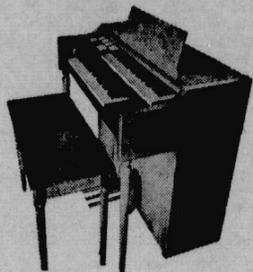


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(N.S.W. Branch)

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.
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Page 8—The Australian Church Record, October 27, 1960

Archbishop of Sydney has appointed the Rev. A. E. S. Begbie, Rector of St. Stephen's, Willoughby, 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 Cathedral, 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 University B.A., 1941 and was ordained 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 appointment 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 Australian 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 Centre—or ring MA.9641.

MEALS: A hot Lunch may be booked, price 6/- per person—or you may purchase Sandwiches, 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 anticipate having a large number of home made cakes.

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POSITIONS VACANT

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

Personal

The Reverend D. G. H. Johnson formerly Rector of St Martin's, Kensington has been appointed 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 Melbourne, 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 inducted there by Archdeacon Codrington on the 16th of November.

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 Archbishop 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 returning to Melbourne, and has been appointed to the charge of Inverleigh with Meredith, Diocese 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 announced his retirement and was farewelled by the parish on Sunday, 25th September.

Rev. K. Grisdale has been appointed 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. Denman. The Service will be conducted by the Rector, the Rev. J. K. Noble.

The Rev. B. P. Goodwin Hudson, son of Bishop and Mrs. A. W. Goodwin Hudson, is to join the staff of the Youth Department on his arrival from England next month.

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

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Advertising and Business Communications to be addressed to the Secretary.

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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.

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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 Public Rally entitled "World Off Course."

Chaired by His Grace the Archbishop of Melbourne, the Rally will have as guest speaker Canon Max Warren, General Secretary of C.M.S. London, a world figure in Anglican Church life today. A second guest speaker will be the Right Rev. Alfred Stanway, 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 invitation is extended to all to come with friends, by bus, train, car or tram. Every parish should be fully represented 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 communion and beyond it. Dr. Max Warren has travelled widely in Africa, Asia and Australia, and has lectured many times in America 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 evident 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 Commemoration of Saints and the chairman of the group dealing with the Family in Contemporary Society.

REVIVAL

Himself a convinced Evangelical, 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 writing among Anglican Evangelicals.

Dr. Warren's great spiritual influence is the fruit of a varied background: birth in a missionary home, eight years of childhood in India, a double first at

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

FORMATIVE

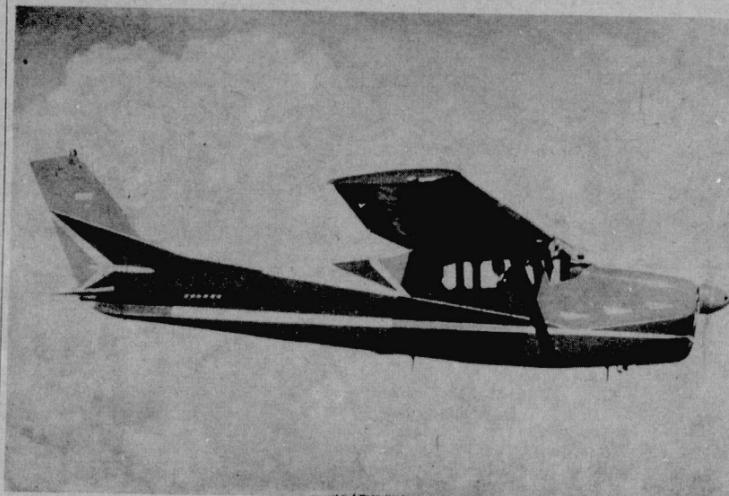
In 1942, Max Warren succeeded Dr. Wilson Cash as general secretary of the Church Missionary Society, coming into this position of leadership at a most formative stage in the society's growth. His prophetic insight in understanding the new trends, and something of the way in which they are moving have been outstanding, and his accurate appraisal 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 International 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 hospitality is complicated by the large numbers who are going to England, Christians of many nationalities have stayed in their home, and they have strong personal interest in the work of the Church in Africa.

(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.

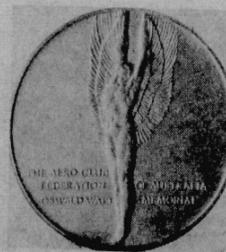
On Jan Hus, there is to be screened, on November 11, a feature two-hour colour film, produced in Czechoslovakia the scene of his outstanding witness over 100 years before the Reformation.

