



I. J. CHIVELL
"FRONTIERSMAN"
R. N. GILMORE
DAVID HAMMER, Jnr.
S. H. WILSON

**CONVERSIONS STILL
HAPPEN**

THE AUSTRALIAN

CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

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NOT TO RETREAT

No matter how much we deprecate the counting of heads, or how we may question the significance of statistics, no matter how much we may be misled by nostalgic longings for the good old days in our evaluation of the present — the fact remains we are living in a great big bustling new world where the church may have to struggle for survival.

In many ways this century is the most remarkable since the dawn of history. Without counting myself as old, I can remember when radio was a crystal wireless set with a temperamental cat's whisker. Most of the wonder of radio spans a period of only 50 or 60 years. When we look at the great jet-liners driving through the skies and note that an Australian airline is ordering planes to carry nearly 500 passengers, it is staggering to realise that the achievement of the Wright brothers in getting their contraption off the ground was only 63 years ago.

This century has seen the coming of plastics and the dawn of the nuclear age, the arrival of computers and the laser beams. In addition to these changes in the physical world, there have been revolutions in economics, politics and international relationships, movements of millions of people, and tremendous changes in the patterns of social behaviour.

The result of all this is that a new civilisation is emerging, according to Roger L. Shinn in a book called "The Tangled World" (published by C. Scribner's Sons). This new civilisation is accompanied by possibilities that are both exhilarating and dangerous.

Not very long ago, most of the world's living took place in small communities where conduct was uncomplicated and the goals of labour, family life, community involvement, and spiritual ideals were determined early, and accepted fairly readily.

An aspect of the new civilisation is that we are tearing along at an accelerating speed without any idea of our destination. Churchill said that the "stone-age may return on the silver wings of science," suggesting that our real direction may be backwards without our knowing. The dilemma that is facing us is that the world is being forced to make decisions faster than it knows how.

Roger Shinn does not pretend that there are easy answers, but he does suggest that there is a very grave danger for the church. He is afraid that the church may be tempted to retreat from the dangers of today, as it has retreated in times of other great crises. Although faith has caused men to defy tyrants, cross hazardous lands and seas, and die for God and his good causes, too many church people today look to their faith to provide them with comfort and safety. They don't want to get mixed up in the controversies and conflicts of the world.

The church may be tempted to retreat into the past. Christians may take refuge in a longing for the life of the Bible ages or long for the gone-for-ever place the Church had in medieval Christendom when she was wedded to the State.

As it will be increasingly futile, however, to pretend that the clock of life is going backwards, the church may find a second place of retreat, this time into the inner life. There is something attractive about this, because there is an inner life, where we can find a peace like some modern Brother Lawrence in the kitchen of a mad, mad, mad, mad world. There is a legitimate refuge in the inner life, but it was never intended to be used as a retreat from reality or responsibility. We can find plenty of Bible texts to support us in our retreat from the world only if we ignore those other texts which tell us to love the world as God loves it, and serve mankind as Jesus served it.

Religion does offer comfort and stability to man in his frailty and weakness — compassion for the widows and orphans, for the children and the aged, for the weak and the sinful, and we are all weak and sinful. But we also have areas of strength, and faith demands that we use the strength with which God endows us. Faith is not only comfort, it is also courage.

Christian men and women can and should enter this new civilisation with enthusiasm. Just as Christ came into his world and ministered to society, so Christ through the church can enter our tangled world, and minister to all its needs.

Shinn reminds us that it is to this world and no other that God calls his people to obedience and service.

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MONDAY AFTERNOON.

COVER:

"CONCENTRATION."

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THE OLD FAITH — IN THE NEW AGE

"In the Federated Malay States you can see men, grown men, sitting on the ridges of the rice-fields and fishing in a foot of water. Within sight of them the great ocean rolls, but there they sit and fish in rice fields.

"I have sat in great conferences and have heard the ponderous debates on trivialities and involuntarily the thought has forced itself upon me — 'Fishing in rice fields!'

"And all the time the great world problems were roaring in our ears the demand for God, for healing from sin-hurt, for human brotherhood, for social and economic reconstruction, for world evangelisation. There is where we should be fishing. It is dangerous, but worth while."

Stanley Jones wrote these words in 1929 — scarcely in the "new age" in which we live, yet his words ring with a truth that is too close at home to be comfortable.

The new features of the new world hammer at us from the press and television screen — the explosion in human knowledge, the advance of technology and of science — for this is the age of moon shots, and of spacewalks, of rendezvous, not at the cowshed door like Katie, of long ago, but of rendezvous in space.

We are seeing only the very beginning of the vast revolution of computerisation — computers are increasing at the rate of nearly 100 per cent per annum — we may but guess at the impact of this on transport, public services, living standards, and so on.

World population rockets, along with the advance of knowledge — the population explosion is as much a feature of this new age as the technological explosion, and hand in hand with it has come nationalism. The world map of my schooldays — not that long ago, no longer makes sense to my son.

1966 is an age of opportunity such as man has never had at his fingertips before . . . The opportunity to master his environment, to achieve the mastery given to him at the beginning of the world

"thou hast given man dominion over the works of thy hands; thou hast put all things under his feet."

The vision of the Psalmist took fire from the Genesis story, where God makes man to have dominion — it lies within his grasp.

Mr. Gilmore is minister of the church at Brighton, Vic., and this message was part of the Conference Sermon in the Melb. Town Hall on April 3.

Man has come of age — so said Bonhoeffer — man holds his destiny in his own hands, the future is before him, and it is within his grasp to make what he will of it.

Therein lies the danger of the age. Man come of age, man with the key in his hand, is desperately immature.

Agnes de Mille, one of America's great dancers, tells of her graduation from college, ". . . I graduated from the university with honours. The day after I took my degree mother and father told me they were going to separate. Father established a large trust fund for mother, and a very generous allowance for my sister and myself. That summer we made a desperate pilgrimage through Europe, dragged at the trail

BY R. N. GILMORE

of mother's grief. The trip was so bleached by her anguish that I cannot recall any part of it without melancholy."

Such all too often is the living of the New Age. Now what of the Old Faith?

The focus of the Old Faith is — Jesus is Lord!

The Word has become flesh.

Immanuel — God is with men!

Jesus, the Son of man, comes to take his place — to assume dominion over the works of hands of God. The first Adam failed — became subject to that over which he had been given dominion — the second Adam to the fight and to the rescue came — the Master of storm and tempest, with the power to rid life of sin and shame, with the authority to set man on his feet again — with the power to set us upon our feet.

This is the old faith — Jesus Christ, God, Son, Saviour.

"In the early days of Jaipur, the city was situated on a hill within a fort. There was the Rajah's palace, and there were the temples. In the meantime the city has moved some miles away, down on the plains. But if you go to the hill you can see ragged sentinels standing with rusty swords before empty palaces, and priests sacrificing goats before deserted altars. The city has moved on and left the sentinels guarding emptiness; has left religion standing beside deserted altars offering meaningless sacrifices. Down in the city the throbbing problems lie, and religion is out of touch, high and dry. We desperately need something to bring us to where the real battles lie."

Again the illustration is from Stanley Jones, in 1929, and again the words are as fresh as the day's bread . . .

We desperately need something to bring us to where the real battles lie. The city has moved away from us and we are out of touch.

When a group of laymen from the United Church of Christ, Milford, Conn., began to try to pinpoint areas of worldly need in their community, what they discovered was their own ignorance and inexperience.

We stand in the dimness of our sanctuaries trying to make out the meaning of the Word of God to us in this new age, and we stand in our own light. The mighty roar of the problems of men sounds in our ears, but we fish in the rice fields in the shallows of our own making.

Our abiding peril in facing this new age is that we fail to distinguish between the faith and the forms of the faith — only the enthusiast wants to drive a vintage car; for most of us the vintage car will not serve our needs, nor will the vintage forms of the church serve the needs of man on the rim of hell in the new age. We have no programme, no mission, no task except that given to us by God — "As the Father hath sent me so send I you" — that is our commission, and it is commission to the programme of our Lord.

The form of the church in the new age must allow for imaginative obedience, allow the needs of the world to dictate both the form and the operation of the programme.

It is pointless to think that the church must have two services if there is none to come to worship — it is pointless to think that there must be a Sunday School, if there are no scholars — it is failure of the most abject nature to think that the task of the church is over, that the day of the church is done in some area simply because such conditions prevail.

Precisely because such conditions prevail here is the opportunity for the old faith to express itself in imaginative obedience to the programme, in entirely new forms — new forms are emerging in the chaplain of the factory, in the youth who frequents the haunts of youth, and becomes involved in their loneliness and listless aimlessness.

Down in the city the throbbing problems lie and never shall we touch them so long as we remain high and aloof, offering sacrifice at deserted altars in

(continued on page 5)

COMMUNITY CHRISTIAN SERVICE CENTRES

BY "FRONTIERSMAN"

An idea has been nagging at my mind and I must get it out. Perhaps it is an idle, "way-out" dream, and I am wasting my time even to put it on paper. But the more I turn it over the more obviously it seems a natural, logical course of action arising out of two strands in the current thinking of Christian people of many denominations. So here it is: perhaps someone will think it is worth considering seriously.

It is a proposal that all churches in each community in Australia act together to set up and operate a Christian Service Centre in their area.

Strand One in Current Christian Thinking

The churches have become too self-centred. Almost everyone agrees on this now — it has become almost "old hat"; but how do we find a way out? We are concerned so much with catering for our own congregational needs that we have little or no time or effort to spare to give expression to that concern for the world that is meant to be our main purpose.

It is true that we should be demonstrating within each congregation the potentialities of Christian love — though often we make a sorry mess of this. But it is even more important that love and concern must be shown to those outside the church family.

It is true that most denominations have State-wide social service departments. But our States, and our larger cities, are too big to be regarded as communities. There is little sense on the part of the individual church member that he shares the work of the department. There is little sense on the part of those who receive help that it comes from the church members they meet in their suburb.

My suggestion would give the churches an opportunity to break out of their present introversion.

Strand Two in Current Christian Thinking

We have reached the stage in our explorations towards Christian unity where we know our mission is fundamentally the same, and where we know we ought to be doing together all that we can do together. We know, too, that there are many things we are trying

to do separately that could be done much better together. My suggestion concerns some of them.

For many purposes the "parish" church, which originated in the rural village, has become outdated. With the best will in the world, a single congregation cannot do an effective job of caring for the social service needs in its community. (Our creation of State-wide social service departments is recognition of this; but, as has been said above, these are too remote.)

