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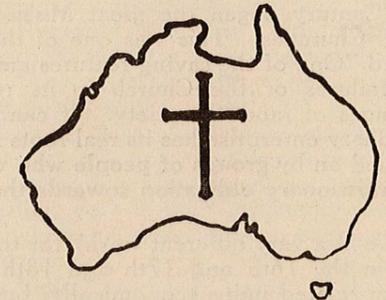
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# EVANGELISM

AND



# SOCIAL WITNESS

Issued by the  
CHRISTIAN SOCIAL ORDER MOVEMENT

*Margaretta Mary Woodriff*  
*Memorial Library*

Price 6d.

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# EVANGELISM AND SOCIAL WITNESS

## PREFACE:

This pamphlet was drawn up, in the first instance, for use in connection with CHRISTIAN SOCIAL ORDER SUNDAY, 1949. Suggestions as to its further and wider use are contained in Appendix A on page 10.

### The purpose of the pamphlet is:

- To bring before clergy and people the present-day challenge to the Church and Christians to engage more effectively in both evangelism and social witness;
- To show that evangelism and social witness belong together and need each other, as twin elements of Christian obligation and partners in the creating of a Christian Social Order.

## INTRODUCTION

In the 18th Century began the great Missionary Movement of the non-Roman Churches. This was one of the great facts of modern history and "One of the saving features amongst the many weaknesses and failures of the Church in its reactions to the revolutionary changes of modern society. It cannot be said that this growing missionary enterprise has its real roots in the Churches. It was mainly carried on by **groups of people who were gripped by the vision of the missionary obligation towards the unevangelised world.**"<sup>(1)</sup>

To-day we live in a very different world, for the nations which were being born in the 16th and 17th and 18th centuries have grown into an inter-related unity economically, but have no unity of purpose, and no common faith. Rival faiths and secular gospels compete for the allegiance of man, and it is a burning question whether Christianity is a necessary part of human life or an already outmoded stage in the evolution of the race.

So, to-day, there is a new world task confronting the Churches: a task not merely of evangelising the heathen world, but of evangelising the home lands, in which large proportions of people have cast aside the Christian faith as irrelevant to living. "The stupendous task cannot be met as in the 18th century by far-sighted individuals and by groups whose hearts are afire. Its assumption and execution can only happen when the apostolic nature and obligations of the Church are grasped realistically and understood effectively and loved as the given privilege and task of every member of the Church, of every Church, and of the Churches together."<sup>(2)</sup>

We are beginning to understand "that the vast multitude of lay members of the Churches is the greatest potential force the Churches, humanly speaking, have in carrying out their commission to witness to the power of salvation and renewal of life that is in Jesus Christ. We begin to understand that still **rarely** the Churches are really shouldering their missionary privilege and responsibility to their own environments and towards the world at large. The consciousness of this inescapable duty is growing. Yet on the whole, **the Churches as Churches still remain far more complacent about**

their own situation and the situation of the world than they ought to be."<sup>(3)</sup>

In line with that awareness, the bishops of our church in Australia—who, in 1947, approved the observance annually of a "Christian Social Order Sunday"—have given commendation to the special effort this year to awaken the members of the Church to this two-fold task, and in particular to more enlightened and determined Social Witness in a national life showing many dark patches, and many signs of strife and disintegration.

"We have to admit that the Christian Church throughout the primitive decades of the industrial era showed little insight into what was befalling human society . . . (and) in many Western countries, the industrial workers are largely out of touch with the Church and its clergy. A powerful trend in modern education towards a materialistic technology is making it more difficult to bridge the gulf, even when sympathies are engaged. Consequently, the issue during the next decades in Western industrial countries is whether the workers will put their faith in a Kingdom of man or in the Kingdom of Christ. The omens are that they will choose the former, unless a radical change of outlook comes about in the Churches, together with a new experience of community and of the power of the Cross."<sup>(4)</sup>

Every Anglican in Australia then is challenged not only to know the Gospel—the Gospel—and its relatedness to life here as well as hereafter, but to live the Gospel and expound it to others by lips as well as life, both in the Community of the Church, and in the home, and where he works, and in every grouping, contact, and sphere of influence.

"I will never believe in the Redeemer of the Christians," said Nietzsche, "until they prove to me that they have been redeemed."

