

June 19, 1965

# "God's Saving Grace for Every Race"



BARAMATI SCHOOLGIRLS

**OVERSEAS  
MISSIONS  
OFFERING  
JULY 4**

THE AUSTRALIAN  
**CHRISTIAN**

NATIONAL WEEKLY OF CHURCHES OF CHRIST  
Registered in Australia for transmission by post as a Newspaper.

## TO BUILD — YOU DIG!

When the contractor starts to erect a great city building, he digs deep into the earth to make sure of his foundations. When the church builds a programme of overseas missions, it rests its cause deep into the congregations of the homeland.

The mission fields are not wholly dependent for their existence upon the life-line from Australia. To argue that they are would be to deny the loyalty of committed disciples in India, the New Hebrides, the new young church in New Guinea, yes, and even in China where we did leave a small Christian community to fend for itself.

But as far as we can see down the years, it is equally obvious that the mission fields will rest heavily upon us for guidance and gifts to maintain and extend the foothold that has been won for Christ.

This partnership with our mission churches will be largely expressed through the Overseas Committee we have selected and charged with this work, but it will still be powered by the local church congregation. The local church can commit missionary tasks to a committee, but it can never surrender its missionary concern.

When our missionaries go to a field, they often meet with suspicion and hostility. There are many barriers in the form of language, customs, and commitment to gods that are not gods. But the missionaries claim that the biggest obstacle to the work is not the man out there, but the man back home in the local church.

We might argue that we are not indifferent, and it must be declared that all that has been done, and it is considerable, has been done because of the concern of the local church. But we could hardly claim that our support of missions is adequate.

There was always an urgency about missions, but we have become rather accustomed to a slow pace and fairly casual approach. Today's world will not permit this. Nationalism is sweeping across colonial lands like fire, and social revolution and industrial change will increase the pressure upon Christ's representatives overseas.

There are also changes in the mission religious climate. As in Africa the Moslems are increasing faster than the Christians, so in India our brethren are facing a newly militant Hinduism. The New Hebrides and New Guinea have been in a protected area, but the signs are plain for all to see that big changes will come quickly.

Once upon a time the missionaries built compounds into which they could retire with their converts. Now they are called upon to build frontier posts from which they can equip new Christians for their existing place of witness in their own community.

We once tried to export our church forms and customs, and, God knows, we certainly did export our shameful divisions into new lands. Now we realise that the old faith must find its fresh expression "within the cultural and religious contexts . . . within which it has to be accepted, lived, and proclaimed," as the Asian Churches' Assembly put it.

This means that we have to do a lot more than listen to a missionary on furlough every few years. It means that we shall have to learn more about the lands and people to which we send our missionaries, how they live, what work they do, what their customs are, how they communicate, and what changes are taking place.

You may reply: "All that is for the missionary. Surely that's his job! Our task is to send him and look after him while he is there." Of course. That is your task. But how can you send him unless you know where he is going? How can you equip him if you don't know his needs? How can you be concerned for him and his mission if there is no real knowledge? How, indeed, can you even know whom to send if you don't know what you are sending him to?

If you want to build out there, you will have to dig deep here. Dig to discover what the gospel is, dig into your own heart to find the meaning of the saving grace of Christ for today, dig until you have a strong basis for building an enduring mission work.

And dig deep to give.

## THE AUSTRALIAN CHRISTIAN

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Vol. 68

No. 24

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Published for

The Federal Conference of  
Churches of Christ

by

The Australian Christian Ltd.

L. J. Butler, Chairman.

E. F. Morris, Secretary.

W. W. McDowell, Treasurer.

★

The Special Overseas Missions  
material for this issue was supplied by  
R. S. A. McLEAN, Secretary, Overseas  
Mission Board.

# THEIR RESPONSE CHALLENGES US



ABEL AND SILAS — Co-workers, Ndui Ndui Hospital, New Hebrides.

Being a missionary in the Islands is not just a one way business. There are a great many ways in which we can help the people, but there are also a great many ways in which we can learn from them. In every sense of the word we are co-workers with Christ with our Island brethren. They share in every part of the work, and in many ways set us a fine example. The work on the new Ndui Ndui Hospital illustrates this well. It is well known now that the Aoban people have given £5,000 towards the cost of the new Hospital.

It is widely known what this means in individual effort. There are about 25 churches on the Island of Aoba, and it is from these that all this money came. Learning that they were to get a new Hospital and, realising the great need, they decided themselves to contribute towards it. They aimed at a figure of £5,000. This was something far greater than they had ever aimed at before.

Each village where there was a church was allotted a certain amount of money to raise by a certain time, and on the average this amounted to about £200. Now a fairly large village on this Island has only about 100 people in it, and of

these 100 men, women and children, only about 20 would be adult men capable of earning an income. Few of them have regular jobs. They rely mainly on the cutting of coconuts to prepare copra, and the sale of this to local traders, and occasionally a visit to Santo where they can work on the ships.

### £10 FROM EACH MAN.

This means that each man had to raise about £10. They did this by a considerable amount of work and labour, and in a number of cases notable sacrifices were made. When the target date was reached £4,500 had been collected, but they did not leave it there, because they had made a promise, a pledge of their own to give £5,000, and it was not very long before the additional £500 was raised and given to the Overseas Mission Board. They were not prepared to leave their promise uncompleted. They worked and gave until their part was done.

The total membership of our Australian brotherhood, as recorded for 1964, was just over 43,000. Over half of this number would be wage earners. So by direct comparison, if we were to have

given to a single project in the way that these people have given, we should have raised over £200,000. This indeed is a very big challenge to us. The challenge, however, does not rest with their giving — they have continued to challenge us by their work. The construction of a 50-bed hospital requires a great deal of labour here, where there is no heavy machinery, and all sand and gravel and other building materials have to be carried by hand, the amount of labour required is even greater in proportion that it is in our home country. The people have always provided this labour when it was required.

### TEN WORKERS PAID.

Ten permanent workers were paid by the villages from which they come. In addition to this, they have a roster of the villages, and the men come from each village in turn to do the labouring work that is required. Special days are arranged when a great deal of labour is required all at once, for example, in the carrying of sand and coral for the concrete, up from the beach.

In times of special need the men have worked two shifts in a day. One group have started early in the morning, working there until the afternoon, and the other group working through till about 11 p.m. I have never heard a complaint about the work they are doing. We need only to say which is wanted and they will do it. They tell us to say how many men they want and they will be there.

This is only one example of the way in which they can challenge us.

This project is, of course, for their own benefit, but they do not hesitate to give for the needs of others. Recently the local Christian women gave £70 for the Fellowship of the Least Coin. Each week they have put their smallest coin aside, and after one year these were all gathered together and the total amount given was £70. This money has been sent to join money given by similar Fellowships throughout the world to help in meeting the needs of our brothers in other under-developed countries.



Remember . . .

ANNUAL OVERSEAS  
OFFERING

MISSIONARY SUNDAY

JULY 4  
1965

BY D. G. HAMMER

# The Challenge of Missions Today

I took down from my bookshelf one of the most important books ever written on the more modern missionary strategy, blew the dust off it, and opened John R. Mott's "The Decisive Hour of Christian Missions." More than half a century old, it was written in 1910, soon after the first great World Missionary Conference in Edinburgh, of that year. Its map in the back is sadly out of date, some of the comments are no longer applicable to the modern world. But the main thesis of the book remains as important today as ever it did. There is a sense in which it is always the decisive hour. It has been, in every hour since Jesus gave the missionary challenge to the first disciples, "Go ye therefore and make disciples of all nations . . ."

## PROBLEMS

It is, however, "the decisive hour" today, in a way it has never been before. Some factors which make it so are . . .

### 1. The Rise of the "Emerging Nations."

Whether or not we brush off their attitude towards European culture simply as the brashness of adolescent nationhood, the fact remains that our European way of life is not acceptable, nor is a "gospel" which has become linked with it. The old imperialistic missionary role is gone forever. We are indeed fortunate in those countries where we are permitted

to work as friends and associates of national Christians, and share with them.

2. **The Power-Politics of Former World-Ruling Nations.** A major result is what the press popularly calls an "iron curtain" or a "bamboo curtain." But whatever one prefers to call the barriers that have been raised, they are effective barriers to a "gospel" which is inextricably woven into a particular type of civilisation. Unless we can learn to "become all things to all men" we will never overcome nor transcend these barriers.

3. **The Rising Threat of War.** Since John R. Mott wrote his famous book there have been two major world wars, and half a dozen smaller ones. Jealousy, suspicion and misunderstanding are still the major factors of today's world. And the tragedy is that the "gospel" which provides the answer to these problems has seemed irrelevant in the internecine strife of the Congo, the Sudan, Indo-Malaysia, and other places.

## OPPORTUNITIES

In this same world to day, missionary enterprise has been given its greatest opportunity.

1. Its divorce from imperialism and western culture has been of tremendous value in an understanding of the true nature of the Christian gospel.

2. The same science that has helped to

produce today's world turmoil has provided allies of the gospel. Radio, Gospel recordings, air transport, and many other things have helped to provide, as never before, ways to bring the gospel to every creature.

3. The rise of new nations has placed an emphasis on literacy that is making it possible for the written Word of God to be known throughout the world in a greater measure than ever before.

4. The very magnitude of world problems has forced the Christian Church to work together as never before. Rivalry has had to give way to co-operation.

## CHALLENGE

The challenge for today is for . . .

— a true interpretation of the Gospel of Christ,

— presented by the whole church of Christ,

— by missionaries who will work with, befriend and reach the people through the national Christians (i.e., by love, encouragement and training the people to be their own missionaries),

— using every possible resource that God has provided through science, as well as through His Holy Spirit.

— to the end that "all men might believe."

the field, and have seen the people — as they are — and it is your daughter on the field — is she — and the rest of the missionaries wasting their lives?

A visit to the mission field makes you ask many questions, and no matter how heretical they may seem to people here, you find yourself haunted by them. So you face a stark, blunt question, stripped of every bit of glamour that may have clung to it. Are these people, some of them dirty, some of them unlovely and seemingly unloveable, some of them opposing the gospel, all of them primitive and illiterate, are they really worth it all? What does it matter whether or not the gospel ever comes to Tung, or Chungribu or Asau?