Even if a congregation does a fair job in its situation, effectiveness is greatly reduced because (1) generally speaking, the majority of those in need who come to it do so through denominational contacts, and many who need but who have no denominational contact do not come; (2) everything that is done cannot avoid the appearance of being intended, at least partly, to advance the denomination.

"Frontiersman" is a member of Churches of Christ who, as he says in a covering letter to the Editor, "Cannot see any point in putting my name to the article since it cannot add any value to the idea put forward. If the idea has any merit, it will speak for itself."

A single congregation cannot do the job effectively; nor can a State-wide association of congregations; but combined action by all, or a large number of the churches, of different denominations in a community, could do the work much better than any institution that has yet been created. And in so doing the congregations concerned would demonstrate that they were serving the one Christ. Those who came for help would come, not to the followers of Wesley, or of John Knox, or of Thomas Campbell, but to the followers of Christ. Many would come who would not come to a denominational local church.

How the Centres Would Work

Community Christian Service Centres could be really effective in the outpouring of Christian love into our national life in a way possible to no other institutions. Because they were in the suburb, and not in the heart of the big, impersonal city, people would turn to them. They would be seen daily by the local folk; become known to them;

(Other Church Journals are invited to copy.)

and would make known by advertising and posters the kind of help they offered. Local doctors, teachers, police and ministers could make known to the staff cases of need which might be approached with an offer of assistance.

Though a small full-time staff would be necessary, a great deal of help could be contributed by voluntary effort. The congregations concerned would really participate. The resources of all of the churches concerned would be made available; a great many church members would find opportunities to serve in various ways — as many of them help now with "Meals on Wheels."

Families in trouble through illness or other causes could be helped through. An after-school child-minding service might be found useful. A local "lifeline" service might be arranged. A social centre for young people in the evenings might be considered — including perhaps a homework-help and study room, where they could escape the sound of television.

A hundred ideas come to mind of kinds of community mutual help that have never been provided before — ideas that become real possibilities in a centre set up in and for the local community.

Finance and Government

A sizeable amount of capital would be needed (though no more than is being put into many new denominational buildings) and there would be substantial running costs. But if church members really care about their mission to the world and the burden was shared among all the congregations in a suburb or municipality the financial problem would not be insuperable.

In addition, help could be sought, with a very strong case, from local government authorities. Service organisations — Rotary, Apex, etc. — could also be approached. But where else could and should the initiative come from but the churches in the particular community; and where else the supply of willing voluntary helpers, and the resources of genuine concern and love?

The pattern of government would not be difficult to devise. As a first thought, I would suggest an executive board of about twelve members responsible to a council of about a hundred members

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REPORT OF ANNUAL CONFERENCE

(Vic. - Tas.), 1966

Entering the foyer of the St. Kilda Town Hall, which was the venue for the 80th C.W.F. (Vic. and Tas.) Conference, one could not but admire the bowl of flowers arranged on a pedestal by the President, Mrs. Dickson. Below the flowers were the words, "In sweet remembrance of fragrant lives of service, devotion and loyalty," beautifully inscribed and decorated by Mrs. Helen Manning.

The Conference theme, "My Utmost For His Highest," ran through all sessions. Devotions were led by Mrs. Cant and Mrs. Bullock.

The President was pleased to welcome missionaries from each field — Miss Hazel Skuce (India), Sister Jan Hunting (New Guinea), Mrs. Smith and Lily (New Hebrides) and Mrs. Fisher (Carnarvon). All brought messages to Conference.

Soloists, Mrs. Quaife and Betty Francis, and the Campbell Singers, contributed to the success of the meetings.

Overseas, Inter-Church and interstate visitors were welcomed, also Past Presidents and 61 country delegates representing 26 groups.

Special reference was made to the "Woman to Woman" Evangelism report as the hub of our work. Brief reports were given by superintendents of committees, some taking the form of an audio-visual focus prepared by superintendents and presented by Mrs. Morrison.

Mrs. Strack, President, Women's Federal Conference, representative of Churches

of Christ on Australian Church Women and for Australia to World C.W.F., reported that Women's Day of Federal Conference will be Oct. 17, when Mr. Waghmodi (India) will be the evening speaker.

The third Asian Women's Conference is to be held in Japan. All States are being asked to contribute to the travelling expenses of the Australian representative. The next World Convention will be held in Adelaide in 1970, when Mrs. Lawton will be the President.

The President announced the formation of a new committee, that of Christian Education, which incorporates the Temperance committee as a sub-committee, and introduced Mrs. Newham as the Superintendent.

F. J. Funston, Pres. of General Conference, brought greetings to the meeting.

The Director of the Dept. of Home Missions and Evangelism, Don Smith, received the "Golden Bags" offering, which will go to the support of the first full-time minister at Millera church. The "Golden Bags" project of 1966/67 is the College of the Bible.

The President announced the amount given to "The Australian Christian" from the Evening Fellowship as a result of the Special March Effort, \$336, and that given to the Dept. of Home Missions and Evangelism from the "Golden Bags" \$1953.

Rev. John Morley, Principal of Strathcona Girls' School, introducing his ad-

dress entitled, "What are you advertising?", spoke of the effect of advertising on the mind. We are each advertising. What are we advertising? Whom are we advertising? Those who, like the Disciples, have been with Jesus, have something to give to the world.

The President thanked all who, in any way, had helped make this day so rewarding.

Office-bearers, 1966/67 — Pres., Mrs. E. W. Heard; Pres.-Elect., Mrs. D. Ferguson; Jnr. Pres.-Elect., Mrs. L. E. Wylie; Sec., Mrs. R. Rankine; Asst.-Sec., Mrs. K. H. Morris; Treas., Mrs. E. L. Gillespie (retiring 30/11/66), Mrs. D. Allison (from 1/12/66); additional member to Executive, Mrs. K. A. Mitchell. Tasmanian representatives, Mrs. L. Moore and Mrs. W. Cartledge.—P. W. Ludbrook, Asst.-Sec.

IT'S THE DRIVER!

This poem, published in "Silver Topics," journal of the Silver Top Taxis, Melbourne, is worth remembering by ALL motorists:

It isn't the vehicle that begins to whine
When forced to stop for an old stop sign —
It's the driver.

It isn't the vehicle that takes a drink,
Then quickly loses its power to think —
It's the driver.

It isn't the vehicle that steps on the gas
And causes an accident, trying to pass —
It's the driver.

It isn't the vehicle that fails to heed
The dangers of reckless, discourteous speed —
It's the driver.

A vehicle may be bent and twisted awry,
But it isn't the vehicle that will have to die —
It's the driver.



"Fill it up!"



"Fill it up!"



"Fill it up!"

COMMUNITY CHRISTIAN SERVICE CENTRES

(continued from page 4)

representing all the churches and meeting quarterly. Nominations for the board could originate from a nominating committee, with other nominations also acceptable (a useful American practice), and the council could then elect the board by proportional representation.

Dream, or Logical Possibility?

An idle, visionary dream, or something that could be done in a number of places within, say, two years? What about it — members of Ministers' Fraternals, elders, deacons, those who care about Christian unity, those who have said so often that we are self-centred? I can see no doctrinal obstacle! I really believe the idea is practicable in terms of economics, likely public support, sheer workability and existing human Christian resources.

The most serious obstacle I can see is the possibility that we don't really mean what we say when we speak of our mission, which we share with our fellow Christians — to witness to our Lord by ministering to the best of our ability to those of his children who are in need.

THE OLD FAITH IN A NEW DAY

(continued from page 3)

deserted temples. We need to face the fact of this danger imminent before us. We desperately need that something to bring us to where lie the real battles of life, and it is part of our tragedy that we do have that something. A something given to the church by our Lord, when he said, "Except a grain of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; he that hateth his life in this world shall keep it unto life eternal."

We have never applied this to the church — we have claimed it for our personal salvation, but it is my conviction that this is one of God's words to the church today.

It seems to me that too long we have been crying ourselves, "Go . . . go ye into all the world and preach the gospel . . .", forgetting, perhaps not realising, that this great commission will also bear the translation, "Come . . . come into all the world and preach the gospel . . ."

Queensland Youth

Whole State Uses Same Studies

(Qld.). At the three camp sites, Magnetic Island, Emu Park and Caloundra, the study, "In the Christ of the Cross I Glory," was the basis of programming for this Easter. Magnetic Island, Townsville camp, was led by Barry Reid, Kevin Jenner and Cliff Perkins, ministers of Chinchilla, Mackay and Charters Towers respectively. 25 young people enjoyed the island experience.

At Emu Park, Rockhampton, the recently acquired camp site was used for the first time for a Departmentally sponsored camp, with 15 young people in residence, under the leadership of Ron Sansome, minister, Rockhampton.

Caloundra had 135 in camp and was led by the Director, A. C. Male, Alan Webb, Doug. Armstrong and Harold Finger, ministers of Camp Hill, Wynnum and Harlaxton respectively.

Creative Work a Feature

(Qld.). Paraphrasing of the Scripture passages was part of the study period together with creative work which represented the various passages under discussion through art, plays, composing of poems and hymns, letters to the editor, etc. These will be featured in the next edition of the "Youth Chronicle."

Scriptural Injunction Observed

(Qld.). A talenteer, for a small fee, found business was brisk when the suggestion was made that feet would be washed before retiring.

Brisbane Viewers to See Talenteers

(Qld.). The Youth Department's current Talents Drive in Queensland will be featured in "Tweenage Tempo," the new T.V. show sponsored by C.T.A., Qld. This will be seen by Brisbane audiences on Channel 9BTQ., at 1 p.m. on Sunday, April 24.

ADVERTISING RATES

Births, Deaths, Engagements, Marriages Memorial Notices, Thanks, etc. — per notice: 75c (7/6).

Coming Events, For Sale, To Let, Wanted, and similar advertisements, paragraphed — For 24 words: 60c (6/-). For five or more consecutive issues: 50c (5/-).

Coming Events, Displayed, and similar Displayed Items — for 24 words: 70c (7/-). For five or more consecutive issues: 60c (6/-).

Accommodation and Travel — For 24 words: \$1.00 (10/-). For five or more consecutive issues: 85c (8/6).

General Advertising — per column inch: \$1.20 (12/-). For four or more consecutive issues: \$1.00. For quarterly contract: 80c (8/-).

Full Page — \$25.00 (£12/10/-).

Half-Page — \$13.00 (£6/10/-).

Quarter-Page — \$7.00 (£3/10/-).

N.S.W. Conference Committees

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Vice-President: H. M. Long.
Secretary: E. T. Hart.
Associate-Sec.: O. Wainwright.
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"AT HOME" AT BLACK FOREST, S.A.

