

JULY 8, 1967

KATH. WALKER AND THE NEW N.T.

(see pages 2 and 7)



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THE AUSTRALIAN CHRISTIAN

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SUPPORT FOR GRAHAM

This journal will enthusiastically support the 1968 Graham Crusade.

Not all of our members or all of our ministers will feel the same way. They have a right to their views and a right to express them. Their objections do not mean that they lack Christian conviction or evangelistic concern. Some of them will doubtless be found earnestly exploring new ways of making God real to man in our perilous days.

On the other hand, many of our churchmen will have positions of leadership in the Crusade and our Departments of Home Missions and Evangelism will be found actively participating.

Those who object to the Crusade may do so because they object both to Graham's theology and to his methods. It is worth saying clearly that the church could not move an inch in any area of missionary concern, social service or human compassion if it waited on theological agreement or procedural uniformity.

No one, least of all Graham himself, suggests that Graham's is the only way of evangelism. But it is a way that has proved itself in a generally arid age for evangelism.

Any evaluation of evangelism must assess results, and the results of the Graham Crusades are most impressive. Men and women from every stratum of society — from top professionals to pensioners — have found a new purpose in living, not simply as new church members but as Christians in society.

There are dangers in the techniques of mass evangelism. There are dangers that the means will become more important than the objectives. There are possibilities that those who make decisions will not last. But are these things not also true of evangelism in the local church, evangelism on the mission field, and evangelism in the inner suburb?

We shall be supporting the Crusade because, in spite of all the dangers, we shall have an opportunity in partnership with Billy Graham to reach with the Christian message thousands who would otherwise not hear it at all.

QUICK WAR, SLOW PEACE

The war in the Middle East was one of the fastest, most decisive, and, possibly, the most expensive per minute war of modern times.

Militarily, the Israelis won easily and handsomely. They destroyed the famous Arab Legion of Jordan, humiliated the arrogant strength of Egypt, brushed aside the Iraqis, and gave an after the cease fire lesson to Syria on the fruits of violence. The war was over before the angry Algerians even got to the front.

Unfortunately, the military victory may not have gained Israel any real advantage or even brought her a step nearer to her objectives of recognition and security. She wants freedom from the crippling burden of defence and an opportunity of building up her agricultural and industrial enterprises. Instead, she may have gained only a heritage of deeper hate and a feeling of greater isolation as more nations follow their self-interest by giving moral support to the Arabs. Israel may not even be permitted to keep the Old City of Jerusalem from which Jews have been excluded for twenty years.

One of the most tragic aspects of the Middle East crisis has been the revelation of the weakness of the United Nations. In both the Security Council and in the Assembly the U.N. has shown itself unable or unwilling to take any decisive step in the direction of peace and stability for the area.

In order to make the U.N. effective the uniting nations would be required to do the one thing that no nation has been prepared to do, that is, surrender something of their sovereignty. There is no value in passing resolutions if there is no means of expressing them.

Some day it will have to be recognised that the problems of the Middle East — and the rest of the world — are not only military, political and economic. They are also human problems, or, as we prefer to express them, spiritual problems. They are problems which can only be resolved by treating all men as brothers. We are far from reaching this attitude of brotherhood in the Middle East.

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COVER:

The cover photo. belongs to the Queensland story on page 7. The Youth Director, A. C. Male, is seen with the poetess, Kath. Walker, who was presented with a copy of the New Testament.

Acknowledgment is made to the "Courier Mail," Brisbane.

THE CHANNEL

*Let not my words like heedless rapids
rush by stones of truth,
Or clog in dams of self-complacency;
Nor let my thoughts lie stagnant
in backwater, scarcely heard,
But let them somewhere, sometime, Lord,
bring drifting souls to Thee.*

—Katherine L. Ramsdell.



THE CHURCH RESURGENT

BY DR. LLOYD JONES

The church at Ephesus was set in a pagan community . . . so are we.

The church at Ephesus was exercising a strategic ministry in the community . . . so are we.

But the church at Ephesus was threatened by an inward peril, an insidious disease within: "Thou hast lost thy first love," declared the Lord of the church.

And the peril of this ancient church is our peril, and the remedy is as direct and drastic for us as for them:

"Repent and act as you did at first, or else I will come and remove your candlestick."

The road to renewal is repentance, the key to revival is return. The church's Resurgence waits upon the church's Restoration.

Let me make two observations at the outset concerning matters which are pre-occupying the minds of a good many churchmen, matters we had better get into some kind of perspective.

(a) Reunion of the church does not necessarily guarantee the resurgence of the church.

There is a current sort of ecumenical romanticism that sees the organisational unity of the church as the be-all and end-all of every problem of the church.

There is an irresponsible brand of ecumenism abroad that is determined to plough ahead, no matter what, riding roughshod over the views, reservations and sincerely-held convictions of fellow-Christians, only to leave behind it more serious fragmentation of the church than already exists, so that the last state is worse than the first.

There is a pursuit of unity that is little more than an undignified and ignoble huddling together of frightened men through motives of expediency, safety and security.

Albeit, there is a unity which does already, in fact exist, and which operates at deeper levels, a unity in diversity, transcending all denominational barriers and expressing itself in common convictions, concerns and commitments. But outward reunion is not the condition of resurgence.

(b) Restructure of the church does not necessarily guarantee the resurgence of the church.

A case, and a good one, can be made out for major adjustments in organisation and programming at every level of church life. In the long story of life and growth, those unable to adjust to change have perished. There are too many chapels turned stores and factories in our inner suburban areas for our comfort. Change must come, but it is not the key.

Helmut Thielicke has this to say about it: "The church is sending out reconnaissance troops to search out the causes of ineffectiveness. There are diagnosticians of the times, avant-gardists, depth-psychologists and sociologists. These experts will find some things that need changing when they

poke round where the dust of centuries has settled. But these solemn analysts seem like a doctor who discovers a wart or infected tonsil and overlooks the rampant cancer within. All our symptom-therapy is futile. There is a sickness unto death to be faced."

For this sickness unto death the answer is Restoration. "Repent and act as you did at first." There is no more Biblical principle than this.