The Cross took on a new meaning for me in New Guinea. If I were not a Christian I would not give a second thought for these people, but for them, too, Jesus died. He died for them that every wonderful thing that has come to me should come to them. Every one of these primitive, ignorant, dark-skinned persons were as important to him and as loved by him as the most important or gifted person I could think of back home.

His Cross put incalculable new worth upon these people, and these people put new meaning, such as I had never realised before, into his Cross.

To say New Guinea needs Christ sounds so tame, so platitudinous, so commonplace, but in hard, realistic fact, he is their most desperate need.



Chinese Mother and Child. Our Responsibility, 1945.

I have before me a copy of "Goodly Pearls," published on June 1, 1945. It is the Annual Offering issue. As I glance through its pages I am reminded of the changes over the past 20 years.

## Changes in Fields

It may surprise many to realise that in those days we supported workers in three fields — India, New Hebrides and China. Although our Australian missionaries had withdrawn from China in 1934, subsidy grants to the Chinese Church were continued. In 1945, our third mission field was China, and missionaries listed are Dr. and Mrs. Gee, Mr. and Mrs. Heo, and Miss Pearl Anderson. Today, 1965, our third mission field is New Guinea with 22 missionaries.

## Changes in Personnel

In the list of missionaries given in 1945, only two names appear in the list of present-day missionaries, they are Miss E. Vawser and Sister Win. Walker,

THEN — NOW  
1945 — 1965

BY R. S. A. McLEAN

both of our Indian Field. Some of the missionaries listed in 1945 served until very recently, others have gone forward and served for long periods and returned, others went out soon after 1945, and are still serving.

## Changes in Number of Missionaries

In 1945, twenty-three missionaries were supported, and a subsidy given towards the support of five Chinese workers. Today sixty-six missionaries are supported, and a large number of national workers.

## Changes in Addresses

In 1945, the address of missionaries in India was Poona District, Bombay Presidency. The change of address from "Bombay Presidency" in 1945 to "Moharashtra" in 1965 reminds us that since 1945 there have been sweeping changes in India. The British Rule has ended and a "New India" has emerged. The Indian Government, however, has not interfered with the work of Christian missionaries, and no restrictions have been placed on preaching the gospel. The change in Government, rather than closing doors, opened new doors of opportunity, as the foreign missionary is no longer associated with a ruling power.

## Changes in Aim — Financial

In 1945, the Annual Offering target was £7,000, and it was expected that approximately £5,000 would flow in as additional income during the year, making a total of £12,000. Now, twenty years later, our aim for the year is £83,000, nearly seven times as much. Let us remember that the purchasing



New Guinea Mother and Child. Our Responsibility, 1965.

power of the £ was greater in 1945 than now, and in June of that year World War II, although nearing the end, was still in progress. The years of recovery that led to the prosperity of our day still lay ahead. Considering all of these factors, it should not be more difficult for us to give £83,000 in 1965, than it was for our churches to give £12,000 in war-torn 1945.

## The Challenge Remains

Personnel number, financial aims may change, but the challenge to bear the glad tidings of salvation to every creature remains. Since 1945, our churches have responded to the call to witness in a new field, send forward more missionaries, and provide better facilities for the ministry of preaching, teaching and healing.

The theme for our Annual Overseas Offering is "God's Saving Grace for Every Race." May these words challenge us to give liberally on July 4 — OVERSEAS MISSIONS DAY.

# NEW GUINEA NEEDS CHRIST — NOW!

BY FRANK HUNTING

"What right has any man to hear the gospel twice when millions have never heard it once?" asks Oswald Smith. How much are we, who over years, have heard the gospel explained and expounded, who have enjoyed its fullest possible benefits; how much are we doing to get the gospel to those who have never heard it?

Would any one of us exchange our lot with a New Guinean living in his village of five acres of cleared jungle on the banks of the Ramu; his house of plaited bamboo and thatched roof and limbo floor, devoid of any furniture or comfort; his mind clouded by illiteracy and darkened by his animistic heathenism; his probable expectancy of life no more than 40 years. Would we exchange lives with him?

Is there something so special, of such worth about us that we merited exclusive rights to all the blessings of education, modern medicine, and above all the blessings of the Christian faith? Is the New Guinean so low in worth that he



deserves his lot? Or is it sheer accident of birth that he is what he is, and we are what we are?

I looked at many of these people living a life totally different from ours. They are dirty, smelly, crude, ignorant, illiterate (and what a lot goes into that word), primitive. What does it matter if one of them lives or dies? Is it worth our missionaries lying down their lives to battle against the squalor, ignorance, prejudices and indifference and evil of these people? Would it matter very much if they never saw a missionary?

Home here we glamorise missionary work, but on the field there is no glamor. Home here it can seem a good thing for someone else's son or daughter to be a missionary on a glamorised mission field. But when you have seen

# The New Hebrides Mission Today

BY REG. COMBRIDGE

What is happening in the New Hebrides today? There is change! We live in an era that is rapidly changing, but never in the history of the mission has there been so much change in the New Hebrides.

One of the changes has been the establishment of the Bible College at Banmatmat, under the leadership of Mr. and Mrs. Eagling. From this source will come the trained leadership for the future church here in the Islands.

Change is taking place on the educational side of our work. The demand is for higher standards of education, training; better buildings and equipment, and a teaching staff adequate for the need. The need is for permanent buildings that do not have to be rebuilt every few years. Permanent classrooms at Ranwadi have been completed, permanent dormitories at Londua and Ranwadi schools have also been constructed and projects are in hand for a new

school building at Londua, and new school building, dormitories and workshops for technical education on Maewo.

In the medical field the change over the last few years has been tremendous, although not before it was needed. Thousands of pounds have been spent on equipping our field with better buildings and equipment to enable a more effective work to be done. Ranwadi has mostly new buildings, Ndui Ndui Hospital should be completed by the latter part of this year, and a new maternity clinic has been built on Maewo. We now have our own mission doctor and X-ray at Ndui Ndui. Training of our own nurses and medical dressers will be larger than ever before.

There is a great need for improved transport facilities between Islands. This has been partially overcome through commercial airways.

There have been good changes, but there are changes in other directions.

The Australian Christian.

# Man Needs Sufficient Food, Adequate Housing, Education,



Girl of Shrigonda.

## INDIAN CHILDREN NEED CHRIST

BY RUTH ROBERTS.

A community of 120 children of all ages, sizes and shapes, and as many different ways and personalities!

They come also from as many homes and environments, some bad and perverse and almost all undisciplined.

Within these four walls which enclose the school, as well as the Home, one feels it to be a little world of its own. Indeed, to us who spend our whole time and thought in this work, this is our world, because the repeated history of man in his bondage to sin and his failure is before our eyes.

The future and the eternal future of these children will be determined by whether they eat of the living bread and become new creatures in Christ. As we

daily correct their faults and teach and exhort concerning truth and falsehood, light and darkness, our sole purpose is that they might see their need of a Saviour — the law and discipline being the schoolmaster to bring them to him.

This is not an ordinary gospel field, where one stands and preaches the Word of life to multitudes, but there is a long work of laying a foundation of knowledge and faith in the lives of these children, and it is only God who gives the increase to this digging and breaking up, weeding and throwing out — and then the sowing of his Word. God did this when he chose a nation whom he might teach his laws and that they, in turn, might teach the nations around them.

This is the work of God in this Boarding School. Just as Christ is our Life and only Hope in both time and eternity, so he is the teacher and example for these children. He can be their saviour.

For these children, as a section of the world, with the same needs, need Christ.

## New Guinea Children Need Christ

BY AILEEN DRANEY.

"But I can't go into the house by myself. I am frightened of a tepid (the spirit of a dead person)" . . . A spear has been thrown; it falls near a man. A cry goes up and a man is seen standing in the shadows. "Who are you?" rings through the stillness. No answer is received and the man quickly disappears. He was a "sangguma" man ready to work sorcery and cause death to someone (maybe a child) . . . Masalias (spirits of the bush) also cause sickness, death, failure of gardens.

Sickness and death, ignorance and fear are an integral part of the life of a child here in New Guinea.

Where is the answer to this? Who can provide for these children a better way? Do you care enough to share in the task of showing them Christ's way — the way that leads to life eternal and can provide peace and freedom from fears here and now?

Four children from the Chungribu area have heard of Christ's way, and knowing their own way, have decided to follow him. Three children at Tung, and about eight at Pir, are now in discipleship classes. Satan has bound these people so long — children are taught as babes of the spirits, who can cause trouble and fear. Christ can break the power of Satan in the lives of all the children.

Daily in the schools, Sunday Schools, church services and in the quietly spoken Word, these youngsters are hearing Christ's Word. It is also true that a little child can lead. Young Betty, taking the Bible and hymn book to her father for family devotions, when he has forgotten. A youngster telling older

folk of the stories of the Bible. These are evidences of his working.

Are we hindering his working by our lack of love and concern? Time enough for ourselves and our pleasures while children face fear and death. Enough of the comforts of life while children and parents cry out for help. Cry out for something as yet they know not what. Let's get down before him and pray till we love and are concerned enough to strive in prayer that these children will see their need is Christ and come to him.



Girls of New Guinea.

The Australian Christian.

## THESE MOTHERS NEED CHRIST

BY Sister BETTY ANDERSON.

The burning rays of the sun were shining down with all their intensity, and the blinding glare of the Ramu River was almost unbearable. Sitting in an open canoe, with my feet in an inch of water just after a tropical downpour, following three days' travel on the river, we drew near to a group of tumble-down houses on the edge of the Ramu.

