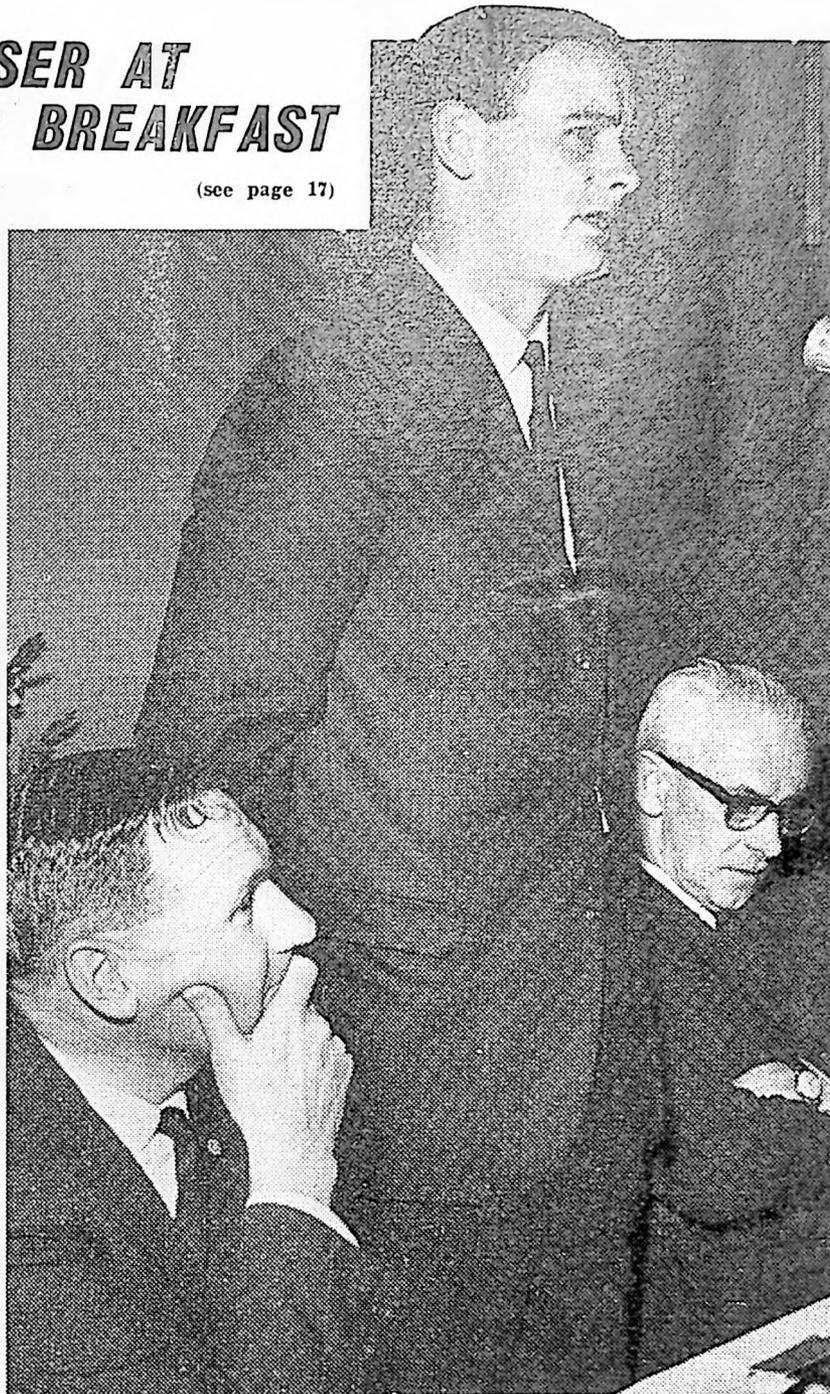


August 14, 1965

## **KEN FRASER AT PRAYER BREAKFAST**

(see page 17)



M. A. COOMBS  
DR. J. H. JAUNCEY  
ROGER RYALL  
W. J. THOMSON

THE AUSTRALIAN  
**CHRISTIAN**

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

## BREAD AND WINE : TOWEL AND BASIN

We always find Alan Walker stimulating and his word at the Men's Prayer Breakfast in Melbourne was no exception.

It was not that Mr. Walker told us anything new, but he has the capacity for making familiar things more significant.

He reminded us that Jesus gave two sacraments into the hands of his followers. The Bread and the Wine was one, the Towel and the Basin was the other. In one sense we could say that if Jesus had not taken the towel and basin he would not have been able to give the bread and wine. They belong together, and the shame of the church can be measured by the extent to which we have divorced the two.

The church is more than a worshipping church. It is also a witnessing and a serving church. The church that only worships is stunted. Those who serve without recognising their service to man is also an offering to God are also incomplete. We need both sacraments.

## TWENTY YEARS AFTER

Yes, Heavenly Father, we do remember with sorrow what happened in 1945 to Hiroshima and Nagasaki, and it is our earnest prayer that it will never happen again. Of course, down here, we didn't know anything about it until it was all over. We really weren't to blame.

No, we didn't actually protest. You see, we had been praying to you to give us victory and to end the war, and we thought maybe this was your way. . . . No, we are not being facetious, and we certainly don't wish to offend. We do know that you wouldn't want even the Japanese to die, but it did seem a bit like an answer to prayer. Then, when our allies explained it all to us, we thought that it probably was the best way.

It was without warning, we admit. But if our allies had announced that they were dropping an atomic bomb and then it didn't go off . . . well, you can imagine how embarrassing it would have been! And you've no idea how complicated this nuclear business is. In any case, Pearl Harbour was without warning. Do you remember Pearl Harbour?

No, we don't mean that the bombs were reprisals for Pearl Harbour, and we know that two wrongs don't make one right. But it must make some difference when you realise the kind of enemy we were fighting.

Actually, the bomb was used to save lives. . . . Now, let us explain. If we had to land in Japan and fight our way through the cities, the cost in lives would have been much greater. The way we did it sounds bad, we know, but if you take into account the lives that were saved, it does take some of the wrong out of it, doesn't it?

Well, yes, we did know that the Emperor and others in high places were looking for peace, but they hadn't done anything about it! And it was no good letting them negotiate, they had to be made to surrender. Otherwise they would not have known they were beaten. So we had to hurry them along.

Was the hurry worth hundreds of thousands of lives? Yes, we think it was. The reason we had to hurry was because of the Russians. If we used the atomic bomb we could beat Japan by ourselves, but if we tried an invasion operation, the Russians would have been in it. Well, you wouldn't want the Russians in the Pacific the way they are in Europe, would you?

Oh, we know that you don't have favourites, and that you love even the communists. In fact, we've always admired the way you treat everyone alike. But, really! the communists are atheists!

You see, it is all very complicated now. The world is a much more complex place than it was when you created it. You've no idea how difficult it is with markets, balance of payments, politics, nationalism, spheres of influence, and so on.

Yes, of course, we do love other people, but that doesn't mean we can't stand up for ourselves. And, after all, the Japanese started it. No, we are not saying that to excuse our sin. We are just trying to explain why the bombs were dropped. We did it to save lives. There was no other way.

What about the cross? Well, oh, Heavenly Father, we do really think that you just don't understand us!

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Cover photo by courtesy of the Melbourne "Herald."

## "The Christian" . . .



# Looks at Television

By: MAURICE A. COOMBS

### PART I

There can be no doubt that one of the greatest factors influencing the "Australian Way of Life" since the second World War, has been the establishment of the Television Industry.

As with all vehicles of communication there are many things to applaud and there are some things to deplore. Beyond argument, however, is the fact that this medium of communication reaches the greatest number of people simultaneously with a message — be it news, views, advertising, entertainment, culture or religion.

It is impossible to predict what effect this simultaneous exposure will have on the life of the community. Advertisers of goods and services are convinced that the effect tends towards the stimulation to purchase. They back this belief with an expenditure in excess of £20 million annually.

The recent promotion by an oil company of a national variety show brings that company's product to the attention of almost half the nation's population every week. I doubt if there would be many people in Australia who wouldn't respond to an opening line in a conversation like, "What do you think of the Mavis Bramston Show?"

The Christian Church has a direct involvement in television. In South Australia, for example, there have been two religious programmes a week, an epilogue every night (with the exception of Sunday) since the commercial stations commenced operating.

The programmes are produced by, and presented under the direction of, the Christian Television Association of S.A., which body represents all the churches in the State, with the exception of the two Lutheran Synods and the Roman Catholic Church. Very cordial relations exist with the latter bodies and there

M. A. Coombs trained at Glen Iris, and after ministries to churches in South Australia, became Director of the Christian Television Assoc. in that State.

are many occasions when a completely ecumenical approach is made.

Churches of Christ have been in the forefront of this Association and contribute in manpower and money toward its work.

Similar Associations exist in other parts of the Commonwealth, and all are linked together in the Federation of Christian Television Associations of Australia. There is also a close link with the World Association of Christian Broadcasting, the Australian executive member being the Rev. K. D. Seamen, the secretary of the South Australian C.T.A.

The C.T.A. budget comes from its member churches. In S.A., the largest denominations are the Methodist and Anglican churches. These two provide £5,000 of the £8,000 needed each year for the production of programmes. Churches of Christ contribute £500.

The work of the Association is growing rapidly. In the four years I have been privileged to be its Director, we have increased the local production to 92 per cent of the total, and our commitments have extended from two local channels to twelve interstate channels now showing some of our programming. There will be even greater demands with a new metropolitan channel in Adelaide in August, and a regional at Mt. Gambier a little later.

Commercial television channels in Australia are required to devote 1 per cent of programme hours to the telecasting of "Religious Material." They are also required to provide "reasonable facilities" for the production of this material.

The churches, on the other hand, are responsible for the production, personnel and related cost of the programming. This partnership between the church and industry has proved to be the most efficient and responsible method for carrying out both the letter and the spirit of the law.

Before a religious television programme reaches your screen there are more factors than machinery and facility for production to be considered. No matter

how quickly the climate is changing in Australia, the fact remains that the churches are still divided, yet most of them unite for the purpose of religious television. What problems does this relationship produce? Despite the fact that the churches are better financed, better housed, better equipped and better staffed than ever before in this nation's history, few people are making the positive assent to the Christian faith which brings them into the life of the church.

This obvious indifference of "the man in the street" surely poses many problems for the "religious telecaster"? Again, what effect is there upon the nature of the message of the Christian faith when it is presented in a medium which is primarily used for entertainment, diversion and escape? Religious programmes are produced on small budgets and are aired at "off peak" periods; what, if anything, can the church do to raise the level of expenditure for television and convince the programme manager that people will look at religious programmes?

These are just a few of the many problems confronting the churches' involvement in this industry. We are part way along the road in answering some of them. I hope to have the opportunity of sharing these answers with you.

(Part 2 Next Week).