## THE GOSPEL AND ITS TRANSLATION

The Faith of the Church does not vary with the changing climates of human thought, but the Gospel as preached, if it is to find its way to the hearts of men, must be adapted to their capacity for understanding. **Evangelism is perpetually a task not only of proclamation but also of translation.** In most men the mention of God stirs no emotional response. They do not know how to believe in God. "It is possible for men to be so 'conditioned' by the social environment and its suggestions as to become non-religious and apparently incapable of religion.

"There can be a kind of spiritual soil erosion so that Christianity cannot take root and grow. Something of the kind seems to be happening now. If we are looking for a rebirth of religion it may be that we must first set about preparing the cultural soil for its nurture."<sup>(5)</sup>

What is it we look for in religion? "Salvation" means the complete well-being of the individual and society here and hereafter. The whole of man is to be saved through Jesus Christ. In His Person God has entered the history, has entered the solidarity of mankind—to stay. In the Body of Christ man gains his purpose, his dignity, his community, his life. Life is the keynote of Christianity. "I am come that they might have life." God's offer of new life must be proclaimed by the Church through all

available means, and men and women enlisted in the Faith and in the Fellowship.

"The object, that is, of the Church, the community of Christians, is to make Christians! Yet that is insufficient, for that is our aim, which in the contemporary world is entirely impracticable. The very air is full of every kind of propaganda, men's minds are obscured and their time preoccupied with claims other than religious . . . They see the use and value of many other competitors for their attention. They do not see the use and value of Christianity." (6) To so many it is at best a harmless hobby for those who like it.

**"In this period of history, social witness is an indispensable instrument of evangelism. We cannot obtain a hearing for our primary message if—with regard to the evils of which men are chiefly conscious—we have to say that for these it contains no remedy. We must first find where men are and then taking them by the hand lead them to the true source of power and peace.**

**"The power which enables men to bear such witness is one which combines an intense religious passion with a penetrating understanding of modern society."**(6) The Church's failure in leadership has been in part that it is involved to-day in a kind of society to which its traditional ideas are not directly applicable.

Because God is, there is absolute truth, and absolute right, in surrender to which men can rise to undreamed of heights.

This faith is not an easy faith. Men are strangers to God and estranged from Him by their false relation to the world He has created and to their fellows in the world. Everything in the world to-day tends to be thought of as a commodity. A tree is not a tree, it is timber. A man is "work power," and something less than a man.

But it is people rather than things which give significance to life. Society would be more simple if its relationships were only the direct relations between persons and things. But we are related to things through other persons. In relation to the world of things, man is apparently master, though soil erosion reveals how nature hits back in reply to exploitation.

Humanist man has treated the earth just as he has behaved towards Almighty God. He has lived on it without recognising his dependence.

Man is responsible to His Creator for the use which he makes of the "raw material," all drawn from the bounty of the earth, in industrial and agricultural activity. God commits it to him in trust "for the glory of God and the relief of man's estate."

But in encounter with other persons, he is not the sole arbiter. When we meet others, our meeting is "address and response," and the manner of this gives meaning to everyday life.

**The overriding task at a time like this, when all human values are threatened, and man is being reduced to insignificance by forces beyond the individual's control, is the vindication of man against all that cheapens or degrades him, and the rebuilding of a culture in which personal life holds the acknowledged primacy. This alone can be worthy of man's birthright as a child of God and heir of eternal life. In that enterprise, the Church must be the leader. For the Church is entrusted with the Gospel of God's good will to man and his Salvation.** (7)

What is most disturbing to the Churches, is the plain fact that people are not interested in doing what they ought. They are more interested in having what they want. Mankind lives towards death, men are travellers towards the tomb with little sense of eternal life, therefore things, possessions, pleasures, have for them an immense significance, and the things of the Spirit count but little, if at all.

Let us try, therefore, to do two things—

1. To see some of the influences which "condition" men in the making, and what the Church's part and influence should be in a true social witness in these fields; and

2. To see how the Church, through congregations, clergy and laity and by other means and instruments, can get the Gospel across effectively to a semipagan people.

The "conditioning" influence we shall consider in some detail are three:—the Home, the School, and Industry.

(a) **The Home.** — The Lambeth Bishops wrote thus to us: "How difficult it is in these days to have a home! For a home must have a house in which to be. The housing problem is not merely the need for a roof, but for so much more. The housing in great cities (and in some country towns and villages) has little in common with the ideal of a house with a home inside it. No nation can afford to rest till every family has housing spacious enough to save the mother from cooking, eating, and resting in the same room; and if possible, large enough for privacy for all the members, and with, outside, an opportunity for gardening." (8)

The Christian Church believes "a good home is dependent on the creative power of God and the wonder of human love. It demands of the partners a life-long loyalty to each other." It sees a home as a place in which personality can develop at its best and in which children can feel they have a base for living strong, stable and secure.