This was a river camp of a group of native people who came from a village situated several miles inland in the centre of the sago swamps. As we drew near I saw, appearing through the thick bush, a group of mothers. Some with a child on their shoulders, a toddler at their side, and a small babe in a string bag. They were filthy, their skin covered with ringworm, their hair dirty, uncombed, tattered grass skirts being their only covering. I sat down and waited for the stragglers to arrive. Then out of the bush came the cries of a woman and the shouting of a man. One child was thrown down on the ground, another was weeping pitilessly, the mother attempting to silence the cries of her babe. Flowing down the mother's face was a steady stream of blood flowing from a nasty laceration above her eye. When asked what the trouble was she remained silent. Her husband arrived, when he was asked he

(continued on p. 7)

# and Medical Attention, But Above All He Needs Christ

(continued from p. 6)

replied, "Yes, missis, I struck her, she is the pikanini of a pig. Because she was in a hurry she asked me to carry the little boy here — that is her work, not mine — I was carrying my spear and knife. I am sick of her talk."

Glancing at her Infant Welfare Card, I noticed that four of her children had already died, the baby she was feeding looked as though it, too, through malnutrition, was soon to die if not treated. The mother herself looking ill and tired.

The wound was sutured, during which time I was able to chat to the mother. Looking down at the child she was holding, noticing the hole recently bored through the septum of its nose — such a cruel custom to us — but so important to these folk — I wondered of the feelings and thoughts of that mother.

She loved her babe — but dare she love too deeply? Death had snatched others from her so quickly. One could suggest various nourishing foods for the babe — but would she be able to overcome her fears enough to believe a white skin's talk, when all her life she had been taught what dire consequences would come to the babe if it ate such things. Good meat was suggested for the mother to eat — but what chance would she have of eating choice morsels of meat — when the women have been taught what a shameful thing it would be if they did not leave the choicest morsels for their husband, older children and even the dogs and pigs.

After all, the dogs must be fed well so that they will be good hunters, and the pigs must be fed to ensure good meat. If the babe did not improve, possibly what good food the mother did have would be taken out to the bush and offered to certain spirits to take away the illness of the child.

One could continue speaking of the fears and sorrows of the New Guinea mother. She suffers the abuse of her husband, carries the children and the heavy burdens, and even though she has tried to love and serve her husband, she knows his first desire has not been his wife but other younger attractive women whom he secretly meets in the bush. And then at the finish of his life, if the wife is still alive — to mourn for her husband she must enter into a darkened house and there she must remain, without going outside, sitting in the one position facing the same direction for two years.

These mothers do need Christ. All mothers need him. Who but Christ alone could give peace and freedom from fear to these women of New Guinea?

Amy Carmichael once said, "If I belittle those whom I am called to serve, talk of their weak points in contrast perhaps with what I think of as my strength, forgetting 'Who made thee to differ, and what hast thou that thou has not received?', then I know nothing of Calvary love."

SUPPORT OVERSEAS MISSIONS—  
SUNDAY, JULY 4

1965

## RANWADI CHILDREN NEED CHRIST

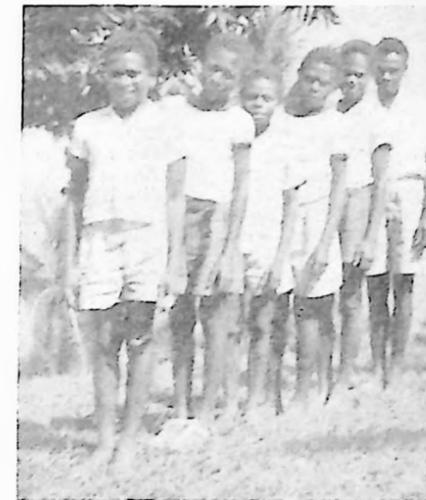
BY W. J. EDWARDS

Have you ever lived in a large, single dormitory with 50 girls? Well, I haven't, but our house is very close, and we share at times with their laughter, and when there are tears I often walk up to the dormitory to find out why, or to pacify the one crying.

Ranwadi is a Boarding School — 54 girls board and 68 boys — eleven walk daily from nearby villages. So the missionaries are like mothers and fathers, but not in the sense that the children are dependent on us. We are there to guide them and direct them.

These children live with us forty weeks out of every year and we have been given the opportunity to witness daily to these young people of the saving and keeping power of Christ. We have seen many children confess their faith in Christ in recent years. Some have slipped back into indifference, but most are endeavouring to learn more of Christ and to live a better life.

In many we do not see great changes when they put on Christ in Christian baptism, but in some real changes are



Boys of New Hebrides.

seen. The boy who was surly and lazy becomes appreciative and willing to go the second mile and to do more than his rightful share of work. The girl who tended to be slovenly becomes bright-faced and tidy. The quarrelsome boy becomes a reconciler when he sees others quarrelling.

Yes, Ranwadi children need Christ because no one can live a righteous life without him.

## THESE STUDENTS NEED CHRIST

BY HAZEL SKUCE.

"One of your students gave the attached card to me, which I am filling out and returning to you, as I hold Lord Christ in great esteem, and though a staunch Hindu, have great respect and regard for Lord Christ. Particularly for the reasons explained in my letter of October 18, 1957, addressed to the Editor, Blitz News Magazine (a Communist paper), Bombay. A copy is enclosed."

So began the first paragraph of a letter received this past week, as this man wrote asking to be enrolled as a student. As we read through the article, which was enclosed, we were saddened at the way Satan had blinded the eyes of one who had been searching after God. Many today have been led astray by Satan, as they have been searching for the truth.

As I closed my reply to this man's letter the next day I ended up with these words, "How we pray that Christ will reveal himself in all his glory to you as you are studying his Word."

The above paragraph is typical of the many letters that we receive, both from older people, like this man, and from young teenagers who write asking for the Course to be sent them, and as we read the letters we can see the deep

desire that they have to learn more about God and to find the way to him.

Last Friday a letter was received which started off like this, "We, the undersigned medical students of the Benares Hindu University, wish to be enrolled as students of the Way of Truth Bible Correspondence Course," and there followed fourteen names, with their addresses of the different houses they were staying in on the University Campus. The fourteenth name was the wife of a student that had, a week or so before, been enrolled. These young medical students would exert a great influence if they came to know Christ as Saviour and dedicated their lives to him.

Whether it be young teenagers, or students in colleges and universities, young people at work, or older people, all these who take this Course with us, all have one deep need — that need is Jesus Christ.

Will you join with us daily as we pray for all these students that they may come to know Jesus Christ as their own personal Saviour?

For those who have already taken their stand for him, pray that their lives may ever be a witness to his saving and keeping power.

The Australian Christian.

# FUTURE PLANS

BY DR. THORNLEY THOMAS

An Indian village is comprised of a group of mud or brick houses and huts which blend so well with the countryside that it is easily unnoticed from a distance. The houses are square, low and widowless, with cowdung-smearred walls inside and out. Inside the one or two, or less often, three rooms, sleeps a large family, together with the household chickens, goats and other animals. Needless to say, flies, fleas and bed-bugs abound. Sometimes a village has a thorn-fenced enclosure for the safety of animals at night. Always, there is some form of temple or shrine, if only a large stone with a dab of red coloring.

By day the men and women and older children work in the fields, while the younger children play, or frighten away birds from the crops, and the babies sleep in hammocks slung from tripods or trees. Once a week, the villagers come to a central larger village for the bazaar to sell and buy their produce. They travel on foot or by bicycle, bullock cart, train or one of the hundreds of bus routes scattered through the country. Sometimes the bullock cart track is the only means of exit to the outside world and quite impassable in the rainy season.

Many villages are situated on river banks and the river water has many uses — drinking, washing clothes, and utensils, bathing (human and animals). The drinking water is, of course, never boiled. There are no toilet facilities or waste-water drainage systems. Because of all these conditions, disease is rife, particularly T.B., respiratory infections and dysentery, let alone the deficiency diseases. Add to this the simplicity of the village folk concerning medical matters, and you can see the urgent need, e.g., one three-year-old girl came to the hospital with a large growth replacing one eye, and with large secondary growths in the neck. The parents brought her, not because of the ulcerating growths, but because of maggots in the ulcers!

Village work has been done spasmodically before from our hospital, but now we plan a consistent weekly visit on the same day each week to the same village, choosing villages which will serve as a focal point for four to five surrounding smaller ones. Besides necessary medical staff, we will take Bible women or evangelists, and cater for the whole life of the villager. We plan to help him spiritually as well as physically, and also to give some teaching in preventive medicine, e.g., importance of drainage, fly-control, waste-matter disposal, cleanliness, ante-natal care.

With Dhond and Shrigonda sixteen miles apart, roughly in the centre of a rectangle 30 x 40 miles, there are approximately 130 villages, with a total population of 160,000, not including Dhond, 23,000, and Shrigonda, 10,600. The great majority of these people have

never heard the gospel, and a good majority have never had adequate medical care.

Our hospital at Dhond just about pays for itself, but this new work very probably will not even pay for the medicines prescribed, let alone running costs for the mobile dispensary (like a car in Australia, a minimum of 1/- per mile) and salaries of the national workers.

Think of those 160,000 people. On Australian standards there would be 160 well-trained doctors for them and several hospitals. In actuality, there are probably four or five doctors of varying standards, perhaps eight or nine village medicine men and midwives (we often see the results of their "care") and two or three Government dispensaries.

We cannot reach them all. Would you



Dr. T. Thomas, M.B., B.S.

like to share in the healing of the ones we can reach — physically, mentally and spiritually? You can — and we know you will. A special opportunity will be yours to assist when you give for Overseas Missions on Sunday, July 4.

## Opportunities In Dhond

By Sister WIN. WALKER

### Opportunities to Worship

We read in Psalm 22: 27, "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." To day we are thankful for the fulfilment of this word to us in Dhond, and for the opportunities to worship before him with those who have been called out from this nation to form the church in this place.

We have just returned from our morning worship service. The building was packed, and extra seating had to be arranged in the vestries and on the verandahs. Some who were the first-fruits of the work at Dhond, were with us, many younger people, and some from other communions, who work in Dhond and regularly worship with us. As we quietly remembered our Lord together around his table we were very conscious of his presence with us, and then as our pastor broke the bread of life to us, with thoughts centred around the words of Jesus, "Upon this rock will I build my Church," the true Church, we thanked him again for the privilege to worship him together, with joy in our hearts we remembered the eighteen in our midst who are preparing to follow him in baptism next Lord's Day morning." (See below).

**JULY 4  
IS  
OVERSEAS MISSIONS DAY**

The Australian Christian.