1. RESTORE NEW TESTAMENT PROCLAMATION

Priority number one is at this point. Restoration of the New Testament Proclamation, the Proclamation of the faith. And in order to do this we must have a faith to proclaim. Proclamation is conditional upon possession.

In the seventeenth century, the Jesuit missionaries were anxious not to offend the refined tastes of the Chinese literati. So they re-drafted the Gospel story, omitting everything to which exception might be taken, and especially the atoning sacrifice of Christ on the Cross. Professor Trevor-Roper, Regius Professor of Modern History at Oxford, describes what was left as an "unobjectionable residue" that had in it no power to win lasting converts.

The author, Beverley Nicholls in "Are they the same at home," recorded several interviews with famous men. One was Hillaire Belloc, one of the greatest Roman Catholic laymen of his day. "I was sorry for Mr. Belloc," said Nicholls, "because I knew he had nailed at least some of his colours to the wrong mast. But I was sorrier still for myself and for my generation because I knew that we had no colours of any kind to nail to any mast!"

It is possible for us to lose possession of the faith. It may be rejected by some and neglected by others, but the result is the same . . . we find that we have no faith to proclaim.

But there is such a faith in the New Testament. Concerning it Paul exhorts, "Fight the good fight of the Faith." He is not urging us to exercise a quality, the quality of trustfulness in the face of stern opposition. He is speaking of the faith. "I have kept the faith," he affirms. "Some have departed from the faith," he declares. Concerning it Jude urges us, "Contend earnestly for the Faith, once for all delivered to the saints."

There's that definite article again, the faith; and "Once for all." It's the same idea as when our Lord is said to have offered himself "once for all" for the sins of the world. It is a body of truth, permanent, unchanging, irreducible. It is subject neither to revision, reduction, addition or substitution. We may erode it, adjust it, emasculate it. But don't let us purvey what we have left as "the faith."

But it will not be sufficient to Discover this faith, or to Define this faith or Defend this faith. We are called to Declare it. Is this our point of breakdown? We are prepared under pressure to admit we accept this body of truth, we give our grudging acceptance to it, but why so often does the thing have to be wrung out of us? Why this strange reluct-

This sermon was preached at the Public Rally of the Victorian-Tasmanian Conference of Churches of Christ.

ance to Declare it? It is a faith to be Proclaimed, "Let the redeemed of the Lord say so."

Let us hear with strong conviction once more the repeated proclamation of the Inspiration of the Scriptures, the Incarnation, Virgin Birth and all, our Lord's full and complete Divinity and Humanity, his one, sufficient Atoning Sacrifice for sin, his true Resurrection and certain coming again.

Our late beloved brother, Will Newham, was to have been our new Conference President, but his Lord had other plans for his servant. He had made notes of some of his hopes and intentions for this presidential year. In them there was reference to the theme that he would have chosen. It was this: "Keep the Gospel Bells ringing." For, he said, "It is the only salvation for the world." And may we add, the only salvation for the church also.

2. RESTORE NEW TESTAMENT PRACTICE

Our belief will need to be matched by our behaviour. The church is not only concerned with true and false, but with right and wrong. Our creed most noble will need to be supported by our noblest conduct.

Has it ever seemed a strange circumstance to you that the church has been far less interested in this than the faith it proclaims? That the church has never written into its statements of belief its devotion to that great charter for living, the Sermon on the Mount? "I believe in God the Father Almighty, etc., etc., and I believe in the Sermon on the Mount, and, God helping me, will take it as my pattern for character and conduct."

Have you ever seen that written into a creed? Well, that's what it is, a pattern for Christian behaviour at every level and under every circumstance. It's not a charter for the nations, not a programme of social action for unredeemed communities, not designed to give stature and support and respectability to some off-beat hobby horses we want to ride. It shows the kind of life expected of those who have been born anew in Christ. It represents the Practice of the faith that must accompany the proclamation of the Faith.

Hugh Price Hughes, that eminent protagonist of the faith in a generation past in England, was once challenged by the leader of the Rationalist Society to a public debate on the relative merits of their chosen philosophies. Hughes agreed to debate on the condition that both of them produce upon the public platform ten specimens of actual people whose lives had been transformed by their faith. Needless to say, there was no debate. It was the rationalist who withdrew.

Holiness of life in depth answers unbelief with arguments more powerful than the cleverest logic.

We have not learned well the New Testament doctrine of sanctification. We have repudiated the Roman Catholic double standard for ordinary men and religious men. "We are all saints," we have declared. But we aren't . . . not in the New Testament sense. We have accepted the doctrine of justification, that God is able to save us in our sin. We need to grasp the equally important doctrine of sanctification, that God can save us from our sinning. His purpose for us is nothing less than this, that "we should be conformed to the image of his Son." Faith and works, belief and behaviour.

3. RESTORE NEW TESTAMENT POWER

Then, fairly obviously, we shall need to restore the power of the New Testament church.

I trust we are all deeply disturbed by the spectacle of the church's powerlessness today. I trust also that we have not become so accustomed to it that we have accepted it as normal.

That the church of Jesus Christ did not perish in her infancy was due entirely to the miraculous element within her. Born of the Holy Spirit, she was guided by the Spirit and energised by the Spirit. She had power at the beginning and she continued with power. Then she began to lose her power and, as a consequence, her ability to grow and conquer. Instead of which she dug in for safety, and her chief concern became to conserve her gains.

As a result we have the rise of monasticism, scholasticism and the mediaeval and modern giant of institutionalism, and these all pointed to the same tragic loss, the loss of power. Today the church has dug in up to her ears and is desperately trying to defend the little ground she has. Most of our efforts have been described as little more than a slight twitching of the muscles of a drowsy giant too sleepy to care.

Particular doctrines have come to the surface and demanded recognition at different periods in the church's history. At the Reformation, it was justification by faith in Christ alone, in the Wesleyan Revival it was the doctrines of assurance and holiness. Today, in this power age, we are blind and deaf if we don't understand that the most urgent doctrine awaiting our discovery is the fact of the Holy Spirit.