The characteristics of the good home depend upon a unity which underlies all its diversity. Beneath the varying temperaments and attitudes, ambitions, and interests, is the law of God and the will of God for all. Different though each may be from every other, they are a family loving each other in Him.

"A house with a home in the heart of it." **There is a responsibility laid upon the congregation in every parish to see that the housing of that area is sufficient so that each family can have a house for itself, and that the houses are adequate for full living and not merely for existing.**

(b) **The School.**—Every child, irrespective of the social status or wealth of his parents, should have the best educational opportunities available. The education should be broad based and aim at the development of the "whole man." The world needs men, not merely tradesmen. In an insecure world, the youth also needs awareness and alertness, but above all, a sense that there is purpose in life. A purely secular education, which does not lead to a living belief in God, does not provide this sense of purpose, nor any realisation of service to God as the meaning of life.

Much depends upon the teacher. His life is always a bow that speeds the arrow of his teaching. A teacher, to be the best teacher, must be a convinced and practising Christian. Only so can he make God real to his pupils.

**The Christian Church has much that it can do to help the School co-operate with home and Church in the growth of persons. It can urge and work for a sufficient term of years for schooling. "Every citizen till the age of 18 should be primarily a subject for education and not primarily a factor in industry." (9)**

Under the State system, the Church could do much more to provide Hostels for children away from home, and ensure that all children had religious care as well as secular training.

Far more lay people skilled in the Scriptures might help the Clergy, that the religious instruction in schools could be more regular and effective than is often possible to-day.

Far more might encourage their children to realise that their work in life is a "calling" from God, and by prayer and encouragement help their children to find their real niche in life with consequent truer service, more real worship and greater happiness.

(c) **Industry.**—The early influence of home and school and Church is largely negated by the experience of the years between 14 and 20. **The social and economic structure is the most potent of all educational forces moulding the characters of those who grow up within it.**

Peter Drucker in "The End of Economic Man" described the extent to which human life has come to be dominated by economic considerations. Without doubt "the immense possibilities opened up by the application of 'power' to industrial production so fascinated men that they ceased to ask what was the purpose of this vast mass of production. It tended to be an end in itself."

We, to-day, face the aftermath of the slums, the insecurity, the exploitation, which were characteristic of this way of life. The working man holds power to-day by organised numbers, and does not forget the sufferings and the injustices under which previous generations lived and worked. "Economic man" finds a partial embodiment in the working man of to-day, and the community (which includes the Churches) which took far too little interest in the men of the past, to-day is compelled to give attention.

Can the Churches do anything? They must show that they care for men more than they do for money. Archbishop Temple believed that the Church should work for a **Christian Social Order**, "with the fullest possible development of individual personalities in the widest and deepest possible fellowship." He felt it to be of crucial importance that "the Church acting corporately should not commit itself to any particular policy. The Church is committed to the Everlasting Gospel and to the Creeds which formulate it: it must never commit itself to an ephemeral programme of detailed action." (10)

In times of stress, he would have said "it is very seldom that Christianity offers a solution of practical problems. What it can do is to lift the parties to a level of thought and feeling at which the problems disappear."

**But how many Churchmen, leaders and rank and file, are in such close touch and sympathetic fellowship with men in industry that they are in a position in a day of stress to be able to help? We Church people are far too aloof from the real world, and perhaps also much too class-conscious.**

It was said in England a few years ago that "the despair of the Common people is that they feel there is no one they can trust. All have an axe to grind, and their expressed principles are only a screen of expediency put up to cover a march of exploitation." (11)

**"In a long term policy to win the workers to the Kingdom of Christ, and to win them from a policy based on materialism, Churchmen must begin by entering into the despair as well as the hope that have, for example, inspired modern Communism. They must proclaim human rights without equivocations." (12)**

And at the same time, "the Church must not insist only on rights. For rights imply duties, and duties to-day are often forgotten in the assertion of rights. To insist only on rights turns them to wrongs unless the insistence is matched with the faithful discharge of the duties men owe—To God, by uprightness of life; to Society, by honest work; and to each other, by bearing one another's burdens.

