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CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

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THE RESTORATION MOVEMENT

Our deep admiration for Thomas and Alexander Campbell developed, not because of what they discovered, but because of what they recovered.

What they recovered was primarily the vision of the one pure, holy and universal Church of Christ. The Church is one, and its division into parts is scandal and sin.

The Campbells also recovered what they felt was the means by which the vision could become reality: the New Testament principles and practices of discipleship.

There can be no doubt that the goal of the Campbells was oneness with God through Christ. Because all disciples were at one with God, it followed naturally that they would find one-ness with each other.

We have never claimed to be "the Church," and our deep dislike of the word "denomination" reflected our fear of being regarded as just another church among the churches. We preferred to be thought of as a **movement**. We were part of a movement by which members of all churches could come together in common witness, worship, and service.

How is the Movement today? This is an important question for members of Churches of Christ everywhere. What is to be our future and what is to be our role in the Christian Church of today. The climate, inside and outside of the church, is vastly different from what it was in the Campbells' day. Perhaps it is because of the strength of the Church's enemies that there is being actually forced upon the churches the conviction that only in unity is there survival. We would like to think that the present concern for unity was due, at least in part, to our own faithful witness for a century and a half to both the vision and the means!

Whatever the reasons, the Church and world are today very different from the Church and the world of the pioneers of the Restoration Movement. It is timely, then, to ask: What does the Restoration Movement mean today?

In this issue we commence a series of articles which will help to answer that question. The first of them is on page 3, written by Principal Arthur W. Stephenson, a distinguished scholar and respected leader.

FEDERAL CONFERENCE

The Third Federal Conference of Churches of Christ in Australia was held in Melbourne in 1906. It was the first to be reported in the "Australian Christian," as the first two, in 1889 and 1891, were held before the "A.C." came into being.

The first two Conferences were, apparently, not very successful. According to A. B. Maston, "A.C." editor in 1906, they were "pleasant and profitable, but it is not quite clear that any practical benefit accrued from the gatherings. . . . There is now seen to be some need that certain subjects should be considered from a Federal standpoint. Such subjects as Foreign Missions and Educational work can no longer be regarded only from a State point of view, but require to be considered from the larger outlook of a united Australia."

At its conclusion, Mr. Maston said that the Conference had "been attended with a success which even the most sanguine amongst us scarcely expected to realise."

There is now greater reason than ever for a strong representative gathering at Federal Conference. The number of subjects demanding united action has increased, and each one is of great significance for the life, witness, service, and expansion of the church.

We need to find a common mind and establish common goals in Overseas and Aborigines Missions, Evangelism, Christian Education, Ministerial Training, Social Questions, Christian newspaper and literature, Christian Union, and many other areas of Christian concern.

Each of these areas is basically interested in spiritual and human relationships at home and abroad, and in none of them are we justified in being satisfied or complacent.

The first requirement is that we be there! Melbourne was host to the thrilling Third Conference, and Melbourne is host again for the Thirty-first. There is a place for you.

See Registration Form on page 12.

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With grateful acknowledgment to
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• THE RESTORATION MOVEMENT (1)

A NEW LOOK AT THOMAS CAMPBELL'S

DECLARATION AND ADDRESS

By Principal A. W. STEPHENSON, M.A.



Thomas Campbell

"The Declaration and Address" is one of the significant documents of the church, but like Karl Marx's "Capital," it is rarely, if ever, read today. No doubt Thomas Campbell's style lacks the vividness of modern journalism. But there is little, if anything in today's literature that marks so clearly the road to Christian unity.

If you do not agree, then show me how you can ever gain unity within the church of our Lord, without the general recognition by Christians that Christ is to have the pre-eminence in all things. Now that is the general theme advanced by Campbell.

Again, how can anyone find out what is the mind of Christ and what Christ taught unless he goes back to the New Testament? Christ is the Truth. What he has said stands like the truth; "the same yesterday, today and forever."

Those who have tried to cast doubts upon the truth of the story of our historic Jesus, as set out in the gospels, have no grounds for denying the reliability of Paul's letters. The letters of Paul are grounded more firmly in fact than anything that has come down from the ancient world. As Sir Frederic Kenyon has said, when writing of the authenticity of scriptures, "We have in our hands, in substantial integrity, the veritable Word of God."

The great facts that Paul has set out in his letters concerning the life and work of Christ, agree with what the gospels present. Today, church scholarship, that once cast doubts on the possibility of finding any historic account of Jesus in the gospels, is now repenting of its folly and suggesting that the gospels do present the story of the historic Christ. We are coming back again to the position which the church took in

the days when Thomas Campbell wrote "The Declaration and Address."

The New Testament is not out of date. It sets out our only authentic story of Christ, who is Lord of the church. Thomas Campbell's well-known aphorism: "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent," has, therefore, point for this generation of Christians. Upon New Testament teaching, Thomas Campbell based his now famous proposition: "That the Church of Christ upon earth is essentially, intentionally and constitutionally one."

Can we deny the truth of this statement without also denying the spirit and teaching of the New Testament? Christ prayed for the unity of all his followers. Paul declared that the church is the body of Christ and is subject to Christ as Head.

In seeking to fulfil the purpose of Christ's prayer in John 17, can we be satisfied with the tattered remnants of a divided church? No! Campbell's statement does not need to be revised. The church is one; but divided by man's sin and by human weaknesses.

While we hear much of the first part of this proposition, rarely is any emphasis given to what follows: The church consists "of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scripture, and that manifest the same by their tempers and conduct, and none else, as none else can be truly and properly called Christians."

Notice how particular Campbell is in stating the character of those who are to be considered Christians: Besides (1) professing their faith in Christ, they (2) must be obedient to him, and (3) must manifest the same in temper and conduct.

Who amongst us dare quarrel with the standard that Campbell requires of church members? What I am now be-

ginning to question is whether we who are members of Churches of Christ can claim rightfully to be members of a such united church. Do we manifest our faith and our obedience to him by our tempers and conduct when we quarrel and question the sincerity of each other! What right have we to expect of others what we do not practise ourselves? Are we worthy of the high aims that the "Declaration and Address" sets before us?

Is it correct to urge that the principles of the "Declaration and Address" cannot succeed in this modern situation when we have not attempted to apply them in any general way. Like the quip which runs: "Christianity has not been tried and found wanting: it has not been tried," so Thomas Campbell's propositions have not been tried and found wanting; they have not been tried on any general scale! When we have measured up to the high ideal they set before us and find they are lacking, that will be time enough to scrap them.

All that Thomas Campbell has set before us is gathered up in the following words: "Our desire, therefore, for ourselves and our brethren, would be, that rejecting human opinions and the inventions of men as of any authority, or as having any place in the church of God, we might forever cease from further contentions about such things; returning to, and holding fast by the original standard; taking the divine word alone for our rule; the Holy Spirit for our teacher and guide to lead us into all truth; and Christ alone, as exhibited in the word, for our salvation, that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord."

Yes, let us have another look at "The Declaration and Address," but let us ask this question also: Are we worthy of these high ideals to which we have set our aims?

OUTREACH AND DEVELOPMENT

BY K. J. PATTERSON

"Venture in Outreach and Development" is a programme of Churches of Christ in W.A.

It began in 1964, when the term Outreach and Development was coined to represent and stand for all the capital facilities which the brotherhood as a whole wants to provide.

These capital facilities are physical assets and utilities which will help men and women and boys and girls to worship, work, witness and serve in the name of Christ Jesus.

Just as society builds bridges and roads, power houses, libraries and civic centres, just as farmers and workers use machines, tools, land and factories, and just as families build homes and purchase washing machines, so a brotherhood of Christian churches wishes to provide such facilities as a city Christian Centre, land for new churches, camps, hostels for youth, guest homes and lodges for the aged, etc. Such facilities will last for and serve through many generations. Their usefulness is apparent.

The Outreach and Development plan invites churches to contribute at a self nominated rate per week.

Should individuals or churches wish to designate moneys for particular projects they may do so, otherwise the funds are allocated after careful research and study of the several needs by a group of representative and respected men from among our brethren.

The following tables report the results of the first two years of operation. Some current notes are also given for information.