### NEWS AND REPORTS

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# THE "OVER 50" FALLACY

BY WILKIE J. THOMSON

A short time ago I came upon a bunch of preachers discussing their ages. They were a strong, virile, intelligent and capable lot, with experiences behind them that should be invaluable in churches amongst its old and young. And yet each one recognised that in the mind of some diaconates they were getting on to being "too old."

What is this idea that is abroad that a man over fifty, or even sixty, has passed the zenith of his powers as a preacher and leader in the church? In casting my mind back over the years, and remembering sermons that I have heard, those that thrilled me most were delivered by men well over their sixties, and two of them by two of our own preachers within recent years, both over seventy . . . and they were talking to young people, mainly.

I heard many preachers in my early twenties, and the sermons I remember best were given by men well over their fifties, and one by a man over eighty.

"But this is a different age." We quite agree, but don't forget that science has helped to lengthen the life of men and, in doing so, we find most men in their fifties in their prime, and some even so in their sixties.

"What's a man's age," wrote Browning, "he must hurry more, that's all. Cram into a day what youth took a year to hold." Longfellow also had something to say on this matter:—

"Ah, nothing is too late,  
Till the tired heart shall cease to palpitate;

Cato learned Greek at eighty; Sophocles

Wrote his grand Oedipus, and Simonides

Bore off the prize from his competitors,

When each had numbered more than fourscore years.

Chaucer, at Woodstock with the nightingales,

At sixty, wrote the Canterbury Tales; Goethe, at Weimer, toiling to the last,

Completed Faust when eighty years were past.

For age is opportunity no less

W. J. Thomson is minister at the Croydon church, Vic.

do more and better work in a given time than younger men. They are able to draw upon accumulated resources of skill, knowledge and experience, and are less distracted by outside interests and influences. They are thus able to focus on the work in hand. Preachers in their later years have all these advantages, with this additional one: time is more precious to them, for they know that fewer years are left them for active Christian work.

Elderly elders and deacons often say, "We must seek a young minister who understands young people and can meet their needs and their problems." This is generous of them, but it is fallacious to assume that only young people can attract the young. It has generally been found that the most respected teacher in a university is an elderly man, for all are drawn to the intellectual and spiritual man with broad perspective and mature judgment.

This article is not written with the intention of placing any relative value of one age against another, so no one should dip their pens in blood and reply in that way. It is written to indicate that what we call "old age" does not mean that a preacher may not do a greater work than that ever he accomplished in his youth.

Here is something that we of Churches of Christ may learn from denomination-ism — that is — the placing of young preachers under the guidance of older and experienced preachers in "circuits" or "parishes." It was something I wished for devoutly when I commenced in full-time work. On the contrary, I was given an assistant whom I was expected to guide in circuit work.

As churches, we often work at a loss because we are unwilling to recognise the potentialities in the preachers over fifty.

This age has not the new things to give which so many people imagine — I mean spiritually. The human heart is just the same today as yesterday. Read of the oldest piece of writing known to man, cuneiform script on a clay tablet, or turn to Psalm 37, or some of the oldest pieces of English literature, such as Piers Ploughman. They all tell about people of the writer's day and each might have been written today.

It may interest readers to know that much of what I have written above, I wrote years ago. But now that I have come to the time when I do not seek another pastorate, I feel free to make an appeal to our churches on behalf of the "over fifties."

When a church seeks a minister it wants a preacher, teacher, pastor, counsellor. It takes a man of experience to possess all these qualities — and most of all — an experience with God.

## PEACE MISSION

A team of five Japanese Christians left Tokyo by plane for New York on July 20, to discuss with church and government leaders in the United States ways of securing a peaceful settlement of the war in Vietnam. The mission is being sent by the Japan Christian Council for Peace in Vietnam, a private, voluntary organisation which includes among its membership many prominent Christian leaders in Japan.—E.P.S.

# WRIGHT THINKING

## FEAR

— BY C. H. J. WRIGHT

"There is one universal passion," says Bernard Shaw, "it is fear." How right he is! We all know what it is to be afraid. Fear seems to have infected all of life with dreadful apprehension. A writer on psychology declares that "Everyone is living or working in fear." The head of the household fears for his business. The clerk is afraid for his job. The worker is afraid of his boss or foreman. The salesman is afraid of his competitor. Men and women fear they may not make good. This man is afraid some other man will do him a bad turn. This woman fears that the thing she craves may be denied, or what she loves may be snatched away. Or we suffer a hidden pain and fear it might point to a deadly disease.

Nor does fear remain in the mind. It scars the body. It heightens blood pressure, weakens the heart, and plants ulcers where we digest our food. When fear really grips the mind, it can distort the loveliest things, and by some twisted logic, turn even the truth against itself.

A doctor was talking with a new patient. In great alarm, the patient mentioned a rare disease of the liver and claimed to be suffering from it. "Nonsense," said the doctor, "you're not suffering from that. In point of fact you wouldn't know whether you had it or not. It is a disease which gives no discomfort at all." "That's just it," gasped the poor patient, "my last doctor told me that. That's how I know I have it. I feel quite well!" So Montaigne said, "I fear nothing but fear . . ." and many would agree with that.

There is only one way to find victory over our fears — that is to face them. Fear is able to blackmail us because it remains in the shadows. To bring it out into the open, to look it squarely in the face is to rob it of its power.

Francis of Assisi had a deep fear of leprosy. One day, out riding, he saw a leper coming toward him. He knew at once his courage was challenged. G.K. Chesterton described what happened in his biography of Francis: "Francis saw his fear coming up the road toward him . . . For once in the rush of his life his soul must have stood still. Then he sprang from his horse and rushed on the leper and threw his arms around him. To this man he gave what money he could and rode on. We do not know how far he rode, or with what sense of the things around him, but it is said that when he looked back he could see no figure on the road." He could see no figure on the road! That's what happens to our fears when we face them with Christian faith and courage. They vanish from sight.

The fear of the future, for example. Sometimes we are so obsessed by what may happen tomorrow we cannot live at peace with ourselves today. How will we manage when we grow old? Suppose we become ill, or lose our job. What if the

one we love should be lost in an accident? Jesus would ask, "Which of you, by taking thought, can add one cubit to his stature?" No one, of course. It is completely out of our control — and so are the things we worry about so fearfully. We must live one day at a time.

Though the future be out of our control, it is not out of God's. God is our Father, and this is our Father's world, and as the old Negro spiritual puts it, "He's got the whole world in his hands." The Bible tells us, "Perfect love casts out fear." The sense of the tender, caring love of God makes our fear of the future vanish from the road.

Then there is the fear of failure. Since our school days, when frequent competitive examinations kept the spotlight on the merit of getting ahead of others, and the ignominy of failing, many have been haunted by this fear. Little children are taught in their childhood by ambitious parents that success is a virtue, and failure a sin. Our society gives its greatest rewards to the so-called "successful."

But suppose you were to take a pencil and write a list of the things that have caused you fear and anxiety over the last few weeks. The list might include — making or losing money — promotion in your work — whether or not you are a social success, or whether you can buy that new house in a better locality.

But are these things as important as we imagine? Because we place comfortable existence at the top of our desires, we are vulnerable to fear — the fear of failure. Jesus would say, "Fear not them which kill the body, but are not able to kill the soul; but fear rather him who is able to destroy both the soul and body in hell." It is a good thing to have money and the things money can buy, but let's check up every now and then, and make sure we haven't lost the things money can never buy.

Then there is the fear of death. When O. Henry, the famous short story writer, lay dying, he said to the nurse, "Nurse, bring me a candle." "A candle," she asked, "why do you want a candle?" "Because," he answered grimly, "I'm afraid to go home in the dark." But why should we fear? When we came into this world we were not unexpected and we were not unwelcome. Loving hands made joyous preparation for our coming and warm arms held us tenderly.

Will our Heavenly Father be less kind than our earthly mother? When Jesus spoke of the next world he used only one image, and that was the image of home. "My Father's house," he called it. On a certain tombstone are the words, "John - Father." That is what death is to a Christian. The father calling his child by name and the child answering, Father.

Perfect love casts out fear. When you face your fears in Christian faith and courage they will vanish on the road.

## "RE-BAPTISM" OF PRESIDENT'S DAUGHTER STIRS CONTROVERSY

(Vatican City). The "re-baptism" of Miss Luci Baines Johnson, daughter of the U.S. President, has had a "regrettable effect" on the ecumenical movement, a spokesman for the Vatican Secretariat for the Promotion of Christian Union said here.

Father Thomas Stransky, an American member of the Secretariat, said the problem centred on the President's daughter's baptism and not on her conversion from the Episcopal to the Roman Catholic Church.

"Baptism is assumed unless there is a very good reason to believe an earlier baptism is not valid," Father Stransky said. "Certainly baptism by the Episcopalian Church is a valid baptism. Normally a convert to Catholicism from the Episcopalian Church would only take the profession of the faith."

The Rev. James Montgomery, of Washington, D.C., who performed the "re-baptism," while declining to answer specific criticisms, said the rite was performed at the express request of the President's daughter.

The Second Vatican Council's Declaration on Ecumenism underlines the validity of non-Catholic baptism in several passages and speaks of the "one baptism" as being the real ground of mutual recognition between separated Christians.—E.P.S.

## CHURCHMEN CRITICISE AUST. FOR "ESCALATION"

(Sydney). A number of prominent clergy here have written to Prime Minister Robert Menzies expressing fear that "Australia, through its Prime Minister, is being led into a tragic escalation of the Vietnam war."

The text of the letter, which has been distributed for publication throughout Australia, said in part:

"The Australian Prime Minister has said: 'We are at war.' We ask: Does there exist in international law a state of war?"

"If so, against what government or nation is it being waged? If we are at war, by whom has it been declared and when? Has the state of war been declared by (the) cabinet, or it is a personal decision? We ask by what constitutional right a Prime Minister of Australia speaks in such terms?"

"The Prime Minister has stated that all peace rallies held in Australia have been organised by Communists. As Christian ministers who have been active in planning and conducting peace gatherings we ask: On what grounds does the Prime Minister make such charges? Is the Prime Minister attempting to silence public debate and to regiment, by fear, the free people of Australia? Does the Prime Minister wish, as the leader of a democracy, to discourage discussion of the issues of foreign policy?"

Signers of the letter included: the former Anglican Bishop of Armidale, the Rt. Rev. J. S. Moyes; the vice-president of the Congregational Union of Australia, the Rev. J. Bryant; Dr. Alan Walker, superintendent of the Central Methodist Mission, and other Congregational, Baptist, and Presbyterian churchmen.—E.P.S.



## SOUTH AUSTRALIA

### S.A. STATE AGORIGINES COMMITTEE

A FAREWELL TO

Mr. and Mrs. **GRAHAM BUTLER** and family

will be held after the evening service at **MAYLANDS, S.A.** on **AUGUST 22.**

Mr. Butler will be preaching at the evening service, and afterwards a brief farewell (followed by a social cup of tea), will be held in the hall. They leave on Aug. 31 for Carnarvon Mission.