The Christian Rest Home, at 34 Norman Terrace, Black Forest, will hold the Annual "At Home" on May 7. The Home will be open for inspection between the hours of 2 and 4 p.m., when visitors will be given a very warm welcome. Afternoon tea will be served by the Ladies' Committee, and a trading table will be conducted by the guests of the Home. Articles made by the guests will be on sale, and other goods donated by friends will also be sold to raise funds for the Home.

There is approximately a £10,000 deficit in the building fund, which can only be met by gifts from interested friends, churches and legacies. The Board is most anxious to realise this amount, as there is an urgent need now in that the £14,000 loan from the Extension Committee must be repaid by Feb., 1967, and we are anxious that a further Home be commenced to relieve the long waiting list of urgent applications.

You can remember the Home when you are preserving your fruit, or send your

surplus garden produce to the Homes. Preserving jars can always be supplied. Used postage stamps are still required, and can be sold. \$63 has been raised this year from stamp sales. Send stamps to the church office on paper, and in any quantity.

Groups from churches are always welcome, and you may arrange such a visit simply by ringing the Matron. The Homes are a very important part of the churches' social work programme. It is most urgent that the work extends.

Our properties have been built at a cost of £250,000, and accommodation is available for 125 guests. In spite of this and the accommodation that other Homes offer, we have a waiting list of 100.

In addition to this there are many sick aged, who cannot apply for our present Homes. These should be considered also. The Homes have a tremendous responsibility and we trust that friends will become interested enough to give their practical support.



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



NEW SOUTH WALES

HORNSBY IN THE BROTHERHOOD

(N.S.W.). At the recent annual State Conference the following were re-elected to Conference Committees — Mrs. Ron. Bartholomew (C.W.F. Ashwood House), Ron. Bartholomew and T. Smith (Boys' Home Com.). At the annual C.F.A. meeting, Mr. Ellerby was re-appointed as a C.F.A. representative on the C.F.A. Board of Directors. . . . The minister, D. A. Oldfield, presided over a well supported and inspiring Good Friday service, with Miss K. Lucas (Asquith) as guest soloist. . . . The church supported the first local Youth for Christ rallies at the Hornsby R.S.L. Memorial Hall, on March 26, at which Mr. Oldfield was the guest speaker.

LOSS AT MARRICKVILLE

(N.S.W.). On Good Friday, Capt. R. Turnbull was guest soloist, and Rex Ellis, speaker, led a morning service. On Easter Sunday evening, the film, "Dawn of Victory" was shown. . . . The church has been saddened at the loss of Walter Smith, just prior to his daughter Marcia, leaving for W.A. to continue her studies. The funeral service was conducted by Mr. Bedwell at Marrickville church. . . . Mr. and Mrs. P. E. Thomas have also said a "temporary farewell" as they go to minister at Taree. . . . The Girls' Brigade took part in annual swimming carnival, and the young people from the church attended the Sutherland Youth Crusade. . . . A young lady has made her confession of faith.

CRUSADE CLOSES

(Tamworth, N.S.W.). The "Crusade for Christ," in the Aerosphere, has drawn many contacts, but decisions have been confined to church families and those previously in attendance. There has been a deepening spiritual experience for all members. . . . The C.Y.F. organised a camp at Lake Keepit, at Easter weekend, for 60 young people from Quirindi, Gilgandra, Inverell, Padstow, Lismore and Tamworth. Maxwell Hall, of Inverell, was leader, assisted by Doug. Willis, Barry Benz, Max Smith and Cec. Love. There were many rededications. The whole camp travelled to Tamworth on two nights to attend the Crusade. Fifty-one young people took communion at an open-air service on Easter Sunday.

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"THE CHRISTIAN"

"CHRISTIAN LIFE CRUSADE"

AN OPPORTUNITY FOR EVERY MEMBER JUNE-JULY, 1966

Churches of Christ in N.S.W. are preparing to launch a "Christian Life Crusade," designed to strengthen and deepen the individual spiritual experience of our members. This will be done largely through increased opportunities for participation in Prayer, Bible Study and Discussion Group activities in the local churches, in midweek prayer meetings, and also in meetings in private homes. The plan will also give greater opportunities for witnessing for Christ in the vital issues of the gospel.

The theme of the Crusade is "Christ Liveth in Me" (Galatians 2: 20), and is expected to be developed throughout our local congregations during the months of June and July (June 22 - July 19) timed to coincide with and dovetail into the larger Australia-wide interdenominational Church and Life Movement.

The topics for discussion, simultaneously, week-by-week, in our local church groups, are as follows:

Wednesday Evening Groups (or at other set times if found more practicable).

June 22 — "Purpose In Our Community." Christ and our community. Building society — Our Way of Life.

June 29 — "Possessions In Our Hands." Christ and our stewardship. Handling

God's gifts, individually and as a community.

July 6 — "Progress in Life." Christ and our response to failure and success—Our interaction in daily living.

July 13 — "Pressures in Modern Society." Christ and our reaction to pressures. Conformation and resistance to outside influence.

July 20 — "People In Our Lives." Christ and our attitudes to others — Living with ourselves — and with other people.

July 27 — "Power In the Modern World." Christ and our responsibility for the use we make of power — The power of the Spirit.

Sponsored by the Christian Unity Committee and the Ministers' Fraternal, sets of duplicated notes will be made available for the guidance of group-leaders in making these sessions worthwhile.

Local groups and individuals will also be urged to contact non-members and invite them to share in the discussions.

The aim of this "Christian Life Crusade" will be to use this short, concentrated period in June and July to make Prayer, the Study of the Word, and the consciousness of the Holy Spirit in the individual life of greater significance in unifying and spiritually developing our brotherhood.

RECEIVED INTO CONFERENCE

(North Turramurra, N.S.W.). The North Turramurra church, which commenced on Aug. 15 last year, was formally admitted to the recent N.S.W. Conf. Membership is now 56 active and 4 isolated members. Recent morning attendances have been over 100, due to visitors and local interest. Friends from Chatswood helped to swell the attendance at Good Friday service to 120. Sunday School has reached 85. The inspirational ministry of Principal A. W. Stephenson, Woolwich, with Graham Warne, student minister, assisting, is much appreciated.

TEENAGE RESPONSES

(Gilgandra, N.S.W.). The church is enjoying the leadership of Barry Benz. At a recent meeting three teenagers confessed Christ. Several girls from Balladoran have attended recent gospel meetings. Ten girls were present on April 3. Miss Hazel Quayle, Mrs. Benz, Miss Mary Phillips and Mrs. Frost have assisted at evening services with their singing. . . . The annual business meeting elected J. Morris and R. Hillford, elders; W. Quayle, sec.; W. Mudford, treas.; W. O'Keefe, G. Bishop and J. Farr, Deacons.

The Social Services Department of the Baptist Union of Victoria

NURSING ADMINISTRATOR

Applications are invited for the position of **MATRON at the HEDLEY SUTTON BAPTIST HOME FOR AGED PEOPLE** and its associated **PRIVATE HOSPITAL** now in building and due for completion by the end of September.

A competent and experienced Christian Nursing Sister is sought, preferably holding a Qualification in Administration.

The Hedley Sutton Home will accommodate 113 residents in Single and Double Units both self-contained and serviced. The Hospital associated with this project is to be of 25 beds, and will handle general cases as well as geriatric.

A self-contained Flat will be provided for the Matron, whose salary and conditions will be as set out in Part 1 of the Hospital Nurses' Determination.

Applications, closing on May 20, should be addressed to the **Secretary, Baptist Social Services Department, 55 Walpole-st., Kew, Vic.,** clearly marked confidential.

YES!

says P. R. WHITMORE

I first came in contact with Bill and his wife through the forethought of a Methodist minister who knew of their problems through his brother, with whom Bill worked. The children came to our Sunday School, but I was new to the church and knew nothing about them.

I went to see them, and found that their marriage was completely on the rocks. There seemed little or no hope of their coming together, she was openly interested in another man, and he didn't seem greatly concerned. The one thing which concerned them both was their two youngsters.

We talked separately, and together many times, and always we closed seeking God's help. There didn't seem any answer; then Bill started coming to church, and one night God spoke to him, he responded, and was indeed a new man in Christ. He came regularly, but this didn't break through to his wife.

The amazing thing was they held together, but there was little in their

ing in their church — and working with a joy and earnestness which should shame some of us church folk.

Nine months ago a lad from outside the church came to a young people's camp conducted by our church. This High School lad had no church connections. He even had no religious instruction at school. He was a thorn in the side of his teachers. He upset the rest of the lads. During camp he was challenged by Christ.

He is now a church member, regular in his attendance. Anybody who knew him before he found Christ and sees him now will know that conversions do still happen.

Though he was a churchman, his headmaster marvelled at the change and said, "Your church has done a marvellous thing for this lad . . ." It wasn't the church, of course. It is Christ who has made the difference.

Conversions still happen! I have been a minister for over 30 years, but strangely I have seen more real conversions during my last eight years of labour than in all the previous years. During the last 12 months I have taken the decisions of 25 people.

The change that conversion has brought

come involved in an "orthodox" church which did not touch him at all.

When he heard that invitation call from Christ he said he knew he had to answer. Several Sunday nights later his wife made her confession of faith also, and they settled down to a slow but sure growth in God's grace and reality.

Today, after a series of "body blows" that would have discouraged many another man, he continues on, still growing, ever more surer of his own salvation and of the "new life" that he began in Christ so many years ago.

He is one of my dearest friends — one of my eternal brothers . . .
He was converted . . . praise God.

Mr. Maxted ministers to the church at Henley Beach, S.A.

☆

YES!

says R. H. SERCOMBE

God is working today in our churches, changing the lives of many who surrender to him in love and trust.

DO CONVERSIONS STILL OCCUR?

marriage. About two years later both the young people accepted Christ as Lord and Saviour. Mrs. Bill started coming to church, came into the choir, and one night that family was made one in Christ when she, too, found him to be her Lord.

This family have continued in their witness to the truth that God can still save, that Jesus Christ still speaks to men, and their response brings joy in heaven and on earth.

Not so long ago my wife and I saw these two joining together in the fun and fellowship of the evening. Thanks be to God, he is still abundantly able to save to the uttermost.

P. R. Whitmore is minister of Flinders Park, S.A.

☆

YES!

says H. G. NORRIS

Four years ago a couple with four children (three of them teenagers) had reached desperation point. He was an alcoholic, the wife had let herself go in frustration, the children had to be cared for by others.

First the mother, then the teenagers, and then the father, found Christ, accepted him as Lord and Saviour and on responsive faith were baptizee into Christ.