(A) Report of Receipts

from April 1, 1964 to March 31, 1966:

1. Outreach and Development—

General—	1st Yr.	2nd Yr.	Total
Grants from the churches	8,625	10,248	18,873

2. Funds Designated for Particular Purposes—

(1) Christian Centre, Perth	5,926	4,854	10,780
(2) Lodge and Guest House	9,131	2,712	11,843
(3) Camp Sites	426	360	786
(4) Land Purchase	282	281	563
(5) Home Missions Manse	500	500	1,000
(6) "Orana" Holiday Home	5,021	2	5,023
(7) "Karingal" Foster Home	—	10,016	10,016
(8) "Fairhaven," Esperance; "Christian Centre," Norseman; "Christian Centre," Carnarvon	717	130	847
Totals:	30,628	29,103	59,731

(B) The Leading Giving Churches for All Capital Projects for the two years:

Classification is by weekly number of communicants.

A., Above 140 — Wembley, \$5,333; Subiaco, \$2,523; Fremantle, \$1,052.

B., 80 to 100 — Perth, \$5,342; Northam, \$3,464; North Perth, \$1,207; Dalkeith Road, \$1,149.

C., 60 to 79 — Cottesloe, \$1,160; Inglewood, \$557; Kalgoorlie, \$429.

D., Below 60 — Morawa, \$2,079; Dallowallin, \$1,543; Mukinbudin, \$814; Harvey, \$518; Narembcen, \$446.

(C) General Information:

1. The Christian Centre debt at March 31, 1966, was \$74,443. Interest for calendar year, 1965, was \$3,306.

2. \$30,000 has been given for the Lodge for aged persons; another \$15,000 would

enable an early commencement on the building of a \$200,000 Lodge with Sick Bay.

3. A bore for water and an ablutions block have been completed at the Point Feron camp site costing about \$4,900. Grants from Outreach and Development General Fund will be needed to build the next unit — the kitchen.

4. "Orana" Holiday Home, Point Peron, and "Karingal" Foster Home, Melville, have been completed and were opened officially on April 25, 1966. The capital debt on "Karingal" is expected to be about \$2,000.

5. The debt on the Home Missions Manse is \$4,000.

6. First meetings of the church at Hamilton Hill - Hilton Park, commenced on Feb. 13, 1966. Half an acre of land was bought in Winterfold Road last year for a church site, next to the new Hamilton Hill shopping centre. The brotherhood contributed a grant of \$1,000 towards the purchase price.

7. Western Australian capital gifts to "Fairhaven" and the Christian Centres at Norseman and Carnarvon are now shown in Outreach and Development figures for the first time. These projects are under Federal Conference and all States are jointly responsible (but other States' gifts and those from Carnarvon and Norseman are not shown). A call to the Fellowship of 500 in Western Australia is to be made on behalf of the Carnarvon Town Church in the next month or two.

A.C.C. SEEKS NEW GENERAL SECRETARY

The Australian Council of Churches is inviting applications for the position of General Secretary of the Council, to commence duties early in 1967. The General Secretary is the chief Executive Officer, and is also responsible for general leadership in the Council's work and for maintaining relationships with member churches and with the World Council of Churches.

The present General Secretary, the Rev. Harvey L. Perkins, is also Secretary of the Division of Inter-Church Aid, Refugee and World Service. Mr. Perkins desires to devote his time exclusively to this latter work.

Detailed information about the position may be obtained from the Convener, Nominations Committee, c/o Australian Council of Churches, 511 Kent-st., Sydney. Nominations close July 15, 1966.

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SCIENCE AND CHRISTIAN BELIEF

BY JOHN R. ELEY, B.Sc.

Recent newspaper articles which have reported on the work of certain scientists, describing their ultimate aim as "trying to create life," must surely have caused concern to Christians in that it would seem that Science is trying to outdo God, or to disprove his existence.

This is not a new problem, for ever since the dawn of scientific achievement, scientists and churchmen have found themselves at variance in their ideas, due principally, I feel, to misunderstanding of the scientists' motives and a limited understanding of the scriptures. As a graduate I feel I should offer some clarification of the matter, and at the same time give re-assurance to fellow-Christians.

In first trying to gain some idea of why these scientists are carrying out this particular line of research, the following analogy may be of some help. If one has a motor car, the engine of which is not working as it should, one may, if one understands a little about engines, and how they function, be able to fix it. However, if one calls in a mechanic who, during his training, has actually built up an engine from the various parts, he is better able to understand it, and more quickly diagnose the cause of the trouble and remedy it.

These scientists then, are trying to learn more about the make-up of the human body, to assist doctors to more readily diagnose and cure its ailments. They are examining the cells, as the tiny "building bricks" out of which our bodies are constructed, are called. Their findings have shown that, just as a brick is composed of various mineral grains held together by cement, so the cells are made of various chain-like groups of chemicals joined together to form a living material, called protoplasm.

The scientists have learned how to make some of the chain-like groups of chemicals, and are now trying to find the right "cement" to join them together to make protoplasm. It is in this sense that one might say they are trying to create life. Their motives for doing this are simply that, by finding out more about how cells are made, they may bet-

ter understand why sometimes things go wrong, and perhaps thereby learn more about causes of cancer and other diseases.

Mr. Eley graduated in Science from the University of Adelaide in 1947, majoring in Chemistry and Geology. He is employed as an industrial chemist with a large wool processing firm in Adelaide. Mr. Eley is a member of the Glenelg church, where he is a B.S. teacher and a Lieutenant in the Boys' Brigade.

ter understand why sometimes things go wrong, and perhaps thereby learn more about causes of cancer and other diseases.

These scientists are using their God-given gifts in their research and it is possible that they are working with God. In past centuries man has, through the means of hybridisation and cross-breeding, been able to develop new strains of plants and new breeds of animals. The sheep from which the modern Merino Breed was developed, bears very little resemblance to the animal with which Australians are so familiar.

It is extremely doubtful whether disease-resistant strains of wheat, and many of the beautiful varieties of flowers which adorn our gardens, would exist today had they not been developed by man. It is not suggested that man created them, but surely it is logical to say that man assisted God to do so, or in other words, that God and man can work together.

Turning now to the subject of understanding the scriptures, it may come as a surprise to many, that some early workers in the field of medicine were threatened with excommunication from the church, unless they ceased their research. The reason was, that since Paul spoke of the body as being the "temple of the Holy Spirit" (1 Cor. 6: 19-20), early theologians interpreted this to mean that the body should not be in any way studied, fed medicines, or even theorised about.

Again, when geologists, through their studies, claimed that it took millions of years for the earth to form and develop all its types of life, there was an outcry from the church, because the Bible stated that God performed the whole task in six days. Yet 2 Peter 3: 8 states that "with the Lord one day is as a thousand years, and a thousand years as one day," and Psalm 90: 4 confirms that "for a thousand years in thy sight are but as yesterday when it is past." Hence the word "day," as used in Genesis, could quite easily mean "a thousand years," or simply "a period of time."

What, therefore, does Genesis 1: 26 mean when it records, "Then God said, 'Let us make man in our image, after our likeness'?" Philipians 2: 6-8 describes Jesus as being "in the form of God," yet "born in the likeness of men," which rather tends to dispel the idea that we have a physical appearance similar to God. Perhaps then it means that, because man possesses a highly developed brain and the ability to reason, we are like God in this respect.

If we thus are like him, could this scripture then imply that we may some day learn to do some of the things God has done? To give but two examples, we have already been able to simulate lightning and utilise its power, and have, in the hydrogen bomb, duplicated the process whereby the sun gives out its life-giving light and heat, though we have not fully learned how to harness properly its power.

If, therefore, in his infinite wisdom, God allows man to discover, and duplicate in some form, his method of creating life, does this deny his existence, or lessen our need for him? For whilst God is interested in our bodies, he showed that he is much more interested in our souls because he gave Jesus to mankind, that through his death and resurrection, each of us might be able to come to God and gain salvation.

Now a soul is something science can never duplicate for, in the normal physical sense of terms, it cannot be seen, touched or heard, nor measured in any of the absolute units which scientists use. Yet as long as man continues to inhabit the earth, souls will need salvation, man will need God — and God will be there!