Taking now an even wider picture of the social environment which to-day "conditions" millions of minds, attitudes, sets of values, and capacity for spiritual response, we would have to include amongst the God-resisting elements such characteristic features of modern life as these:—

Materialism in philosophy and economics; slums, and bad housing conditions; poverty; extravagance; family disharmony; mechanisation and de-personalisation of life; war; ignorance in child-training; purposeless education; competitive enterprise; liquor; commercialised sport and recreation; city life in general; unpreparedness for marriage and parenthood; mass unemployment; insecurity; social injustice of every kind; oppression; imperialism; racial discrimination; snobbery; mammon-worship.

**These and other elements in the "soil" in which character, values, attitudes, and personality must develop and take shape cannot have any other effect than to raise a barrier against understanding of and response to the genuine and complete "Gospel."**

There are many amongst us who set their hopes for happiness and well-being on a different social and economic order. There are many more earnest Christians who believe the present order can evolve into a more just and freedom-providing set-up. But there is no place in the Church for the person who wants things to remain as they are. Neither the purpose of God nor the record of history justifies us in expecting things to remain as they are. But how often has the Church seemed to be on this side! It is no excuse to say, what in itself is true, that whatever the social or economic system, human selfishness will find ways of exploiting it.

**Yes! Until human selfishness is rooted out by the Gospel, and until society is so organised that self-interest is countered and the Christian spirit encouraged.**

How can we bring that Gospel to bear? And how can we work for that more Christian Social Order?

The community of the Church is the greatest redeeming instrument. The world longs for community. **Every congregation** must therefore become more really a warm and living and missionary fellowship. The fellowship of the Church becomes

real in **common action**, and the basis of this is **worship**, wherein the congregation becomes a family as it is fed on the spiritual food of the Body and Blood of Christ. For it is the Blood that makes a family. Individualist worship wherein we think of our own souls alone is out of date. We are members of the Body. Then follows **Common Prayer**. A congregation must needs meet our purpose to pray for the community and its members according to their several needs. The Church has almost forgotten the power and privilege of intercession.

And thirdly, the congregation, as a congregation, must be warmly welcoming to those who enter its fellowship and be seeking (a) to enter into the needs and trials and sorrows of those outside its membership and bring them not only material but spiritual help; and (b) to bring those outside, within the range of the Gospel message.

It has the care of the babes admitted in Baptism and the youth who come to membership in Confirmation. But the individual members have each of them a **personal responsibility**. In **home life**, parents have the duty of making the Gospel real to their children. In **the workshop**, every man in his calling has the duty of intercession where he works, a duty being recognised more and more, particularly in European Church life, where lay people are far more active and organised as "Missionaries" in the community than we are in Australia.

The Christian layman, too, must of necessity take an active part in **the political party** which seems to him nearest to the ideal, and likewise in **the industrial organisation** associated with his calling. And everywhere **his influence** is set to present the way of life and relationship that is according to Christ Jesus.

**What of the clergy?** Their task must be to-day, more than ever, **the training of their lay people** in the Faith and in the knowledge of the Gospel that they may be capable of bearing their witness. They must be such leaders in worship that every service is "hallowed ground." They need to be such pastors that they know and are known by all members of their community, and are so full of the understanding which comes by constant prayer, that men of all sections of the community will turn to them naturally in time of need and strife.

They should be men "abiding in Christ" and setting forth eternal life—for this men need to-day more than all else. It is the life, mightier than death, which alone gives man a "living hope" to sustain him amid the disappointments of history and the changes and chances of this fleeting world, but also gives him the quality and power to create new relationships and make the dream of brotherhood come true.

#### THE RANGE OF SOCIAL WITNESS AND ACTION

1. **The narrower range.**—It has long been customary, even amongst the most pietistic and least socially conscious Christians, to admit the evil of some elements of prevailing culture and habit, and to engage in propaganda and organisation, and even political pressure, against them. Such are gambling, intemperance (or even the whole liquor trade), divorce, sexual irregularity, prostitution, secularisation of Sunday, secular education in State schools.

2. What is now urgently needed is the **extension of this Christian criticism and attack into all the interlocking spheres** of our whole social fabric and atmosphere. **No spheres** of life, relationship, and conduct can be exempted. In particular, Christians, Christian Groups and congregations, and the Churches are required to concern themselves with **those developments of the twentieth century which by their very nature exert a formative and conditioning influence upon the minds of men and the temper of society, either towards or away from God and His Kingdom**, viz.:—

Industry, and occupations generally;  
Economic theories, practices and systems;  
Monetary systems;  
Politics and legislation;  
Housing, town-planning, urban and rural living conditions;  
Health, hygiene, medicine, hospitals;  
Education (at all age levels);  
Marriage and family life, sex relations, parentcraft, child-training;  
Recreation and leisure;  
International relations and policies; United Nations and its subsidiaries;  
Democracy, Socialism, Communism;  
The State;  
"Backward" races and nations.