All Welcome.

### HAMPSTEAD GARDENS (S.A.)

#### TEACHING MISSION

by **E. L. Williams, M.A.**

"The Witness of the Churches of Christ in the Contemporary World."

**AUGUST 22-29** inc.

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### B.S. SPONSORS C.E.

(Grote St., S.A.). The newly formed C.E. Society, sponsored by the B.S., is meeting with success . . . The Salvation Army youth group entertained with music at the monthly after-church session . . . Mrs. Billing was guest speaker on the C.W.F., and told of her recent overseas trip . . . The church offers sympathy to Mr. and Mrs. Pannell in their bereavement.

### SILVER BRIGADE

(S.A.). The S.A. Girls' Brigade have plans well in hand to mark their celebration of the Silver Jubilee of Girls' Brigade in Australia. Highlight of the celebration will be the visit to Adelaide of Miss J. Chenhalls, M.B.E., International Brigade Chairman. Girls' Brigade in S.A. now has a membership of over 2,000.

### HISTORIC TELEVISION DECISION

(Adelaide). History was made in Adelaide church circles recently, when negotiations were finalised concerning presentation of religious programmes on S.A.S. 10. At present there are two major production units for religious television programmes.

The Christian Television Association represents seven denominations of the church and is responsible for 78 per cent of religious telecasts. The Catholic Radio and Television Committee is responsible for 20 per cent. The remaining 2 per cent is supplied by the Lutheran Church Synods.

On S.A.S. 10 all production units will combine to bring its viewers a unique presentation of religious material. It is believed that this is the first station in the world to attempt such a production of religious matter.

Programmes to be presented by the churches of South Australia include "Going Places," a weekly children's show; "The Adventures of Owly, Tuffety and

Fred," a weekly pre-school puppet theatre presented by Morna Jones, and "Ichthus," a presentation of news and interviews to be seen weekly on Friday nights.

Father Barrymore Hynes, of the Catholic Radio and Television Committee, said this week he was delighted with the decision, and was sure that it would meet with the approval of the viewing public. Also expressing his enthusiasm for the project, M. A. Coombs, Director of the Christian Television Association, said he was delighted that the very real co-operation of the two production units over the past years had meant that we were in a position to deal positively with the extra production load caused by the new station. "It means that S.A.S. 10 is the first station in Australia (and possibly the world) where religious telecasting will be presented as a completely ecumenical venture," he said.

The new programmes commence with the opening of transmission on S.A.S. 10.

### PRE-MISSION MEETING

(Strathalbyn, S.A.). On July 25, the churches combined for an evening service at Methodist church. Mr. Bottomley, of the A.B.I., who will direct the combined mission commencing Aug. 22, was the speaker . . . The circuit Men's Fellowship was addressed by Mr. Speechley, Asst. Town-Planner for Adelaide; 30 men were present . . . The W.E.C. held an all-day missionary conference on July 27 . . . Reports for the annual business meeting were issued to members prior to the meeting.

### WOMEN PRESENT PLAY

(Loxton, S.A.). The Ladies' Guild celebrated their birthday by presenting a play, "Women at Sychar." Mesdames Cave, Higgins, Swanbury and May took parts . . . J. McCormack, a former minister, now of Wattle Park, Vic., was guest speaker at the church anniversary. Items were given by Mrs. C. Higgins, Misses N. and W. Higgins, and the minister, H. Cave . . . A games evening raised £6 towards the tennis courts.

### TEMPLE DAY

(Ascot Park, S.A.). £108 was raised on Temple Day to form the nucleus of a Manse Fund . . . The Conference Pres., R. E. Pittman, was a recent visiting speaker.

### DO YOU KNOW ANY MEMBERS?

(Mt. Gambier, S.A.). The members of the Mt. Gambier church have been having fellowship with members living in the Millicent area who are either in isolation or temporarily resident in the area. There is no plan for starting a church there, but the Mt. Gambier church will seek to create occasions for fellowship with our people in the proximity of Millicent. Would anyone knowing the names and location of members in the area please contact the church secretary at Mt. Gambier, M. J. Pederson, Box 251 G.P.O.

## "STEPS IN DISCIPLESHIP"

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## NEW SOUTH WALES

### N.S.W. MINISTERS' FRATERNAL GATHERING AT WOLLONGONG

On July 26, members of the N.S.W. Ministers' Fraternal, and their wives, paid a very happy visit to Wollongong. On arrival members of the party were welcomed at morning tea, provided by the Wollongong ladies. At 11 a.m., J. Mackenzie led the ministers in devotions, after which the local minister, David Mansell, presented an address on "The Queensland Scene," in which he outlined some of his experiences as H.M. and Youth Director in the Northern State. Out of this very helpful survey a profitable discussion developed on ways and means of furthering our work throughout Australia by closer co-operation and greater understanding between the States. It was felt that we could all gain much from mutual exchange of ideas and methods of work. At the conclusion the ministers rejoined their wives in a hot meal, again provided by members of Wollongong C.W.F.

### MISSIONARY EVENING AT A.C.E.

(Burwood, N.S.W.). The Burwood C.W.F. again joined with the Adult Christian Education session this year in planning a Missionary Rally. This was held on July 28. Following the A.C.E. dinner, Mr. Ewers presided over a meeting at which Mr. Thompson, of Lane Cove, presented a very interesting series of color transparencies showing something of the work of Mr. and Mrs. John Main on our Indian mission field. C.W.F. mission box "gifts" were on display.

### N.S.W. MINISTERS' REFRESHER

The N.S.W. Ministers' Fraternal Annual Refresher is planned for August 30 - September 2, at the Dunmore Boys' Home, Pendle Hill. It will take the form of a "School of Evangelism." This is under the direction of the N.S.W. Director of Home Missions and Evangelism, K. E. Crawford, and the greater part of the time will be devoted to lectures, discussions and workshops on various aspects of this theme. In addition, Bible studies will be conducted by Principal A. W. Stephenson, and "Christian Unity" sessions, with special emphasis on discussions concerning "The Uniting Church of Australia," will be led by Dr. A. G. Elliott.

### KINGSFORD "UNIVERSITY" SERVICE

(N.S.W.). On July 25, Kingsford chapel was crowded on the occasion of the special service of the Inter-Varsity Fellowship of the University of N.S.W. The minister, Roy Wilson, B.A., Dip.P.A., who is also a chaplain of the University, introduced and welcomed the visiting students, some of whom took part in the service. Robert French, of the Evangelical Union, was guest preacher. Prior to the service about 100 students were entertained at a tea in the church hall.

1965

### INTERIM MINISTRY

(Wagga Wagga, N.S.W.). The church has had a fine interim ministry with F. Leivesley, which included an 8-day Crusade. The Ambassadors for Christ team brought musical items. There were four decisions. "Adventure Time" for children after school also made many new contacts. The team effort included a session on the local T.V. station, and a visit to the Home of Compassion, where items were given. The ministry concluded on August 1 with leadership of a camp for 46 young people at the National Fitness Camp. The whole programme was greatly inspiring.

### N.S.W. PRAYER LIST

We seek the prayerful interest of all in various activities of brotherhood outreach:

1. N.S.W. Conference Secretary, E. T. Hart, in his many tasks of planning and representation.
2. The Aged Women in "Ashwood House," Pendle Hill, that they may be blessed in their declining days amid peaceful, Christian surroundings.
3. Dr. and Mrs. John Stanhope — and all the faithful workers on the field in New Guinea.
4. Ministers of our N.S.W. churches — that vision and the power of the Holy Spirit may be granted in preaching and pastoral oversight.
5. Isolated members throughout the State — that they may be given encouragement in their witness to the New Testament message.
6. "Crusade '65," August 24-28, at Enmore, with George Wood. That victory and new life may come to many inquirers.

### ROY GREENHALGH VISITS SYDNEY

Roy Greenhalgh, formerly Director of Christian Education in N.S.W., and now engaged in a flourishing ministry at Grote St., Adelaide, spent a portion of his recent holidays in Sydney. On Aug. 1 he was warmly welcomed at Bexley North, where he preached in the morning, and at Paddington, where he conducted the service at night.

When replying to Advertisers say that you saw it in "THE CHRISTIAN"

### A REMINDER TO TENNIS FANS!

The "Australian Christian" for July 10 carried an advertisement inviting entries into the competition conducted by the

### VICTORIAN BAPTIST & CHURCHES OF CHRIST TENNIS ASSOCIATION (SOUTHERN DISTRICT)

Interested persons and churches are reminded that entries for the 1965/1966 summer season commencing on October 16 close on August 23.

For further particulars, contact

G. E. BERRY,  
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THE AUSTRALIAN CHRISTIAN

7



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THE AUSTRALIAN CHRISTIAN

August 14

# KENMORE CHRISTIAN COLLEGE REPORT

BY PRINCIPAL JAMES H. JAUNCEY

Kenmore Christian College has just succeeded in its first significant practical step. It has started a new church in the area. For the time being, this will meet on the College premises and will be under the direction of the ministers and church at Albion.

The work was done by the students themselves, who visited extensively in the area. This is only one of several projects that the students are busy in, such as bringing to life and impact, several of the smaller churches in the area which have not been able to afford ministerial help. It is hoped that the Kenmore beginning will be just one of many other churches that will be started in the metropolitan area in the same way.

The first half-year of College activity has been very heartening. Almost all of the students are now effective preachers. Their morale is high and their enthusiasm for Christ and his church know no bounds. Most of them now seem to be quite used to the strenuous schedule of our twelve-hour day which they found to be very arduous at first. Indications are that the enrolment next year will be heavy. So much so that the Board has already



Kenmore Christian College.

decided to go ahead with extensions to the buildings.

Since we have now exhausted our loan money we will operate on a pay as you go basis. We believe that if God is going to send us the students he is also going to pay for the facilities to house them. This faith has been vindicated already in one magnificent gesture by the Rosevale church who have guaranteed us £2,000, which they will pay back themselves within the coming months.

Gifts from other churches and individuals, though not of this magnitude,

have helped to get the new building programme rolling. We expect that most of the work on the extensions will be done by our own students, under expert supervision. Already laymen from as far away as Victoria, have offered to come and use their special trade abilities for this purpose.

During the August vacation I will be absent on an around the world tour. My first stop is to be Ephesus, in Turkey, where I will be completing some New Testament research. A little later I will be one of the speakers at the World Convention of Churches of Christ in Puerto Rico. At the middle of the month, I will take part, as our brotherhood's representative, at Bloy's Camp Meeting, a famous cowboy roundup in the Davis Mountains in Texas. From there I will conduct a four-day crusade in El Paso, then spend one day at a church at Oregon, returning to the United States on August 31.