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

N.S.W. NEWS

SYDNEY T.S.F. SEMINAR

(N.S.W.). A representative group of past and present Woolwich men shared in the "Seminar" of the N.S.W. Theological Students' Fellowship at Leigh College, Enfield Sydney, June 11. The Guest speaker was Dr. Alan Cole, formerly prominent in I.V.F. circles in Sydney, and now lecturing in the United Theological College, Singapore. The major studies surrounded the themes, "The Living God" and "The People of God," and a helpful discussion followed.

SCRIPTURE TEACHERS' COURSES

(N.S.W.). The N.S.W. Dept. of Christian Education announces that, in collaboration with the Council of Christian Education in Schools, courses of training for Scripture Teachers have again been offered. Primary Course is at Balmain Teachers' College, and Secondary Course is at Sydney Teachers' College, Sydney University. As in previous years, by special arrangement with Woolwich Bible College, students are enabled to enrol in these intensive extra-curricular courses which are conducted at professional level by experts in their respective fields of educational practice.

VISIT FROM H.M. DIRECTOR

(Kedron, Qld.). On June 5, Alex. Surtees, Director of H.M. Dept., addressed the church at both services on Stewardship . . . E.W.F. have enjoyed outings to Kirabelle Margarine Factory, and Arnott's Biscuit Factory . . . Several folk have been baptized in recent weeks. . . . Average offering for May was \$109. . . . Alan Male spoke to Youth Group and young people held their "Hideaway" on June 5, after evening service . . . Karen and Robyn Monson, and Robyn Dawe obtained very good results in the J.C.E. Scripture Eisteddfod.

JULY BROADCASTS IN N.S.W.

For the benefit of those who are able to tune to Station 2CH Sydney, the following Churches of Christ broadcasts may be received during July:—

Daily Devotions, 8.45 a.m. — Monday, July 4: H. T. L. Davies, Auburn. Friday, July 15: E. Elbourne, Lane Cove. Thursday, July 28: D. Holmes, Hurstville.

Sunday Service, 7.15 p.m. — July 31: Church of Christ, Belmore. Preacher: R. B. Ewers.

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INTER-DEPARTMENTAL CONFERENCE

(N.S.W.). Representatives of all Departments of N.S.W. Conference met at City Temple on June 6, under the chairmanship of the President, Charles Cole. At 6 p.m., proceedings were commenced with light refreshments, after which the company settled down to the business of the evening, a perusal of brotherhood activities and a candid assessment of Conference objectives.

Highlights of the work of the Departments of Home Missions and Evangelism, Social Service and Homes, and Christian Education were presented, and "On the Spot," unrehearsed sessions of "Information" were featured, in which E. T. Hart, K. E. Crawford, H. M. Long, B. Armstrong and A. G. Elliott shared.

Specific reports followed of various ongoing activities and brief resumes of future plans, presented in short three-

minute outlines by A. W. Stephenson (Bible College), C. A. Saxby (Overseas Missions), T. Garrett (Aborigines Missions), C. E. Bowser (Christian Unity), G. Knight (Boys' Home), C. J. Mackenzie (Advisory Board), P. H. Morton (Property Trust) and N. Edwards (Men's Work).

Considerable discussion then took place in regard to several aspects of departmental work and the formulation of plans for the future. Questions were also raised concerning finance and budgeting, and the possible limitations placed on the advancement of the brotherhood. Emphasis was also placed by various speakers on the spiritual significance of the task of our churches and the importance of "growing together" in co-operation in all brotherhood enterprise and witness.

The evening concluded with a challenging and uplifting time of devotions.

GIFT TO WOOLWICH LIBRARY

(N.S.W.). Woolwich Ex-Students' magazine, "Koinonia," reports a donation from members of the Ex-Students' Association to the College Library to make possible the purchase of several valuable volumes. These include, G. Kittel: "Theological Dictionary of the New Testament" (Ed. Bromiley, Vol. 1); H. Bettenson; "Documents of the Christian Church" (Revised Ed'n.); J. A. Thompson: "The Bible and Archaeology," and Ed. Hakes; "Intro. to Evangelical Christian Educ."

BACK FROM HOSPITAL

(Hamilton, N.S.W.). Karen Beham, who was seriously injured in a car accident several months ago, has returned to fellowship, also David Martin, church treasurer, after illness . . . The gospel service on May 29 was broadcast over 2KO . . . Rev. A. Scott represented B. and F. B. S. on June 5. At night, C. Cole, of Social Service Dept., was speaker. An after-church district fellowship attracted members from sister churches. An illustrated address was given by Mr. Cole. E. T. Hart, also of the Dept., spoke of future projects of Social Service . . . C.W.F. enjoyed a talk given by Mrs. Hallet on her trip to Japan.

THREE BIBLE STUDY CAMPS

(N.S.W.). The N.S.W. Dept. of Christian Education has planned three Bible Study camps, all of which will take place at Camp Greenhugh, Lake Illawarra. The first, on "Prayer," led by H. T. Davies, of Auburn, July 8 to 10. The second will have as its theme, "The Tabernacle Today," conducted by Harold M. Long,

of Epping, August 5 to 7.

The third will be a Bible Study Convention, over the long weekend, Sept. 30 to Oct. 3. The theme will be "The New Testament Preaching of the Cross," and lecturers will be Dr. A. G. Elliott, of Woolwich College, and R. G. F. Ellis, of Kenmore College.

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INTERSTATE NEWS

VISITING CHOIR FOR 26TH

(Georgetown, N.S.W.). H. T. Davies, of Auburn, was speaker at 26th anniversary services, with Islington Baptist choir providing the programme for the Pleasant Sunday Afternoon . . . The midweek meeting has been studying the Christian Life Crusade, prepared by the Unity Committee . . . W. M. Fraser is chairman of the local area committee of Church and Life. Two or three home groups hope to participate in the Crusade . . . Recent scholar drive brought in 23 additions to the school . . . Mr. and Mrs. Roberts, and family, from Norseman, have been worshipping with us.

STEWARDSHIP FEATURED

(Clovelly Park, S.A.). Various aspects of Stewardship were featured in morning sermons in May. A stewardship tea on June 8 heard a challenging address by I. J. Chivell . . . Gospel services have been varied: on Youth night, many young people took part, and the women of the church helped on Mothers' Night. Forrestville church joined us for a Father and Son tea, when Det.-Sgt. Barry Cox, of the Police Scientific Squad, spoke on his work. Then the men conducted the service, with L. Rowe giving the address. A Favorite Hymn night featured 14 hymns, chosen by different members. On May 29, families were encouraged to come together for Family Night . . . Two new elders and five new deacons were elected to the Officers' Board . . . The house at the rear of the church has been purchased for a manse.

UPPER MURRAY WOMEN'S CONFERENCE

(S.A.). The annual rally of the Upper Murray Churches of Christ Women's Conference was held at Loxton. There were several car-loads from Mildura, Red Cliffs, Dareton, and from Adelaide.

The President, Mrs. Swanbury, welcomed all visitors and opened the business of conference.

Mrs. S. Bull (Home Missions), Mrs. C. Cunningham (Overseas Missions) and Mrs. W. R. C. Bell (Aborigines Missions) formed a panel to answer questions relating to their respective departments.

Luncheon, provided by the Barmera, Berri, Loxton and Moorook groups, com-

PARENT DEDICATION

(Essendon, Vic.). As they brought their baby daughter to be presented to the church, Dr. and Mrs. E. Wan were dedicated as Christian parents. At close of evening meeting a time of fellowship was held to wish them God's blessing as they leave for Hong Kong. Mr. N. Cheal presented them with a gift . . . Elderly Citizens' Club held 5th birthday, with 94 attending, including 25 ladies from Emmaus Guest Home . . . C.W.E.F. held "Back to Childhood" to celebrate 18th birthday . . . In conjunction with Church and Life Movement, speaker on June 5 was Rev. Orton, Ess. Methodist Church, and on 12th, Rev. Marshall, Anglican Church, Niddrie . . . B. L. Pryor was in camp at Mt. Martha, with 30 young people, for Queen's Birthday weekend.