Our neglect has been a virtual denial of his place in the Godhead. To be sure we are Trinitarian in name, our formal creed remains orthodox . . . the break-down is in our working creed. For many it would be honest at least to confess, with the Ephesians of old, "We have not so much as heard whether there be any Holy Spirit." Yet, everything else being equal, we shall have as much success and renewal in the church as we have power, and we shall have as much power as we have place for the Holy Spirit. "When the enemy comes in like a flood, then will the Spirit lift up a standard against him." Nothing can long stand against the naked power of the Holy Spirit. "Ye shall receive power after that the Holy Spirit is come upon you."

One of the labours of Hercules was to cleanse the stables of Augeas. In them Augeas had stabled 3,000 head of oxen for 30 years, without ever once cleaning them out. It was the task of Hercules to clear away this vast accumulation of filth. He did not even attempt to do it himself. Instead, he deflected the course of two rivers so that they flowed through the stables, and their cleansing tide did what no human effort could. So may the Holy Spirit, with his floodtide, come sweeping through, carrying, cleansing, purging away all the impedimenta of the years.

Urgently and desperately, we need to explore and discover the most exciting and the most relevant fact of the New Testament, the power of the Holy Spirit.

There should be no price too high in terms of humility, penitence, confession and self-denial, that we are not prepared to pay that we may know this breath, this flood, this fire of the Holy Spirit.

Then would be a healing of the cracks appearing within; then would be a new dedication to those things most surely believed among us; then would dawn a new day in which we as a people would be born anew for undreamed of ministry to this sore-distressed world.



Dr. Niemoller writing in the Leicester Church of Christ manse.

Just when the first daffodils, blue-bells and primroses were appearing, we went motoring in the South to see Chichester, not Sir Francis, but the cathedral town in Sussex. It was once the capital of the Roman "Noviomagus Regensium." The town-walls built in 200 A.D. are still standing. My particular interest in Chichester was that it was the venue of the first meeting of the Central Committee of the World Council of Churches in 1949. Secondly, this 11th century Cathedral Church was the seat of the late Dr. G. K. A. Bell who, in writing "The Kingship of Christ," did so much to promote the modern ecumenical movement. Furthermore, I had listened to Martin Niemoller, on his recent visit to our home, recount moving incidents in the course of the deep and lasting friendship between himself and Dr. Bell.

BRITISH CONFERENCE

The 121st Annual Conference of Churches of Christ in Great Britain and Northern Ireland will be held this year in Glasgow, August 5-11. Stanley Oakden (Conference President) will induct Dr. William G. Baker, M.A., D.D., as his successor to preside over the assembly. Phillip Morgan, the present Assist. Gen. Sec., will become General Secretary upon the retirement of Walter Hendry from that office.

The Accommodation Convener for Conference has asked for early registrations, adding: "There may be 'braw bricht moonlicht nichts' as you go 'roaming in the gloamin' by the bonny banks o' Clyde' — but a roof over one's head is advisable so near latitude 56 deg. N. P.S.—The North Pole is only another 34 deg. further north."

"WATCH IT"

Australian Governors-General spoke out recently on Anglo-Australian relations, their words adding up to the warning: "Watch it!" Lord De L'Isle said: Australia and Britain need each other. Don't confuse feelings with statistics. Keep your friendships in repair and take nothing for granted. There was never a time which called for greater understanding and generosity of feeling between the two countries." Lord Casey said: "These are serious times. Torn as I am between my friendship and regard for this country and its people, and my love for my native Australia, I would say don't let us forget the Commonwealth and its interests. This great structure of the Commonwealth is not indestructible and it would be a sin to deal it a blow from which it could not recover."

"We Australians are average British people translated into another environment, and we are working to see that our country becomes another great home for an English-speaking people. Don't let our relationships develop into what Kipling referred to as 'us and them'." Lord Casey scorned gloomy forecasts that Britain economically was done for. "Great Britain is an anvil which has worn out many hammers," he concluded.

BAPTISM

The Convocations of Canterbury and York recently debated new forms for the Baptism and Confirmation Services. The Rev. Christopher Wansey, Vicar of Roydon, Essex, said he hoped one day there would be a service for the release from the Christian

LINES FROM LEICESTER

BY STANTON H. WILSON

faith of people who wished to repudiate promises made in their name when they were baptized as infants. Committal to an unwanted faith, he said, "causes tremendous resentment to intelligent men and women." He also advocated infant blessing rather than baptism.

NEW EDITOR

G. J. Hammond has retired from the editorship of the "Christian Advocate," the national weekly of Churches of Christ in Great Britain. As Editor for 16 years, he has given unstinted and statesman-like service. The new Editor is Arthur L. Brown, of Leicester. Arthur Brown will be remembered as Principal of Overdale College, until Stanley M. Sewell was inducted to that position last August.

"OVER TO ROME"

We have just returned from 12 days in Italy. We had 11½ days of glorious sunshine, and the morning it rained we were down in the Roman catacombs! We spent hours in the Vatican Library and Museum, and in the Sistine Chapel, walking in speechless wonder from one masterpiece to another.

We attended a public Audience with the Pope in St. Peter's. Thousands had stood waiting three hours to see him. We arrived two minutes before he was carried aloft on his Papal Chair down the long nave to be seated before the High Altar. We stood only a few yards from Pope Paul and had an unobstructed view of him while he spoke for an hour, giving his address in English, German, French and Italian.

"Open your hearts to the Holy Spirit and he will illumine your lives," he said. I noted, however, that he went on to refer to the Church on earth as being ruled by St. Peter and his successors. At a given point the congregation were assured by a Cardinal in attendance, that "the Holy Father will bless such religious objects as they have brought with them." The excitement, jubilation and overwhelming emotion which the presence of the Pope evokes among 'the faithful' has to be seen to be believed!

We were enraptured (that is not too strong a word) with all that we saw in Venice and Florence, Pisa and Milan. We simply loved Italy, with its picturesque scenery and its friendly, happy people. Language difficulties provided some insurmountable barriers and no little laughter. "A funny thing happened on the way to the Forum." I went into a shop to buy an Aspro to relieve a headache. I went to the counter and performed a previously rehearsed sequence of gestures; this produced a bottle of hair oil! I passed this back and repeated the gestures with what I thought were some ingenious improvements; this produced a bottle of Italian red wine! He just didn't "get the message"; he must have thought I wanted to buy a headache! By the way, I rejected the bottle of wine. I retreated from the shop with a new appreciation of what we call "The Problem of Communication."