They came to see me last week on the anniversary of the father's baptism. They have a comfortable, but, above all, a Christian happy home. The power of Christ has conquered alcoholism and frustration. The whole family are work-

has not always been drastic and sudden and startling, but by a slow growth it has been and still remains as genuine as the dramatic conversions — I know conversions still happen.

Mr. Norris serves at Blackwood, S.A.

☆

YES!

says W. J. C. MAXTED

Do conversions still happen? Yes, they do! Perhaps not so often as in bygone days — definitely not as often as some would earnestly like to see — but they still do happen.

The minister came in to his pulpit on the Sunday night — and then after his personal prayer, he stood up to give the opening words of welcome, and in so doing allowed his eyes to wander over the congregation.

The chapel was comfortably filled, and seated in the second row from the front was a man with his wife and their little family. The man was a stranger to the minister, he had never seen him before, and certainly had never been in that chapel for any service of worship. He followed the service with the interest of a man who is looking at something new, and yet, every now and then there seemed to be an air of real fellowship and participation that suggested he had heard of Christ before.

When the invitation came, he came forward to accept his Christ, and his voice, as he answered the eternal question, shook with emotion. The period of preparation for baptism revealed a man who had known of Christ from early days in Sunday School, had be-

A young man from a nominal Christian home met a fine Christian girl at the office, started escorting her, and she led him right to church! Months later he decided for Christ and quickly became an effective youth leader. He eventually married the girl and has established a lovely Christian home.

Having just visited her desperately ill husband in hospital, a middle-aged woman was visibly upset while on her way home. She was sympathetically approached by a kind Christian lady who advised her to contact the Church of Christ. She did this and received the help she needed. This woman has since joined our church and has witnessed the joy of her daughter deciding for Christ.

Another family was first contacted in a door-to-door canvass of a new housing area. The daughter began attending Bible School and youth clubs. She made her decision, as did her father, and eventually her mother. This migrant family had not been attending any church until invited to come.

A mother who had been sending her children to our Bible School, was challenged by the minister, and admitted that parents should give an example to their children and not just depend on precept. The whole family started attending church and in a year or two both parents were baptized and served creatively in the church.

A young mother, who had drifted away from church, was visited for years by the minister and other members of the church. This woman made her stand for Christ at a mission, was baptized and has really made her presence felt in the church fellowship. The whole family became radiant in witness.

Mr. Sercombe is now minister of the church at Elizabeth, S.A.

— ADMINISTRATION CAMP —

BY I. J. CHIVELL

One of the annual fixtures in the South Australian brotherhood which is strongly supported by the men of the churches, is our Administration Camp. This year the camp brought together 105 men from 50 of our churches.

We asked for the Secretary, Treasurer, and Minister of the church to attend as far as this was possible. Some of the men travelled as far as 350 miles each way. The camp commenced on Friday evening, March 25, and concluded on Saturday night.

The main interest in the camp centered in the coming of Allan Avery from our Home Mission Dept. in Victoria. He was invited to lead us in consideration of the question of Christian Stewardship. On Saturday morning Mr. Avery traced the history of stewardship, and asked each man to make a personal check in the answering of a questionnaire. In the afternoon, the men were told of the programme which operates in Victoria, and sent off into groups to discuss questions which were given to them. Their answers were pooled and discussed together.

On the Saturday evening, organisers in the brotherhood work formed a panel and answered the many questions which had been submitted in writing. The questions were varied, revealing a wide and real concern for the work which our people are doing. The camp came

to a conclusion with Reg. Shepherd, of Balaklava, leading in a brief devotional period.

On every hand there are expressions of appreciation for the insights Mr. Avery brought to us. His manner of presentation was pleasing and persuasive, while his experience in the field made us all feel that we were being led by an expert. The men responded by spontaneously and unanimously recommending to our Executive that the appropriate Department in this State should implement a similar programme.

This surely is the best expression of appreciation of the leadership which was given to us. We are indeed indebted to Mr. Avery for coming, and to the Home Mission Dept. of Victoria for their ready co-operation in making him available.

Another camp passes into history. The men have gone back to their 50 churches enriched by the fellowship they enjoyed with their brethren right across the State, and with much to think about. We expect that each man will make a report to his Church Board which he came representing, and that from the Board these things which matter so much will stem down into the life of the church. We record our thanks to all who worked to make this camp the blessing which it was for those who attended.

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QUESTING



WITH

A. E. WHITE

What definition of evangelism would you recommend?

Many church people, and even some of those who write books on evangelism, do not bother to attempt a definition. They will talk about the need for it, the imperative of it, the neglect of it, the methods of it, the results of it, who is to engage in it, places it may be practised, the way to conserve its victories, and so on. But they take it for granted that everyone knows what is meant by it.

We are sometimes given a general and often vague description when we ask for a definition. These may be splendid like that of Samuel Boon-Itt, of Siam, "Evangelism means living, doing, and talking for Christ." Lovely as it is, it is not a definition.

A definition is intended to set precise limits to the meaning of a word — neither too wide nor too narrow. Even with ordinary words people have trouble enough with definitions, there is always someone to say that the boundaries set by the definition should be brought in or pushed out. With a word like "evangelism" there is even more difficulty than usual. To say all that is meant by evangelism in a phrase is like trying to put God in a box.

Some give so wide a meaning to evangelism that it applies to everything in, and around, and about the church. The Sunday School is evangelistic because it grows Christians, the cricket club is evangelistic because contacts are made with men that lead them to Christ.

There are many agencies of the church that prepare the way for evangelism, and they are certainly not unrelated to the evangelistic programme. The danger is, that when we say that everything is evangelistic, nothing becomes a specific call to faith. Evangelism somewhere demands a decision, and this call for Yes or No must be included in any satisfactory definition.

The definition that appeals most to me is one which, I believe, was first formulated by the Madras Foreign Missions Council, although it has appeared in many places and slightly different forms. Evangelism is so to present Jesus Christ to the world in the power of the Holy Spirit that men shall come to put their trust in God through him, accept him as their Saviour, and serve him as their Lord in the fellowship of his Church.

Nothing in this could be left out, and I know of nothing that needs adding. It would be good for readers to write to "The Australian Christian," submitting definitions or descriptions that have helped them towards an understanding of evangelism.

SPOTLIGHT ON N.S.W.

BY DR. A. G. ELLIOTT

"HE LIVES"

It is difficult to overlook the note of unqualified triumph in Rev. 1:18, "I am he that liveth, and was dead; and behold, I am alive for evermore."

It is equally important, however, not to miss the practical implication for our own, personal, daily lives of the no less startling note in Gal. 2:20, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me . . ."

The Easter message is not confined to a single weekend. The Easter message is ever with us, each Lord's Day around the Lord's Table. But the message of the Risen Christ must also be part of our daily witness, for we are living agents making known the fact that he lives in us.

Annual Conference in N.S.W., with large gatherings at Enmore and in the Sydney Town Hall, laid emphasis on the Living Christ as the motive force in Christian growth — in individual lives, in the witness of local churches, and in Committee and Departmental outreach and activity.

Charles Cole, Director of the Social Service and Homes Dept., is the incoming President, and brings to the office a zeal and concern for all brotherhood development. Among notable visitors, the presence of David Eagling, of the New Hebrides, Sister Win. Walker, of India, and Lance Fisher, of Carnarvon, gave added interest to the gatherings.

Another notable feature was in the fact that in the annual cricket match between the Fraternal and Woolwich, the ministers gained one of their rare victories over the College eleven — a feat that will long be remembered.

A "Christian Life Crusade," planned by the N.S.W. Christian Unity Committee, and supported by the Ministers' Fraternal, is scheduled to take place during June and July, timed to coincide with and supplement the larger Australia-wide interdenominational "Church and Life Movement." It is anticipated that this specific

"crusade" will emphasise the distinctive witness of our churches in acknowledging the leading of the Holy Spirit in Prayer, in Bible Study, and in restoring the Scriptures to a position of basic centrality in the experience of individuals, in the unity of Christians, in Christ-directed personal evangelism, and in the spiritual growth of the brotherhood.

A Baptist Mission Migration has taken place in N.S.W. Following the large scale visit to the State last year of Baptist ministers from Missouri, U.S.A., who preached in a simultaneous evangelistic campaign in Baptist churches, a group of some 70 Baptist ministers has left N.S.W. to conduct a similar united campaign in America. This looks like a good idea, and might well be adopted with profit by ourselves.

"The Greatest Story Ever Told" is the title of the new film which had a gala opening on April 7 at Hoyts' "Plaza" Theatre, Sydney. Presented on the cinerama screen, this film of the Life of Christ has received five American Academy awards for technical excellence. Approximately 1,000 ministers and church workers were present at the Sydney "pre-view," and it has been generally acclaimed as being as close to the Biblical record as is possible. The film is presented without any attempt at Hollywood glamour, has reverence and dignity, and should be a mighty witness to thousands of people.

It is significant that this wonderful message was released to the people of Sydney to coincide with the Easter season.

But while we appreciate the tremendous value of such a screening of the Life of Christ, there is no witness like that of the Living Lord in the faithful life of a humble Christian. And Jesus meant it when he said, "Ye shall be witnesses unto me" (Acts 1: 8).

He lives! May he continually live in us — that others may see him and come to know him.

PROJECT OVERSUBSCRIBED

(Scarborough, W.A.). It was announced at the annual business meeting that the missionary project of \$800 for Banmatmat Bible College was over-subscribed, and it was decided the new missionary project will be the support of a "Living-Link" on the missionary field. Y.P.C.E. are already busy finding odd-jobs to raise funds for this new project . . . C.W.F. are collecting food parcels for India . . . Deacons elected are A. Christie, R. Beard and D. Curtis. Owing to expansion it has been decided to raise this number to 7 deacons . . . J. Timms and family will leave for an Eastern States' ministry, after a month at Nollamarra, serving as song leader in the tent mission in that area. Their presence will be missed by all. Mr. and Mrs. Ferguson and Mrs. Prideax were welcomed into fellowship at Scarborough.

PRE-MARRIAGE COURSE IN S.A.

The first course for 1966 is now complete. The course had 14 young people enrolled, bringing total enrolments in S.A. since the inception of the course to 206.

The next course will begin on June 1, and enrolment forms are available from the church office. Will ministers please make the course known to young people contemplating marriage, and forward names to 189 Gawler Place, Adelaide.

BAPTISM AT GOOLWA

(S.A.). Brian Slade was baptized on April 10, and received into fellowship. . . The minister, R. W. Saunders, celebrated a wedding in the new church when Loraine Kelly and P. Threadgold were married . . . I. J. Chivell gave the message on Easter Sunday. Mr. Saunders was at Barmera Camp as lecturer.