C.E. SPECIAL

(Inverell, N.S.W.). A delegation of young people journeyed by mini-bus to spend a couple of days with the Endeavourers at Lismore. A barbecue picnic was held at Paradise, and the C.E. meeting held at night was most impressive. . . . Alan Checkley, from the African Inland Mission, spoke to the Bible Study group on June 9, showing slides and outlining the tremendous work being done . . . The Teens Fellowship monthly tea was held at Gum Flat. Malcolm McArthur, of Telopea, brought a challenging message . . . 7 a.m. prayer meetings have commenced on Sat. mornings, for the proposed Atmosphere Mission in August . . . There has been another decision for Christ.

prising soup, mornays, meat pies and fruit tarts, and served by the Loxton ladies, was much appreciated.

The State President, Mrs. C. Watson, of Nailsworth, gave a running commentary on a film strip of the World Christian Women's Fellowship held at Puerto Rico last year.

A report on the project for 1965-66, the provision of platform furniture for the new church at Moorook, was received.

Solos were rendered by Mrs. C. Cunningham, with Mrs. H. Cave at the organ.

Gifts of dried fruits, attractively arranged in round oven-ware dishes, were made to the Adelaide speakers, and to Miss Merle Higgins, who is at the Aboriginal Mission at Norseman, W.A.

WE WERE VISITED

(Pt. Pirie, S.A.). A group of Adelaide young people joined with our C.Y.F. over the holiday weekend. The youth conducted a giant youth service on June 12, and on the 13th the combined youth groups held a successful picnic at Crystal Brook . . . Four ladies from Adelaide attended the C.W.F. meeting on June 15. They spoke of the work being done at Carnarvon and Norseman. Slides were used as illustrations. The two C.W.F. groups share in providing clothing for an Aboriginal child each year.

LOSS AT SCARBOROUGH

(W.A.). The church was saddened by the sudden passing of Allen Christie, our beloved organist, treasurer and deacon. . . . Welcomed into fellowship were Ann and Bruce McCredon, baptized at Scarborough, having declared their faith at the Nollamara Mission. Mr. and Mrs. McCredon were also welcomed into fellowship on transfer from Victoria, and Mrs. R. Sawyer and Mrs. G. Stockley were received into fellowship having been baptized during the Nollamara Mission.

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VALUE OF BIBLE CORRESPONDENCE

BY S. P. HIWALE

S. P. Hiwale visited our Australian churches in 1962. He is responsible for the Bible Correspondence Courses, while Miss H. Skuce is on furlough.

"Many shall run to and fro, and knowledge shall be increased."—Daniel 12: 4b.

After India received independence there arose many newspapers, periodicals, etc., and we see literature written in every branch of life. Leading nations are producing and sending their literature about their ideologies, doctrines, scientific inventions and many-sided development. They speak very proudly about their countries. This literature they sent for very little, or no cost. By this way they are trying to win friendship and goodwill of everybody outside their own country.

Everywhere the bookshops and book-stalls are flooded with the books and magazines. Literature is flowing in every corner of the globe. The reading capacity of the common man is increasing. Numerically, educational institutions are also increasing. Many scholarships are offered by one nation to other nation. Literacy is increasing. Thus, according to Daniel, "many people are running to and fro, and knowledge is increasing."

To fit into this changing situation we have an unchanged gospel to offer to the learned man. In India there are some Bible correspondence courses run by some denominations. The results we hear are that many young boys and

girls, and even learned men, are interested in studying the Scriptures.

This, I believe, is one of the most effective methods of evangelizing the world. Through this method we get a person of his own accord to study the Word of God. With good feelings, and in his leisure time, he studies the Bible, and without being forced, he reads the Bible, studies it and answers the questions.

In this way we have contact with the person to lead him towards the Truth and Jesus as his personal Saviour.

The rule of comity does not come in this way as a hindrance. You can work anywhere, unrestricted. This is an advantage in this type of work.

The highly educated, and the cultured and high caste people of India are showing great interest in studying the Scriptures through this Bible Correspondence Course, instead of standing on the street and listening to street preaching. In this work we get some positive confessions for such people. Even some people say that they want to be Christian and follow Christ's Way.

For 10 paise (1/10th of Indian rupee) which is the value of postage, the gospel goes into a home in India. Friends and brethren, will you help in this work, even though your help is very little? Will you please pray everybody for the people who are working in this Department, and also for the people who are doing this course. May God richly bless this ministry for his glory.

things will happen, people will be changed because the "Lord is at work."

One of the students wrote the following, "The only way these people in the New Hebrides will know about Christ is for someone to tell them about him. There are some who wear Christianity on the outside, but not in the heart. We understand that this work of preaching Christ is very important, and more workmen are needed to carry the message around. To reach the whole New Hebrides with the whole gospel is the work of the whole church."

CONGO MISSIONS STRONGER

(Indianapolis, Ind.). Mission work in the Republic of Congo actually benefited in some ways by the civil upheaval and rebel activity there, according to the missions administrator for Africa of the Christian Churches (Disciples of Christ).

Dr. Robert G. Nelson, recently returned from a three-month 11-nation survey of the continent, said the temporary withdrawal of American missionaries from Congo during the crisis stimulated self-support of the church by Congolese.

He said the ability of African leaders to administer their own churches has enabled the Disciples to move missionaries frequently and seize new opportunities. However, Dr. Nelson said, in two countries in which he visited — South Africa and Angola — the prospects are dim because of political repression.—E.P.S.

MIDWIFERY KITS

An initial consignment of 250 midwifery kits for use in Vietnamese villages is now on its way to Saigon, as the first part of a material aid programme being underwritten by the Australian Council of Churches. Within three months it is expected that 1,000 midwifery kits and replacements will be in the hands of Vietnamese village nurses.—E.P.S.

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UNION OR CONFORMITY

BY WESLEY PAGE

On Pentecost Sunday, the churches of Elizabeth, S.A., organised a United Service in the Octagon Theatre. Over 1,000 met for worship.

It was a unique occasion. For the first time in Elizabeth, Protestants and Catholics were meeting together in this way. We saw, for the first time, boy and girl friend, from different religious backgrounds, worshipping together in freedom of thought and spirit.

Low churchmen (as we are called) would no doubt have been unable to share in all aspects of the service, for hymns were unfamiliar and prayer forms unusual, but possibly our Catholic friends felt the same way about the one hymn we did recognise.

This aspect emphasises the chasm which exists in our manner and mood of worship. This is a real and difficult problem, for it involves our thought patterns and, in some cases, centuries-old methods of approaching God in wor-

Mr. Page is a member of the church at Elizabeth, S.A.

ship; but this is not insurmountable.

At least we were together on common ground, in the worship of one God and Father of mankind, and in the reading of holy scripture. The Holy Spirit was not evidenced as on the day of Pentecost, when the Apostles appeared as "drunken men," but God the Holy Spirit was present in that men who happily and normally work together in their daily occupations were now gathered together to worship.

There was the feeling, perhaps, that at the moment we were trying to achieve Conformity and not Unity, but I was also convinced that if each communion sought again an apostolic faith, then unity would be ours. Penitence and humble acceptance of the grace of God will lead us to the place of Pentecostal power when we will experience the freedom of the Holy Spirit. Our service and worship, and our very lives, will become so enlivened with his power that we will become channels of his grace to others.

This was surely the experience of men who shared Christian fellowship with

others in prison camps or military outposts during World War II. We faced death and the realities of life together. Catholic, Anglican, Protestant and others, shared the one way we knew, Jesus the Way, the Truth and the Life.

I am sure that our failure to find unity in Christ and the experience of heavenly exuberance which the New Testament Christians enjoyed, is more due to the limitations which churchianity brings to our worship and witness than the willingness of our people to be so blessed or the willingness of God to inspire.

Jesus prayed for oneness and in God's own good time we shall be led together in that oneness.

But, in the meantime, we must watch and pray lest we be led into temptations; we must try the Spirits to see if they be of God.

In these latter days when false prophets will, and are, proclaiming loud and long, when we are likely to be hunted and killed for our faith (see Rev. 6: 9) and indeed some have already been killed, let us worship and serve with fearlessness and joyful abandon, being "filled with the Holy Spirit."