FINALLY

In a previous despatch, I mentioned that my bank manager's name is Mr. Purse (true!). What I didn't tell you was that the tobacconist on the corner opposite the bank, is Mr. Money — that's true too!

HOLY LAND SHRINES

(Jerusalem). A commission set up to assess war damage to the holy places in and near Jerusalem, said that it seemed to be "very light."

The Church of the Nativity, which is shared by Roman Catholic, Greek Orthodox and Armenian Apostolic Christians, was hit by one Israeli shell. A fire started on the roof, but was quickly extinguished by a group of Greek Orthodox monks.

The Walling Wall in Jerusalem's Old Section, one of Judaism's most treasured shrines, was temporarily closed to civilians until it could be checked for possible mines.—E.P.S.

MISSIONS FACE CRISIS

(Aust.). The Aust. Baptist Missionary Society is facing a serious financial crisis. The Society faces a slashing of proposed expenditure, a cutting out of capital expenses, a reduction in staff, and closure of some departments of mission work.

After initial pruning of the budget from India/Pakistan and New Guinea/West Irian, the budget required by the A.B.M.S. for 1967-68 was \$348,000.

This will have to be slashed by \$66,000 to keep it equal to last year's expenditure.

At a recent conference in Melbourne it was said that it was not expected that it would be possible to increase expenditure next year.—"Aust. Baptist."

RHODESIAN CHURCH SCHOOLS

(Salisbury). A new edict of the Rhodesian Government has discontinued all government subsidies for church-maintained African primary schools. According to the new ruling only local officials have the right to erect new schools.

Reason given was the "slowness" with which church schools responded to pressure to surrender their autonomy to local government authorities. Not more than 100 of the 3,200 African primary schools are controlled by local authorities despite the way the government has pushed its policy for three years.

—"World Vision."

TRUE TO LABEL

BY DAVID BAKER



(This message, "True to Label," was delivered by David Baker at a Christian Business Men's Committee Meeting in Gatton, Queensland, on April 10, 1967. It was to be his final testimony in this life for his Lord. A little over two hours later, as he was travelling home to Brisbane, he was killed in a tragic car smash.

It was at Gatton that David was introduced to the C.B.M.C. by Ivor Rosenberg. It seems fitting then that it should have been here that he also attended his final meeting before being transferred to higher service.

This message was recalled as nearly as possible and compiled the next day by Maurie Pieper, minister of the Church of Christ at Gatton, who was in attendance at the Monday evening meeting).

They call me little David! That is rather amusing, as you will agree. It may have been alright for the Apostle Paul, whose name meant "little," but not for me.

However, this title which I have been given by my friends has set me thinking. There is a sense in which I ought to be little — little before God — and I am challenged by it. Am I what I claim to be? Am I true to label?

There is so much of the counterfeit in this world today. Last Christmas we were holidaying at Stradbroke Island. There's nothing much there, you know; but there is a shop that opens sometimes! It was at that time that the scare about the counterfeit ten dollar bills was on. It was thought that there were thousands of them in circulation. I had taken three or four good ones with me for our expenses, and when I presented one of these to the lady in the store she said, "Excuse me, please," and took the note to the back of the shop. Of course you know what she was doing. She was holding it up to the sun to test it for the thread to make sure it was genuine!

Then there are the king-size packets of soap powder. But instead of having pounds in them there are about four ounces! Most of it was just empty packet. It was not true to label. It is not what it appears to be from the outside.

The other day I saw an advertisement in the paper. There were so many free gifts being offered in that advertisement that I had to look hard to see what it was that was being sold. I knew there would be a catch somewhere.

Now, of course, it is the spiritual point of view of this that I am concerned about tonight. Are we what people think we are? We are wearing a label. Do we live up to it, or are we counterfeited?

What are you in your business? Are you concerned with being someone important in the eyes of other people? Are you simply seeking material things? I remember a text I heard quoted some years ago from the Darby translation. In reply to a question asked by the Jews as to his person, Jesus said, "(I am) altogether that which I also say unto you" (John 8: 25). Jesus declared himself to be true to label. This has challenged me greatly. Can I say that? Can you?

About twenty years ago I came up to Brisbane as a young man with an ambition and determination to do well in business. I started a transport company and acquired a large fleet of trucks. The business was worth several hundred thousand dollars and quite a large share of that was mine. Then my wife and I began to think about this. What were we aiming at? To be big? Finally we decided to sell out. This was not for us.

It was interesting to notice the reaction of our children. Mary, who is here with us tonight, wouldn't remember anything about it. But the eldest boys were about twelve and ten years old. My wife and I hadn't discussed this matter in front of them, but one Sunday we were coming home from church, and it was Jim, I think, who said, "Dad, is it true that you have sold the transport business?" "Yes." Then silence. After a bit he said, "Does this mean you are only on wages now?" "Yes" — and I might tell you here that we were very thankful to have them. Often when I look at a business man I do not ask how much he owns, but how much he owes? — Well, there was silence again.

You see, what had happened was that Dad had dropped in importance. The other kids at church had been saying, "Your father doesn't own the transport business any more," and that had hurt my fellows. So many people are concerned about being "big" in the eyes of men instead of being "little" in the eyes of God.

In my business office there is a text hanging on the wall which simply says, "Jesus Christ the same yesterday, and today, and for ever." I have men come into that office and start to swear. Then suddenly this text catches their eye and it stops them in their tracks.

You see this little C.B.M.C. badge on my tie. Budding salesmen sometimes come into my office. Now, according to Dale Carnegie's course — and, mind you, I'm not knocking the course — the man who wants to sell anything must first build up a relationship of confidence between himself and his prospective customer. So they look for a starting point.

Some see this little badge, which you can't read from a distance, and the conversation goes something like this: "What's the badge, Mr. Baker?" You should see their looks when I tell them that it is a Christian Business Men's

Badge. I guess most of them think I am going to tell them it is a Racehorse Owner's Badge, or something of that sort.

