney, or the way in which the Melbourne Cricket Ground was so wonderfully filled, and Dr. Guinness's little pamphlet, "I Ob-ject" is fully recorded.

This is a valuable book, and will give, I am sure, to the most enthusiastic Crusade supporters, a fresh sense of the wide influence and ramifications of the Graham Crusade.

J. R. Reid.

HOW SHALL THEY HEAR? A Symposium of Papers read at the Puritan and Reformed Studies Conference, December, 1959. English price, 2/6.

This year's papers cover subjects such as: "The Puritan View of Preaching the Gospel," "Conflict with Hypercalvinism," "Church Discipline," "Revival," and a paper on the character and work of John Calvin.

As with last year's papers published in "A Goodly Heritage," "How Shall They Hear," is stimulating and challenging reading.

R. H. GOODHEW.

Books

THE FOUR LOVES, by C. S. Lewis, London, Geoffrey Bles, 1960. Pp. 160. Aust. Price, 15/6.

"The Four Loves" provides a welcome addition to the contribution made by C. S. Lewis to the field of popular Christian explanation.

With deft touch the author demolishes a great deal of current misconception before laying bare the essentials of each of the four loves: "affection," "friendship," "eros" and "charity." He demonstrates the strength of the first three and their inherent dangers when treated as divine, and shows how they may be transformed into charity by Christ's power.

In a book such as this, where so much is helpful, it is difficult to isolate particular excellences, but Dr Lewis' treatment of natural religion in the chapter "Likings and Loves for the Subhuman" is good and his penetrating insight, in the chapter, "Affection," into the impact on group security of an individual's conversion is excellent.

J. E. JONES.

THE APOSTOLIC DEFENCE OF THE GOSPEL, by F. F. Bruce, I.V.F., London, 1959. Pp. 91. English Price, 3/6.

This book is a fine piece of concentrated writing. The author is thoroughly master of his subject. It is meat and not milk but will yield real treasure to any diligent reader.

The book outlines the Christian apologetical approach to Jew, Philosopher, Pagan, State and Heretic. As true apologetics it is not mere negative defence, it involves the positive proclamation of Christian truth.

F. F. Bruce analyses the presentation of the gospel to widely differing audiences. The underlying principle is the same—start where your audience is and work from there. He goes on to show how early Christianity is cleared from any suspicion of illegality and clarifies Church-State relations.

There was also the ever present danger of corruption of the pure faith by various pseudo-Christian sects. Then as now, the only answer to this problem is the full and proper understanding of the work of God—the final and complete truth.

R. E. LAMB.

Also received:

NEW TESTAMENT READINGS FOR SCHOOLS, by J. B. Phillips and N. J. Bull. Geoffrey Bles, London 1960. (Distributed by Collins, Sydney.) Price 14/6 Australian.

A book of Scripture Lessons with appropriate divisions and sub-divisions for use in schools, based on J. B. Phillips' translation of the New Testament. Designed to be used in conjunction with N. J. Bull's, "A Book of School Worship."

FAITH BY HEARING, by Phyllis Thompson. Pickering and Inglis Ltd., London, 1960. Pp. 63. Aust. Price 5/6.

The fascinating story of Gospel Recordings Inc., and God's blessings on this aspect of missionary endeavour.

THE MAN FROM MAWAMBAL, by Una Fitzhardinge. The Church of England Information Trust, Sydney, 1960. Pp. 63. Aust. Price 8/-

An attempt to put the Gospel story in a contemporary Australian setting.

LIVING THROUGH BEREAVEMENT, J. N. Bagnall, Anglican Truth Society, Sydney, 1960. Pp.28. Aust. Price 2/-.

A SHORT HISTORY OF THE AUSTRALIAN CHURCH, by E. C. Rowland. Anglican Truth Society, Sydney, 1960. Pp. 43. Aust. Price 3/-.

MARRIAGE AND DIVORCE, by Canon H. P. Reynolds. Church of England Information Trust, Sydney. Pp. 21. Aust. Price 2/6.

JEHOVAH'S WITNESSES, by M. C. Burrell. Church Book Room Press, London, 1960. Pp. 20. English Price 1/-.

A brief but very useful booklet dealing with the history and particular errors of this very militant group. A good addition to any Parish bookshelf.

MATRON, for Boarding School of approx. 30 pupils commencing first term, 1961. Applicant should be a person with ability, personality, and a genuine interest in children, to take charge of the Boarding School. Excellent conditions. Christian preferred. Applications in writing, with copies of references to Headmistress, Miss J. Gibbons, CLAREMONT C. OF E. GIRLS' SCHOOL, 30 Coogee Bay Road, Randwick.

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YOU are invited to attend the ANNUAL MEETING OF THE BIBLE & MEDICAL MISSIONARY FELLOWSHIP (N.S.W. Auxiliary), formerly Zenana Bible & Medical Mission, 8 Spring Street, Sydney, Phone: 27-2195, to be held on

FRIDAY, 11th NOVEMBER, 1960

in the

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5.30 p.m.—LIGHT TEA PROVIDED. You are warmly invited to come.
6.30 p.m.—SCREENING OF COLOURED SLIDES. Rev. A. J. Dain, formerly General Secretary of the B.M.M.F., will show recent slides of the work in India, Pakistan and Nepal.
7.30 p.m.—GENERAL MEETING. Chairman: Rev. R. C. WEIR. Speaker: BISHOP MARCUS LOANE.