Then will come Unity among the churches and within the churches which will allow the gospel to be preached by any means, as did Paul (see 1 Cor. 9: 22) in order that some might be saved.

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QUESTING



WITH

A. E. WHITE

I am an S.S.S. sending out an S.O.S.! I accepted the job of Sunday School Supt. at our church, but I can't get enough members to teach, and some who do teach are obviously not competent. I can't get help but I am getting ulcers. How can I get a competent teaching staff?

If I could answer this question in a way that would suit all churches and their S.S. superintendents, I would probably qualify as a modern oracle. I do not know any S.S.S. who is wholly satisfied with his teaching staff. Therefore, I do not know anyone who has all the answers.

Many who would like to teach are afraid to begin. They find their inadequacies so numerous that they do not even start to add up their useful qualities. Many of the problems felt by such people are either non-existent or can largely be overcome through training.

Some members would not make good teachers. This is evidenced from your own statement that some on your staff are incompetent. If the best are not available, then you will have to make do with the second best.

It is not only knowledge and teaching techniques that are required. If I had to choose between an ordinary teacher with deep commitment and genuine concern, and a better teacher who hardly cares enough about the Christian faith to share in church worship services, and has to be shamed into doing a teaching job, then I would rather have the ordinary teacher. He will care enough to develop what gifts he has, whereas the other will have no real faith to share. Teaching is more than imparting knowledge, it is a guided adventure in Christian learning and living.

Your State Department of Christian Education will be more than ready to help with training, and has had a lot of experience in helping teachers and superintendents to get and to give the best. I suggest that you discuss the question with your State Director. You will find him (or her) interested and helpful.

There are some observations that I would like to make, however:

1. The church educational programme must be brought regularly to the notice of the whole church. It is not enough to do this only at S.S. anniversary times. The minister must be interested. If he's not, you probably need a new minister as well as new teachers. One way to involve the church is to add to your staff a member who is interested in the school but will not accept a job as teacher. Make him (or her) fully acquainted with every department of the school and appoint him as a church relations officer. Get him to invite half-a-dozen members each week to have an informed guided tour of the school. You could even get some new teachers this way, but the main purpose would be to make the members aware that the educational programme is the responsibility of the whole church and not that of the S.S. staff only. (More next week.)

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YOU should share in all this. Either by obtaining Conference literature, including the handbook; or both by obtaining literature and participating in Conference.

REGISTRATION as a member of Conference will ensure receipt of all literature. It is also the first step to actual participation. The Registration Form is reproduced below.

If YOU have not registered, DO IT NOW. Complete and despatch the form with the relevant fee/s.

IF YOU CARE, YOU WILL SHARE!

— REGISTRATION FORM —

To be completed by each person registering and forwarded not later than July 12, 1966, to W. W. Saunders, Churches of Christ Centre, 217 Lonsdale Street, Melbourne, C.1, Vic.

PLEASE TYPE OR USE BLOCK LETTERS IN SUPPLYING ALL THE FOLLOWING INFORMATION.

PERSONAL — NAME: Mr. _____ PHONE _____
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 (Please tick appropriate square. This will assist Accommodation Convener).
 N.B. — If accompanied by children please indicate number _____ Age/s _____ Sex _____

ACCOMMODATION — NOTE: If (a) does not apply, please indicate preferences by marking 1 2 3 or 4 in the appropriate squares.

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REMITTANCES — Please forward the following with this Registration Form:—
 (a) £1 (\$2) registration fee which entitles applicant to Conference Year Book, Programme, Badge and Tours Information.
 (b) £2 (\$4) deposit on Accommodation desired under (b) above.
 Please make cheques payable to "Federal Conference Arrangements Committee" and money orders and postal notes payable at Elizabeth Street Post Office, Melbourne.
 Signature of Applicant for Registration _____
 Date of Application _____

ABORIGINES MISSION NEWS

FAITHFUL WITNESS AT NORSEMAN

In recent weeks we have seen a number of our native brethren re-dedicate their lives to Christ after being a long time out of fellowship. Two of these men are camped with the railway gang at Pioneer. Because of their isolation, we have recommenced our Tuesday evening fellowship and Bible study work with these folk. We praise the Lord as we see his mighty hand at work!

After much prayer, we have seen another white man come to the Lord at the Centre. Peter's conversion is fundamentally due to the faithful witness of our native brethren who are employed with him in the Iron King mine. He has come to every Sunday night service and prayer meeting since his conversion, in order to grow in the things of the Lord.

Work with the Women

Mrs. Stevenson continues to have a time of opportunity each fortnight with adult native women and older girls of the town. Frequently as many as 25 women crowd into the class, as well as their babies and the pre-school children who are running in and out of the Centre. The women are at the stage of making complete garments under supervision now.

Camera Team Amazed

Last week we had a visit from a film unit engaged in producing a documentary

film on the Aborigines, and their progress in culture. They had filmed the tribal people in the Leonora area, and worked their way down through Kalgoorlie. They were delighted as they noticed the difference between the faces of the Christians and those of the other people they had seen. A brief sequence was taken at the Mission, in the Mine, at the Sewing Class, and amongst the workers on the railway line. They then moved on to Esperance, and spent some time filming our radio broadcast preparation at "Fairhaven," and later, a basketball game between native and white girls.

The men on location with the unit were astounded to see the change in some of the girls from the far-distant Warburton Ranges, who are now at "Fairhaven." They had not long since filmed the parents of these girls in their bush camps along the banks of the river at home.—Keith Stevenson.

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"GOD'S REVOLUTION AND MAN'S RESPONSIBILITY" — Harvey Cox.

"This book is about the renewal of the world, and our responsibility for it." "The world is the object of God's love and concern." "The world is a place into which Christians have been sent: 'Go into all the world.'"

These quotations from Harvey Cox's book indicate something of the nature of the book. The author wants the church to become less concerned about itself and more concerned about its mission in the world.

He draws attention to four assertions the Bible makes about the world. He points up two dangers which have crept into our thinking as Christians and which have tended to distort the biblical understanding of the world. Then he focuses on the failure of man to fulfil his God-given assignment of being responsible for this world. He suggests that the term in our contemporary vocabulary which comes closest to what the Bible means by sin is "apathy," or perhaps "sloth."

The gospel, Cox continues, is God's Word for his world. He insists that this Word is Jesus of Nazareth, a lived Word.

In the light of all this the author goes on to consider what the mission of the church must be today.

This is a book which should be read and discussed by every Christian who wants to escape from the sin of apathy and sloth and who is determined to see the church become relevant again in this modern day.—G. A. Whiting.



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 Lois Taylor, Robyn Taylor, Ian McKenzie, Hurstbridge, Vic.

MEMBERSHIP

Mrs. Judy Ritter, Glenelg; Mr. and Mrs. Henrick, Ascot Park; Mr. and Mrs. S. Pinches, New Zealand — to Brighton Gardens, S.A.

Mrs. R. Sawyer and Mrs. G. Stockley (recent mission), Nollamara; Mr. and Mrs. McCreddon and family, Belmont, Vic. — to Scarborough, W.A.
 Mrs. Woods, Fremantle, W.A.
 Gwen Cannon, Subiaco to Melbourne, Vic.; Marion Beuglehall, Subiaco to Katanning; Mr. and Mrs. A. Higgs, Subiaco to Busseton, W.A.
 Mr. and Mrs. J. Cutler, Ann-st., Qld., to Gatton, Qld.
 Mrs. Donnelly and Robert, Cowandilla to Port Pirie, S.A.
 Mr. and Mrs. Schmidt, Latrobe Terrace to Manifold Heights, Vic.

MARRIAGES

Lucy Turner to Jim Lester, Brighton Gardens, S.A.
 Janette Smith to Trevor Sprigg, Fremantle, W.A.
 Beverley Clark to Terry Poustie, Box Hill, Vic.
 Mrs. Lucy Kirke to Norman Horn, Parkdale, Vic.

DEATHS

Frank Pollard, Subiaco, W.A.
 A. J. Hauser, Castlemaine, Vic.
 Allen Christie, Scarborough, W.A.
 Jim Bryan, Croydon, Vic.
 Mrs. L. Chapman, Hampton, Vic.