Before they have a chance to say anything else I ask, "Do you have a personal experience of Jesus Christ?" The usual reply is, "Oh, I'm a Presbyterian" or whatever the case may be. Sometimes it's Methodist or Baptist, or some other church. This is usually followed by, "I guess I don't go to church as much as I should," or, "Well, I work pretty hard in the church." I remind them that that is not the question I asked. It was, "Do you have a personal experience of Jesus Christ?"

The most important thing for all of us is to know the reality and truth of Jesus Christ. We can wear a label on the outside but be completely different inside. Let us be sure that we are being true to our label.

Now I must tell you about this. It is partly the reason I chose the reading from Matthew 22: 1-14 tonight. Last weekend I went to the inaugural dinner of the C.B.M.C. at Biggenden. I'm a kind of roving ambassador you know. I had another man with me from the Annerley Church of Christ. When we got to Maryborough, on Saturday, I suggested that we go to a cafe where I had a good meal some time ago. We were both casually dressed. We found the place and went into the dining room.

There were some well dressed men and women sitting down one side of the room, and a few along the other side, but we didn't take much notice. The service didn't seem to be too good, but suddenly a waitress appeared with two plates of ham and chicken salad. She came straight over to us and put them down on our table. It was beautiful! We were rather startled by this, so I said to the lass, "I beg your pardon, but we haven't ordered anything yet!" "Oh," she said, "aren't you among the guests?"

You see, what had happened was that we had sat down in the middle of a wedding reception and had been taken for two of the company. I explained that we were not part of the group, but that we would like something to eat anyway. Then the waitress said, "I'm afraid you can't do that, you will just have to go."

Can you imagine how we felt? We were not only like the man in the parable (continued on next page)

QUEENSLAND

"TEENS AND TWENTIES" LUNCH - HOUR SERVICES

The Queensland Council of Churches' contribution to Commonwealth Youth Week took the form of lunch-hour services in the Albert Street Methodist Church, which is strategically placed diagonally across from the City Hall. These services were designed as

an entertainment treat, an intellectual stimulus, and a spiritual challenge,

for "Teens and Twenties" initiated by A. C. Male, Churches of Christ Christian Education Director, the services added to the emphasis placed upon Youth during Commonwealth Youth Week.

His Excellency, The Honourable Sir Alan Mansfield, K.C.M.G., Governor of Queensland, read the parable of the Good Samaritan from the "Good News for Modern Man, Today's English Version" of the scripture.

Nationally famous for his hospital hour over Australian Radio for years, and extremely popular announcer, Russ. Tyson was interviewed on his work for handicapped children. Russ. told of one experience, in his usual "down-to-earth" style, of the widow who decided to contribute her jewellery to the handicapped children's fund. When he had the jewellery valued, it raised about \$5, the jeweller donated a cheque of \$50 towards the fund. He emphasised the "snowballing" effect that goodwill towards oth-

ers has upon people. The parable of the Good Samaritan had had its effect upon his life, he said, and he sought to "Go and do likewise" in his work.

The interview closed with Russ. reading the "Teen Commandments" and encouraging the "teens and twenties" to heed them as well as the original Ten Commandments.

Kingsley Read, son of Lloyd Read, now minister at Launceston Church of Christ, rendered the semi-classical item, "The Lord is My Light," and the Pilgrims, a folk-singing team, sang "I Believe."

Rev. David Durie, B.A., B.D., B.Ed., Vice-Principal of St. Francis Anglican College in Brisbane, gave a capsule address on the theme of seeing the needs of others as Jesus did.

On the second day, Rev. G. Nash, O.B.E., B.A., minister of the Albert St. Methodist Church, read the lesson, and Mrs. Kath. Walker, the Aboriginal postess, was interviewed.

Kath. Walker, as Secretary of the Aboriginal Advancement League, expressed her pleasure at the recent referendum result, but stressed to the young people present that this was but a beginning of the new attitude towards the Aboriginal population. In one of her own poems, "Aboriginal Charter of Rights," she sums up her cry of help on behalf of her people:

TRUE TO LABEL (continued)

ble who didn't have on the proper wedding garment, but we were not even what we appeared to be! We were not true to the label that had been given us, so we had to leave.

How important it is that we be found wearing the right garment. The garment of salvation which Jesus gives us. How important, too, that we be true to this label as Christians, and to be really inside what we appear to be on the outside. I believe, too, that we need to be established in the reality and truth of the Lord in our earlier years. If I have time I'd just like to tell you a couple more things.

I deal a lot with old people, and when folk get well on in years they become fixed. That is, they continue to be what they were when they were younger. It is impossible to talk to some old people because they are cross and cranky. They have obviously been like this when they were younger. Again, some have certain obsessions. One dear old lady I know loves the Lord and is just waiting for him to take her home. But she worries about money. The last time I spoke to her she was worried because

"Must we Native Old Australians
In our own land work as allens?
Banish bans and conquer caste.
Then we'll win our own at last."

Rev. Ian Alcorn, L.Th., Director of the Methodist Young Peoples' Dept., spoke on the theme of "Playing the Game." Ron Gibson's rendering of "The Holy City" was excellent, and Barbara Sacre's folk item completed the half-hour service.

On the concluding day, the Rev. T. Rees-Thomas, M.B.E., B.A., B.D., Pres. of the Qld. Council of Churches, read the lesson.

The interview with the Rev. Prof. Ian Gillman, B.A., B.D., Th.D., was full of interest to "Teens and Twenties," as he was recently a Chaplain at the "Young Churchmen's Consultation," arranged by the East Asian Christian Conference, held in Singapore.

Miss Jennifer Bailey sang "The Prayer Perfect" as the semi-classical item, and a family group, "Graham, Judy and Jimmy," rendered the folk item for the day.

Speaker at the final service was Reggie Thomas, a visiting minister from America, who challenged the congregation to consider the claims of Christ upon their lives.