## MUSIC

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## VICTORIAN NEWS

### WOMEN'S APPEAL RALLY

(Vic.). The Women's Committee of the Social Service Department conducted a successful luncheon and rally in the Lower Town Hall on July 23. 200 were present to hear plans for the December rally, when gifts would be made for the reduction of the debt on the Christian Guest Home. Mrs. Lowrey and her helpers prepared the luncheon.

Mrs. Ward presided over the meeting, which was opened with prayer by F. P. Chipperfield, Chairman of the Committee.

Mrs. Trebilcock, from the Presbyterian Church at Northcote, delighted the audience with two solos. A challenging message was brought by Mrs. H. W. Dickson, President of the Christian Women's Fellowship, who mentioned that the women of our churches always do their best in supporting the work of our brotherhood.

In order to give a coverage of our work in the Homes, there was a period of questions and answers in which W. T. Atkin, F. M. Combridge and Matrons E. A. Gall, E. L. Head and M. J. Pearce took part.

Much interest was taken in articles which were made in the Homes at occupational therapy.

F. J. Funston, President of Conference, brought the meeting to a close with prayer and benediction.

### TWO AT 94!

(Balwyn, Vic.). Mrs. Hall, snr., and Mrs. A. W. Connor, both recently celebrated their 94th birthdays . . . The C.W.E.F. celebrated its 10th birthday with a family night . . . The church elected F. Evans, sec., and R. Jones and K. Sharp as treasurers.

### £500 EFFORT

(Springvale, Vic.). A time and talent effort conducted by the church raised £500. The church anniversary had D. H. Smith and Dr. K. R. Bowes as guest preachers . . . The minister, L. A. Armstrong, and his family, have settled into the new manse.

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### EVERY TEACHER THERE

(Morwell, Vic.). When a team from the Christian Educ. Dept., held a teacher training day, every teacher from Morwell Sunday School was present. Teachers from Warragul and Traralgon also participated . . . At the church annual meeting it was reported that the planned giving was so successful that the budget for 1965-66 has been increased . . . Among youth activities the Teens held a service day, the Good Companions conducted a mannequin parade and led a Sunday evening meeting, and the C.E. attended a tea and rally at Sale.

### £52 FOR DHOND

(Hampton, Vic.). Mrs. E. L. Williams represented the Overseas Missions Committee recently when she visited the Bible School to receive a cheque for £52 for the work at Dhond in India . . . The C.Y.F. shared in a camp with Red Hill young people . . . Cyril Minns, with guide dog Andy, met with girls and their mothers at tea.

### LONG TERM ORGANISTE

(Gardenvale, Vic.). Mrs. F. Tippet, who has served at the organ for 25 years, is a patient in Epworth Hospital . . . A profitable morning was spent on the Gas Co.'s cooking demonstration by the ladies of C.W.F. . . . A parcel of clothing and toilet requisites has been despatched for Aboriginal missions.

### GONE VISITING

(Hamilton, Vic.). At the invitation of the Presbyterian ladies, our C.W.A.F. held a meeting in their church. They were interested in the form of service and in slides of our Aborigines Missions . . . A parcel of clothing has been sent to Pauline Parker, an Aboriginal girl at Carnarvon. Coleraine-Casterton ladies shared in this enterprise . . . Other church fellowships shared in our C.W.E.F. 10th anniversary. Mrs. Rowe, wife of the Methodist minister, cut the cake made and decorated by Mrs. Bess Hadden . . . A mother and daughter tea was held for 50 on July 18. The girls then took part in the service.

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Further information from the Secretary, Elm-rd., Glen Iris, Vic.



# QUESTING



WITH

A. E. WHITE

What procedure is adopted when members transfer from one church to another?

There is a great deal of difference between churches in the way members are transferred. In some cases there is absolutely nothing at all done by the losing church. In others the move is characterised by tender loving care.

It is distressing to find that there is often no effort made to ensure that folk are both received and built into the new church. This may be because the receiving church is indifferent. It may be the fault of the transferring members themselves. It is never easy to welcome people who do not wish to be welcomed. Far too often, however, the weakness is in the losing church which does not give adequate notice of the transfer.

All of the transfer problems will not be solved by improved organisation, but inefficiency will make it easier to allow folk to drift away.

### Suggestions:

1. Six or eight weeks before the members move, a letter should be sent to the minister of the receiving church. This letter will indicate the new address of the members concerned, the approximate time of their moving, and details of the family. Service capacities could also be indicated.

2. The week before the move, a letter of advice should be sent to the secretary of the receiving church, with a copy of the letter going to the minister. This should ensure opportunity for contact is provided immediately the members do transfer.

It may be practicable at this stage to send also a letter of transfer. There are printed forms available in every State. But the members may not be ready to be received into their new church. If their new home is reasonably close to two or more churches, the members may not make a quick decision concerning their new commitment.

3. About six weeks after moving, the losing church should write to the receiving church minister or secretary, asking if there has been an effective reception into the new fellowship. A letter could also be sent to the transferring members at this time, to wish them well in their new church.

If the formal roll transfer has not yet been made, the members could be asked which church should receive the transfer form.

All this may sound like a lot of letter writing, but it is well worth writing three or four letters to make sure that Christian men and women are not lost to the church.

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SPOTLIGHT ON TAS. . . .

# THANKS AND A PRIZE

## TASMANIA ANSWERS S.O.S. FROM INDIA.

Towards the end of last year, E. W. Taylor, minister of our Devonport church, sent a circular to all our Tasmanian churches appealing for 1,000 used books to assist in setting up a Library in a High School at Daltonganj, India. The High School is established in the mission area operated by our British Churches of Christ, and the headmistress, Miss Miriam Dass, visited Australia in 1952.

One of the conditions necessary to secure the Indian Government's approval of the educational standing of the school, and hence financial support, related to the school having an adequate library.

The appeal resulted in a donation of 1,079 books, which were despatched by Mr. Taylor, who has received advice via Keith Skillicorn, of their safe arrival.

Mr. Skillicorn has suggested that

appreciation should be extended to all book donors through the pages of the "Australian Christian." We are happy to comply with his request, and to urge the constant support and prayers of the brotherhood for all faithful missionary work in every land.

### A PRIZE FOR THE LADIES!

Recently the Hobart church C.W.F. won the Emily Dobson Annual Memorial Prize for submitting the best report of a year's activities. The prize is awarded by the National Council of Women, which is comprised of Church Women's Groups and other Women's Auxiliaries in the Hobart area. Apart from the honor of winning the prize, our ladies must gain considerable satisfaction from the knowledge that the extent and scope of their activities must have been comparable — probably more than comparable — with those of all the other groups represented on the Council.

—R.J.B.

## GEO. WOOD JOINS GRAHAM

(W.A.). South Perth church has granted five months' "leave of absence" to its minister, G. Wood, to commence early in 1966.

Mr. Wood had been contemplating an overseas preaching and study tour with foundation places of our Movement in the U.S.A. in mind. When the possibility of his visit to America, and his desire to examine evangelistic techniques became known to the Billy Graham Evangelistic Association, an offer was made to him of a four-month engagement in the Canadian crusade programme for 1966. Mr. Wood has now accepted this engagement.

His work will comprise mainly Counsellor Training, but will afford him opportunity to see, in effect, the whole process and conduct of these big campaigns.

## MISSION OFFERING RECORD

(Rockhampton - Nth. Rockhampton, Qld.). Overseas offering of over £113 is an all-time record. In addition, individual members support other mission projects. Miss Aileen Draney's visit on July 14-15 gave new concept of work in New Guinea to a well-attended meeting. C.W.F. entertained Aileen to lunch prior to her departure . . . 24 young people enjoyed C.Y.F. Camp at Yeppoon bay-side resort. Senior members led in study. C.Y.F. members also participated in "Door Knock" appeals for the Blue Nursing Service and the O.P.A.L. organisations . . . Recent Nth. Rockhampton C.W.F. street stall has netted over £82,

and Tupperware morning tea over £6 for Hall Fund. Almost £500 is now in hand for hall, which is to be commenced in Sept. . . . The monthly communion services at Moongan are appreciated and are well attended. Churches participate in radio and T.V. ministry through the minister, V. G. Boettcher.

## ALTERATIONS TO ANN ST.

(Qld.). After wrestling with the problem for many months, the Board has produced plans for the enlargement of the room for mothers attending church with young children. The entrance to the chapel will be altered, and a central aisle provided. Plans are also in hand for the extension of the chapel at the rear. This will entail rearrangement of the platform . . . The C.Y.F. packed the Social Hall on July 25 for another "Coffee Pot" social . . . The Brotherhood Advancement Fund now has nearly 100 contributors at Ann St. . . . R. Culbert is preparing a roster of members to meet visitors after morning service, to add a personal touch to the welcome of the church. S. Chalmers, Social Service Sec., was a recent speaker.

## MEN TO THE FORE

(Harlaxton, Qld.). On Men's Sunday, Aug. 1, the men's choir brought an item. H. Lowe and H. Large, from the congregation, preached . . . The combined C.M.S. discussed the Provocative Pamphlet, "Peace and War," by Stan Neighbour . . . The film, "Our Bible," has been screened . . . Home Bible Fellowships are studying "Go, Tell."

## MOVEMENTS

### HORNSBY MINISTRY

(N.S.W.). D. A. Oldfield, at present ministering at Albury, has accepted an invitation to serve with the church at Hornsby. It is anticipated that Mr. Oldfield will take up his work early in 1966.

### THE MORRISONS FAREWELLED

(Invermay, Tas.). Mr. and Mrs. E. K. Morrison, leaving for Robinvale, Vic., were farewelled on July 20. A large and representative gathering expressed regret at their departure and offered best wishes for the future. Messages were given from the Church of England, Methodist Church, Salvation Army, together with our Launceston and Nth. Launceston churches. C. J. Robinson spoke on behalf of Margaret St. church, and C. S. Burt for Devonport. Presentations were made on behalf of Sandhill by A. T. Orr, and by H. E. Byard, sec. of Invermay. Mrs. W. Bailey spoke for the Invermay ladies and presented Mrs. Morrison with a sheaf of flowers. Mr. Morrison's farewell sermons were given on July 25.

### TO BEGIN OCT. 1966

(Blackburn, Vic.). With the ministry of R. V. Amos concluding at Blackburn in Feb., 1966, a special meeting of the church, on Aug. 1, confirmed the appointment of A. Cant, Mildura, to commence a ministry at Blackburn in October, 1966. R. V. Amos, the present minister, left Melbourne on the "Fairsky," for London, on Aug. 3. He will return later as a migrant chaplain. He will be absent for three months and is scheduled to return on the "Castle Felice" leaving England on Sept. 21. Opportunity was taken at a fellowship hour on August 1, to make a small presentation and to wish him "bon voyage."