APPRECIATION

Mrs. H. STILL, George, Betty and family, of Rangeview Grove, North Balwyn, Vic., wish to thank all relatives, friends and neighbours for lovely floral tributes, cards, letters and personal expressions of kind sympathy in our recent sad bereavement. Will all please accept this as our personal thanks?

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BIRTH

LAUNDER (Williams). — We welcome to our family, Helen Michelle — June 13. — Gwenneth, Mal and Robert.

ENGAGEMENTS

FISHER - McKIRDY. — Mr. and Mrs. Lance Fisher, Carnarvon, W.A., have pleasure in announcing the engagement of their elder daughter, Elayne, to John, only son of Mr. and Mrs. A. K. McKirdy, Mont Albert, Vic.

MARLEY - WYLIE. — The engagement is announced of Janice, younger daughter of Mr. and Mrs. George Marley, 93 Robertson-rd., Bass Hill, Sydney, to David, elder son of Mr. and Mrs. Lyall Wylie, 2 Kent-st., Glen Iris, Vic.

IN MEMORIAM

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BAPTISM AT DARETON

(Vic. Conf.). Sixty young people were present on May 29, when Ron Lucas was baptized. Mrs. Webb made her decision at the same service . . . The after-church youth group is growing. Once a month they join the Sunraysia youth at Mildura . . . Church membership is now 41 . . . Four of our members have attended leadership training classes for the Church and Life Movement . . . Neville Moore was guest speaker at Sunraysia Conference, June 2-5. The incoming Sunraysia President is K. Fechner, Dareton, with Mrs. Marshall, of Red Cliffs, as Pres. for the women. The churches are grateful for the services given by the past-Presidents: A. McWilliams, of Mildura and Mrs. J. T. Z. Williams, of Dareton.

EXPLORERS STUDY

(Vic.). The Explorer Leaders' Half-yearly meeting, on June 6, saw W. A. Thompson and G. K. Moyes co-operating well in presenting the principles and practicalities of publicising the work of the local club. Leaders all gained many useful ideas about advertising special programmes, co-operating with the editor of the local church paper, building a good "image" of the club, etc., etc.

Earlier in the night the 50 leaders, working in small groups, produced a big list of ideas for the Executive to consider in building next year's brotherhood programme.

THANKSGIVING

(Red Hill, Vic.). The thanksgiving offering was \$920 . . . 32 ladies helped Mrs. Greaves celebrate her 90th birthday. . . . A number of members are involved in the Church and Life Movement . . . On June 5, the church met for 5 p.m. evening service, at which groups discussed methods of B.S. teaching. Scholars' and parents' tea followed, after which work done by scholars was viewed . . . The church enjoyed fellowship with 25 Y.P. from Essendon church in camp at Mt. Martha, on June 12 . . . The Good Companions were entertained at a barbecue at home of Mrs. A. Andrew.

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 Remember the Homes in your will.
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 32-2447.

VICTORIA

BOYS HELP AGED

(Burwood, Vic.). Explorers, led by G. Beard and H. Weedon, spent two Saturdays in community service cleaning and gardening at Inala Salvation Army Old Peoples' Home . . . During July and August the evening service will be held at 4.30 p.m., as an experiment, and special features are planned . . . Adult discussion groups raised many suggestions for enrichment of church life, and special meetings of the Board of Officers have been assessing them for implementation. . . . Offerings for Food for India reached \$135.

CHURCH AT 4 P.M.

(Castlemaine, Vic.). Commencing on June 12, and to last for 12 weeks, the evening service commences at 4 p.m. The minister, C. W. Jackel, will give a series of chart addresses on God's plan for the ages . . . Interest and attendances are increasing despite cold weather. . . . H. Cattermole has been welcomed back after serious illness . . . A weekly church newspaper is being circulated. . . . Prayer meetings are held weekly at the manse. The manse grounds have been improved and renovations have enhanced its appearance and value . . . The church suffered a great loss in the death of Joe Hauser, who died suddenly on June 4 . . . The color film, "The Conversion of the Philippian Jailer," was screened . . . The ladies meet fortnightly with an average attendance of 18. 34 attended their special meeting, when Mrs. H. Peeler gave a floral demonstration.

WITH THE FAMILIES

(North Williamstown, Vic.). Visitation of families in their homes is continuing, and a special week of organised programming was held in May, during which numerous parents and families attended club and auxiliary functions and Sunday services. D. H. Smith (Dept. H.M. and Evangelism) addressed the crowded morning service on the theme, "The Family United." At 4 p.m., an impressive Marriage Recognition and Family Service was conducted by the minister, J. R. Welden, 150 being present. Wedding and family photos were then put on display, some of them indicating that fashions and people change over the years! Over 160 sat down to a family wedding breakfast, which was catered for by ladies of the church.

"ADVENTURE '66"

(Brighton, Vic.). Plans for final phase for "Adventure '66" will include a study on life and works of Deitrich Bonhoefer . . . Church members are engaging in Church and Life Movement in June and July . . . Many young people and church members took active part in Freedom from Hunger campaign, \$1,075 being collected . . . Mr. and Mrs. W. S. Lowe depart early July to take up duties with U.N. in Geneva. Mr. Lowe currently taking C.S.F. members through course of "Creative Thinking" sessions. . . . Mr. and Mrs. Don Casbolt have recently taken up duties with the Commonwealth Dept. of Works, Lae, N.G.

EVANGELISM PLANNED

(Malvern, Vic.). The Church Board has accepted recommendation of the Evangelism Committee that an extensive evangelistic effort be conducted in conjunction with the Home Mission Field Officers, Allan Avery and Kevin Harvey, culminating in an Evangelistic Mission in April, 1967 . . . C.W.F. is sending a parcel to Carnarvon Mission station . . . On June 5, farewell presentations were made to Mrs. M. Biddle and family on leaving for W.A. . . . Over \$500 was collected for the Freedom from Hunger campaign as a result of the "hunger strike" doorknock conducted by some of the members of the church . . . On June 5, the minister, A. B. Clark, exchanged pulpits with L. E. Wylie, of Gardiner . . . Soloists have been Don and Graeme Morrison, Jean Milne and Mrs. Croft . . . Christian Literature Week sales were \$25.00 . . . On June 12, R. McKenzie, Ormond, spoke to C.M.F. on "Our Attitude to the Mentally Ill"

Toasts were honored to mother and father, and a wedding cake, made and decorated by Mrs. M. Bryant, was cut by Mr. and Mrs. R. Tanner, the couple present married the longest. The evening service commenced with a "talk and answer" session on the Teenager and the Family, presented by Miss Banchuska, a Social Welfare worker. This was followed by screening of the film, "Teenage Parents" . . . All of the programming was part of a friendship cultivation plan being conducted as a preliminary to a Friendship Mission to be held in August, and worthwhile contacts continue to be made . . . Chas. Tovey and Harry Myerscough have been called "home" and sympathy is extended to their loved ones . . . Mrs. R. Haden has been appointed reporter to "The Australian Christian."

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QUALIFICATIONS — Ability to carry out the above duties with energy and initiative. Practical experience of a Social Service nature would be desirable.

SALARY — Not less than \$4,000 per annum, inclusive of Car and Accommodation Allowances, with 4 weeks' Annual Leave. Preachers' Provident Fund Subsidy paid, if applicable.

APPLICATIONS — Apply in writing, giving full particulars of Experience, Qualifications, Age, Marital Status, Telephone No., etc, to the Chairman, J. H. Curtis, Social Services Committee, Churches of Christ, 428 Ann-st., Brisbane, Queensland. Closing date for applications — August 1, 1966. All applications will be treated in strictest confidence.

OBITUARY

Leslie Derwent Jacobson.