NEW SOUTH WALES

### CHRISTIAN UNITY IN N.S.W.

At this year's Annual Conference in N.S.W., the name of the Committee responsible for the presentation and propagation of the historic Plea of Churches of Christ was changed by resolution. Formerly this department of Conference had been the Christian Union Committee. It is now to be known as the Christian Unity Committee.

The change is significant. It was felt that the term "Union," in its present-day usage in the religious world has its major association with Church Union, ecclesiastical mergers and organisational and institutional groupings within the various denominations. Christian Unity rather than Church Union, however, much more nearly expresses the consistent aim of Churches of Christ over the last 100 years or so. Christ prayed for the "Unity" of all Christians. "That they all may be one . . ." (John 17:21).

While Church Union and denominational mergers certainly are helpful in their development of a climate of opinion in which the plea of Churches of Christ flourishes, they are not quite the same thing as Christian Unity. Such Christian "oneness" can only be defined in terms of the New Testament. It is the "unity" or "one-ness" of all true believers with Christ, and therefore with one another, on the basis of the New Testament, in an emphasis on the restoration today, in teaching and life, of the kind of Christianity that prevailed among the followers of Jesus in the First Century.—A.G.E.

### 102nd MILESTONE

The church at Taree celebrated its 102nd anniversary on Saturday, May 29 and Sunday, May 30. It was an interesting and notable occasion for this old historic congregation as early days of the establishment of the Restoration Movement in the Manning River district were recalled.

F. L. Ewers, B.A., minister of the Burwood church, brought helpful and encouraging messages as guest speaker, and Max Harrison, of Belmore, was the soloist. The minister of the church, Alan Leane, presided over the gatherings.

### N.S.W. PRAYER LIST

We are urged in Scripture to "Pray without ceasing" (1 Thess. 5: 17). Pray for:—

1. The N.S.W. Director of Home Missions and Evangelism, K. Crawford, in his work in new fields.
2. The expanding work at West Liverpool.
3. The preparation for the new cause at Turramurra.
4. The Boys' Home, Pendle Hill, and the gracious oversight of the Supt., Mr. Dalton.
5. Students at Woolwich College.
6. "Crusade '65" - Aug. 24-28. Venture in Youth Evangelism, with Missioner George Wood.

### Miss DE RUSSETT AT KINGSFORD

(N.S.W.). Miss Elaine De Russett, W.E.C. missionary from the Congo, brought a challenging message to the church . . . The minister, R. M. Wilson, has retired from the office of C.E. State Pres. . . . Mr. and Mrs. K. Mason and family are staying at the manse . . . C.W.F. will clothe an Aboriginal boy at Carnarvon. . . . Ladies visit Croydon Guest Home each month to help with meals and cleaning. Twelve ladies conducted a devotional session on June 1 and then served lunch . . . Mrs. Dulcie Longbottom, and her son Anthony, have moved to Lane Cove, severing a long connection with the church . . . Four platform hymnbooks, suitably inscribed, have been presented to the church in memory of A. V. Lovell, for many years a deacon at Kingsford . . . Sympathy is extended to John Watson and his family on the death of his father.

# QUESTING



WITH

A. E. WHITE

While I was preaching recently, a lady got up and went out of the church. Thinking she may have been ill, I called on her, only to be told that she walked out because she didn't approve of what I was saying. This is the first time anything like this has happened to me. What should I do?

You don't say what it was that met with the lady's disapproval. You may have given an interpretation of a Bible passage that disturbed her, you may have adopted an attitude to a social question that was different from hers, or you may have said something that was just plain foolish.

Her action may have been the only way of protest she could think of. I heard of one case where a member of the congregation got on his feet and started an immediate debate on a contentious issue. Perhaps walking out is better than that.

However, I cannot think of any justification for anyone walking out of a service in the circumstances you mention. The congregation has come to worship God and, even if you were at fault, to walk out like that is an affront to the other worshippers and to God. There are many more dignified, effective and Christian ways of making a protest within the fellowship.

Your own attitude now must be conciliatory and not provocative. If there was any sense in which you were at fault, you will have opportunities to make amends. If the lady was just being picky, you will not allow the sight of one turned back to stop you from speaking the truth about Christ and the Christian life as you know it.

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## WOMEN'S SOCIAL SERVICE RALLY

(Adelaide). At the monthly Conference for June the attendance was 186. The obituary report was presented by Mrs. Hunt, followed by prayer by Mrs. S. Lawrance.

Nominations for Conference are now open, and close at 1.30 p.m. on July 1, re-opening at August meeting until 1.30 p.m. Information about the Fellowship of the Least Coin is available from Asst. Secretary. The musical "At Home" arranged by the Women's United Church Association will be held in the Adelaide Town Hall, at 2 p.m., on July 7, admission 3/-. Proceeds are for the Home for Incurables. Churches of Christ are responsible for the cake stall at the Temperance Alliance Fair on July 30.

Good wishes were extended by Mrs. Cunningham to those present who will attend the World Convention. One of

these was Mrs. Holland, who has served on Conference Executive for 13 years (including 4½ years as secretary), and appreciation was expressed for her splendid service.

At the Social Service Rally which followed, Mrs. Wharton, leader of the Dept., paid tribute to the members of her department for their untiring service. Devotions were led by Mrs. Molloy, Scripture was read by Mrs. C. Curtis (Glenelg), and the theme of the devotional meditation was "Jesus Went About Doing Good." Soloiste was Mrs. Nan. Messent. Guest speakers were Matron Harkness, from Christian Rest Home at St. Georges, and Mrs. J. Searle, Matron of Youth Hostel. Their talks created great interest and appreciation among the women.

—M. Wright, Asst. Sec.

## T.V. STAR AT CHURCH

(Brighton Gardens, S.A.). 230 were at church on May 30, when T.V. star, Tina Lawton, and her sister Julie, were guest singers. 100 stayed to the coffee by candlelight hour . . . Eight young people have recently joined the church . . . C. P. Hughes and B. V. Coventry were recent speakers . . . A new Sunday School record was established when 352 scholars attended . . . Six churches shared in a Pentecost Sunday service. Our minister, C. H. J. Wright, gave the address and representatives of each church took part.

## SOUTH AUSTRALIAN IN QLD.

(E. Ipswich-Leichhardt). 156 ladies attended the C.W.F. birthday party, when the guest speaker was E. P. C. Holland, of South Australia; Mrs. G. Hogg was soloiste. The Ladies' Evening Fellowship is attracting great interest. . . . Crowded services marked the S.S. anniversary, which used the theme, "Walking With God." Steve Rodgers, from Rosewood, was guest speaker . . . The C.M.F. entertained the men from Leichhardt Methodist Church at an indoor bowls evening . . . B. Roberts is minister.

## STUDENT WELCOMED

(Warwick, Qld.). The Warwick church welcomed Ted Scott and his family from Western Australia. Mr. Scott is a student at Kenmore College. While his family occupy the manse, he is able to travel to and from College and assist in the work of the church. There have been several recent decisions, and this year there have already been three baptismal services . . . The church is forming a library at the chapel and the C.E. group has offered £10 towards the purchase of literature suitable for young and old.

## DOOR-KNOCK SURVEY

(Beverly, S.A.). A door to door survey is being conducted by Bible School teachers in an effort to gain new scholars . . . David Skewes, home on vacation from the C.O.B., addressed the church . . . A youth weekend featured "An Evening in Paris" on their club night, a youth tea, and participation in the evening service.

## "YOUTH LOOKS AT YOUTH"

(Ann-st., Brisbane). The C.Y.F. held an unusual competition, to write a letter on "Youth Looks at Youth." Some candid expressions were revealed. The winning letter was by N. R. Culbert . . . The "Coffee Pot" after-church fellowship arranged by the C.Y.F. attracted a large attendance of young folk . . . The Marriage Guidance Course studies, conducted by Mr. Winship, have terminated. Thanks for services were extended to women of the Social Services Dept., who arranged teas each week for those attending the classes . . . At Sunday School anniversary, guest speakers were Barry McCutchy, a student at Kenmore Christian College, and Ron Holt, from Zillmere. Floral decorations were by the Women's Fellowship.

## ON FURLOUGH

(Loxton, S.A.). Merle Higgins is home on one month's furlough from Norseman Mission, W.A. . . . Mr. and Mrs. Ken Pankhurst and John Sawley recently gave their lives to Christ and have since been baptized . . . A successful Tupperware evening was held in aid of the basketball club.

## NORTH PERTH ADDITIONS

(W.A.). There have been four decisions recently . . . The Endeavourers and members of the Youth Fellowship are holding a special project night to assist Kevin Phillips of our Carnarvon Mission . . . There are about 70 young people from our church taking part in the basketball competitions . . . The church is celebrating its 60th anniversary. A. D. Pyne was a recent speaker. J. K. Robinson is minister.

## MOVEMENTS

### J. E. BROOKE FOR STRATHMORE

(Vic.). J. E. Brooke has accepted a call to minister with the church and will commence early in 1966 . . . A. E. White is sharing in preparation for a programme of evangelism . . . B.S. attendance is 130 to 140. Church attendances are: a.m. 80; p.m. 35 . . . Last year, Fred Robertson was able to visit his father, aged 87, and be with him after 36 years' absence . . . News has now come of his father's death, and the church's sympathy is offered.

## National Diary

- JUNE
- 19 V. Youth United — D.C.E.
- JULY
- 1-10 V. Explorer Indoor Sports (Zone Finals).  
4 V. Overseas Mission Department Annual Offering.  
9-10 V. Good Companions' Leaders' Camp — Monbulk.  
10 V. Youth United — D.C.E.  
11 V. Aborigines Mission Department — National Aborigines Day.  
17 V. Explorer Regional Sports (Midgates).  
18 V. Girls' Sunday — D.C.E.  
23 V. C.Y.F. Creative Arts Night.  
23 V. Social Service Women's Committee Luncheon — Lower Town Hall, 12.30 p.m.  
31 V. Explorer Indoor Sports Final.