These are no longer "optional" or "extra" for evangelism, they are inescapable and obligatory. **An essential prerequisite to, accompaniment of, and consequence of, successful and relevant evangelism is a comprehensive, scientific, organised, courageous endeavour**

- (a) **To bring the Christian insights and judgments to bear on what is, and on what is proposed; and**
- (b) **To initiate and carry out appropriate action for modification and reform.**

#### A "SPECIAL" AGENT

In addition to all that can be done by clergy, congregations, laymen and women in the ways suggested above, there is great and growing need for a central co-ordinating body—an organisation charged with the special task of helping the Church and its members to undertake vigorous informed and relevant action, and to give effective and courageous witness.

This need has been felt in Australia, as elsewhere. Within the Church there has been created, and is growing, the **Christian Social Order Movement (C.S.O.M.)** whose aim is to extend **Christ's Sovereignty Over Mankind**.

The Movement does not neglect the more obviously evangelistic side of the Church's twofold task; but its chief emphasis is, naturally, upon Social Witness and Social Action.

Born within the Church of England, it is now seeking to develop into an **ecumenical force** in ever closer touch with the World Council of Churches.

The C.S.O.M. has organised this Christian Social Order Sunday, and produced this pamphlet. **It offers itself to the Bishops,**

clergy, and laity as the special spearhead, agency, and rallying-centre through which the "Social Order" aspects of Christian obligation can most readily be worked out and put into effect.

(For some details of C.S.O.M. see appendix B, page. .)

### CONCLUSION

At Amsterdam a great Frenchman, Pierre Maury, expressed ideas which we may well adopt and implement as the conclusion of this matter. Man looks for an ethic, a working morality, and looks on a world of moral chaos. "Never have moral professions been so frequent. Every political speech smacks of a sermon." Man to-day longs for the "good" life, but no longer believes his ideals are real. The Church should recognise, even in the miseries, revolts, or nightmares of the world, an appeal to her, albeit an unconscious appeal, to be true in her preaching to the Gospel of God. She will produce an ethic true to the whole of life, both individual and collective; an ethic true to the demands of justice and yet having in it a place for pardon—God's forgiveness of man and man's of his fellow man.

The Church, in proclaiming and implementing this message, will need courage and vision. It will be accused either of Bolshevism or Conservatism. It will be criticised by turns as other-worldly or this-worldly. "But its ethic set forth will be equally far removed from the dream that a Christian civilisation can be identified with the Kingdom of God, and from a religion which retires from the world and passively hopes for a heaven preserved for the blessed."

### REFERENCES:

- (1) Amsterdam, Vol. 2, page 14; (2) op. cit., p. 16; (3) op. cit., p. 17; (4) Lambeth ii, p. 21; (5) Lambeth ii, p. 3; (6) "Social Witness and Evangelism," Temple; (7) See "Social Witness and Evangelism," Temple; (8) Lambeth ii, p. 35; (9) "Social Witness and Evangelism," Temple, p. 11; (10) "Christianity and Social Order," Temple, p. 74; (11) Malvern Conference Report, p. 73; (12) Lambeth ii, p. 22.

## APPENDICES

### A. SUGGESTED USES OF THIS PAMPHLET:

Before, on, and after Christian Social Order Sunday, as basis for sermons and addresses; as material for discussion by church organisations (men, women, mixed, youth) and parish councils, or vestries; as material for conferences in parish, rural deanery, diocese, Ministers' Fraternal, and by ecumenical groups in local areas.

(Copies available from C.S.O.M., 6d. each, plus postage — early ordering advised.)

### B. INFORMATION CONCERNING C.S.O.M.:

It is hoped that wherever possible a sermon, address, or discussion will be devoted to explaining and commending C.S.O.M. and its work and needs. The following headings may serve as a guide to speakers; fuller information will gladly be sent at any time, on request, from C.S.O.M. Headquarters. Clergy and lay people are invited to make such request.

### HERE ARE SOME SUGGESTIONS:

- (i) In parish and local area:—  
Members . . . "Groups" (Anglican and/or ecumenical) and  
"Associated Organisations"—study, discussion, witness, action.