GAWLER WAS HOST

(S.A.). The annual combined Good Friday services of the Williamstown, Kersbrook and Gawler churches, held in Gawler, were well attended. Gawler being the host church, the ladies provided luncheon in the hall for over 200 people present. I. J. Chivell, Sec. of Conf. in S.A., was the speaker at the morning communion service, and G. Setsman, minister of the Gawler church, spoke at the afternoon service.

NEW MINISTRY

(Harcourt, Vic.). C. W. Jackel takes up full-time ministry with circuit on May 8. The church expresses appreciation to all who have taken pulpit engagements while without a preacher . . . Officers elected at annual meeting included H. Rice, sec.; C. Rice, treas.; G. Pellas, C.Y.F. counsellor; V. A. Symes, school supt. . . C.Y.F. were commended on the way they conducted morning service recently.

YOUTH DECISION

(Northam, W.A.). A youth tea was held on April 3, followed by a film. There was one confession . . . A Primary Dept. has now been commenced in connection with the Kindergarten. Junior Endeavourers are busy working on their projects for the year . . . The minister, W. S. Gaunson, gave the address at the annual after-church rally of the B. and F. Bible Society, held in the Church of Christ chapel. He took for his theme, "The Word of God is Not Bound" . . . A number of our young people attended the Easter Youth Camp at Bullfinch.

EXTENSION OF MINISTRY

(Devonport, Tas.). On request from officers of the church, E. W. Taylor has accepted a further term of three year's ministry . . . Mrs. Dickson, Pres. of Vic.-Tas. Women's Conf., spoke to C.W.F. on March 11. On March 13, the Boys' Brigade, with officers, paraded and members took part in the service. F. J. Funston brought greetings from Tas. Conf. . . B.L.B. boys and leaders held a successful camp at Turner's Beach . . . G.L.B. parade on April 3, had 31 girls and 4 officers attending. Girls shared in scripture reading, items and testimony. Church appreciated preaching help given by Colin Burt.

NATIONAL DIARY

- APRIL:
- SOUTH AUSTRALIA
 - 25 — Youth Workers' Conference.
 - 29-30—Teen and Twenty Mission, Town Hall.
 - NEW SOUTH WALES
 - 23 & 30—N.S.W. Squash Championships — sponsored by Dept. of Christian Educ.
 - VICTORIA
 - 23-25—C.Y.F. Group Tramp.
 - 25 —North-Western District Conference.
 - 30 —Good Companions' Worship Service. (Senior.)
 - QUEENSLAND
 - 18 —Citizenship Protest on Teenage Drinking, City Hall, Brisbane.
 - 22-25 —Men's Camp, Caloundra.
 - 25-28 —Ministers' Conference, Caloundra.
 - April 28 - May 1—Queensland Conference.
 - 30 —Youth Sensational '66, City Hall.

CARNARVON FIRE!!!

A telegram from W.A. advises that a fire on Saturday night, April 16, burnt out Howard and Betty Folland's home. All personal effects were destroyed. The Follands were on holiday in Perth at the time.

FIRST ANNUAL AND FIRST CONFESSION

(Wembley Downs, W.A.). At the first annual business meeting the following were elected: elders, G. Black, J. Brown, J. Browning, G. McNish, J. Riches, I. Stewart, A. Walkington and T. Wornes. . . . When the invitation was given at the communion service on Easter Sunday, a young married man, John Finch, responded, and was the first to make a confession of his faith at Wembley Downs . . . Two teams have been formed for the Men's Basketball Assoc. . . . C.W.F. held an "In the Kitchen" evening recently, and have collected sewing materials for New Guinea . . . Six men from this church are now serving on Conference Committees.

"MR. AND MRS. KINDHEART"

(Cowandilla, S.A.). An Adelaide firm chose Mr. and Mrs. Pollard as "Mr. and Mrs. Kindheart," and gave them a trip abroad. They have just returned, and continue to serve as leaders of the Life Boy team . . . On April 7, the C.W.F. provided tea for the Federal Overseas Mission Board and the S.A. State Committee, to enable them to meet Sister Jennifer Noye and Miss B. Clapp, of W.A., who were on their way to the New Hebrides.

IN CAMP

(Hampstead Gardens, S.A.). Seventeen of our young people attended youth camps over the Easter period . . . The church shared in a combined pre-Easter service on April 6, at Kilburn Church

TRAGIC ACCIDENT

(Hampton, Vic.). The church at Hampton lost two of its most loved members when Mr. and Mrs. Ern. Hilbig lost their lives in a road accident on April 13. They celebrated their ruby wedding anniversary on April 10. The funeral service at the church on April 15 was conducted by the minister, C. L. Smith, assisted by R. N. Gilmore, of Brighton. An obituary notice will appear later.

A TON OF MILK

(Rockdale, N.S.W.). A special appeal has been held for Milk for India, and as a result we have been able to forward in excess of one ton of powdered milk to India through the Overseas Mission Board. On Good Friday, a well attended special service was held at 8.45 a.m. We also joined in a series of special Easter Week services arranged by the Rockdale Ministers' Fraternal, held in the Rockdale Congregational Church each night . . . Our good wishes go with Mrs. Mackenzie as she begins her year of service as President of the N.S.W. Women's Conference for 1966 . . . Following a weekend houseparty at Lane Cove, five young people made their decisions . . . "Swingalong Mark II," a campaign for young people led by the Sydney Youth for Christ Team, and following the pattern of our "Southside Swingalong" last year, was held in March.

WHEAT APPEAL

(Wagga Wagga, N.S.W.). \$471 was given to Wheat for India Appeal . . . R. Hawkins, preparing to go to Orange, preached on April 3. Wagga is co-sponsor of the new work at Orange . . . Our minister, P. French, led combined service with the Baptists on Good Friday. The Baptist minister, M. Smith, gave the message. . . . Growth is taking place in both Sunday Schools. "Build the Church" competition proved fruitful . . . Two C.Y.F. members made decisions recently. Seven Y.P. attended Easter Camp at Lake Illawarra.

COMMUNITY SERVICE

(Melb.). The Australian Council of Social Service will hold its 4th National Conference in Melbourne from May 16 to 20, 1966, the theme being "The Voluntary Principle in Community Service." Well-known speakers give addresses on such subjects as the problems of our affluent society; the problems of the aged, the young, and the handicapped; social needs of, and our responsibilities to the Australian Aborigine; and the social development of New Guinea. The Churches of Christ Dept. of Social Service feels that the deliberations will be of such importance that we are seeking the spiritual support of the people of this city. Would it therefore be possible for the Sunday immediately preceding the opening of the Conference — that is, Sunday, May 15, 1966 — to be recognised as "Community Service Sunday" in Churches of Christ in the Melbourne metropolitan area? It would be appropriate for prayers to be offered during services on that day for those engaged in community welfare work, and preachers might take the opportunity of referring to welfare work in their addresses.

of Christ. The Good Friday communion service at Hampstead Church of Christ was combined with Hampstead Baptist. Mr. Kessock presided, and G. K. Marriott gave the address . . . Garth Nelson has been received into membership following his decision and baptism . . . Church has entered Church and Life Movement.

FIRST WEDDING NEW CHAPEL

(Ma Ma Creek, Qld.). The minister, M. H. A. Pieper, celebrated the first wedding in the new chapel on April 9, when Carolyn Zessin and Bob Stephens were married. Athol Rosenberg and Nancy Fisher, S.I.L., New Guinea, were married the same day . . . A young lady was baptized following confession of faith . . . Recent speakers have been Lionel Berthelsen and Barry Hinrichsen from Kenmore . . . The Lockyer C.E. Union held its quarterly rally at Ma Ma Creek. The Y.P.C.E. met at R. Metcalf's home on April 1 for a smorgasbord tea . . . The C.W.F. elected the following: pres., Mrs. B. Evans; vice-pres., I. Cole; sec., E. Keating, and treas., E. Roberts . . . A second consignment of milk is being sent to Miss E. Vawser. The offering on April 10 was sent to Wheat for India Appeal.

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LEICESTER

BY STANTON H. WILSON



Now that we have been here over twelve months, perhaps it is in order to venture a word about—

Weather

"Oh to be in England now that April's here." I am sure one has to live through an English Winter to appreciate this word and to relish the real spirit of "April Fools' Day." The winter was not nearly as trying as we had feared. We noted that a few isolated freak storms and excessive snow-falls made Australian headlines, doubtless giving the impression that winter in England is like that everywhere and for six months of the year. Conversely, not a few English people seem to think that we have droughts, dust-storms and bush-fires over most of Australia most of the year. It's a matter of what the papers publicise and how!

Politics

The British Election campaign showed us an interesting side of the English mind. Voting in England is not compulsory. Much thought, time and effort is spent in getting people to the polls. I do think that compulsory voting and regular parliament broadcasts foster an intelligent interest in the function of Parliament and politics in general. Here in a population of 50 million one's vote seems of little value.

Many felt that the recent election produced a scrappy campaign in which epithets and recriminations abounded. I noticed that one night the T.V. News Summary was almost completely taken up with the summary of political speeches and then followed the Weather Report; it began: "It is still blowing hard over much of Britain . . ." Certainly, one man was weary of all this parliamentary propaganda; he had a sticker on his car which read: "Come back Guy Fawkes — all is forgiven."

T.V. and Youth

The Archbishop of York (Dr. Coggan) recently lashed out at "T.V. Religion." "You have," he said, "a bunch of ignorami discussing what they know little about, with the result that at the end of the programme the gormless millions know far less than they knew before." Dr. Coggan spoke more constructively on the subject of "Youth." He said that it was

time that a blow was struck at the assumption that old standards have 'had it.' Young people were longing for a moral lead. They wanted discipline even though they did not know it — strong discipline, loving discipline, always backed by radiant, firm example.

Lunch Hour Service

What is believed to be the largest Lunch Hour Service in the world is held twenty miles west from here, in the £2 million Coventry Cathedral. Speakers at 1.05 p.m. service each Tuesday commonly face a congregation of 2,000. The present cathedral joins the ruins of the 14th century Cathedral, which was gutted on November 14, 1940, when wave upon wave of German bombers, 800 in all, raided the city continuously for 11 hours. Coventry is famous for more than the manufacture of the first British motor car and the medieval legend of Lady Godiva and Peeping Tom, it has, as I was saying, the largest Lunch Hour Service in the world.

Things Old

In England, one is continually coming across relics which, if only they could speak . . . ! This week, motoring through the quaint little village of Cosby, we came across a charming old red-brick and timber barn into whose structure the date of its erection had been built in darker brick. It proclaimed: "1766." Just fancy, George III. was King of England then and we had not as yet lost the "American colonies."