### FAREWELL TO P. KAVANAGH

(Albury - Lavington - Wodonga, N.S.W.). Presentations were made and good wishes extended to Mr. and Mrs. Kavanagh and family on July 26. John Tudor commenced a part-time ministry on Aug. 1. Mr. Oldfield has tendered his resignation as pastor . . . Mr. and Mrs. F. Leivesley visited the church with the Ambassadors for Christ . . . Mrs. Peggy Henderson, C.W.F. Pres. for N.S.W., paid a visit to the church fellowship on Aug. 2 . . . There have been three baptisms in recent weeks.

## National Diary

- NEW SOUTH WALES
- AUGUST—
- 15 —North Turrumurra Services commence.
  - 20 —Bible School Workers' Dinner.
  - 24-28 —"CRUSADE '66" at Enmore, with George Wood.
- VICTORIA
- 15 —Department of Social Service Annual Offering.
  - 21 —Eastern District Conference, Quarterly Meeting — Boronia, 6.30 p.m.
  - 22 —Good Companions' Worship Service (Junior).
  - 28 —BROTHERHOOD HALF-YEARLY CONVENTION — SHEPPARTON.
- SOUTH AUSTRALIA
- 17 —G.L.B. Cadets' Display, Flinders Park, 7 p.m.
  - 19 —C.F.A. Annual Meeting, Grote Street, 8 p.m.
  - 20-25 —Church and Life Conference Training Course.

### E. W. ROFFEY TO N. H.

(Melb.). The Executive Secretary of Federal Conference, E. W. Roffey, has been invited to open the new hospital at Ndul Ndul, on the island of Aoba, on September 10, 1965.

The hospital, which will be directed by Dr. David Coulter, will cater for 50 beds and have an up-to-date operating theatre.

This project has been made possible because of the concern and co-operation of many people. The churches in the New Hebrides gave £5,000 for the buildings, and Bexley North church, N.S.W., gave £2,000. Several voluntary workers have given their time and skills.

The hospital is long overdue, but is now a vital part of our missionary service.

### CHRISTIAN YOUTH FELLOWSHIP

(Mackay, Qld.). Meetings have been highlighted by special visiting speakers, including: Ron Holt, minister of Zillmere-Boondall Circuit; Miss Oliphant, of European Christian Mission, who showed slides of work being done in Italy and France; John Sheriff, of Qld. Temperance League; local Police Constable, Ron Watson. C.Y.F. members now constitute almost one third of total church membership.

### THREE BAPTISMS

(Dalby, Qld.). Three girls have been baptized . . . The C.Y.F. are leading the gospel services for August. "The Hayseeds" from Chinchilla were guests on Aug. 1. P.F.A. and Methodist Y.P. have paid visits to see how our evening service is conducted. Our minister, A. Weedon, addressed the P.F.A. on "Why I Am a Member of Churches of Christ." . . . Cottage prayer meetings have a good response. Prayer has commenced for a teaching mission planned for September, with Alex. Surtees as speaker.

### DECISIONS IN THE WEST

(Morawa, W.A.). Five S.S. children have made decisions in the last two weeks. The S.S. has launched "Operation Increase" with emphasis on the mission stations of the churches . . . Recent films screened have been "The Big Blast," "Centreville Awakening," and "The Briar and the Myrtle." The latter was at July C.W.F. meeting . . . Barry Harris, of Wubin, has commenced National Training . . . A prayer chain has commenced for the mission planned for September.

### VIC. MINISTERS' WIVES

The next meeting of the Association will be at the Brotherhood Centre, on Monday, Aug. 16, at 11.30 a.m. Geo. Grainger will speak on "Migrant Chaplaincy."

Phone: 8-2956. Garages, renovations, walls, arches cut and set, etc. Large or small jobs.

• PERTH

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## PLANNED GIVING

In June, 1962, the churches at Drumcondra and Norlane, Geelong, Vic., made a venture of faith when the Home Mission Department Field Officer, Allan Avery, led them in a Planned Giving Programme.

### Forward Move

Drumcondra had a forward move in mind, but no financial assurance to make it. The church accepted the programme and God blessed it. The church was now called upon to make the greatest decision it had ever made — to move to a new site, enlarge the buildings and to build two tennis courts. Since that decision was made and the location changed, the church has gone ahead in a wonderful way.

### Review

Three years later the church, with the three-year programme coming to a close, invited Allan Avery to conduct a review programme. He, with Kevin Harvey, newly-appointed Field Officer, began this two-week programme. The first programme lifted the giving of the church 90 per cent, the review a further 25 per cent, which now makes possible the maintenance of the present programme of the church, and also future development. Provision is made to set aside weekly a sum for missionary enterprise at home and abroad.

### Spiritual Values

Some look on these programmes as purely materialistic and not of any great spiritual value. We discovered from

### ROAD ACCIDENT

(Melb.). The sympathy of the churches is offered to the family of Mrs. Loris Padey, who died as a result of injuries received on Aug. 1. Mr. and Mrs. Padey were returning to Melbourne from Yarrawonga when the accident occurred. Reg. Padey was only slightly injured. Their two children were also in the car, and Susan suffered a broken arm. With her husband, Mrs. Padey was in membership with the Ashburton church. She was a teacher in the Primary Dept., church organist, secretary of the Women's Fellowship, and a teacher for the Council for Christian Education in Schools. The parents of Mrs. Padey are Mr. and Mrs. Hall, of the Wattle Park church.

### GIVING FOR MISSIONS

(Lenswood, S.A.). The Overseas Missions offering amounted to £160 . . . The Conf. Home Mission Committee visited the Women's Auxiliary . . . "Busy Bees" have been held to repaint the interior of the church hall and kitchen. . . . Recent speakers have been R. Pittman, Conf. Pres., and Albert Anderson. . . . A. J. Ingham is minister.

BY R. A. BANKS  
(Minister, Drumcondra Church, Vic.).

the men who visited the homes, the very opposite. They said there was a new interest in the church life, and many of the homes received a fresh challenge to manifest love and loyalty to Christ and his Church. Many spent much time in prayer, for this programme was that of complete stewardship of time, abilities and possessions.

### Renewed Interest

Already on the part of some, their renewed interest has been noticed. Since the programme closed, on one night seven made decisions. These included mothers and fathers of two families whose young people are in the youth group.

### Norlane

One of the very heartening features of the programme has been the great response from the people of Norlane. They increased their giving by no less than 35 per cent. This now means that they will be able to continue with assistance from Drumcondra and the Home Missions Department with a full-time ministry. Much of this response is due to the strong pastoral relationship that exists between the minister, B. H. White, and the church.

### Thanks

The thanks of the church goes to the Home Mission Department, and also to the number of voluntary workers, church members, who worked so hard during the programme, and helped make possible the blessing that came upon it.

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Applications close October 31.

Apply in writing to:  
Federal Secretary, Overseas Mission Board,

R. S. McLean,  
53 Tarragon-st.,  
Mile End, S.A.

# "India at First Glance"

BY ROGER RYALL

Readers will appreciate that my first impressions probably will be somewhat amended later by wider observation and deeper understanding.

Betty and I, and our two children, spent our first fortnight in India visiting three of the main centres of the Conference's work (Shrigonda, Dhond and Baramati) for a few days at each town.

This article was written in the early part of the language school "season" at Mahableshwa, which lasts from March to May (inclusive). The "first glance," therefore, has lasted about a month.

My early thoughts about India are concerned with needs — the nation's needs, the church's needs, and my own personal needs at this stage. Before I left Australia I knew that India desperately needed food — increased considerably in quality, and vastly in quantity. This remains true, but the poverty of India is not seen in its most acute form in the area served by the Churches of Christ Conference. Life in "village India" is very simple by comparison with the sophistication of city life in Australia. I am certain that the compassionate Christ, of John 6, yearns over the hungry millions of this vast land.

Another urgent requirement of India is agricultural and technological advance. When one begins to see how vast is this need, one appreciates the efforts of the Indian Government thus far to grapple with it. Big strides will be possible as opportunities for education and scientific research expand.

I have begun to wonder whether the needs of the churches here in Western India are really very different from those of congregations at home. My observation to date has revealed at least some of the basic needs. One is for a renewed emphasis in the church's life on evangelistic outreach. Every church member, once he has accepted the salvation of God's Son, is thereby committed to a share in reaching others for Christ. Prone-ness to lean on the visitation done by the minister is not confined to Australia.

Already one of my Indian colleagues has expressed to me his joy at the way some "lay" men and women are accepting the responsibility to befriend people in their homes and so to introduce them to Jesus.

The churches here have a constant demand, too, for trained leadership. Pastors, teachers, writers of Christian

literature, nursing sisters — such trained personnel (and many others) will always be needed in the service of Christ from the ranks of our Indian brethren.

I have always believed that a willingness to spend time and trouble to fit oneself for more effective Christian service is an important mark of dedication to Christ. So far, I have met many choice Indian examples of this. I hope that, under God, the church here will nurture scores more for vital posts of leadership.

My first few weeks in India have made me appreciate needs that I have myself. The Greek language has a very important distinction between two kinds of patience — one word means patience with circumstances, and another means patience with people. In India, one needs strong doses of both varieties! Phil. 4: 6-11 indicates that the apostle Paul had learned the secret.

A sound knowledge of the language of the people is a "must" for effective proclamation of Christ. We are set in the Marathi-speaking area, but, of course, Hindi has now become the official national language in India. English is deeply entrenched in educational and official usage, but it seems likely that Hindi will assume a greater importance than it has now.

Betty and I have made a start with the Marathi language and, after 18 months, we hope to have sufficient grasp of grammar, vocabulary and local idioms to converse fairly fluently with the people of the villages. Meanwhile, in the bazaar (shopping area), we try to get by with a mixture of English and very scrappy Marathi.

My father first took me to Conference meetings when I was a boy, and from that time a love grew for the brotherhood of God's people. Now, as a man in India, I still value greatly the opportunities of Christian fellowship which are available to me — though they are less frequent than they were at home in Australia.

But, in the wider range of fellowship, distance means nothing. For the fellowship of prayer and of a common Christian purpose leaps over oceans and high hills. Betty and I yearn for your fellowship. Brethren, pray for the Indian church and for us. "Mission Prayer Guide" and "Missionary News" both provide pointers to direct your intercession with God — for the needs of India, the needs of the church here and our needs.

## COLLEGE OF THE BIBLE

Glen, Iris, Vic.

### HALF-YEARLY EXAMINATIONS, HONORS LIST.

Old Testament I & II: Miss C. Bray, A. Fletcher, B. Jenkins, E. Keating, K. Maddern, Miss M. Luhrs, W. Thornton, R. Pfeifer; 9 others passed.

Old Testament III: A. Coleman, A. Cutt, I. Gates, E. Kernick; 3 others passed.

New Testament Background: A. Coleman, I. Gates; 5 others passed.

Greek I: M. Arnot, E. Keating, D. Nancarrow; 5 others passed.

Greek II: K. Maddern, G. Smith; 1 other passed.

Greek III: A. Coleman, I. Gates, E. Kernick; 1 other passed.

Hermeneutics: I. Gates, E. Kernick; 4 others passed.