The whole venture was an experiment. Previously the church had only made its contribution to Commonwealth Youth Week indirectly by Christian young people within youth groups who put on calisthenic displays at various times. However, the introduction of "Teens and Twenties" services meant the church was engaged in a direct contribution to the total programme of the Youth Week. Because of rain, the usual march and physical fitness displays were cancelled, and for two days the "Teens and Twenties" lunch services were the only activities conducted during the day in the city.

The spirit of co-operation that was achieved from the kindred Dept. of Christian Education, and communions made the effort really worthwhile. Presentations of the "Today's English Version" Bible to His Excellency, The Honourable Sir Alan Mansfield, Mrs. Kath. Walker, and Russ. Tyson, were possible through the kind donation of the scriptures from the B. and F. B. Society. (See cover photo.)

The lunch-hour services became an ecumenical enterprise that received much encouragement, and many have expressed their hope that the idea will be repeated next year.

RELIGION IN USSR

(Vatican City). A "Pravda" news item complains that religious faith is still firmly implanted in Russian people. "Pravda" is the official newspaper of the Soviet Communist Party.

The paper was quoted as saying, "the question of atheism education and the struggle against surviving religion is not a campaign, not something that is isolated, but an integral part of the entire ideological activity of the party which is the unifying force in Communist education."

—"World Vision."

That's my testimony to you tonight.

THE AUSTRALIAN CHRISTIAN

THE AUSTRALIAN CHRISTIAN

July 8

1967

7



Books for Information Inspiration and Pleasure —

THE PEACE CORPS - Kindlers of the Spark.

By Edna McGuire. The Macmillan Co., New York.

In these days of increasing uninformed criticism of young people in some quarters, we must thank Edna McGuire for this factual account of dedicated, mainly young, people giving practical assistance and sharing their know-how in the far places of the world.

And right at this moment, with war clouds in many areas, the very name of this group, The Peace Corps, which is also the title of her book, strikes a responsive cord in the hearts of peace loving people.

The Peace Corps was born in the United States. Proposals for the establishment of a corps of American volunteers to serve in the under-developed countries had been made both in and out of Congress. These culminated in September, 1960, when Senator John F. Kennedy made a definite plea for the setting up of such a corps. In November, 1960, Senator Kennedy was elected to the Presidency. Soon after taking office in 1961 he made the first move by appointing a director of the Corps. It is of interest to note that President Johnson, then Vice-President, was asked to head a council of Peace Corps advisers. His experience, knowledge and energy finally put the Peace Corps on the Congressional map, and, indeed, on the map of the world.

Today more than 14,000 volunteers are at work in 46 nations of Asia, Africa and Latin America. They serve in almost every field of human enterprise. The greatest demands in underdeveloped countries is for teachers at all levels and in all subjects. Then come skilled craftsmen of all kind, and professionally trained persons, such as nurses and lawyers. Volunteers without a skill, but capable of mastering one, are not the least in this great movement. Help is also required and given in farming practice, gardening, poultry raising and digging wells. In all these things the volunteer is a "doer" not an "adviser." He works side by side with the people whom he is helping, thus forging bonds of brotherhood with men of another culture.

These activities in other lands involve travel, which is one source of satisfaction to many of the volunteers. Let us consider the deeper aspects of this. Everyone knows that travel benefits the traveller by broadening the mind, that it gives him a picture of humanity on a wider screen and consequently a greater ability to relate satisfactorily with other nationalities. But how much more do these benefits apply when the traveller is usefully employed alongside the people in the country concerned. This brings personal satisfaction

Miss McGuire is a member of our churches in Indiana, U.S.A.

on practical and human relations levels, as has been the experience of numbers of the volunteers.

Tribute must be paid to the Government of the United States for the conception and implementation of this idealistic programme. Here is the new fellowship in action — a blue-print for Christians with like mind. The fact that the volunteers are not necessarily Christian is less a reflection on the organisation and the volunteers themselves than on the avowed Christians who are not present on the Peace Corps field.

Do read this book. It will increase your faith in the young. It will provide an inspiring ideal for Christians who want to demonstrate "Man's Responsibility in God's World." Christianised, the work of this Corps could cover all the conditions under which we know we must work today — the field is the world, not the church; we need to talk less and act more; we must be the servant as was Christ our Lord. — A.M.

"BUT THAT I CAN'T BELIEVE"

By John A. T. Robinson. 60c. Fontana Books.

Many people, both inside and outside the church, find it hard to take seriously many Christian beliefs because of the manner in which they are presented to them. The deep, living core of many truths is hidden by layers of (to them) irrelevant and unmeaningful accoutrements. This problem is seen in this remark, quoted by the author, "The New English Bible has brought the words up to date, but the events are still as remote as ever." This is a problem many of us face in our various missionary activities in helping people to see, not merely what the Bible says, but what the Bible means.

This book helpfully discusses many doctrines and beliefs given in the Scriptures, and in each case Robinson strives to express the heart of these various matters for modern man. He has chapters on "Miracles," "The Virgin Birth," "Life After Death," "The Second Coming," "Angels," "Adam and Eve," etc., etc. Robinson's approach is to take you quickly to the heart of the matter in each instance, focusing on the essentials and affirming their true meaning.

This little (120 pages) book is delightfully written and is therefore highly readable. Somewhat a contrast to "Honest to God"! Robinson shows himself as a responsible evangelist who is deeply concerned about the communication of the gospel in this age; he confesses "my fundamental passion is a missionary one." He also sees, as all who are possessed of a pastoral concern do, that theology is the handmaid of worship and life. It's not a game for the clever, to be played for its own sake or played in private.

He significantly concludes his book with an outline of worship embodying the theological insights which he presents. This deserves our careful attention, for it gives us an important clue as to the settings we should give to these intellectual expressions of belief. Most people are won, not through the head and by argument — most respond through activities, feeling, fellowship and concern.

We should be grateful to the Bishop of Woolwich for challenging us to quit the mental and spiritual laziness which so easily besets us and which so severely limits our work and witness for the Master.—R. V. Longthorp.

INTERNATIONAL SCENE

WHO WERE THE AGGRESSORS?

BY DR. DESMOND CROWLEY

I have often argued in these pages that one of the most helpful means to working out a Christian approach to current affairs is to treat the behaviour of nations like the behaviour of individuals. Just as Christian guide-lines for individual behaviour produce good results in practice because they are based on the realities of human relations, so the same guide-lines often apply as well to international relations, because nations behave towards each other very largely as people behave.