Last month, Leicestershire came into the news with the discovery of the ruins of Garendon Abbey — a 12th century Cistercian house — at Loughborough, 20 miles north from here. Experts describe the find as one of the most important medieval monastic sights yet unexamined in this country.

Incidentally, Loughborough is world-famous for the manufacture of church-bells. Readers will recall that when the bells of St. Paul's Cathedral, Melbourne, were returned, they were sent to Loughborough for the purpose.

Of course, Leicester itself is one of the oldest cities in Europe. When it was known as Ratae Coritanorum it was invaded by the Romans in A.D. 40. Perhaps one of the soldiers who stood by the Cross scaled our city wall. Perhaps

one who guarded The Tomb pitched his tent on the site where I am sitting writing this article.

Anglican Church Elders

The Bishop of Bristol, Dr. Tomkins, a leading Anglican champion of Christian Unity, recently commissioned six laymen as "elders in the congregation." The Bishop expressed the hope that a commission of this kind might become part of the formal pattern of the Anglican Church's ministry. "Meanwhile," he added, "we do well, here and there, to begin to enter into the experience of shared responsibility upon which a future pattern of ministry might be built." The Bristol Diocese already has lay training courses, but this commissioning of elders has implications which it is expected other Anglican churches will explore.

London

I've been down to London again. Between appointments, I went into the British Museum and saw two of the twelve originals of the Magna Carta which the Barons made King John sign at Runnymede in 1215. There are only two other originals extant; one is in Salisbury Cathedral, and the other is in Lincoln Cathedral.

Going up Charing Cross Road, I was attracted by the pealing of the beautiful bells of St. Giles. I went in, and in the ornate side-chapel, I saw what I at first thought to be a plain wooden-panel partition. On closer approach I found it to be one of John Wesley's most famous pulpits. (John had come home!) I stood in the pulpit and held the rail, as he many a time had done, and there I wished for myself and all my preaching brethren a like passion and power.

London is not a city; it is an experience. Whenever I am there I recall Thomas More's words:

"Go where we may, rest where we will,
Eternal London haunts us still."

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Word Studies in the New Testament

No. 30 — INHERITANCE :: RANDALL T. PITTMAN

In current English the word "inheritance" is used of "an estate derived from an ancestor; hereditary descent; natural gift; possession." Probably the idea most commonly associated with the word is "that which comes as a legacy." But, as was stated in an earlier study, in the New Testament, though the word is sometimes used in this sense (e.g., Mark 12: 7), the stress is on the possession rather than on the way it was acquired.

The Greek word *kleronomia* and several related words were common in secular writings, but the chief background of New Testament usage was undoubtedly the Old Testament. In the Hebrew economy there were laws of inheritance controlling the descent of property to heirs, but many references are to the earthly Canaan as a possession granted to Israel by God. Language concerning inheritance was also used of the blessings promised in the Messiah, who in the New Testament is said to be the "Heir of all things" (Heb. 1: 2).

The feminine noun *kleronomia*, inheritance, and the masculine noun, *kleronomos*, heir, and also the verb *kleronomeo*, inherit, have as their first part the form *klero*, which is from *kleros*, the primary meaning of which was "lot," associated with the casting of lots by use of pebbles, small sticks, etc. From this was derived the meaning "the portion assigned by lot." These facts account for the Authorised Version renderings of *kleros*: heritage (1 Pet. 5: 3); inheritance (Acts 26: 18; Col. 1: 12); lot or lots (Matt. 27: 35; Mark 15: 24; Luke 23: 24; John 19: 24; Acts 1: 26; 8: 21); part (Acts 1: 17, 25. Revised Texts read *topos*, place, in Acts 1: 25).

There is another verb which includes this sense of "portion" — *kleromai*. It is used only once in the New Testament (Eph. 1: 11). The Authorised Version is, "In whom we obtained an inheritance." The Revised Version reads, "In whom we were made a heritage." The Revised Standard Version seems to lose sight of the word (there is a possible variation in the Text), but the New English Bible is very

clear, "In Christ indeed we have been given our share in the heritage."

The compound *sunkleronomos* occurs in Rom. 8: 17; Eph. 3: 6; Heb. 11: 9; 1 Pet. 3: 7. The prefix *sun-* means "together with," hence the translations "joint-heirs," "fellow-heirs." Christ is the Heir. Believers in him receive the status of sonship and become fellow-heirs. This privilege extends to the Gentiles (Eph. 3: 6).

Eph. 1: 18 calls for special comment. Paul prays that God may grant a spirit of wisdom so that Christians may see with illumined eyes the wealth of the glory of his inheritance in the saints. The thought indicated is not merely that God grants an inheritance to the believer, but that God sees in the saints his own portion. A parallel may be found in 1 Pet. 2: 9, where, in language based on Old Testament references to God's chosen people, Peter writes to "a people claimed by God for his own" (New English Bible).

In Eph. 1: 14 the Holy Spirit is said to be the "earnest" of our inheritance. The English "earnest" in the sense of a "pledge" is the translation of *arrabon*, a term used of a "first instalment" which becomes a guarantee of further payment.

In Col. 3: 24, faithful servants are promised the "reward of the inheritance." The Greek word here, *antapodosis*, though common in secular Greek, is found only here in the New Testament. It means "exact requital." "The point of this statement is that slaves were not, strictly speaking, paid for their work, and could have no inheritance" (Cambridge Greek Testament). C. D. F. Moule comments: "the inheritance, i.e., the 'property' which, paradoxically, this Master — the Lord God — will give to his 'slaves'; or else 'the promised land' — the inheritance destined by God for his people. Whatever the metaphor, it stands for that fellowship with God which is his gift to all Christians."

ELTON TRUEBLOOD PREDICTS

Hard times lie ahead for the churches, Quaker philosopher D. Elton Trueblood, predicted at the biennial Methodist conference on Christian Education in Cincinnati, U.S.A.

Days of "easy prosperity are clearly over," said Dr. Trueblood, Professor of Philosophy at Earlham College. "Get ready for hard and tough times," he warned. "We are in a harder fix than we have admitted. A greater part of our new life (in the church) will come from a frank admission of this."

Dr. Trueblood called "mild Christianity" one of the greatest hazards to the church. "Our heresy is not that we deny our Lord, but that we make small what is intended to be large — a little attendance, a little money, a little prayer, and that's it."

F. C. LAUBACH "IN PRISON"

Inmates of the Arkansas State Penitentiary, Little Rock, U.S.A., demonstrated to Frank C. Laubach how they are learning to read through the method he pioneered 35 years ago in the Philippines.

Dr. Laubach, retired Congregational missionary and world literacy pioneer, visited the Cummins Prison Farm here with members of the Laubach Committee of Arkansas, which initiated the literacy programme of the penitentiary last year.

CHURCH ATTENDANCE DROPS

Church attendance in 1965 dropped one per cent from 1964, and was five per cent lower than ten years ago, according to a nation-wide survey conducted by the Gallup Poll.

The survey disclosed that 44 per cent of the nation's adults attended church during a typical week in 1965. The figure is based on answers given by

8,000 persons in various parts of the country to the question: "Did you happen to attend church in the past seven days?"

Gallup Poll figures are sharply under those released in August, 1965, by the Louis Harris researchers. The Harris Poll indicated that 54 per cent of adult Americans attend church services at least once a week.

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Gillian Neale, Robert Woolcock, Black Rock, Vic.
Desleigh McGarva, Ma Ma Creek, Qld.
Sue Hudson, Wendy Holmgreen, Gilgandra, N.S.W.
Mrs. Prideax, Scarborough, W.A.
Tony Willcox, Southport, Qld.

DEATHS

Mrs. Conn, Rockdale, N.S.W.
Mrs. R. Pitt, Devonport, Tas.
Wal. Smith, Marrickville, N.S.W.
Annie L. Hill, Northam, W.A.

MEMBERSHIP

Colin Simpson, Wudinna to Hampstead Gardens, S.A.
Miss Meredith Hanley, Port Pirie, S.A.; Grahame Large, Toowoomba, Qld., to Whyalla, S.A.
Mrs. Mackay, Inverell, N.S.W., to Southport, Qld.
Mrs. V. Price, Gardiner to The Patch, Vic.

MARRIAGES

Robyn Hall to John Russell, Bayswater, Vic.
Lorraine Kelly to Peter Threadgold, Goolwa, S.A.
Janice Maxwell to Peter Freeman, Rockdale, N.S.W.
Virginia Plapp to Donald Brown, Devonport, Tas.
Gwenda Tregloan to Darrell Brown; Jeanette Smith to Paul Gray, Whyalla, S.A.
Irene Bolitho to Jim Franzi, Harcourt, Vic.

ADVERTISING COPY REQUIRED LAST MAIL EACH MONDAY. RATES on p. 6.

BIRTH

CLARK (nee Hunt).—To Marion and Owen, Long Plains, S.A., God's gift of a son — Stuart Gregory, born March 30. A brother for Phillip.

ENGAGEMENT

GEAKE - BRADLEY. — The engagement has been announced of Elaine Joan, eldest daughter of Mr. and Mrs. G. Geake, 7 Hanna-crt., Braybrook, to Graeme Alfred, eldest son of Mr. and Mrs. A. Bradley, 50 Clive-st., West Footscray, Vic.

APPROACHING MARRIAGE

HARMER - O'BRIEN. — The marriage of Beth, daughter of Mr. and Mrs. A. W. Harmer, 16 Gould-st., Warrackna-beal, Vic., to Ian, son of Mr. and Mrs. W. H. O'Brien, Rhyminy, via Ararat, Vic., will be solemnised at Warrackna-beal Church of Christ, Vic., on Saturday, April 23, 1966, at 3.30 p.m., B. C. Snoxall officiating.

DEATHS

BYARD. — Passed away March 10, Tas., Pansy B. Byard, loved wife of Mervyn, ever loving mother of Alice (Mrs. Sandford), Norma (Mrs. Taylor), Max, Clement, Shirley, Graham and David. "Forever with the Lord."

HILBIG. — Ern. and Elva. On April 13 (result of accident) of Brighton, Vic.; loved father and mother of Roma and Russell Price, Lola and Howard Dunt and Graham and Pat Hilbig.

KINGSTON. — On March 16, at hospital, Gympie, Qld., Martha, dearly loved sister of Dick, Ted and Sister Harriet (Sydney) also Lena and Margaret (sisters-in-law), Arthur (nephew and wife Lil), Cecil (Adelaide), also Sydney nephews. Passed peacefully away to be with her Lord. "Sweetly resting in the sunshine of God's wonderful love."