Homiletics I: M. Arnot, M. Luhrs; 5 others passed.

Homiletics II: M. Gaskin, A. Dean, K. Maddern; 6 others passed.

Homiletics III: A. Coleman, W. Compton, A. Cutt, I. Gates, E. Kernick, G. Smith; 1 other passed.

Homiletics IV: I. Allsop, R. Lawton, D. Marr, J. Paver; 3 others passed.

New Testament I & II: M. Arnot, A. Fletcher, B. Jenkins, E. Keating, K. Maddern, R. Pfeifer, W. Thornton; 8 others passed.

New Testament III: I. Gates; 4 others passed.

World Religions: I. Gates, E. Kernick, R. Lawton, M. Luhrs; 9 others passed.

Christian Education II: B. Adams, J. Dow, C. Dredge, W. Gaunson, R. Lawton, M. Luhrs; 7 others passed.

Practical Church Work I: M. Arnot, A. Fletcher, B. Jenkins, E. Keating, R. Pfeifer, W. Thornton, 5 others passed.

Practical Church Work II: M. Gaskin, K. Maddern, D. Olafsen; 3 others passed.

Practical Church Work III: A. Coleman, C. Dredge, I. Gates, W. Gaunson, E. Kernick, R. Lawton, G. Smith; 12 others passed.

Philosophy of Religion: B. Adams, C. Dredge, W. Gaunson, R. Lawton, C. Smith, G. Smith; 8 others passed.

Church History I: M. Arnot, C. Bray, W. Thornton; 6 others passed.

Doctrine I: C. Bray, M. Drake, I. Gates, E. Kernick; 4 others passed.

Doctrine II: W. Gaunson, R. Lawton; 9 others passed.

Restoration Movement: M. Luhrs; 3 others passed.

Preparatory Greek (English Grammar): D. Potter; 3 others passed.

—E. L. Williams, Principal.

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# Word Studies in the New Testament

No. 21 — GOSPEL :: BY RANDALL T. PITTMAN

The English word gospel has various meanings. Here we are concerned only with the meanings found in Scripture or in ancient writings. The recent Chambers's Dictionary gives the derivation: "Old English godspel (1), a translation of Latin evangellum—god, good (with shortened vowel being understood as God), and spel (1), story."

In the Authorised Version "gospel" is the translation of euaggelion, a noun connected with the verb euaggelizo, announce good tidings. The first part of the word, eu, is an adverb meaning "well"; the second part indicates "tidings." "Evangel" is the English form, slightly changed from the Greek.

In secular Greek euaggelion was used from Homer onward primarily for "reward for good tidings," then generally for "good tidings." Sometimes it was used of a thank-offering for good news. Usually the word was used in the plural, whereas in the New Testament the word is always in the singular. "The plural is found = 'good tidings' in the striking calendar inscription from Priene of date about B.C. 9 with reference to the birthday of the Emperor Augustus."

In the Septuagint euaggelion is found in the plural in 2 Kings 4: 10; 18: 22, 25 (2 Sam. in the English Bible).

In the New Testament euaggelion is frequently used absolutely, that is, without any qualifying or descriptive words. Revised Texts use it thus in Rom. 1: 16, where Paul says, "I am not ashamed of the gospel." Similarly in Mark 1: 15 we read, "Believe the gospel," literally, "Believe in the gospel." There is only one true gospel, and hence the word always has the article unless the reference is to "another gospel" as in 2 Cor. 11: 4; Gal. 1: 6. There is one passage (Rom. 1: 1) where the place of the definite article is taken by a descriptive phrase (see translation by Phillips).

Certain important words or phrases are used, in the Genitive case, with euaggelion. The message is

(1) The gospel of God (Mark 1: 14, R.V.; Rom. 1: 1; 15: 16; 2 Cor. 11: 7; 1 Thess. 2: 2, 8, 9; 1 Pet. 4: 17. God is the Source and Giver of the good news, but probably, as the I.C.C. on "Romans" states, "All aspects are included in which the gospel is in any way related to God and Christ.")

(2) The gospel of Christ (Rom. 15: 19, 29 in A.V.; 1 Cor. 9: 12; 2 Cor. 2: 12; 9: 13; 10: 14; Gal. 1: 7; Phil. 1: 27;

1 Thess. 3: 2). In Mark 1: 1 we have "Jesus Christ" and in 2 Thess. 1: 8 "our Lord Jesus Christ" (A.V. The R.V. omits "Christ"). Christ himself is the gospel. "We preach Christ crucified" says Paul (1 Cor. 1: 23). The gospel facts are summarised in 1 Cor. 15: 3-5.

(3) The gospel of the kingdom (Matt. 4: 23; 9: 35; 24: 14). "Kingdom is a word which calls for fuller treatment, but here it will be sufficient to define it as "royal dominion" (Cremer).

(4) With a pronoun. Paul speaks of "my gospel" (Rom. 2: 16; 16: 25; 2 Tim. 2: 8) or "our gospel" (2 Cor. 4: 3; 1 Thess. 1: 5; 2 Thess. 2: 14). There is no arrogant claim here. Paul simply shows the close relationship between the message and the messenger.

There are other striking phrases: "the gospel of the grace of God" (Acts 20: 24); "of the uncircumcision," that is, for the Gentiles (Gal. 2: 7); "of your salvation" (Eph. 1: 13); Paul speaks of the "bonds of the gospel" (Philemon 13); "the faith of the gospel" (Phil. 1: 27); the "hope of the gospel" (Col. 1: 23); the "truth of the gospel" (Gal. 2: 5, 14; Col. 1: 5). The writer of "Revelation" speaks of an "everlasting gospel" (Rev. 14: 6).

The use of the name "Gospel" for a book does not appear in the New Testament, though the way may be prepared for it by Mark 1: 1. A second stage may be noted in the "Didache" (15), "Do not reprove each other angrily, but quietly, as you find it in the gospel" (translation by Dr. C. C. Richardson). Justin Martyr used the word in this sense (First Apology 66).

Some comment should be made as to the places where euaggelion appears in the New Testament. It is found four times in "Matt.," eight in "Mark," not at all in "Luke" or "John." It was used by Jesus. It occurs twice in "Acts" (15: 7; 20: 24), once in 1 Pet. 4: 17, once in "Revelation." All other instances are in the Pauline writings. It should be added, however, that the verb euaggelizomai is common in "Luke" and "Acts." Although John, in the Gospel does not use the verb, the very heart of the message is seen in such passages as John 3: 16. John's great emphasis is on the love of God which was manifest in the gospel.

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 Wendy Wadsley, Linda Crump, Blackburn, Vic.  
 Cheryl Hartland, Leslie Kulm, Cheltenham, Vic.  
 John Everett, Mervyn Olsen, Mrs. Barton, Albury - Lavington - Wodonga, N.S.W.  
 Mrs. Maher, South Perth, W.A.  
 Maurita Forrester, Hartwell, Vic.  
 Brian Bester, Ascot Park, S.A.  
 Janelle Robinson, Sharon Jordan, Caroline Comer, Bronwyn Crisp, Gary Ford, Invermay, Tas.

## MEMBERSHIP

Mrs. Harris, Middle Park, to Cheltenham, Vic.  
 Mrs. N. Wirth, Kilburn, to Strathalbyn, S.A.  
 Mr. and Mrs. V. Jenkins, Vivienne, Caroline and Robert, Warracknabeal; Mrs. Beryl Davey, Dunolly-Bet Bet, to Mildura, Vic.  
 Mr. and Mrs. J. Ewers, Narraween, N.S.W.; Mr. and Mrs. D. Kittel, Nallsforth; Mr. and Mrs. W. Mumme, Glenelg; Mr. P. Grigg, Glenelg; Mr. and Mrs. I. Nixon, Robert and Gregory Nixon, Col. Light Gardens; Mrs. H. Hocking, Murray Bridge; Mrs. S. Daniels, Murray Bridge; Mrs. K. Robertson, Hawthorn, to Blackwood, S.A.

## MARRIAGES

Evelyn Strazzeri to Walter Moeller, South Perth, W.A.

## DEATHS

Mrs. Mavis Reed, Morwell, Vic.

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## GOLDEN WEDDING

CLARK - HAYDEN. — The family of Mr. and Mrs. R. P. Clark, 24 Waimarie Drive, Mt. Waverley (recently Ashburton), Vic., announce with pleasure the 50th anniversary of their parents' wedding, celebrated at Church of Christ, Hobart, Tas., on Aug. 26, 1915, by Cecil McCallum.

## ENGAGEMENTS

HARMER - O'BRIEN. — Mr. and Mrs. A. W. Harmer, Warracknabeal, Vic., have much pleasure in announcing the engagement of their eldest daughter, Elizabeth Gael, to Ian William, youngest son of Mr. and Mrs. W. H. O'Brien, Rhymney, via Ararat, Vic.

MORRIS - ROBINSON. — Mr. and Mrs. Keith Morris, East Malvern, Vic., have much pleasure in announcing the engagement of their younger daughter, Susan, to Barry, eldest son of Mr. and Mrs. Frank Robinson, Mt. Waverley, Vic.

## IN MEMORIAM

JENSEN, James. — Treasured memories of my loving husband, who passed away suddenly on Aug. 15, 1961. — Always remembered by his loving wife.

BARTLETT, Martha. — In loving memory of our dear mother, who passed away on Aug. 22, 1964, at Princes-st., Croydon, S.A.

"In our hearts she will always stay  
 Loved and remembered every day."  
 — So dearly loved, so sadly missed by her family.

VERCO, Mary Ethel. — In loving memory of a wonderful wife and mother, called Home Aug. 14, 1964. "Forever with the Lord."  
 — Inserted by her husband and family.

PERRETT. — In loving memory of our dear mother, mother-in-law and grandma, Mary Jane, who was called Home on Aug. 21, 1964, at Kingaroy, Qld. "Forever with the Lord."  
 — Remembered always by her family.

## WANTED

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on SATURDAY, AUGUST 28, 1965

at the

## Vic.-Tas. Half-Yearly CONVENTION

to be held in the

Maude St. Methodist Church.

MORNING SESSION—10.45 o'clock.

Devotions: D. B. McIntosh, Shepparton.  
 Address: A. F. Cant, B.Ed., Mildura,  
 "The Making of Tomorrow."

LUNCH — 12.30 p.m., prepared by Shepparton ladies.

CONDUCTED TOUR — 1.30 p.m., Places of Civic, Historic and Scenic Interest.

AFTERNOON SESSION—3 o'clock.

Devotions: A. E. Stevens, Wangaratta.  
 Christian Unity Education: The Uniting Church of Australia — Our Relationship and Responsibility — the Plans of Our Christian Union Dept. prior to and at Federal Conference, Melbourne, 1966.

Speakers: H. F. Gross, B.A., Dept. Sec. J. H. McCormick, Wattle Park.