Born at Bream Creek, Tasmania, in 1904, Leslie Derwent Jacobson lived all his life in the Bream Creek - Kellevie - Copping district. He was hard working all his life, first at farming, and later at timber-milling. As a young man he confessed Christ as his Lord and Saviour. In May, 1933, he married Annetta Riley, and this marked the beginning of a wonderful partnership that was to be spent in service for the Lord of their life. Their marriage was blessed with four sons, who grew up under the inspiration and guidance of their parents and, with their wives, continue to serve in the church at Copping today. When first married he had to go wood-cutting, working from early morning until late at night, until at last he was able to pay a deposit on a farm. In those days they walked four miles to the little chapel at Kellevie, over rugged terrain in all kinds of weather, carrying the smaller children. Today the work is centred at Copping, in a beautiful situation on the main road from Hobart to Port Arthur. Mr. Jacobson was instrumental in securing the necessary land and was the main leader in moving the three buildings from Bream Creek and Kellevie to their present central position. He was loved, honored and respected, not only by the church, but by the community at large, as witnessed by the large gathering which attended the funeral service in the Copping chapel. The services were conducted by the minister, C. J. Heier, assisted by a former minister, E. W. Taylor, of Devonport. Present at the funeral were representatives from most of our Tasmanian churches. —C.J.H.

Allen Christie.

Born March 18, 1930, at East Perth, W.A., our late brother spent much of his youth at Cottesloe, where he gave his life to the Lord at the age of 15. Throughout his Christian life he has grown in grace and in a knowledge and love of Jesus Christ, and a loyalty to the church. His Christ-like character was reflected in his humility. He never sought this world's chief seats or high honors, and yet the church bestowed on him positions of trust and high privilege. His meek and quiet spirit worked silently as leaven in the lives of many. Then we remember his loyalty. He was loyal to his work, home, church and Lord. At Scarborough we remember him as church organist, treasurer, deacon, B.S. teacher, C.E. leader, and a host of other works which he graciously carried out with few knowing or hearing about them. His spirituality was crystal clear. He was one of God's gentlemen. He had a simple faith and he lived by it. Then we recall his humanity. He was a friend to many. We doubt if he had an enemy in the world. He was the friend of the minister, and of every member, whether young or old. He went out of his way to welcome the stranger, and to transport people to and from church. His humanity expressed itself in his suffer-

ing. He did not possess robust health, chiefly due to an asthmatic affliction from which he suffered painful and persistent attacks. Many times he suffered in silence, with never a complaint from his lips. Our hearts go out to his wife Joan, to whom he was married in 1955, and to his lovely family, Ian, Dale and Jillian.—Geo. Smith.

Cyril Williams.

On May 23, at the Brisbane General Hospital, Qld., Cyril Williams slipped beyond the veil that separates this life from the next. Queensland was well served by Cyril Williams, who had ministries at Wynnum, Hawthorne, Kedron

and Stafford. During the war he served in an interim capacity in the north. He represented our brotherhood as chaplain to the hospitals and prisons and was actively engaged in the W.C.C. Because of his abilities and his unique personality he was sought out by men and women of all persuasions as confidant and trusted adviser. He was a member of one of the illustrious and honored families of our brotherhood, and to this family, and to his widow, we offer our sympathy for this loss they have incurred. The funeral service was conducted by the writer as a representative of the men of the Qld. Ministers' Fraternal, of the Kedron church, and of the family.—Graeme Chapman.

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50 YEARS AGO

1916

The War at Sea. When our last issue was being printed the greatest naval battle the world has ever witnessed was in progress. The Admiralty announcement that both absolutely and relatively the German losses were greater than the British is reassuring. The outstanding facts are that the blockade has not been broken and that the German Fleet declined a contest with the Grand Fleet. Mission. Next Sunday, Thos. Hagger will commence a mission at Ascot Vale. FROM THE FIELD. Fremantle Chinese, W.A. The mission continues to keep up interest. May the day soon come when we have a Chinese evangelist working between Perth and Fremantle. Perth, W.A. It was with great regret that the church received the announcement that W. B. Blakemore had resigned after seven years' faithful service. Albion, Qld. The Company of Friends society is open for any to become members, from 13 years of age to 100. Invercargill, N.Z. Geo. E. Moore, of Brighton, Vic., has accepted an invitation to commence a ministry with the church in July. Cottonville, S.A. Last Sunday we spent our last Lord's Day in the little building that has served the church for the last 20 years. Narrabri, N.S.W. We have opened worship meetings at Bohena Creek. Next Sunday, Bro. Warhurst goes to Bellata to hold the first gospel service in that place. We think Bellata a good venture as no other gospel meetings are held there.

Church Chuckles by CARTWRIGHT



"And now to speak a few words on Youth Week, my young son."

AUSTRALIANS SOUGHT FOR OVERSEAS POSITIONS

Australian Inter-Church Aid is seeking applicants for 10 medical, advisory, educational and administrative positions overseas.

Successful applicants would become fraternal workers under the Australian Council of Churches' Inter-Church Aid programme and will be supported by the Council.

The positions for which applicants are sought are:—

A Doctor for a T.B. hospital in the village of Depok, Java, Indonesia. The hospital is newly-erected and is primarily an outpatients' clinic, with 12 beds and staff accommodation.

An Agricultural Adviser to work in Indian famine areas on behalf of the Action for Food Production Organisation, an ecumenical agency including both Roman Catholic and Protestant churches.

A Water Resources Consultant for the Action for Food Production Organisation, urgently needed to advise on and guide projects now being developed in famine areas.

An Administrative Expert on community development for Korea, to establish new communities on reclaimed tidal land. The applicant would need considerable social welfare experience and diplomatic qualities.

A Teacher in physics and chemistry for the Anglican Secondary School in Isfa-

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han, Iran. The applicant should be a single man. The language is English, but Persian would have to be learned.

A Land Reclamation Officer, to take charge of projects in the Garo Hills area of Assam, India. The officer would be responsible for work schedules for machinery and personnel and should have practical experience with tractors and bulldozers. He should be young and single. The language is English.

An Information Officer, to work for the inter-church programme of emergency action in Africa, headquarters in Nairobi, Kenya, to promote interest

among churches in Africa and among donor agencies overseas. Journalistic experience and training is necessary and extensive travel would be involved. The language is English, though French is desirable.

Volunteers for the Ecumenical Service Teams in Southern Italy, to help run a boys' hostel, teach trades or do general office work. The director of the team is an Australian and volunteers are needed for two-year terms.

Inquiries are invited to the Australian Council of Churches, Division of Inter-Church Aid, Refugee and World Service, 511 Kent-st., Sydney, N.S.W., or to State Inter-Church Aid offices.

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LETTERS FROM TERTIUS . . .

DISTRACTIONS

TO THE EDITOR.

Last week I came a very bad last in the rat race. So on Sunday I went to church needing to get life into perspective again. The opening hymn and prayer, and the lessons, were just meant for me. I was in the seventh heaven getting things into proportion again when suddenly the vision splendid was shattered by snapping handbags and rattling coins (some people still use them for church). After the offering, the quiet dignity of communion and meditation was restoring my soul and I was at peace again. Then suddenly there was the dreadful racket of communion glasses being dropped into containers. I never got back "into the spirit on the Lord's day."

My wife said that if I were any sort of a Christian I wouldn't be distracted, and I think she's probably right. But I have a lot of sympathy for the man who tried to experience God in meditation, and every time the beatific vision began to come, he would sneeze and lose it.

I wonder if the saints could consider weaker brethren such as I, and be a little quieter in church!

It's probably not so bad for editors. They spend all their lives being distracted.

TERTIUS.

OPEN FORUM

CASE FOR CHASTITY.

To the Editor,

With reference to your editorial in "A.C." June 11, regarding the question of chastity, it seems to me that the church indeed must have something to say in this matter. It is also pretty obvious that these student groups particularly are not interested in our usual "Christian" arguments.

One reason for this is that our usual arguments are not necessarily Christian, many of our arguments stem from an unhealthy Puritanical fear of sex. Another reason is that so many of our arguments are based on vague generalisations unsupported by factual research. Therefore would it be possible for an organisation like "Australian Frontier" to convene a commission with doctors, psychiatrists, sociologists, ministers and teachers and other informed people to investigate modern sexual relationships and ask such questions as: Is there really more freedom today, or do youngsters merely talk more freely? What are the effects good or bad in freer sex relationships? Does free sex relationship affect a person's attitude to marriage and family responsibility? Is pre-marital chastity necessarily the same as pre-marital celibacy? and also the problem of the illegitimate child.