## THE "BEFORE" MEETING

(Dulwich, S.A.). The "after-meeting" (as evening communion used to be known) became a "before-meeting" on May 30. Instead of usual form of night service, S. Neighbour conducted brief devotional period, including Lord's Supper; then "adjourned" the meeting to the well-warmed church hall, where, with seating in a semi-circle, the congregation heard four folk lead a discussion on "Is Our Church Meeting the Needs of Today?" They were a girl and a boy: Prue Snow and Glen Tindall; a woman and a man: Mrs. Sykes and A. Schammer, who each gave a paper. Others gave extempore comments at the invitation of M. A. K. Crosby, chairman of committee, considering change of form of Sunday evening service. With cups of tea, all obeyed injunction to talk about these problems "instead of previous day's football."

## MISSION AT MILANG

(S.A.). The church has been strengthened and encouraged by the recent mission led by I. J. Chivell. Attendances exceeded hopes and the messages were straightforward and inspirational. Five decisions and one rededication were recorded. Musical items were provided by the local choir and by other churches in the Southern Districts' Conf. . . . The interior of the chapel is much more pleasing following the week of painting by members, led by Mervyn Hopgood.

## ASIANS AT SWANSTON-ST.

(Melb., Vic.). A large number of Asian students attend the services and five of them were baptized recently. At an after-church fellowship 65 Asians enjoyed the fellowship of the church. A special teaching ministry is being given for their benefit by Dr. Lloyd Jones . . . The series of evening sermons, "Our Protestant Heritage," is drawing a considerable number of strangers.

## TODAY'S FAMILIES

(Enfield Heights, S.A.). K. D. Horne, Christian Educ. Dept. Director, has been leading Wednesday evening fellowships with the theme, "Families in Today's World." Attendances have doubled, and interest in aspects of home life is being created among church families . . . A girl has been baptized and a boy has confessed his faith . . . At the 16th anniversary of the church the guest speakers were B. V. Coventry and A. E. Brown.

## OPENING OF NEW CHURCH CENTRE CARNEGIE, VIC.

Three hundred and twenty-five were present on May 30, when Frank Haycraft, the builder, handed the keys of the new Church Centre to Mr. and Mrs. W. Manning. Mrs. Manning declared the new building duly opened. The hall, kinder-room and servery is a masterpiece of work due to Frank Haycraft and staff.

The minister, Reg. Hillbrich, acted as chairman, and the speakers included Frank J. Funston, Conf. Pres.; A. R.

Haskell, of the Properties Corporation; Cr. Green, of the Caulfield Council; A. Galletly, Secretary, and W. R. Hibbert. Guest artists were Miss Anita Skewes and Mr. Kettle, with Miss R. Strother as organist.

Les Snow was speaker at the Temple Day service, and an offering of £535 was received. Mr. Hillbrich was evening preacher and Mrs. Thomas was soloiste.

The ladies of the church raised the money to equip the new hall and church.

## STUDENT'S MINISTRY

(Fairfield, N.S.W.). Brian Hill has been giving effective ministry this year. He is a fourth year student . . . Mr. and Mrs. Webb, of Wycliffe Translators, were recent speakers on their work among New Guinea tribes . . . Ninety-five attended the C.W.F. birthday party. Mrs. Jones, Welfare Worker with our Social Service Dept., was speaker.

## WEEKEND VISITORS

(Murray Bridge, S.A.). Mesdames Agg, Creeper, Free man Hill and Lindsay represented Barmera C.W.E.F. on June 5 and 6. They were accommodated in members' homes, shared a Sat. evening programme, and attended service on Sunday. The C.W.E.F. 9th birthday was a great success . . . C.Y.F. attendances good . . . Mrs. Packer died in her sleep on May 30. She had attended services that day.

## RESULT OF SEPARATION

(Toowoomba, Qld.). Following the separation of Harlaxton as an affiliated church of Qld. Conference, Margaret-st. members elected the following to positions in the toowoomba churches: deacons: R. J. Hill (sec.); W. Savill (asst. sec.); A. Mortensen (treas.); A. W. Bade (asst. treas.); G. Allen, H. Hansen, K. Paton, C. Dunn, M. Muller. Deaconesses: Mesdames R. Draney, A. Bade, G. Pedler, M. Muller, A. Thurrowgood and E. Grenfell. . . . A combined B.S. Project Day held at Margaret-st. on May 29 was well supported . . . Young people held cottage meeting at home of church secretary, who is also acting as Youth Counsellor . . . Youth, led by president, Miss S. Pedler, took part in evening service on Commonwealth Youth Sunday.

## MRS. WYLIE FAREWELLED

A very pleasant afternoon tea was arranged by the Women's Federal Council to say farewell to Mrs. L. G. Wylie, prior to her departure for the World Convention at Puerto Rico. Mrs. Wylie met with the Council and representatives from six States. Mrs. A. Quaife and Mrs. Whitman delighted all with their musical programme.

## Circulation Corner

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## HINDMARSH CHURCH, S.A. 110th ANNIVERSARY SERVICES, SUNDAY, JUNE 20.

- 11 a.m.—Worship and Communion. Guest Speaker: J. B. Baker, Hospital Chaplain.  
3 p.m.—P.S.A. — Churches of Christ Youth Choir.  
5 p.m.—Fellowship Tea. Mr. Bill Heath, Story and Films of recent Visit to the New Hebrides.  
7 p.m.—Gospel Service. A. E. Cremin, (Preacher).  
Past Members and Friends Cordially Invited.

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# IT MAKES ALL THE DIFFERENCE

## IF ONE EMPLOYS ARIGHT THE PHILOSOPHY OF PUTTING ONE'S EGGS INTO ONE BASKET

A recent issue of the Melbourne "Age" highlighted the achievement of two Malayan sisters who had gained academic distinction in the first year medicine course at Monash University, Victoria. It was the story of eggs in one basket. They had formed a "brain-pact," pooling their mental resources together and jointly discussing topics and problems. "We study," they said, "every day at the University and at home at weekends, and four hours each night."

Readers of biography are aware that the lives of those who have touched greatness have been regulated by this philosophy. However, the philosophy permits the consideration of a second basket. The man on the land endorses such action because crop failure is a possibility. A side-line basket often becomes a main-line. The hobby basket used to relieve tension, or as a purposeful use of leisure time often pays dividends in the days of retirement or unexpected misfortune. The why and when insights of eggs in one basket requires wise discernment and disciplined action.

Maturity is the effective result of experience. Too many baskets become impedimenta and discernment discards those of minor value and concentrates on those that matter most. Eggs-in-one-basket philosophy has its spiritual equivalent. Before one advances far into life one is under pressure to sort out one's loyalties, enthusiasms, one's fears and doubts. Once this process is in operation inner honesty compels one to dispense with baskets that are cluttered up with secular ambitions, social prestige, personal aggrandisement. Doubts and fears are discarded for basic beliefs.

When the Bible is read biographically, one discerns that the patriarchs and prophets exchanged shadowy superstitious concepts for basic convictions concerning the one true God. Job is recorded as saying, "Though he slay me, yet will I trust him." "My hope is in God" is David's one basket affirmation. "Betting one's life that there is a God" was Donald Hankey's way of communicating the one basket conviction to soldiers during the first World War period. "Seek ye first the kingdom of God" was Jesus' directive in the simplification of life. Once this rule is weaved into the pattern of life, things fall into place at the right time in the right way.

Jesus used a story to outline the acumen of a certain steward who used deceitful means to make secure his position with his master (Luke 16: 1-8). He was not praising the morality of the business transaction but commending the foresighted prudence he displayed. Jesus concluded his story with the observation "that the children of the world (i.e., worldly people) are in their generation (i.e., dealing with other worldly people), wiser (i.e., more prudent and farseeing) than the children of light (i.e., than the spiritually enlightened) are in making provision for their heavenly welfare." The adaptation of the philosophy of eggs in one basket to things spiritual is prudent action.

A most hopeful sign in the life of the world church today is a revival of concern to stop fussing over marginal issues and concentrate on the vital mission of the church. Such concern is involving Christians in unity plans and action.

— W. R. H.  
— Occasional Scribe.

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## OBITUARY

### George Brighty.

The church at Inverell, N.S.W., has been saddened by the death of George Brighty, aged 81 years. He was born in Ramsay Heights, Huntingdonshire, Great Britain, and came to Inverell in 1908. He was baptized about two years after his arrival in the town and became active in the life of the church. He has served the church here as either deacon or elder for the past 56 years. His steadfast love and loyalty for the church will long be remembered by the members and associates. His sound and mature judgment on church affairs was gratefully acknowledged by the Inverell members, whose lives have been enriched by his friendship and fellowship. He has never compromised the teaching of the church in any way and has always been a highly respected member of the community. He died after an extended illness and at home. The church extends sympathy to his family, and his sister, Miss Gladys Brighty.

—Maxwell A. G. Hall.

### Charles Crabtree.

Charles Crabtree, who died at the home of his daughter, Una, at Whangarei, N.Z., joined the Churches of Christ at Margaret-st., Launceston, Tas., in 1905. A successful businessman, Mr. Crabtree was generous with his gifts to the church, and for the special evangelistic efforts at Margaret-st., and Invermay. He was a lover of children, which accounted for his active interest in the work of the Church School. The writer had only a short acquaintance with Mr. and Mrs. Crabtree before they left to live in Melbourne, but in that brief period learned to value their friendship and counsel. On the occasion of their departure, knowing our late brother's aversion to receiving gifts, the church placed a Pulpit Bible in the chapel as a tribute of esteem while he yet lived. The Margaret-st. members extend sincere sympathy to Mrs. Crabtree, Cliff and Una, and to all who mourn.

—C. J. Robinson.

### Mrs. Margaret Shipway.

Mrs. Shipway (then Miss Margaret Kelly) was baptized at Stirling Church of Christ in 1905 by Mr. Harkness. In 1919 she married Percy B. Shipway of the well known Shipway family, at Currency Creek, S.A. Mr. and Mrs. Shipway were very loyal and regular members of the Goolwa Church. In their early married life they drove morning and evening in their horse and sulky from the farm to church — 28 miles each Sunday. Later they came in their equally well known car to give the same loyal and regular attendance up to the time of Mr. Shipway's death a few years ago. Mrs. Shipway possessed a radiant, lovable nature. She eventually sold the farm and moved to Goolwa giving, as before, warm Christian hospitality in her new home. Mrs. Shipway was, like her husband, a keen supporter of all church activities. One of her active interests was the Ladies' Guild. Her very generous donations toward the new church building are recorded. To her sister, Mrs. F. Pitt, her brother and other sisters the church extends loving Christian sympathy. —A. Neighbour.