Question Time: A panel comprising Mrs. D. Strack, Pres., Federal Women's Council; R. Collard, Presbyterian minister; R. Gordon, Methodist minister, and the speakers will answer questions posed by the congregation.

FRIENDSHIP and FELLOWSHIP TIME — 4.45 to 5.30 p.m.

TEA — 5.30 p.m., prepared by Shepparton ladies.

EVENING SESSION—6.45 p.m.

Devotions: B. L. Pryor, Echuca.  
 Address: R. N. Gilmore, B.A., Brighton.  
 "In the Day's Work."

Meeting will conclude before 8.30 o'clock.

Choral and Vocal Items, arranged by Shepparton, at all sessions.

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REGISTER PROMPTLY with church secretary to assist local arrangements.

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## VICTORIA

## YOUTH ACTIVE

(Bentleigh, Vic.). The Intermediate C.E. conducted a missionary afternoon. They have raised £33 this year for missionary work . . . The Good Companions and their leaders recently took part in an evening service. They presented a verse speaking choir and other items. . . Miss C. Dahl has been accepted for M.B.I. next year . . . G. Lee is on an 8-week business trip to U.S.A.

## BAPTISM

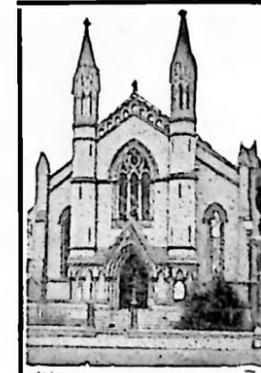
(Hartwell, Vic.). On Aug. 1, the Good Companions held church parade and took part in evening service; one young woman was baptized following her confession . . . At the C.W.F. birthday luncheon, 35 ladies with Matron Head from "Emmaus," were guests at hot meal, afterwards being entertained by Mrs. Cavill and party . . . Mr. and Mrs. Woodman celebrated their silver wedding on this date.

## B.S. SUPPORTS MISSION LAD

(North Fitzroy, Vic.). The Bible School is supporting the education of a lad in New Hebrides, and has handed £15 to the church treasurer for the Overseas Mission offering. The B.S. also had a successful breakfast, followed by a film service for parents and church members in attendance . . . The Women's Fellowship and C.M.F. combined for a Bible quiz contest . . . Deacons, deaconesses and auxiliary leaders meeting in series of meetings to plan future work . . . Y.P. room was recently renovated and furnished . . . Senior girls' basketball team includes a number of girls from Aboriginal Hostel, Northcote, and is having a successful season.

## DRAMA AT MILDURA

(Vic.). A moving drama, "Peace at Bethany," was presented at July family night to a large congregation . . . Another minister's training class for church membership is in progress with 15 young people attending . . . "Epilogue," a local radio session, was conducted most effectively by minister and C.Y.F. members.



## Swanson Street Church

(Right in heart of Melbourne; opp. Public Library)

Minister: Dr. LLOYD JONES, B.A., M.TH., PH.D.

11 a.m.—WORSHIP - COMMUNION - BIBLE EXPOSITION.

7 p.m.—THE EVERYMAN STORY (Parable of The Prodigal Son) IN 10 STRIKING CHAPTERS.

August 15 — (2) "GIVE ME MY RIGHTS."

## TEACHERS' SERVICE

The Victorian Teachers' Christian Fellowship will hold its annual church service at St. Stephen's Church of England, church-st., Richmond, on August 22, at 7 p.m. It will be conducted by Canon G. Pearson, and will be preceded by a basket tea at 5.30 p.m. in the church hall. Teachers of all denominations are invited. It is an opportunity to worship together and corporately seek God's help in their work.

## MAMMOTH TEA

(Cheltenham, Vic.). 160 attended a mother and daughter tea on Girls' Sunday. Chapel was filled at the evening service, girls assisted in service, and one young girl made good confession; two girls have confessed during July . . . A youth tea and baptismal service was held on July 25. H. Gross spoke after tea on "World Council of Churches." . . . Six Bible School teachers attended training course arranged by Vic. Council of Christian Education over 6 Monday nights . . . 200 present at beach zone indoor sports night for Young Explorers. With 80 boys competing, Cheltenham won Junior section and came 2nd in Senior section, . . . A. E. White is conducting an interim ministry, with D. Olafsen as associate.

## 2,500 INVITATIONS

(North Balwyn, Vic.). To introduce the 5 p.m. "New Time" evening services, 2,500 invitations were distributed to homes in the surrounding district, with promising results. Average evening attendances rose from 43 in June, to 61 in July, and family worship was encouraged. Special speakers have included Matron Davis (Girls' Sunday), D. Smith (H.M. Dept.) and J. Turner (Industrial Chaplain). Mr. Smith also gave illustrated talk on his trip to America, at a buffet tea, which followed the evening service on July 25 . . . Ladies' Fellowship have provided clothing for an Aboriginal child and have recently made gifts for hospital patients . . . The Explorer Club was second in the indoor sports.

## Marriage Rededication Service

ORMOND CHURCH OF CHRIST, Vic., 6.45 p.m., SUNDAY, AUG. 22.

Soloist: Miss Jean Milne.

Special Invitation to all Married at Ormond church.

## YUYUYUYU

If you haven't yet been to "YOUTH UNITED" your last chance is next SATURDAY, AUGUST 14, 7.45 p.m., at ASSEMBLY HALL, COLLINS STREET, MELBOURNE

Theme: "Christ and YoU in the Wide World."

Speaker: Gordon Moyes.

Panel Discussion: "Christian Youth and Asia."

Choir — The Campbell Singers.

Compere: Barry Jenkins. Song Leader: Vic. Ryall. Visiting Artists.

To conclude — Supper at the Brotherhood Centre, 217 Lonsdale St.

## FACES AND PLACES

PROFILE No. 45

A LIVING EPISTLE

# Mrs. Daisy Rosendale

Miss Daisy Armstrong became a member of our churches in 1909, when she joined the church at Harcourt, Vic. When she came to Melbourne she attended Lygon street church, where she served actively, particularly in Christian Endeavour and Bible School work. She became kindergarten superintendent there over 40 years ago, and wherever her membership has been since she has continued in that particular office. Today she serves our Echuca church in that capacity. Some, now grandparents themselves, affectionately remember their teacher of earlier years — either as Miss Armstrong or Mrs. Rosendale, for after his return from the First World War she married Ernest Rosendale. From Lygon Street they transferred to Balwyn, and some years later to Echuca. They had two sons, both of whom followed in their parents' footsteps and are active in church life in Echuca.

The Borough of Echuca had the benefit of her charm and personality during her late husband's term as Mayor, when Mrs. Rosendale graciously took her place as Mayoress. Busy as this office and many other activities made her, she continued her church and kinder work. How many children elsewhere could claim that the Mayoress was their Bible School teacher? And what a witness such a person makes to the world, of what Christ and his church can mean!

In the local church Mrs. Rosendale is always first to welcome visitors, and it is rarely one can "vanish" without receiving that welcome. Should one do so her comment is "Oh, what a pity." It is just that, for that one has missed the opportunity of meeting a most gracious Christian lady.

Whilst all phases of church work have been enriched by her service, her specialty in Christian service has always been her kindergarten work. When parents bring along their little ones to commence Bible School in Echuca today, they are thrilled to find Mrs. Rosendale still at the helm, as she was in their own day — they are confident their children will be in good hands.

Thursday mornings see Mrs. Rosendale engaged in another form of service amongst the young. For the past 16 years she has taught Christian education in the two State Schools in Echuca. This means that during that time she has contacted all the Protestant children in the town. As plans are made for religious instruction at the beginning of each school year, the comment usually made is, "Mrs. Rosendale is the best instructor we have ever had."

Mrs. Rosendale's interest is not confined to the local level. She is both interested in and well informed on all that is going on at the brotherhood level. The only time she has missed a Victorian Conference was when she was away in England; and she has also attended most Federal Conferences in the various States.

To all who have met or known her over the years, her name brings the picture of a very gracious lady — practising friendship — in the midst of a group of happy children, telling them Bible stories — in a State School classroom, giving children Christian education — in the porch of the local church, a hostess in God's house.

The years may be passing, but hers is still an active life and appreciated ministry — an inspiration to all — a Living Epistle all may read.

### BAPTIST ASSOCIATION UPHOLDS SEGREGATION

(Memphis). The American Baptist Association has reaffirmed its stand in favor of segregation.

A resolution passed by messengers (delegates) at the annual meeting reiterated "our position as believing that the segregation of the races in social activities is of divine order."

Messengers also directed the Sunday School Committee to start "an adver-

tising campaign" to eliminate confusion between the Association and the American Baptist Convention, because "erroneous identification is very detrimental to the cause of Christ."

The American Baptist Association is a fellowship of independent missionary Baptist congregations, largely in the South, with a total membership of 655,000. The American Baptist Convention, which has more liberal theological and social views, has 1.6 million members.—E.P.S.

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### • MENU FOR BREAKFAST . . .

## SAUSAGES AND INSPIRATION

At 7 a.m., repeat 7 a.m., six hundred men sat down for breakfast, on Saturday, August 7. Not in their own homes, but after making rendezvous at G. J. Cole's Bourke Street store in Melbourne. Some had come from as far away as Shepparton and Wangaratta. There were Anglicans, Methodists, Baptists, Presbyterians, and men from the Salvation Army, Churches of Christ, and others.

The great potential for men's work was plain to be seen and the whole of the proceedings were a credit to the organisers and caterers. The staff of Coles made the task of serving 600 hot meals look beguilingly easy. The speakers were effective and inspiring.

Ken Fraser, captain of the Essendon Football Club, said that his decision to put Christ at the helm of his life had brought him into a relationship with God that touched everything he did. It was not always easy to be Christian, but it had always been worthwhile. If there is a God, he must be taken seriously.

Bill Ramsay, F.R.C.S., is a young surgeon on a threshold of a career of healing. He said, "I don't know what the future holds, but I know who holds the future." While he did not know what his work was going to be, he did believe that God had a specific plan for him and for all men.

From Sydney came the Rev. Alan Walker, O.B.E., M.A., and there could not have been a better choice for the main speaker. He accepts realistically the desperate situation in the world today, but speaks of the world mission of the Christ with Biblical confidence. He said that the great new factor in the world today was the population explosion.

So far we had been thinking of this mostly in terms of potential hunger. We need now to think of the spiritual challenge to the church in facing the increasing millions with the gospel of Christ.

Mr. Walker said that in the church's mission, Preaching was primary. Preaching was God's chosen method. Too much of the church's ministry was to its own and the non-Christian world was not being given the proclamation that Jesus Christ is Lord. The church is also called to service. The church that only worships, dies. There are many neglected opportunities, but there is also an awakening readiness to open new doors. An illustration was the Life-Line Service established in Sydney, in 1963, at a cost of £50,000. In two years there had been 23,000 people in need who had made serious telephone calls to the Christian counsellors, who are at the phones for 24 hours a day. Then the church must fulfil its prophetic role. In civil rights questions, concerning war, against tyranny, on the great social questions, and on behalf of the many distressed, the church must be ready to speak out for God.