Most thinking people would be willing to listen to our "positive case" if it

was based on the objective findings of such a commission, however, like the commission into liquor, we must be prepared to have many of our dearest prejudices questioned, and have the courage, in the light of such a commission's findings, to seek out a truly Christian attitude to modern issues of morals, and to express such an attitude in relevant and positive terms.

—Philip Andrews, Vic.

GEO. T. FITZGERALD.

To the Editor,

Those who had intimate association with G. T. Fitzgerald have appreciated the tributes paid to his life and ministry.

Several facets of this ministry merits particular comment:

1. His ministry of preaching (kerygma) and teaching (didache) revealed broad scope and penetrating thought. He never failed to edify as well as inspire, and he expressed impatience with a modern trend towards "moralizing sermonettes."
2. Under the inspiration of such as Alexander Campbell's approach to Biblical interpretation (as illustrated by his historic sermon on The Law), Mr. Fitzgerald was a "higher critic" in the true and important meaning of the term. He rightly understood the distinction and relationship between the dispensations of law and of grace.

3. Fashioned out of earnest study and his understanding of the Christian philosophy of life, G. T. Fitzgerald was a confirmed and fearless protagonist of

pacifism. During the war years, when emotions were deeply stirred, he found his views on pacifism to be a costing experience. But he never "struck his colours." And there are those amongst us today who believe that in this he revealed qualities of a prophet.

4. Perhaps none amongst us had a more profound regard for the Restoration Plea than G. T. Fitzgerald. And he was apprehensive of any compromise of basic scriptural teaching for the sake of Christian union.

Some of his friends urged George to set down in writing something of the riches of his understanding mind, but his active ministry to the end of his life left small opportunity for this. The church will be the poorer because of it.

—W. F. Nankivell, Vic.

GOOD TIMES AT CARNARVON

"We are still enjoying lovely weather, and refreshing rains. We have had some wonderful times with all the children home for holidays. A combined service with the people from the town and the reserve was held in the Mission dining room, with some 200-250 in attendance.

With Beryl Winch on holidays, Marie Jones is helping in the Primary section, so we are without her help. We have a new boy in our Junior boys' section, aged 7½. He is very "raw" and will find it strange for a little while. It is a wonderful experience to us also, and we are looking forward to his development in our "family."—Graham Butler.

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BACK TO CHURCH IN INDONESIA

(Geneva). The General Secretary of the World Alliance of Reformed Churches said that last October's revolution in Indonesia and the violent anti-Communist reaction which followed had resulted in "unprecedented mass movements to the churches."

Dr. Marcel Pradervand said that these events had had "a tremendous impact on the Indonesian people" and that "the hundreds of thousands of killings have compelled people to re-think the meaning of their lives." He reported that mass baptisms of 250, 400 and 450, took place while he travelled through Java. However, these mass conversions, he said, have not been without difficulty. "Some extreme Moslem groups have begun to react to them with threats of violence and other pressures." In one area where 2,500 people had expressed their desire to join the church,

1,300 had withdrawn from preparation for baptism because of such threats.

He noted that with 10 million members Indonesia has the largest concentration of Christians of any Asian country, and said that in his opinion "Indonesia holds the key to the Christian situation in South-east Asia."

Although the 10 million membership figure represents only 10 per cent of the total population of Indonesia, he said, the role of Christians in the country is not limited to their statistical importance. Several hold government cabinet posts.—E.P.S.

LUTHERANS AND "MODERN THEOLOGY"

(Hannover). An Action Committee for Bible and Confession has been formed by pastors of the Lutheran territorial Church of Hannover, who are alarmed about the direction being taken by modern theology.

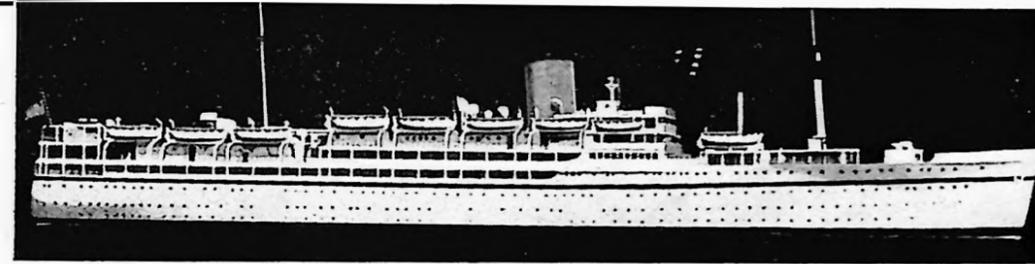
The move was the latest of several in the Evangelical Church in Germany (EKD) to organise the growing opposition to such trends as reflected by Rudolf Bultmann's "demythologising" of the New Testament.

The Hannover group sent to all the pastors of the church a statement signed by 58 clergymen stressing the need to counteract the "threatening dissolution of Christian faith through the so-called modern theology by sounding our veto based on Scripture and confession and thus strengthen the faith of confused parishioners."—E.P.S.

TANZANIA SCRIPTURE

About 2,250 Bibles were sold during a six-month inaugural tour in Tanzania by a new Scripture van received from German Protestants. Most of the Bibles sold were copies of the Swahili version put out by the British and Foreign Bible Society and approved by Tanzania's Roman Catholic hierarchy.—E.P.S.

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passengers will have the opportunity to meet with people of the churches and see some significant church programmes in these places, from Mission Stations to the old established churches. This is not just a Cruise — it is a fact-finding journey, which will seek to establish ties between the Australian churches and churches overseas.

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W.A. - - 4, 7, 10, 11	A new look at Restoration? (p. 3)	FOUR COPIES OF THIS ISSUE ARE BEING SENT TO YOU THIS WEEK FOR PROMOTION PURPOSES
S.A. - - - 7, 10, 11	The detective came to tea? (p. 7)	
VIC. - 7, 10, 11, 15	Tanzanians buy Bibles? (p. 19)	
N.S.W. - - - - 6, 7	Who wants a new secretary? (p. 4)	
QLD. - - - - 10	Spend dollars and see missions? (p. 11)	
GENERAL - - - 19	\$920 said "Thank you!" (p. 15)	
MISS. - - 8, 13, 18		

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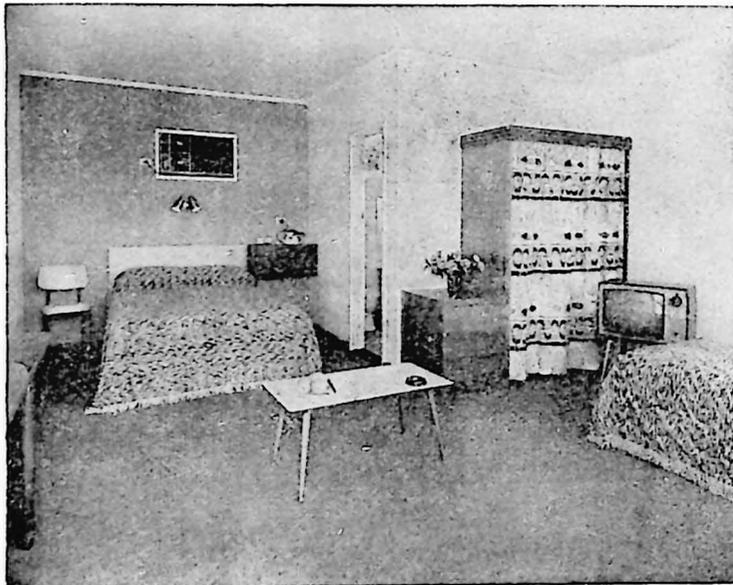
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THE LAST
WORD

Evil.

The evil I do not want is what I do.
—Rom. 7: 19.

Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her
face,

We first endure, then pity, then
embrace.
—Alexander Pope.

☆

The best physicians are Dr. Diet, Dr.
Quiet and Dr. Merryman.

—Latin medical maxim.

☆

It's when a man thinks he's safe that
he's apt to get careless.

☆

He who laughs lasts.

☆

An archaeologist is the best husband a
woman can have. The older she gets, the
more he is interested in her.

—Agatha Christie.

☆

Definition.

Garden: Something that dies if you
don't water it, and rots if you do.

☆

"You are so beautiful tonight."

"You flatterer."

"No, I mean it. I had to look twice
before I recognised you."