The recent Israel-Arab conflict seems to me a good example.

There was a good deal of discussion when the short war broke out on who was the aggressor; and this discussion continues in the United Nations. Many commentators have argued that the Jews were the aggressors: they attacked first. Jewish denunciations of the closing of the Gulf of Akaba as a crippling blow to their economy are, they argue, only a pretext: only about ten per cent of Jewish imports came through the port of Eilat.

I submit that these commentators are wrong. If one follows the letter of the law they have a case. The Jews did go into military action first. But it is part of the Christian approach to behaviour that formalities are much less significant than what underlies them. It is the spirit, not the letter of the law, that counts.

The Arabs were the aggressors, I submit, because for nearly 20 years now they have constantly threatened to destroy Israel. They have refused to discuss compensation and settlement for the Arabs who became refugees at the creation of Israel because to do so would be an admission that the state of Israel will continue to exist. Continual open hostility and the final adoption of a threatening posture, including Egypt's

insistence on the withdrawal of the UN Force, provoked the Jews to hit first.

This reaction was only to be expected. In international relations, as in human relations, hostility breeds hostility.

Another Christian guide-line, as I understand Christ's teaching, is never to brood over wrongs. Perhaps the Arabs were wronged over the creation of Israel: there is much to be said on both sides of the question, and possibly the Arabs were treated unfairly in what was a difficult situation. Perhaps most of the nations concerned acted unwisely, short-sightedly, out of self-interest, and with insufficient consideration for the Arabs. (There would be nothing surprising about this.)

But two wrongs never did make a right. Israel exists, and will never be destroyed: the past is past.

It is too easy, I know, to counsel forbearance and forgiveness to those who feel they have been wronged; but in this case it can perhaps be hoped that a reasonable and realistic spirit may be fostered partly by bitter experience. Three times now the Arabs have fought the Jews: every time they have been trounced and humiliated, and many of their young men have died unnecessarily.

Let us hope that the Arabs now accept the existence of Israel, co-operate with the Jews and the UN to resettle the refugees (one difficulty the UN has faced in looking after them has been that in giving them an adequate food supply it has made the refugees wealthy compared with their peasant neighbours), and live and let live with the Jewish national state.

JAPANESE BUY BIBLES

(Tokyo). Although the number of baptized Christians in Japan totals fewer than 800,000, the number of Bibles and New Testaments sold each year is 600,000. The question therefore arises, who buys these Bibles?

A possible answer was given recently by replies to a survey of 100 leading Japanese businessmen, educators and artists, most of whom were not Christians. The Bible was the second most frequently mentioned book when the question was asked: What book would you take with you if you were making a three-month space trip in a capsule and could take only one book?

Some listed the dictionary, but a number chose the Bible.

The general secretary of the Japan Bible Society commented: "In Japan the Scriptures are thought of as one of the most important cultural books."—E.P.S.

W.C.C. AND MIDDLE EAST

(Geneva). Urgent requests have come to the World Council of Churches to take sides in the Arab-Israeli conflict. However, the WCC considers its "primary responsibility" to be an agent of reconciliation across cultural, ideological and national divisions. Therefore, it cannot identify itself with the political aims of any state, said Dr. Eugene Carson Blake.

Dr. Blake's statement was contained in a letter to 223 member churches, and to the WCC Central and Executive Committees. It set forth what the General Secretariat had done, proposed to do and the "guiding principles" governing its actions.

Two staff members have been sent to Jerusalem, and one to Beirut, Damascus and Cairo. Dr. Blake reported, to consult with member churches, representatives of international agencies and government officials.

They are seeking to learn what the WCC can do to aid refugees, both Arabs and Israelis; to help find a solution to the long-term refugee problem; to remove other obstacles to a just peace; and to help achieve a proper solution for the holy places in Jerusalem.

On June 9, the WCC issued an appeal to member churches for \$2,000,000 to "aid war victims throughout the Near East." Other actions included a plea to the UN and to U Thant to work for a prompt and equitable cease-fire.—E.P.S.

1967 BLAKE PRIZE

Judges for the 1967 Blake Prize are: the Rev. A. A. Dougan, M.A., Convener, Principal, St. Andrew's College, Sydney; Lloyd Rees; Tom Gleghorn; David Thomas, Director of the Newcastle Art Gallery; and the Rev. John Thornhill, O.M. Entries close on Sept. 13.

The Blake Prize of \$1,000 is sponsored by the Commonwealth Bank, and is one of the richest art prizes in Australia. The aim of the Society, which is inter-denominational, is to encourage the critical appreciation of contemporary art in expressing and enlivening the religious beliefs and affirmations of contemporary men and women.

Some of Australia's best contemporary painters first reached prominence through the Blake Exhibition, and works that were controversial when they were first exhibited are now having a powerful influence on the design and adornment of churches and religious institutions.

The winner of last year's Blake Prize was Rodney Milgate with his painting, "Ascension."

The Darcy Morris Memorial Prize for the best religious painting for a scriptural subject will be increased this year from \$100 to \$400. It is judged along with the Blake Prize.

ORDERED OUT

(Geneva). Anglican Bishop C. E. Crowther, of Kimberley, South Africa, told newsmen here that he has been given two weeks to settle personal affairs there before being barred from the country.

The bishop said he presumed that he was being barred from South Africa because of frequent statements opposing apartheid made during his 2½ years as Bishop of Kimberley.—E.P.S.

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OPEN FORUM

JERUSALEM BIBLE.

To the Editor,

A. W. Stephenson's comments on "The Jerusalem Bible," in "A.C." June 10, confirm the notes on scriptures as translated in the "New American Catholic Edition of the Bible," known as the "Confraternity," published several years ago.

The excerpt from the note on Romans 6 corroborates that found in the "Confraternity" which reads, "St. Paul alludes to the manner in which baptism was ordinarily conferred in the primitive church, by immersion. The descent into the water is suggestive of the descent of the body into the grave, and the ascent is suggestive of the resurrection to a new life. St. Paul obviously sees more than a mere symbol in the rite of baptism. As a result of it we are incorporated into Christ's mystical body and live a new life."