Finally, said Mr. Walker, the church must rediscover the doctrine of the Holy Spirit. The church has tended to become deistic thinking of God as remote and uninvolved. The doctrine of the Holy Spirit reminds us that the God who came in Jesus is present with us to give power to our daily lives of worship, witness and service.

Among the others taking part were Bruce Thompson, Pres. of the I.C.M.S.; W. Fordham, of Churches of Christ, and Mayor of Camberwell; Joe Boneham, Secretary of the Baptist Men's Soc., and Factory Manager for the Austral Ptg. and Publ. Co.; and Ran Tippett, of Churches of Christ, and Vice-Pres. of the I.C.M.S.

This prayer breakfast was arranged by the Inter-Church Council of Men's Societies. A further breakfast is planned for September 22, at the Showgrounds, to enable countrymen visiting Melbourne to share with their city brethren.

(Shown on the cover from left to right are: Bruce Thompson, Pres. of the I.C.M.S., Ken Fraser, and Howard J. Jenkin, Pres. of Baptist Union of Vic.).

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# OPEN FORUM

## SUNDAY IS FOR BREATHING.

To the Editor,

I desire to join issue with Ron Fergie ("A.C." 17/7/65). Christians must put first things first on Sundays, as on other days of the week, and to this extent Sunday School teaching, youth leadership, attendance at worship services come first.

Time not required for these activities may be used in anything consistent with Christian behaviour. There is no difference between the responsibilities in the latter respect on Sunday and those on other days of the week.

To say that Christians are bound to observe Sabbath rules on Sunday is not Scriptural. Christ was constantly criticised by the Pharisees for his non-observance of Pharisaic laws regarding the Sabbath.

As to knitting and gardening, etc., being unwholesome, may I ask what then is wholesome, and also whether your correspondent seeks to impose Pharisaic rules on Christians.

Those who hold strong views on this subject could set a good example by refraining from eating, sleeping, or breathing next Sunday.

—David Hosking, W.A.

## HONEST TO ROBINSON.

To the Editor,

I am sure that if he were to read the paragraph, "Concern Over Bishop Robinson" ("A.C." July 24), Robinson would be entitled to his own share of concern. Did the contributor actually take time off to see what Robinson has to say, or did he consider that mention of the word "atheist" in the title of the essay is sufficient in itself to justify immediate condemnation?

The fact of life which has been recognised by Robinson, and before him by many greater theologians and philosophers of our time, is that the church has to a very great degree become irrelevant to the modern generation.

As a case in point, we may look at the article, "What We Believe About SIN" ("A.C." July 17). For many Christians what was said in this article is the predominant message of Christianity, whereas it would, and does, strike a responsive chord in the souls of only a small proportion of people. For the

majority this idea of sin is unintelligible, with its primary identification of "sin" with "sins," in turn identified with non-conventional acts frowned upon by respectable society.

To return to the point, Robinson is aware of this type of teaching in some sections of the present-day church, teaching which is foreign to whole areas of the community at large. In the article, "Can A Truly Contemporary Person Not Be An Atheist," he has thus given specific consideration to three atheistic viewpoints which had led men to question "the God of their upbringing."

Consider this statement from Robinson's essay: "the Christian should . . . take atheism seriously, not only so that he may be able to 'answer' it, but so that he himself may still be able to be a believer in the mid-twentieth century." Is it possible to read this statement and still conclude that the article is nothing but an attack on the Christian church, a potential danger to all into whose hands it may fall?

No, surely the time has come for some head-pulling-from-the-sand, and a recognition that there may well be in progress a "New Reformation" (to quote the title of Robinson's book).

To draw an analogy with the "old" Reformation, we of the Protestant denominations should be thankful that a certain German monk had little regard for "episcopal responsibility" as it was viewed in his day.

D. G. Pederson, A.C.T.

## MINISTERS.

To the Editor,

In reply to a letter entitled "Salaries," in the "A.C." 31/7/65, I write to protest and defend the good name of several brethren in South Aust., including myself, who come within the category of Mr. Travers' "untrained men."

I am amazed to learn that a member of the brotherhood objects to a man stepping from commerce into the full-time ministry of the Churches of Christ.

I feel sorry for Mr. Travers, who apparently finds it very difficult to receive any spiritual help or guidance within the church except through the medium of a brother bearing the stamp of a theological college, yet I have read in the New Testament of men, classified as

ignorant by the community, being used of God in proclaiming the Word.

May I also ask, in my ignorance, what is meant by "Christian qualities"? Surely the Advisory Boards you quote in your letter have the confidence of the brotherhood, and are capable of making wise decisions, and the "untrained men" in South Aust. pulpits have all received the endorsement of the Board.

I agree that academic training is helpful to all who serve, and it is good to discuss salaries, but if the integrity and motives of certain brethren are questioned I strongly protest that such a letter should appear in the "Australian Christian."

Twenty years ago I stepped from a business life into the full-time ministry and through all the years I have never been made to feel, in the company of the "trained brethren" a sense of inferiority, or any indication that I was an "intruder" or "not wanted." I feel this is also true of the other six brethren in South Aust. who are classified by the writer as "untrained."

—S. E. Matthews, S.A.

## KNOW YOUR PHILIPPINES

(Melb.). Emilianio I. Camarillo, Manager of Philippine Air Lines Air Education and Community Relations, states that to celebrate the inauguration of an air link between Australia and the Philippines, consisting of twice-weekly flights to commence in October, the airline is prepared to present an entertaining programme to Victorian church groups during August and September.

The programme consists of Philippine melodies; a photo commentary, "This Is Your Neighbour, the Republic of the Philippines"; a short talk, "The Ties That Bind Your Country and Mine"; an audio visual, "Seeing Your Neighbour, the Philippines, by Land and Air"; a film, "Mabuhay," 28 minutes of colored film about the Philippines and its people.

Any desirous of using this programme should immediately write directly by Air Mail to Mr. Camarillo, at P.O. Box 954, Manila, Philippines.

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## Moments of Worship



Thursday, August 19. Psalm 1. In all that he does, he prospers (v. 3).

No book has exceeded the Psalms in appeal to Christians. Although Jewish in origin, the Psalms have provided marriage hymns, battle songs, pilgrim marches, confessional prayers and church praise in every country where Christianity has taken root. This first psalm is regarded as an introduction to the book as a whole, striking the keynote: those who keep God's law will find profit. The Jews often thought that this meant material or physical benefits. Christians learned from Christ that the greatest prosperity can be counted in other ways. Dear God, they are truly rich who truly know the riches of your love. Amen.

Friday, August 20. Psalm 2. You are my son (v. 7).

The first two psalms do not bear an author's name. They have been ascribed in turn to David, Solomon, Hezekiah and Isaiah. In Psalm 1 the conflict between good and evil is represented by two individuals. In Psalm 2 the conflict is between kingdoms. The kingdoms of earth are shown as opposing God, but they will become the possession of Someone mentioned in v. 7. This Someone is revealed at the baptism of Jesus when these very words are quoted, "You are my son."

Our Father, we thank you for the many promises of the coming of Jesus, and for their fulfilment. Amen.

Saturday, August 21. Psalm 3. I am not afraid (v. 6).

There are many fine things in the life of David, but there are many bad things, too. The bad things brought a terrible harvest to his home and family, and one of the heaviest sorrows he had to bear was the rebellion against him by his own son, Absalom. This psalm was written as David fled for his very life, but in spite of the danger, he still had confidence in God. He would not fear, no matter what happened.

Our God, we know that even the wrongs that we do will not close the door against your love. Amen.

Sunday, August 22. Psalm 4. Put your trust in the Lord (v. 5).

Verses four and 5 contain what has been called David's "four acts of religion" for his followers in the conflict with Absalom. Be angry and sin not: His followers had a just cause but they were not to surrender to anger and be unduly violent or cruel. Commune with your own hearts: Self-knowledge comes through self-examination. Offer right sacrifices: The sacrifices are not slaughtered animals or slaughtered enemies, but the sacrifice of a surrendered will. Trust in the Lord: There are some battles that cannot be won by a strong arm or a sharp sword, but by trust in the Lord.

Eternal One, we put our trust in you for the conflicts of our day. Amen.

Monday, August 23. Psalm 5. Lead me, O Lord, in thy righteousness (v. 8).

In the early part of this psalm, David talks about praying. "Give ear to my words . . . Hearken . . . my voice shall thou hear." It is not until v. 8 that we learn the subject of his prayer: "Lead me in thy righteousness." So often we ask God to lead us in our path, in our plan, to our objective. We seek to enlist God's aid in our efforts. True prayer asks that we be led in his righteousness.

Dear Lord, we are sometimes afraid to pray this prayer because it may lead us away from our desires, but now we do pray, Lead us in your righteousness. Amen.

Tuesday, August 24. Psalm 6. Be gracious to me, O Lord (v. 2).

This is called the first of the Psalms of Penitence, psalms where David confesses his wrongdoing and seeks forgiveness. At first glance it does not appear to have any penitence in it. There is no

declared confession. Nevertheless, the act of confession is implied. There is strong grief indicated, and this grief only makes sense if there is consciousness of shame and unworthiness. The closing words show the lifting of the heart when forgiveness is experienced.

Lord God, we thank you that a prayer of true confession will bring complete pardon. Amen.

Wednesday, August 25. Psalm 7. If there is wrong in my hands (v. 3).

We don't know the historical setting for this psalm, but we do know there is a temptation to think that we are better than we are. "If there is wrong" David had failed often enough for us to know that he would not have to look very hard at his hands to find that there was guilt. He would know if he had plundered his enemy without cause. But maybe his catalogue of error was greater than he knew and his hands stained with wrongs he hadn't even remembered. When we look at our own hearts and hands we soon find things we need to confess. Let us be honest with God.

Heavenly Father, we may have grown so used to doing wrong that we hurt people without even knowing it. Help us to find these faults and confess them. Amen.

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Let the thief no longer steal, but  
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—Ephesians 4: 28.

In vain we call old notions fudge,  
And bend our conscience to our  
dealing;  
The Ten Commandments will not  
budge,  
And stealing will continue stealing.



Seven days without prayer makes one  
weak.



As to matters of dress, I would recom-  
mend you never to be first in fashion  
or last out of it.

—John Wesley.



On a tombstone in Sussex: Gone  
home with a friend.



"You couldn't say he is mean, only  
that he is left-handed and keeps his  
money in his right-hand pocket."



Don't take the will for the deed —  
get the deed.

—Ethel Watts Mumford.



A little boy had been to Sunday School  
for the first time, and when asked what  
they did, he said, "Everybody sang."

"What did they sing?"

"I don't know what the rest of them  
sang, but I sang 'Casey Jones.'"