John Knox and Archbishop Cranmer will feature in two addresses by the Rector, the Rev. Lance R. Shilton, B.A., B.D., (November 9 and 13) and an address on John Calvin will be given by the Rev. Norman Allchin, 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 expected 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 our 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 supplicant. 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 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 tabernacling 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.

Church Union and the C. of E.

The Melbourne "Church of England Messenger" has made these comments on the Archbishop of Sydney's remarks on Church union at General Synod recently:

"The Archbishop of Sydney in his General Synod address rightly commended the church unity negotiations now proceeding between the Presbyterian, Methodist and Congregational Churches. These negotiations have now reached the satisfactory stage of the participating parties concentrating upon the urgent question 'What is the essential faith of Christians?'

"They are trying to avoid secondary considerations of organisation, structure and property, for these matters can be thorny and troublesome. What interest had Christ in real estate? He seems to have had precious little concern for apostolic succession as the 20th century Church has come to interpret it.

"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."

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;

2, the theory of creation through evolution; 3, denial of Christ as God. (The Reds say Christ was simply a common carpenter who was crucified for counter-revolutionary activities); 4, Christianity is a "religious instrument of foreign imperialists" to poison the Chinese people and "sell them into slavery."

The Communist masters gradually seek to wear down the resistance of individual Christians through a program of discrimination and sustained ridicule. The commune system is one step further in regimenting the life of the people and depriving the individual of the luxury of privacy. It is geared to complete control of time and thought. All worship has been forbidden in the communes.

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.

American Ministers Mostly Conservative

Dr. Henry quoted some words of Emil Brunner—"Bultmann is now king, but not for long—He 'thins out' the Gospel too much. Some said we are already in the post-Bultmann era." Therefore, we might say that European Theology was loosed from its moorings. Was Protestantism going back to a virile Biblical message? Dr. Henry added, "This may not be a transition-time but an end-time for Protestant Theology."

Dr. Henry maintained that Neo-Orthodoxy had dissolved the urgency of Evangelism. Barth's conviction that all men are already included in Christ led to doctrines of Universalism and the Second Chance. There had been failure to give full weight to the Righteousness of God, as well as the *Agape* of God, with consequent weakening of the doctrine of the Mediatorial Work of Christ, and thus, as already indicated, a lessening of the urgency of Evangelism and demand for decision.

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.

Report of Dr. Graham Crusade

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

Protestant Theology: Whither?

"THIS may not be a transition-time but an end-time for Protestant theology," said Dr. Carl F. H. Henry, Editor of "Christianity Today," at a meeting of clergy and ministers in Manchester on October 12.

Dr Henry has just completed a tour of cities in Switzerland and Germany in the course of which he has addressed and had discussions with ministers and Church leaders including Karl Barth and Emil Brunner.

What he had witnessed on the Continent prompted Dr Henry to ask, "Is Protestantism going to be the one World Message without its mind made up?" The Barth-Brunner impact had largely overturned the older liberalism, but Neo-Orthodoxy had in turn left the door open for Bultmann. Now Bultmann was old and his disciples were taking divergent paths. What would come next, in the post-Bultmann era?

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.

Doctrinal Breakdown

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.

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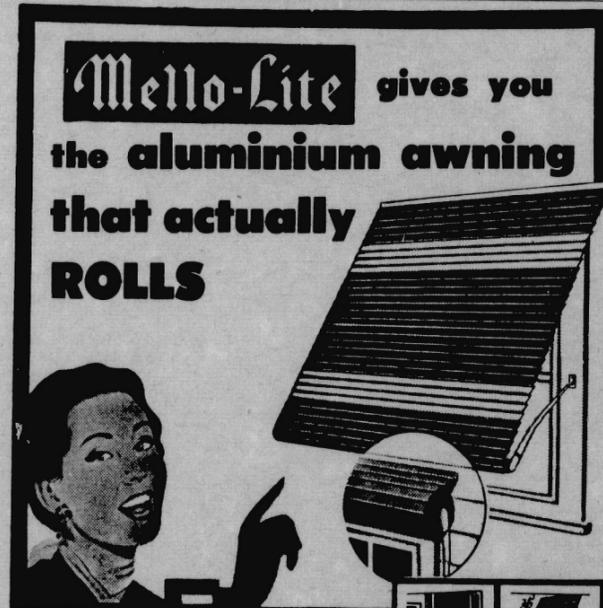
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Notes and Comments

SHAW OVERRULED . . .

The Rector of Pennant Hills, Sydney, is to be congratulated on his decision not to allow George Bernard Shaw's play "Overruled" 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 marriage, 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 telling a Court of law that all Christians should read the unexpurgated 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 capsized by Lawrence's gusty rhapsodies. At all events, your commentator 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 affected 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 Woolwich has become, as the Archbishop of Canterbury commented, "a stumbling block and a cause of offence to many ordinary Christians."