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VICTORIA

COMBINED SERVICE

(Robinvale, Vic.). Combined service with Methodist-Presbyterian churches held in our chapel on Good Friday, W. Peters, Methodist minister, being guest preacher . . . Families from Hamilton, and Judith Staley, home from Teachers' College, were welcomed on Easter Sunday . . . Family fellowship proved a successful venture once again . . . C.E. and C.Y.F. developing strongly and making an impact on lives of Y.P. . . . I. Mitchell, of Mildura, took services recently . . . Camp Echo meeting at C.E. heard reports of camps at Hall's Gap, Sunraysia and P.F.A. at Lake Cullulleraine. The camps greatly encouraged our young people . . . Midweek Bible Group enjoying series on Bible Characters.

MAKING RELIGION REAL

(Coburg, Vic.). A bi-monthly programme of Adult Christian Education began in March, with the theme, "Making My Religion Real." Pot-luck teas preceded these evenings . . . Miss Hazel Wooster was recently baptized and received into fellowship . . . K. J. Harvey is at present leading the church in a review programme.

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1966

DAWN SERVICE

(Croydon, Vic.). The C.M.F. held a dawn service at Mt. Lofty on Easter Sunday, after which breakfast was served at the home of Mr. and Mrs. Bullen. C.M.F. also held a mystery car picnic in March . . . A camp was held for Intermediate and Teens classes at Dromana, with A. J. Lloyd leading the studies . . . C.W.F. held a pre-Easter service on 15th. The combined church service was at the Presbyterian Church on Good Friday . . . The C.W.A. held a holiday picture night on April 15.

THREE ADDITIONS

(Black Rock, Vic.). Three young people have recently confessed Christ and been baptized. A young lady accepted Christ following the baptism of her brother . . . The help given by W. White, Cheltenham, during absence of minister, is greatly appreciated . . . S.S. Teachers' Training is under way.

MISSIONARY APPEAL GROWS

(Maidstone, Vic.). The missionary appeal has now reached \$600 . . . The Boys' Explorers enjoyed afternoon tea on the manse lawn, and then attended the evening service . . . One of our ladies attended camp at Hall's Gap . . . Many ladies shared in C.W.F. Conference at St. Kilda Town Hall . . . 25 young people registered for Easter Camp at Belgrave Heights . . . Good Friday service was held in Scots Church, Footscray.

MEMORIAL PLANNED

(Preston, Vic.). Church has approved plans for purchase of suitable memorial in memory of late A. Quaife, for many years church secretary until his passing away . . . C.W.F. joined with other churches in combined picnic outing at Yan Yean Reservoir. Successful Bible School picnic held at Parkdale . . . Film, "The New Commandment," shown to good congregation Easter Sunday night.

S.S. A CRIME

The newspaper, "Soviet Kirgizia," in the U.S.S.R., reports that two women, Yelena Chernetskaya and Maria Braun, have been sentenced to five years' deprivation of liberty for running a Baptist Sunday School. The two were members of an Evangelical Baptist group in Sokoluk village. The article accused the Sunday School of spiritually corrupting the children and causing them to reject membership in Communist youth organisations.—E.P.S.



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OBITUARY

Wal. Nielsen.

The passing of this well known "ambassador with a smile," after more than 50 years of membership in the brotherhood, has left its mark on the friends he made. From the time of his decision in the Springvale church, Vic., he found a purpose for living. After his marriage to Olive Mary Biggs, at Blackburn, in 1913, he became an active member of the Court St. church. Here he and his wife surrounded their children — Maurie, Keith, Frank (now dec.) and Ivy — with their personal example and the fellowship of other young people. They opened their home to many for singing after church on Sunday evenings, and had the joy of seeing their whole family confess their faith in Christ. Encouraging all wholesome activity, he shared with his boys in sporting circles, and in later years became the friend of several generations of boys from the Box Hill High School. Such was the impression made by this "messenger of friendship" that one of the young people who often came into the home said that he never heard him speak an unkind or derogatory word about anyone at any time. In later years he and his wife have not been active in church work, and although they did not transfer their membership, began to attend the special occasions with their grandchildren at Wattle Park. All who knew him pay tribute to the Christlike quality of his friendship.—J.H.McC.

Ernest Leslie Smith.

With the passing of Ernest Leslie Smith, the church at Belmore, N.S.W., suffered the loss of one of its loyal pioneers and staunchest pillars. For almost a lifetime he served with this congregation as member, deacon and elder, always with conscientious dedication. Mr. Smith came into the church in its formative days, and here he met Miss Lottie Brown, whom he married in 1917. This began a spiritual partnership that proved of immense value to the Belmore work. Their home was a real "Bethany"—with an open door to all who visited the church on Lord's Day mornings. Here a group of Sunday School teachers gathered regularly for meals on Sunday to enable them better to serve the church school. Mr. Smith, however, will be remembered most for the special work that he did as door-keeper for the congregation, a service he rendered for well over 50 years. There was always a hand-shake, a hymn book and a kind word to all who entered the portal. Here he is sadly missed. For some months his health had been deteriorating, and despite the loving and able nursing he received from his daughter, Ena, his condition worsened until he died on Feb. 16. The funeral service was conducted at the chapel and the crematorium by R. B. Ewers, assisted by P. E. Thomas.—R. B. Ewers.

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REFUGEE TEAM NEEDED FOR VIETNAM

The Australian Council of Churches plans to recruit an Australian refugee team, of at least six, to work in South Vietnam, starting in May.

The team will comprise a doctor, for general practice and clinic work, a nurse with general and midwifery qualifications, a sanitation and health worker, a carpenter/handyman, a children's social worker, and a domestic arrangements supervisor.

Team members will be asked to serve for two years in one of the large refugee camps in the northern provinces of South Vietnam. Each team will have to serve up to 25,000 refugees.

The team will be located in an area of relative security and the authorities would provide accommodation.

Applicants are urgently needed. Inquiries should be made immediately to the Australian Council of Churches, 511 Kent-st., Sydney, N.S.W.

Team Qualifications:

It is hoped that the woman responsible for domestic arrangements might be the wife of another team member. Except in this instance, no husbands, wives or children can be included in the team.

The tasks of team members will be: **Doctor** — to establish and supervise the operation of medical clinics in refu-

gee camps and to refer seriously ill patients to hospitals.

Nurse — general nursing practice in association with clinics in camps, in addition to special teaching and working duties as a midwife.

Health worker — responsible for the establishment and maintenance of sanitation and hygiene in camps.

Carpenter/Handyman — small scale building and repair jobs associated with team activities and camp needs. Experience in the use of tools and in mechanical repairs would be an advantage.

Educational Worker — establishment of kindergartens and group activities among refugee children. Some background in social work would be an advantage.

Domestic Supervisor — team "mother," possibly the wife of another team member, generally responsible for domestic arrangements of team members. She would be assisted by South Vietnamese.

While English is the basic language requirement, some knowledge of French would be an advantage. Each applicant will be required to submit a doctor's report on his or her health and general physical fitness.

The East Asia Christian Conference will pay travel, board and lodgings in Vietnam, work expenses and 100 U.S. dollars a month pocket money.—A.C.C.

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Here and There. "The modern minimiser of the gospel takes a few tablets of doctrine, dissolves them in a gallon of rose-water of sentimentality, puts a little in an atomiser, and sprays the congregation with the sweetness of Christianity and the fragrance of the benevolent life. The N.T. tells a different story — that man is a sinner, that he has been redeemed, that the only way of salvation is through Jesus Christ.—Dr. F. L. Patton. . . . The Victorian Conference reveals that there were 775 baptisms for the past year. Unfortunately, the losses by revision of roll and discipline were 803! . . . It was announced that A. E. Illingworth, who conducted the Family Altar page in the "A.C." has been forced, through pressure of other duties, to relinquish this service. . . . The Churches of Christ Football Assoc. of S.A. reported that the 1915 season "has again been marked by the splendid spirit shown by the teams, gentlemanly play, and the absence of bad language." The Association decided to go into recess until the end of the war. . . . Miss Rosa Tilley had been summoned home from India because of the serious illness of her mother.

Church Chuckles by CARTWRIGHT



"We've got an air-conditioned car. Now, if we can just whip the problem of that long hot walk from the church parking lot to the front door. . ."

VICTORIA

P.K.'s GO VISITING

(Dunolly - Bet Bet, Vic.) The Clark Brothers (the P.K.'s) from Malvern, made a successful visit to the Dunolly and Bet Bet churches recently. Their entertainment was welcomed by Bet Bet at church and S.S., and at Dunolly in the afternoon, when the P.K.'s led the S.S. singing. Youth tea and community singing, and evening church, attended by 86, featured the P.K.'s in singing. . . . R. Pfeifer is student minister.

PARKING AREA

(The Patch, Vic.) A committee has been appointed to investigate the possibility of a parking area in front of the church. . . . Junior and Senior clubs combined for a fancy dress social, 65 being present, including many parents and friends. The C.W.F. and Evening Fellowship are experiencing good meetings. . . . At the annual business meeting all officers were re-elected.

DOUG. NICHOLLS AT BAYSWATER

(Bayswater, Vic.) A time of very warm fellowship was enjoyed when the C.W.F. entertained Pastor Nicholls, and ladies of Gore-st. church. Devotions were led by Mrs. Allison. . . . There was a recent parent dedication service for Mr. and Mrs. Max Gedy and baby son, Anthony David. . . . A food parcel for India is being prepared by ladies of C.W.F. . . . Mr. Prime vividly portrayed the Easter message, per medium of film strip.

COMMUNICANT INCREASE

(Echuca, Vic.) At the annual meeting it was reported that in the past 12 months, the average number of communicants increased from 31 to 41. . . . The church is registered with the Church and Life Movement. . . . The story of the Passion of our Lord was presented on the Sundays prior to Easter, and climaxed with an impressive communion service. . . . Eleven from the C.Y.F. attended camp at Eppalock.

REVIEW PROGRAMME

(Morwell, Vic.) Church has recently completed a review Planned Giving Programme, and is pleased with the results and the spiritual uplift gained. . . . A recent speaker at the morning service was the Rev. P. Arch, who is minister of the United Church at Churchill. W. Thornton, of C.O.B., also conducted a meeting. . . . Mrs. Jean Ratten has been added to the Board of Officers. . . . T. Skerry and D. Wakefield led the Easter Day services. A. B. Dowsett, the minister, was at Banksia leading a youth camp.

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OPEN FORUM

FROM LYGON ST.

To the Editor,

We regret that A. R. Pigdon ("A.C." 9/4/66) "finds it hard to accept" the only real valid reason why the Lygon Street church withdrew its permission (gladly extended over one hundred years heretofore) for the use of its property for Conference gatherings for 1966.