# Word Studies In The New Testament

No. 19 — GIFT :: BY RANDALL T. PITTMAN

Among the meanings of "gift" which can be seen in English dictionaries, those which come nearest to New Testament usage are: a thing given, present; faculty miraculously bestowed; natural endowment. From Anglo-Saxon *gifan*, to give.

For the purpose of interpretation, it is important to note that in the Authorised Version "gift" is a translation of several distinct words. This is true also of the verb "give," but here we are concerned with the noun.

"Gift" is a translation of

(1) *anathema* in Luke 21: 5. This is the only place in the New Testament where the word is spelt with a long e, and even here some Texts give a short vowel. Spelt with a long vowel, the word meant a votive offering. The Temple at Jerusalem was adorned with many such. See Farrar on "Luke" in the Cambridge Greek Testament. Spelt with the short vowel, the word came to mean "devoted to God either for preservation or destruction," "accursed." This form is found in Acts 23: 14; Rom. 9: 3; 1 Cor. 12: 3; 16: 22; Gal. 1: 8, 9.

(2) *doma* in Matt. 7: 11; Luke 11: 13; Eph. 4: 8; Phil. 4: 17. The suffix *-ma* frequently denotes result. The word is related to *didomi*, I give. Eph. 4: 8 is an adaptation of Psalm 68: 18.

(3) *dosis* in Jas. 1: 17. This noun occurs also in Phil. 4: 15, where it is rendered "giving." The word means the act of giving, but it is used objectively of the gift. It is from the same root as *doma*. The New English Bible translates the word in Jas. 1: 17 "giving"; the Revised Standard Version "endowment"; Schonfield "legacy." In *doma* and *dosis* the vowel o is short. In the words related to *didomi* which follow the o is long.

(4) *dorea* in John 4: 10; Acts 2: 38; 8: 20; 10: 45; 11: 17; Rom. 5: 15, 17; 2 Cor. 9: 15; Eph. 3: 7; 4: 7; Heb.

6: 4. The word means especially a "bounty," with no thought of repayment.

The accusative case is used adverbially, as frequently in the Septuagint, and rendered "for nought" in 2 Thess. 3: 8; "freely" in Matt. 10: 8; Rom. 3: 24; 2 Cor. 11: 7; Rev. 21: 6; 22: 17; "in vain" in Gal. 2: 21; "without a cause" in John 15: 25.

(5) *dorema* in Rom. 5: 16; Jas. 1: 17. This noun is *doreo*, I present, bestow, a synonym of *didomi*. In Jas. 1: 17 the Authorised Version makes no distinction between *dosis* and *dorema*. As mentioned above, *dosis* expresses the act of giving, *dorema* the gift itself.

(6) *doron* in Matt. 2: 11; 5: 23, 24; 8: 4; 15: 5; 23: 18, 19; Mark 7: 11; Luke 21: 1; Eph. 2: 8; Heb. 5: 1; 8: 3, 4; 9: 9; 11: 4; Rev. 11: 10. This word is translated "offering" in Luke 21: 4. In the Septuagint it is usually associated with offerings.

(7) *merismos* in Heb. 2: 4. In the only other New Testament passage where it occurs it is translated "dividing asunder" (Heb. 4: 12). The word is used in the Septuagint (Joshua 11: 23; Ezra 6: 18) and in non-Biblical Greek. It is from *merizo*, I divide, and is associated with *meros*, a part. It is still used in Modern Greek in the sense of "partition."

(8) *kharis* in 2 Cor. 8: 4. This important word, translated in various ways, here only in the New Testament is rendered "gift." The word will be discussed in an article on "Grace."

(9) *kharisma* in Rom. 1: 11; 6: 23; 11: 29; 12: 6; 1 Cor. 1: 7; 7: 7; 12: 4, 9, 28, 30, 31; 2 Cor. 1: 11; 1 Tim. 4: 14; 2 Tim. 1: 6; 1 Pet. 4: 10. This word is also translated "free gift" in Rom. 5: 15, 16. It means "a gift freely and graciously given," and is used of God's blessings to Israel and to believers in Christ. It is used of the special gifts of the Spirit, but not exclusively so. In Modern Greek it is used of a donation, and also of a special talent.

## MISSION WORKERS AT WOOLWICH

Although missionary activity is always a live issue at Woolwich College, this year in particular, special interest is being taken in our Overseas fields and also in the work of our Aborigines Missions. This is possibly due to the presence at the College of Miss Jennifer Smith, from New Guinea, Miss Gail Thornton, from Norseman, W.A., and Miss Rhonda Mudford, who was a volunteer worker for several months in New Guinea and is now undergoing full-time training with a view to further service.

## NEW CAUSE AT NORTH TURRAMURRA

Members of Chatswood, N.S.W., who live in the North Turramurra area, have been negotiating with the Dept. of Home Missions and Evangelism to establish a new work. Several years ago land was purchased in Bobbin Head Road, and now a very fine building, the first stage in an overall building plan, is in the process of erection. Harold Hayward is leading in the organisation of the embryo church and for some months weeknight meetings have been held in private homes. Regular services will be commenced toward latter part of year.

## "PURPOSE IN CHRISTIAN EDUCATION"

On May 31, at City Temple, Sydney, Bruce Armstrong, Director of Christian Education in N.S.W., addressed the Ministers' Fraternal on "Purpose in Christian Education." He presented a graphic picture of recent developments in the educational sphere on "Christ-centred" lessons, together with the implementation of a four-stage programme involving the minister of the local congregation, the Officers' Board, the school superintendent, and the teachers in an integrated plan for more vital objectives in Christian Education.

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Wayne Herbert, Mayfield, N.S.W.  
Misses Margaret Cowley and Jan-ine Vanstan; Ken. Barratt, Alan Cressie, Barry Hughes, Kevin Marshall, Brian Taylor, Murray Verco, Fremantle, W.A.

Mrs. L. B. Stodden, Ann-st., Bris-bane, Qld.

Miss Heather Giddons, East Preston, Vic.

Miss P. Dargie, John and Ron Spargo, North Perth, W.A.

Heather Pywell, Moreland, Vic.

Robyon Bunyon, Enfield Heights, S.A.

Janet McLaren, Patricia Darwin, Lloyd Manigan, Mrs. Mills, War-wick, Qld.

Janet Hounslow, Judith Hefford, Ruth Payne, Lynette Caust, John Hill, Brighton Gardens, S.A.

Misses Wilma Kloester and Susan Cox; Mrs. G. Fox, Mrs. A. Fos-ter, Miss Robin Foster, K. Wile-man, Ararat, Vic.

Miss Choo Eng Mei; Miss Jennie Yap; Miss Emily Ko; Mr. Seng Bee Ong; Mr. Dah Ming Shen; Mrs. J. Smith, Swanston-st., Vic.

## MEMBERSHIP

Mrs. Ziemer, Mrs. Wild, Wangaratta, to Reservoir, Vic.

Mr. and Mrs. D. Turner to Haw-thorn, S.A.

Mrs. Gaunson and Bruce Gaun-son, Ormond to Chelsea, Vic.

Mr. and Mrs. Jeff Samuels, Sema-phore to Murray Bridge, S.A.

## MARRIAGES

Lynnette Pridham to Kevin Chat-ley, East Preston, Vic.

Helen Murray to Robert Kennedy, Wattle Park, Vic.

Pat Harris to Harvey Arnold, South Perth, W.A.

Jean Bickerton to Frank Catlin, Chelsea, Vic.

Doryl Tatterson to Ken Heitsch, Chadstone, Vic.

Kathy Bailey to Patrick Raynor, Kingsford, N.S.W.

Rosalie Dawn Greatorex to Donald William Dennis, Footscray, Vic.

## DEATHS

Mrs. F. Burns, Mayfield, N.S.W.

Miss A. Smith, Chermide, Qld.

Mrs. Packer, Mr. Wakefield, Mur-ray Bridge, S.A.

Mrs. L. Cooper, Mrs. A. Connelly, Fremantle, W.A.

Mrs. Teague, Beverley, S.A.

## BIRTH

HENDERSON - STREADER. — To Gwen and Gordon, on June 9, at Boort, Vic., thanks to God for a son — Paul Anthony. Both well. Brother for John, Max and Janine.

## ENGAGEMENTS

LEGG - NEWHAM. — The engagement is announced of Faith Legg, of S.C.E.G.S., Moss Vale, N.S.W., and David, son of Mr. and Mrs. W. F. Newham, 4 Nichols-dale-rd., E. Camberwell, Vic.

ADKINS - WELLER. — Mr. and Mrs. A. J. Adkins, of 18 Farnham-rd., Bays-water, Vic., have much pleasure in an-nouncing the engagement of their elder daughter, Beverley Jean, to Flying-Officer Elliott McLeod Weller, elder son of Mr. and Mrs. J. M. Weller, of Dyers Cross-ing, N.S.W.

## RUBY WEDDING

HILLBRICK - TRAINOR. — Mr. and Mrs. H. Hillbrick, 19 William-st., Essen-don, Vic., announce with gratitude, the 40th anniversary of their wedding cele-brated at Essendon Baptist Church on June 20, 1925.

## GOLDEN WEDDING

BOND - BRADSHAW. — Mr. and Mrs. E. J. Bond announce, with pleasure, their 50th wedding anniversary celebrated in Leicester (England), June 20, 1915. Pres-ent address, 9 Denman-ave., Glen Iris, Vic.

## IN MEMORIAM

HANCOCK. — In loving memory of our dear mother, Alice, who passed away June 19, 1953. "In God's care."

KENNETT, Corrie (Thompson). — In loving memory of a wonderful daughter, passed away June 17, 1962; also Dad, July 13, 1962, and a very dear son, Louis (suddenly), Sept. 29, 1962.