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 therefore 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 commercial market today. The newspapers are controlled to a considerable 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, television set, washing machine, etc., etc. *ad infinitum*, he has much less money to spend than the teenage boy. Consequently, manufacturers 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 doing; indeed, we have reached the point where mere self-respect prompts us all to describe 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 question be thoroughly ventilated.

We are in the habit of thinking 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 recording "decisions." Others would describe the mere prevailing on people to come to church as evangelism. There are better definitions of evangelism along these lines, the best, perhaps, being that of the Archbishops' committee 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 fellowship of His Church."

No evangelism without the gospel

This formula states admirably the aim and scope of the evangelistic enterprise. As a definition of evangelism, however, it, and all other definitions of this type, are open to one fundamental objection.

Is it right to define evangelism in terms of an effect achieved in the lives of others? Is the essence of evangelism the actual production of converts?

Surely not. The evangelist's aim is to convert; but the question whether or not a person is evangelising, cannot be settled simply by asking whether he has seen conversions. There have been missionaries to Moslems who have seen no converts; should we conclude from this that they have not been evangelising? There have been unevangelical preachers under whom individuals have been soundly converted; should we infer that they have been evangelising after all? The answer is no in both cases. The results of preaching depend not on the intentions of man but on the will of an almighty God. This does not mean that we should be indifferent as to whether we see fruit for our witness to Christ. If fruit is not appearing, we should seek God's face about it. But this truth does mean that we may not define evangelism in terms of achieved results.

In fact, the New Testament directs our thoughts another way. The verb *euaggelizō* means "declare the gospel," and the gospel of the New Testament is a clearly defined body of information. It looks, therefore, as if we ought to define evangelism in

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 message 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 discussions 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; testimonies or expositions; and so on. But to discuss method before reaching agreement on the message is to put the cart before the horse. The assumption that all who care about the gospel are of one mind about the gospel is large and doubtful. Unanimity about methods and techniques may (and, it seems, often does) conceal radical differences as to the message to be conveyed. The modern debate about evangelism is unlikely to make progress till these differences are frankly faced and thrashed 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 exactly is it that we want to get across.

Converted but not religious

The last-century evangelist could confine himself to the themes of sin and salvation without ill effect, but if we today do this, the best that can happen is that we produce Christians who, though converted, are irreligious, cocky and self-centred, interested in spiritual experience but not in God; "keen" but not reverent; on fire to witness but seeing no point in worship. Indeed, the thing is happening; it is one of our time which summons us to consider our ways in evangelism.

Secondly, the gospel is a message 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 nothing 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. Everybody'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 uncomfortable 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 relationship 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 conversions. 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

Foundations of true religion

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 knowledge for granted. But when Paul preached to Gentiles, who knew nothing of the Old Testament, it was here that he had to start. So, when the Athenians asked him to explain what his talk of Jesus and the resurrection 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 sometimes supposed, a piece of philosophical apologetic of a kind

which Paul afterwards renounced, but the first and basic lesson in theistic faith.

Our thinking about evangelism 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, superstitious indeed but not religious. So, like Paul, we must start evangelising them by telling them of the Creator whom they have forgotten to remember.

Big meetings not the only means

Fourthly, the gospel is a message 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 summons 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 essentially 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 'Repent,' 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. Evangelism is not a confidence trick, and we have no business to invite men to Christ under false pretences.

Methods are a complex question

This, in outline, is the evangelistic 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 personally, and why and how they should respond to it. We could only in principle justify the special 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

is often said that it is the presentation 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 orthodox, 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.

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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 shortcut the process of patient instruction 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 bidding; 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 assumption that evangelism is better 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 proper 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.

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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.) undrawn 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 abovementioned 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

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 undrawn annuities abovementioned.

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.

Letters

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?

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.

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.

The publication of this book in London will be on November 3, which means that copies should be available in Australia early 1961.

Yours faithfully,
G. MALCOLM TITT,
General Manager for Australia and New Zealand, Hodder and Stoughton Ltd. Melbourne, Vic.

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.

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 Object" 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 Sub-human" 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 apologetical 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. H. 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

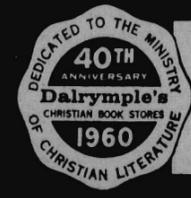
FRIDAY, 11th NOVEMBER, 1960

in the

C.E.N.E.F. AUDITORIUM

201 Castlereagh Street, Sydney.
(Between Park and Bathurst Streets)

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.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.



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