This decision had not been considered prior to the issue of the Handbook! There are no "wider reasons" or "scape-goat reasons," beyond the one stated (irrespective of what may have been rumoured). We felt that a definite stand had to be taken against the Handbook cover on the grounds that it propagated offensive Romish traditionalism and superstition.

We wish H. J. Patterson ("A.C." 9/4/66) would openly inform all of the originator of the offending cover so that we could inquire "what was meant by it?" It is indeed sad that an aged and respected minister of Churches of Christ, such as Mr. Patterson, should hold doctrine so loosely and attempt "to draw red herrings across the trail."

How distressing to encounter the statement, "It is not Jesus alone who bears the world's sin," in his letter.

May the Churches of Christ come back from the drift on the wide ocean of anywhere to the "old paths" and the old faith of our fathers when we were known as a people of the Book.

—H. A. Faulk, for the Board of Officers, Lygon St. church, Vic.

RE LYGON STREET.

To the Editor,

Following my letter, published on April 9, I have been assured by the secretary of the Lygon St. church that the rumor referred to in my letter was in no way connected with their action. The Lygon St. church officers had not at any time considered or discussed withholding the use of their property for the 1966 Conference prior to the publication of the Conference Handbook.

I have also been assured that the reason given to the Conference Executive was the only reason for their action and no "wider reasons" influenced their decision. I am both relieved and mystified by these assurances.

I am mystified at the coincidence of the rumor and the subsequent action which appeared to confirm it, and I am still surprised that such drastic action was taken for the reason given. I do not rush into print on any matter and I always seek to believe the

best about my brethren, but I abhor insincerity, and I was convinced that it existed in this instance and deserved exposure.

I am greatly relieved to discover that my charge of insincerity was unwarranted, and I therefore withdraw it in full, and express my regret that it was made public. I hope that all who read my first letter will also read this one, so that the integrity of our Lygon St. brethren will remain unquestioned.

—A. R. Pigdon, Vic.

TO WAR OR NOT?

To the Editor,

Your Editorial of April 9 provokes me into an answer. I was in "The War to End War." My ideas have changed somewhat since then.

Is the National Call God's call? Should Christians kill to combat Communism, or any other conceived evil? If so, I am faced with a possibility like this. At an International Conference of Christians it is announced that two or more of the countries represented are at war. At once those from the countries involved withdraw to meet on the battlefield. Unthinkable!

War is a method used by the world to settle (or unsettle) national differences. Christians are not of the world. Their work is to convert, not to reform. They do their best for the world when they seem to be doing the least. Let the world settle its differences in its own way, but as for me, No! No! No!

—S. B. Hibbard, N.S.W.

NOT WHAT! BUT HOW!

To the Editor,

In the light of Matt. 25, I feel it is not "what we believe," but "how we believe." 1 Cor. 13: 1-3, says this much more definitely, and wouldn't our influence be much greater if we were known as people who "love" and did away with some of the regimental and judgmental attitudes that exist?

What we do have is congregational government that unfortunately can amount to pettiness, of which both conscientious workers and ministers become victims.

Church reports on the arrival of a minister more or less state "this is the man for us." Then we read of the resignation of a church worker or minister (with no statement of regret) and one can but read between the lines that it has happened again!

No one has all the answers and we will only be able to communicate with other denominations effectively when we realise that they can give to us as well as we can give to them.

I heartily endorse Marian Cameron's letter in "A.C." of April 9. I also hope that Mr. Stirling has some more "cats for the pigeons," as we seem to be discussing important issues in a logical way at last. Keeping our thinking stimulated will save us from complacency.

—Beth Killmier, S.A.

CHRISTOPHER.

To the Editor,

The wood-cut on the Conference Handbook cover has no more significance to me than the Willow Pattern would have, but the caption is dynamite.

Nor does any explanation so far suffice to clear the air. Texts quoted (Phil. 3: 10; Col. 1: 24 and 1 Peter 4: 13, etc.) do not say we must bear one another's sin. We may share the suffering brought about by the sin of another, but in no way do we share the sin itself or its eternal penalty. I understand the expression, "... with me thou hast born the sins of all the world," to allude to the atonement.

Loose thinking seen in recent years compels us to consider our future as Churches of Christ. As I see it there are two principles in Christendom for which there is no common denominator. The authority of the Bible and the authority of the Church.

There should be no discrepancy between the two. The Holy Spirit is not the author of confusion. But, unless the Church travels along the perfect way indicated in the Word of God, it is out of the will of God to the extent of any departure. Any move away from the true meaning of the Bible must be a move away from truth, and "divorce" would be inevitable at the end.

Our task at present is to find the truth from the Scripture itself, as distinct from mere tradition, get to know it, and hold to it. (Gal. 5: 1).

—C. W. Lyster, Vic.

[Ed. This discussion is not whether or not Jesus is the sole agent of salvation. All on "both sides" of the discussion would declare without any reservation whatever that Jesus alone saves.

The only question is: what is the role of the church? Here again, Mr. Lyster would agree with the Conference Executive members, and everybody else in Churches of Christ, that "Christ reconciled us to himself, and gave us the ministry of reconciliation" (2 Cor. 5: 18).

This ministry of reconciliation in the church, the body of Christ, means that we are to love, to seek, to agonise over, and to persuade that Christ alone saves. There is no means provided by God other than his Holy Spirit working through the church to bring men to Christ. Jesus bore our sins as his own. Unless we identify ourselves with Christ in sacrificial love, how can we point men to Christ? And if this is not helping the Christ bear the sins of the world, then what is it?

This is exactly what the Conference Executive tried to say, and I shall be surprised and shocked if Mr. Lyster does not agree that this is the role of the church. It must afford Satan great amusement to see the Church of Christ dividing over a doctrine on which all agree.]

• OVERSEAS MISSIONS

FLOODWATERS AT CHUNGGRIBU

BY DAVID HAMMER, Jnr.

At the moment, while writing this article, I am sitting down in the study at Chungribu, facing the window. All I can see is water. The path from the school to the mission house is just a sheet of water, with tufts of grass poking up here and there. The children walking along are trudging through 6-8 ins. of water, and a further 4 ins. of slush. Every now and again someone disappears knee deep in a hole. Our airstrip has water 12 inches deep flowing across it, with an abundance of fish and ducks. Our back lawn is six inches of slush, and getting more slushy as people walk across it. The single workers' house has six inches of water flowing under it, and everywhere is slush and more slush.

This morning we went to Roneibu for a prayer meeting. The usual walking track to Roneibu is a canoe road. I pulled our dinghy from the normal bank of the river right up to the school building, about five minutes' walk. As I pushed Lynne and Narella back to the river I stepped into several holes almost waist deep. The water was almost knee deep along the track.

In the village of Roneibu we couldn't find any ground above water level. This is typical of many of the villages along the Ramu River from Tumba past Chungribu to Aiome, a distance of some 70 miles. Roneibu is one of the higher villages.

Last Sunday I preached at Pakingabu. This is usually a two hour walk. I waded knee deep through water to Chungribu village, about 10 minutes away, stepped into a canoe in the middle of the village and stepped out of the canoe at Pakingabu. At times we canoed through the jungle 10-15 feet above road level. At one section we had to weave our way in and out of Sago palms. The four inch extremely sharp spikes of the wild Sago came uncomfortably close to our faces. As we tried to lean away from them we were in danger of capsizing the canoe, or

else spiking ourselves from another direction.

It is the wet season in New Guinea, and this year it is exceptionally so. In the wet season around this Chungribu area, the Ramu floods its banks in various places, but this year travelling up and down the river, the banks can only be recognised by the wall of jungle growing on them. Needless to say, most activities have come to a standstill.

The village folk will only leave their villages to find what food they need. All their gardens are under water and, apart from sago and fish, they have only that which they dug up before the flood, or in between rises. Because of this, services are very small at Chungribu, and prayer meetings are being conducted in the villages. This has the advantage that most of the Christians in the villages come to the prayer meetings, but are loathe, even in dry weather, to walk to Chungribu.

School work has been severely disrupted, and for some time Dianna Catts was conducting school at Chungribu, and Rosalie Rofe was conducting school at Grengebu, normally one hour's walk away. Plans for a Bible School, to be held on Fridays, have been cancelled until the wet season is over.

Work on the mission station has ceased, except for a few small jobs. Not having work boys, most of the bigger jobs just can't be done, and with the water lying around we are unable to cut the grass, and we watch it growing higher and higher, and feeling uncomfortable when grass seeds find their way into the most unusual places. Most of the bushes and trees we planted are dying. All our N.G. lemon trees are propped up, keeping them at least upright. The Pawpaw trees have all died and fallen over, and the stumps under the house are rotting off.

Despite what would seem to be adverse conditions, we have been drawn into a closer walk with our Lord and Saviour.

He has been nearer and dearer to us as we have come to him for strength and comfort. We do ask for your prayers for ourselves and for the folk here around the Chungribu area as the floods recede and we start to get into full swing again. Do please pray for the Christians, that they will not become careless in their witness, or indifferent to the claims of Christ.

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NEWS	DID YOU NOTICE?	AGENTS
W.A. - - - 10, 11	The S.S. teachers in gaol? (p. 15)	DOES
S.A. - - - 6, 9, 10, 11	P.K.'s are not chewing gum? (p. 17)	EVERY
VIC. - - - 5, 10, 13, 15	Who raised \$800 for what? (p. 10)	BOARD
TAS. - - - 5, 10	Your invitation to Black Forest?	MEMBER
N.S.W. - - - 6, 10, 11	(p. 6)	TAKE
QLD. - - - - - 6, 11	How many don't go to church?	THE "A.C."?
GEN. - 11, 13, 15, 16	(p. 13)	
MISS. - - - 11, 19	Who gave a ton of milk? (p. 11)	



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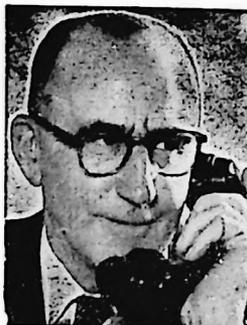
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—Job 32: 7.

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—Edward Carpenter.



Hast thou forsaken all thy sins but one?

Believe it, then, my friend, thou hast forsaken none.

—Frances Quarles.



Children don't know better as they get older; they merely know more.—Saki.



This world might be better if we had more vision and less television.



Never miss an opportunity of making other people happy even if you have to leave them alone to do it.



Annie's doing nice at school. Teacher says she cleans the blackboard lovely.



Little Chris. (ending prayer): "And please, Lord, put the vitamins in pie and cake instead of cod liver oil and spinach. Amen."