- (ii) In diocese:—Advisory committee, elected by members . . . official backing (e.g., of C.S.O. Sunday).  
(iii) Headquarters office, full time staff, Council, Executive:— Education, publications, contacts with important persons and groups in secular world, conferences, "Group" organisation, special "Sections," "Christian Frontier" experiments, initiation of new movements (e.g., Marriage Guidance Councils).  
(iv) Ambitions: — Larger staff (a dozen needed even now) . . . office in each State . . . specialist liaison, research, publication . . . weekly paper (to replace monthly *New Day*) . . . more subscribers to *New Day* . . . expansion of bookstall and library . . . help in developing Social Order Section of Australian Council for World Council of Churches, and its Regional Committees . . . extend influence in education, industry, youth work, economics, politics, family life, international relations, community life.  
(v) Needs (as means to these ends): — Many more contributors and greatly expanded income (at least £4,000 per annum by 1950-51 year) . . . much more prayer . . . much more active membership . . . a foothold in every diocese, and many more parishes . . . glad acceptances by more and more churchmen (bishops, clergy, laity) as an essential and indispensable "missionary" agent within the Church.

### C. FINANCIAL SUPPORT

It is hoped that C.S.O. Sunday will itself become one of the most useful sources of financial help for C.S.O.M. Collections—retiring collections—donations from parish funds—donations by individuals—any or all are needed and will be most welcome.

### D. SUGGESTIONS ON THE OBSERVANCE OF C.S.O. SUNDAY:

- (1) Clergy to send special invitations to attend services to persons and groups in any way involved in the civic, industrial, economic, professional, educational life of the parish.  
(2) Members of congregations to be encouraged to bring with them to services friends who have a special interest in "practical Christianity."

### E. SUPPLEMENTARY READING:

(Obtainable from C.S.O.M. Office—early application advised):—  
Temple: "Christianity and Social Order," 6d. (8d. posted).  
"Social Witness and Evangelism" (will be printed in Australia if enough orders are received). Price, 1/- or 1/6.  
"Industrial Christian Fellowship" (Crusade outline in detail):  
"Christ the Lord of All Life," 5/3 (5/8 posted).  
Church of Scotland Report on Evangelism: "Into All the World," 1/6 (1/9).  
George McLeod: "We Shall Rebuild." (Iona Community's Textbook on Evangelism and Social Witness.) 5/3 (5/7).

### FOR STUDY AND DISCUSSION GROUPS:

"The Faith that Works" (Bible Studies on Social Message of our Faith).  
By W. G. Coughlan, 4d. (5½d.)  
"With Singing Hands" (based on "We Shall Rebuild"), 1/2 (1/4).  
"Christian Faith in Action," by Rev. Cliff Wright, 1/- (1/1½).  
"Getting Things Straight," by Christian Auxiliary Movement, 1/6 (1/7½d.).  
"What Really is Christianity?" by J. C. Jamieson, 9d. (10½d.).  
"The Church and Her Task," by J. C. Jamieson, 9d. (10½d.).  
"Citizens of Two Worlds," by British Council of Churches, 6d. (7½d.).  
"God in Our Times," by W. F. Hambly, 1/- (1/1½d.).  
"What is the Gospel?" by Norman Lade, 9d. (10½d.).  
"God and My Neighbour," by Industrial Christian Fellowship, 8d. (9½d.).  
"Evangelism for Our Day," by J. C. Jamieson, 9d. (10½d.).  
"Redemption and Reconstruction," by S. C. M. Study Department, 10d. (11½d.).  
"The Church and the World of Industry," by Bishop of Armidale, 6d. (7½d.).

[Please see over

CHRISTIAN SOCIAL ORDER MOVEMENT

**Chairman:** The Right Rev. J. S. Moyes, M.A., Th.D., D.D., Bishop of Armidale, N.S.W.

**Director:** The Rev. W. G. Coughlan, B.A., Th.L.

**Official Magazine (monthly):** *The New Day.*

**Office and Bookroom:** 72 Pitt Street, Sydney, N.S.W.

\* \* \* \* \*

[This page may be filled in, torn off, and sent to C.S.O.M. Office.]

*Please send me\**

Details of C.S.O.M. and its work.

Report for year 1948-'49.

A C.S.O.M. Box for my home (or club, class, etc.)

*\*(Please cross out as desired.)*

(The next section is for those who are able to use it. Thank you!)

*I enclose the sum of .....  
as contribution to the funds of the Movement.*

*Name (please PRINT) Rev., Mr., Mrs., Miss .....*

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