"A little while though parted  
Remember, wait and love,  
Until he comes in glory,  
Until we meet above."

—Inserted by their wife and mother.

## DEATH

BARNES, Wesley Hugh (M.M.). — On June 7 (suddenly), treasured brother of Myrtle Hattersley and Hazel Manton, dear brother-in-law of Jack, uncle of Rowley Piper, Hal. Hobbs (Horsham church) and West Manton. "Peace, per-fect peace."

Consult . . . !

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Arthur D. Deane, B.A., B.D., of Sydney.  
T. George Rees, Th.L., National C.E. Pres.  
Fred J. Nile, L.Th., Dip.R.E., National C.E. Director.

R. W. Wrightson, National C.E. Vice-Pres.

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## INTER-CHURCH CRUSADE

(Wangaratta, Vic.). Late in 1964, the Wangaratta Ministers' Fraternal called a meeting of representatives of all churches represented on the Fraternal — Presbyterian, Methodist, Baptist, Salva-tion Army, Lutheran (U.E.L.C.A.) and Churches of Christ. At this meeting the Wangaratta Inter-Church Evangelism Committee was formed, and decided to hold an Inter-Church Crusade.

The programme consisted of a Crusade among children, April 28 to May 5, with Messrs. White and Coleman, of the Bap-tist Extension Dept.; May 16-22, a Cru-sade among Teenagers, with Brian Willers-dorf, of Youth Crusaders; May 23-30, a Crusade among Adults, with Eric Rich-ards, of Ambassadors for Christ.

Committees to implement Prayer, Pub-licity, Finance, Visitation, Counselling, etc., were formed with a person from each congregation on each. The Children's Crusade was held in the Baptist Hall, and

all other meetings in the Wangaratta Town Hall, with the exception of the final Youth Rally, which was held in the Showgrounds.

Attendances were quite good through-out, with approximately 600 being the largest number present on one night. The evangelists were supported by talen-ted musicians and soloists, and presented the gospel in such a way that 124 peo-ple came forward for counselling and to register, either a decision for Christ, or a rededication of themselves to him.

A very good impact has been made on the community, and a wonderful spirit pervades the churches who shared in the Crusade. The Inter-Church Evan-gelism Committee will continue to seek ways in which a co-operate evangelistic witness will be made to the community. Ventures in mind include open-air evangelistic witness in the local park, another Crusade, and occasional com-bined services.

## LOOK, ACT, JUDGE

(Chadstone, Vic.). These words pro-vide the theme for a new venture in-volving a small number of concerned members who see their Christianity in terms of home, work, school, sport, as well as in the life of the church. The "Look" refers to the group looking at a particular problem and attempting to find a solution. The "Act" refers to the action taken by an individual mem-ber of the group in trying to overcome the problem. The "Judge" is the group looking at the result of the action and proposing further action if necessary. . . . The tenth anniversary of the church was celebrated with a church family tea followed by a light social programme, morning worship and a P.S.A. on the Sunday. D. B. McIntosh, first full-time minister, was invited back for the occasion.

## SUNRAYSA CONFERENCE

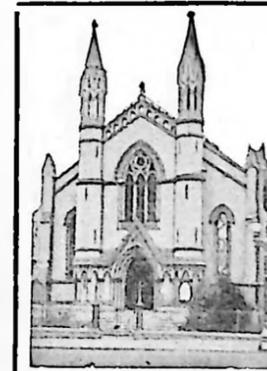
(Mildura, Vic.). Renewed enthusiasm marked the meetings of Sunraysia Dis-trict Conference, which incorporates five churches . . . A fellowship tea was re-introduced on the Saturday. The ser-mon session on Sunday afternoon brought a capacity congregation . . . In the evening the district churches held a combined service in Mildura Hall, when again accommodation was taxed to the limit. Ralph Amos was our guest for the weekend and his addresses both stimu-lated and challenged.

## OTHER VIC. CHURCH NEWS

HARTWELL. H. F. Gross spoke to church on June 6 on Christian Union. . . . Dr. Whiting visited S.A. to take part in a youth seminar . . . A family fellowship evening was led by N. Mon-son, with music provided by a visiting trio, on woodwind instruments. Mrs. Willing was soloiste. MORWELL. The Frecker family has moved to Newcastle and will be greatly missed . . . The Young Adult Fellowship looked over the new Hazelwood Power Station and also had a bowling night. They are plan-ning a community service day . . . Senior Explorers played host to Senior Good Companions . . . C.W.E.F. held a Dutch Auction, proceeds will go to the Rowlands Mission.

## PIANO DONATED

(Wattle Park, Vic.). A piano has been donated to the Primary dept. of the Bible School . . . During their holidays, the Explorer Boys raised £14 for a school in New Hebrides . . . At the annual meeting, Spencer Thomas and R. Brough were elected elders. D. Adam, A. Ashley, A. Hartvigsen and B. May were elected deacons. Deaconesses are Mrs. Lancaster, Mrs. S. Kretzschmar, Mrs. E. Salisbury.



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Winter Programme of Sermons—

11 a.m.—SERMON ON THE MOUNT (Second Series).

7 p.m.—PROTESTANT HERITAGE Series.

June 20 — "CONFESSIONAL SECRETS!"

## CHANGES OF ADDRESS

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R. J. Hill (secretary, Toowoomba church, Qld.), 1 Aubigny-st. Toowoomba, Qld.

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## ORMOND CHURCH, Vic.

### 40th ANNIVERSARY SERVICES SUNDAY, JUNE 27.

11 a.m.—A. R. Jones (South Aust.).

2.45 p.m.—P.S.A. A. R. Jones' experience as Chaplain of Yatala Prison, S.A. Guest Artist: Dawn Kimber.

4.45 p.m.—Fellowship Tea.

7 p.m.—A. R. Jones.

Guest Artist: Neil Barry.

Contact A. J. Kuee for hospitality, 25 Wallen-rd., Ormond, S.E.9. 58 - 2810.

## AT THE PATCH CHURCH, Vic.

MONDAY EVENING, JUNE 28, 8 p.m.

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## OPEN FORUM

### SMOKING.

To the Editor,

P. G. Verco, in his letter on Smoking says V. A. Syme's attitude to smoking is unscientific, "Because it prejudices a medical issue which has not been resolved, and upon which the medical profession is by no means in agreement." The verdict of the report presented late in January, last year, was the considered statement of ten of the leading scientists in the U.S.A., and was backed up by the "Royal College of Surgeons" in England, and was so decisive that the "Reader's Digest" made the announcement in an issue of their magazine that, on account of the overwhelming evidence that cigarette smoking was the cause of lung cancer and other diseases, including the heart, they banned all cigarette advertising, feeling they could not conscientiously publish such in face of such evidence. Recent research has revealed the startling fact that 45 per cent of premature births is due to cigarette smoking, and the average weight of babies thus born, is ½lb. lighter than those born in the ordinary time.

Mr. Verco says, "Surely the New Testament has nothing to say against the use of alcohol except to forbid its over-indulgence. Paul tells us, in Romans 14: 13 and 21, "That no man put a stumbling block or an occasion to fall in his brother's way." "It is good neither to eat flesh nor drink wine nor anything whereby thy brother stumbleth or is made weak."

Many authorities now regard alcoholism as a disease, the cause of which is alcohol, and he who partakes of it is helping to spread the disease with all its tragic consequences. Perhaps the "Lack of impact made by the church on the man in the street," may be, to some extent, the example set by "some ministers, elders and deacons," for they are looked upon as those who should set a high example for others to follow.

—W. J. E. Lewis, N.S.W.

### UNLUCKY THIRTEEN.

To the Editor,

I read with sadness, in Circulation Corner, about the "Lucky Thirteen." How can it be said that our position has improved by thirteen when you have lost thirteen subscribers, thus weakening the link with our brotherhood through those thirteen lost subscribers, who perhaps have been supporters for many years?

It seems to be the pattern throughout departments and auxiliaries of our churches to throw out the old for the new, this being done by the decision of a few in various executives instead of all members or subscribers being asked their opinions; how often is forgotten it's the old that has brought us to where we are today? Is it time for reverting to the ways that brought us to where we are today, ways that have stood the test of time? I, too, am thinking seriously of being a cancelled subscriber.

—Mrs. J. Adkins, Vic.

Dear Mrs. Adkins,

The reference to "Lucky 13" did not indicate indifference to those who can-

celled, but it did reflect joy at those who joined. It is not possible to satisfy everyone completely, but there is something satisfying for everyone in every issue of the "A.C." The "Christian" has made many changes in its history and each time there were critics. But it is not a question of something being old or new, but whether it is right and good. In the same mail as your letter, one reader said that the paper "Each week gives soul uplift and profitable information. When presiding, I take the opportunity to read a brief extract of outstanding importance."

We do not want to lose any subscribers, and we don't want to lose you. In these difficult days we are trying to do what is best for our Lord and his church. This is what you desire also, and this is why you will want to stay a subscriber.

The Editor.

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## Church Chuckles by CARTWRIGHT



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Harold J. Whitney, B.A., B.D., Dip.Ed., Dip.R.E., is a Presbyterian minister who has had long experience as an evangelist. In this book he brings his insight into the Gospel of Christ and his scholarship to an examination of modern trends in theology, especially with regard to the controversial book by the Right Rev. John Robinson, Bishop of Woolwich.

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### CARTOON COMMENT

Religion should never try to "compete" for men's hearts and souls at the level of worldly appeal. In this realm the church must always come off second best to the golf course, the race track, or the theatre. Nor does the architectural elegance of its building, the high income bracket of its members, and the drama of its worship service necessarily make a church "great." The real power of a church, be it big or small, comes from the combined spiritual dedication of its members.

### HOSPITAL CHAPLAIN.

To the Editor,

In May, a Seminar on Pastoral Care was organised by our full-time Chaplain to the Royal Adelaide Hospital, John Baker. The Seminar emphasised the importance of the role of the pastor in the care of the sick. It seems very important that this type of work is very important, and besides special training for men of local pastorates to adequately minister to the sick, there is a very definite need for more full-time Chaplains.

I would like to commend the South Australian Executive for its insight in establishing this full-time position as Chaplain, and also to commend the valuable work that Mr. Baker is doing. May there be, in the very near future, more such chaplaincies, and may the people of our brotherhood give every support and encouragement to such ventures.

—Robert Sidler, S.A.

### SMOKING.

To the Editor,

The well-meaning brethren, accused in "A.C." May 22, of continual sniping at smokers, are not rating themselves as "holier than thou," but are anxious to show the weaker brother where his laxity is a grievance to the Holy Spirit. There is plenty of medical proof that smoking is very harmful to the human body. I would recommend the perusal of the book, "Mind If I Smoke?" by Harold Shryock, M.D. Another, a booklet put out by the Anti-Cancer Council of Victoria, obtainable at Church of Christ Dept. of Social Service, 217 Lonsdale-st., Melbourne.

Honest Christian doctors who have made the survey do agree that smoking does harm the body. Not only do Christians feel sorry to see others letting the Lord down, but those outside the church think and speak disgustingly of professing Christians who smoke.

—Mrs. Pearl Aitken, Vic.

## WHERE TO GO AND WHERE TO STAY

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# OPEN FORUM

## "SMOKING."

To the Editor,

I am constrained to enter the discussion on smoking and draw swords with P. G. Verco on two accounts. He accuses previous writers of being unscientific and in the same paragraph says, "Brother, you smoke the stuff, you don't drink it!" The truth is, drugs inhaled through the lungs reach the circulation more rapidly and therefore in higher concentrations, than through the stomach. Examples of this are the vapours of prussic acid, and nicotine and the carcinogenic tars of tobacco. Brother, you could drink as much tobacco as you liked and you would not get cancer of the lung!

He also states that the medical profession has not proved the dangers of smoking. This is untrue, and such a statement is dangerous. If left un-answered it is likely to do untold harm to young people reading the "Christian." The tars of tobacco have been shown unequivocally to cause cancer of the lung, lip, tongue, mouth, throat, larynx and bladder. Nicotine has been incriminated in causing coronary heart disease, chronic bronchitis and emphysema of the lungs; it greatly increases heart and chest complications following operations, and when pregnant women smoke heavily premature and underweight babies are the result.

This list is so formidable that it has caused at least a third of Australia's medical smokers to give up the habit. This was shown in a recent Australia-wide survey of Doctors.

Smoking is a much more dangerous habit than prostitution mentioned by Mr. Verco. Does he not know that one in ten of heavy cigarette smokers will die between the ages of 50 and 60, from the self inflicted and very distressing disease of Cancer of the Lung? As a Doctor, who spends much of his working day in the early diagnosis and treatment of cancer in women, and who has

seen many horrible deaths from cancer, I can assure Mr. Verco that smoking can be placed very high on his list of world problems.

An article entitled "Dabbling With Death," was written by Dr. A. Oschner, an American who has operated on more cases of Cancer of the Lung than any other living person. Dr. Oschner, a Past President of the American Cancer Society is a man with a sense of humour. When asked, "Do filter tips help?" he answered, "Yes, they help to sell more cigarettes!" I haven't had time to get his opinion on the "Pin-hole" yet; nor do I personally know of its efficacy. One thing I do know — the tobacco companies will continue to look for gimmicks, rather than admit that tobacco is a dangerous drug, equally as dangerous as thalidomide, which was promptly removed from the world market, even though it was one of the best sedatives known — much more relaxing for instance than cigarette smoking.

—Dr. G. J. Hall, W.A.

## HAS CHRISTIANITY AN ANSWER?

To the Editor,

Numerous articles, statements and letters to the editors of daily papers, coupled with many depressing conversations with fellow-workers, urged me to seek advice amongst readers of "The Christian."

I am in a situation which hundreds of other young people must be experiencing, and desire something more factual than the local minister's "comforting words."

I am told that Communism is spreading much faster than Christianity, and that at the present rate of population increase there will be an over-running of many countries (including Australia) by Asians within a few years.

Is there any way of stopping and replacing Communism in the world, or is

war the only answer? Has Christianity failed to "get in first" and now it is too late to do anything about it? If our existence as free Australians is threatened, should my wife and I consider postponing our family? Is there any use in joining "peace movements" or "pacifist societies" to promote peace, or are these things doomed or useless because they have been labelled "Communist"?

Is the militaristic approach of the church gradually being replaced by the more pacific teachings of Jesus, or what? What attitude should a Christian take, nowadays, towards war and conscription?

These questions represent some that must be flooding through the minds of other young people.

Surely there is a practical answer to these questions, or is the philosophy of Christianity only a farce?

—Brian Davison, S.A.

## ARTHUR HURREN HONORED

(Vic.) A special evening, in honor of the years of service that A. E. Hurren has rendered to the Churches of Christ, is being arranged for Monday night, June 28, at The Patch Church. A welcome is extended to all friends to attend. Ladies, a plate please!

## NOTICE

### BAYSWATER CHURCH, Vic.

From June 6, 1965, until the end of August, the services of the Bayswater Church will be at 11 a.m. and 4.45 p.m.

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## Moments of Worship



Thursday, June 24. Romans 2: 1-10. Are you treating with contempt the wealth of his kindness? (v. 4, Barclay).

There is no limit to the kindness of God. But the Jewish people mistook this kindness for indulgence. Even when God's kindness reached its highest expression in the coming of Jesus, it was not valued by those to whom he came. In Barclay's translation, Paul is made to ask: "Are you treating with contempt the wealth of his kindness?" Surely there could be no greater offence than to despise the greatest gift the world has known.

Heavenly Father, may we not undervalue the inestimable wealth of kindness you have shown through Christ. Amen.

Friday, June 25. Romans 2: 11-16. For God has no favorites" (v. 11, N.E.B.).

Children don't like to share special people with others. Father is my Dad. Mother is mine. Even when there are other members of the family, the child likes to think that Dad and Mum love him just a little more than the rest. As we grow older we learn that the right pronoun to use is us rather than me. Christianity emphasises this. God is our Father. God does give us all his love, but he gives it to every other member of his family, too.

Our Father, we have learned that we are included in your love, and we dare not exclude others. Amen.

Saturday, June 26. Romans 2: 17-29. You then who teach others, will you not teach yourself? (v. 21).

The Jew was given special insights into the real relationships of God with man, and he was quick to tell others that the one God was their God. The Jew was ready to be schoolmaster to the world, but Paul cuttingly asks if the Jew was also learning God's lessons for himself. Were they adopting the principle, "Don't do what I do, do what I say!"? We can see how wrong the Jews were, and we must not fall into their mistakes.

Dear Lord, we know that understanding brings obligation and that privilege brings responsibility. Amen.

Sunday, June 27. Romans 3: 1-8. The Jews were entrusted with the scriptures of God (v. 2, Moffatt).

Ministers are always writing character references for people. We usually say that the subject of the reference will be found by the prospective employer to be honest and honorable. He can be trusted with property, money and time, and he will be loyal to the interests of the employer. The more trustworthy a man is, the more will be given into his trust. The Jews were entrusted with God's word! Before we join in the easy judgment of the Jews, let us remember that now we are custodians of the will and word of God.

Eternal Father, it is though the Lord Jesus has referred us to you as loyal and trustworthy. May we indeed be found faithful. Amen.

Monday, June 28. Romans 3:9-18. All together have gone bad (v. 12, Barclay).

One apple can spoil a case. What if all the apples are bad! Is Paul exaggerating the rottenness of humanity? He gives us a list of the failings of men. He is not sitting in judgment of others. He says, "we Jews" in v. 9. We so often think of Paul as the best of men. Here, he tells us what he is really like. All have failed. This passage does not make us despair that a hero has fallen. Instead we rejoice that Paul can lift us all to our feet.

O Christ, we, too, need to be honest about our faults, so that they can be understood and forgiven. Amen.

Tuesday, June 29. Romans 3: 19-26. It is God's way of righting wrong (v. 22, N.E.B.).

How could God find a way of righting wrong? He could not ignore it, he could pretend it did not matter. It mattered a great deal because it was the thing that destroyed any real relationship with God. It affected everybody, because no one is innocent. At last God found a way through Christ to be both merciful and just at the same time.

Our God, we have found your way of dealing with our wrongs. May we also find your way of doing the right. Amen.

Wednesday, June 30. Romans 3: 27-31. What room is there left for human pride? (v. 27, N.E.B.).

If God does something for you, you are in his debt. Suppose you do something for God, does that place him in your debt? Some Jews acted as though it did, and they felt quite proud of the score they were keeping . . . they actually had God owing them something when the balance was taken! Paul sets this kind of book-keeping straight. No man can place God in his debt. There is no room whatever for human pride, man has no achievement that would justify boasting.

O Christ, our only pride is in you. Amen.

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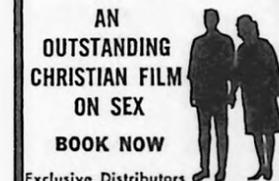
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# THE LAST WORD

### Creeds and Crosses.

I wrote to you . . . with many a tear . . . to convince you of my love.

—2 Cor. 2: 4 (Moffatt).

I hold such creeds to be earthbound and futile,  
Vain breathings of a sentimental clod,  
That fail to turn the face to Christ the Saviour,  
Or point a hungry heart to God.

My heart is hungry for a Presence,  
Some Living One to lift me from the sod;  
My creed must tell of more than human doings,  
My creed must lift my lonely heart to God!

—R. S. Cushman.

☆

Next to radio, the greatest boon to mankind is the knob which switches it off.

—Lord Tweedsmuir.

☆

The second day of a diet is always easier than the first. By that time you're off it.

—Jackie Gleason.

☆

### Definition:

Conscience: "The thing that hurts when everything else feels good."

☆

Two men were discussing the Bible. "Isn't it miraculous," said one, "how Jonah spent three days in a whale?"

"Tain't so much," said the other. "My uncle has spent longer than that inside an alligator."

"How long?"

"Go'in' on two years now," was the reply.

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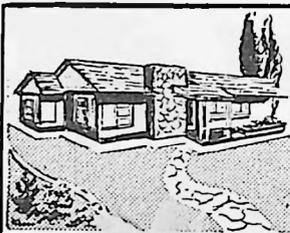
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