Reference to the passage in Knox's translation has, "Here, as in Colossians 2:12, St. Paul thinks of baptism not as a washing us from our sins, but as burying us to our sins. Baptism (which then suggested the idea of total immersion) mystically identifies us with our Lord's passage through the tomb (cf. 1 Cor. 10:2)."

Your readers may be interested in the trend of modern Roman Catholic translations.

—Josiah Park, Tas.

GRAHAM CRUSADE.

To the Editor,

At this stage of the already mounting publicity being given to the Graham Crusade '68, I would like to shout clearly—"Stay Home, Billy!"

This is not because of any personal dislike of Billy Graham, or because of my anti-Americanism, but because I believe that theologically the Graham Crusade technique is unjustifiable. My convictions are expressed completely by

Gibson Winter, when he writes in "The New Creation As Metropolis":—

"These crusades divert Christians from the real task of the church in the metropolis. They distort the gospel, the church, and the character of the struggle to which the churches are summoned. The Graham Crusade fosters pietism in place of servanthood . . . It is really — a pietistic diversion of energies and resources which only confuses Christians and non-Christians as to the meaning of the gospel and the task of Christianity . . ."

I do not doubt that some have and will experience Christian conversion through this form of mass media. But in the main I believe people from the churches will flock to hear Billy (and even perform the rare feat of taking "outsiders" with them) to get a dose of religious piety and emotionalism that we should be all out to bury.

Far easier, this form of spurious "evangelism" than the long, slow labour along the hard road that confronts congregations and individuals alike, of painstakingly loving folk from our communities into the Kingdom of God.

—David J. Andrews, V.c.

"IMPACT."

To the Editor,

In reply to Peter Clark ("A.C." June 24), I would like to re-emphasise that the aim of "Impact" is to give honest answers to some of the vexing questions facing teenagers in society. I am sorry to see that the "Morality for Moderns" programme was misinterpreted in relation to the general aims of "Impact" itself.

It is interesting to see that The Groop was appreciated. They will be pleased to hear that they had at least one fan in the audience.

The film was not intended to be a "sex talk" for any age group, but rather portray and emphasise the beauty and wonder of God's creation; from the beauty of the seasons to the wonder of the birth of a child — a child conceived in love between a husband and wife.

This love starkly contrasts the "love" experienced by the two girls interviewed on tape. These interviews were genuine and one of the girls at least is a member of our churches. She and her story therefore are by no means fictitious.

I agree that a discussion/debate between two informed sides of experts would present both sides of the topic. However, this programme is designed for teenagers of the 14 plus age bracket, and what Peter Clark proposes would be of little interest to any but those with a University standard train of thought.

Since the Rev. Alan Walker's address was based wholly on the teachings of Christ, I fail to see his case breaking down in the situation you propose. That is, of course, unless it is thought that Christ's teachings have no bearing in this day and age.

—David G. Lee, Vic.

"IMPACT."

To the Editor,

I am in no position to offer a judgment on the "Impact" programme referred to by Peter R. Clark ("A.C." June 24), but I was certainly not impressed by the type of argument Mr. Clark presents in his letter.

He writes, "The church's teaching, 'Thou shalt not' is not followed (15,531 unmarried mothers, and an unmentioned number of pregnant brides), and would thus seem to be unapplicable, unconvincing, or wrong in its present form."

Without bothering to check on figures we could safely say that the number of acts of larceny dealt with by the police each year also runs into many thousands, therefore the church's teaching, "thou shalt not steal," is "unapplicable, unconvincing, or wrong in its present form."

May I suggest that young people who want an answer on this question should take the time to read their New Testament. If they can find any passage which teaches other than a clear consistent ideal that, for the Christian, sexual relationships are to be confined to marriage, I would be interested to know of it.

The fact that some Christians sin in this respect, as all Christians sin in some respect, does not mean that we need to review the standard. Fortunately the forgiveness of God is available to allow us a fresh beginning. In addition, the fact that non-Christians may choose to live by lower standards in this or any other field, does not relieve the Christian of his responsibility.

Those who wish to do so can always find arguments to justify their failure. The Christian's job is to find spiritual resources to enable his success.

—R. V. Holmes, S.A.

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PRESBYTERIANS' NEW CONFESSION

(Portland, Oregon). The United Presbyterian Church's General Assembly approved by a standing vote, estimated at 4 to 1, the Confession of 1967. The first major change in the church's statement of faith in 300 years, it will not supersede but will stand with eight historic creeds.

The Confession of 1967 makes social action officially a part of basic church doctrine and rejects the idea that the Bible is "inerrant" and thus immune from criticism in the light of new knowledge.

The presbyteries had prepared the way for General Assembly action. At last count 165 presbyteries had voted for and 19 against the new creed.

A section of the confession entitled "Reconciliation in Society" notes that "in each time and place there are particular problems and crises through which God calls the church to act." The church "seeks to discern the will of God and learn how to obey in these concrete situations." Four are singled out as "particularly urgent" at this time.

These are in the area of racial tension, international relations, poverty, and sexual relations.

The confession is divided into three parts, dealing with God's work of reconciliation, the church's ministry of reconciliation, and the fulfilment of reconciliation in the Kingdom of God.

Objections had been lodged against the confession on several grounds. A last-ditch fight was conducted at the General Assembly by a group claiming that deletion of the Larger Catechism was unconstitutional. Efforts to eliminate a phrase calling for attempts to seek peace "even at risk to national security" were defeated by a 3 to 1 vote. Fundamentalists had said that the creed misunderstood the nature and authority of the Bible.

All objections were taken into account, but the 883 delegates still approved the 4,500-word document without change." The text had been in preparation since 1958.—E.P.S.

BIBLES FLOOD RUMANIA

According to the B. and F. B. S., Bibles are flooding Communist Rumania despite "occasional fluctuations in the official climate." A few years ago Bible Societies were sending 2,000 Bibles a year into Rumania. Now, the figure is nearer 20,000. New data on Eastern Europe shows 13,000 New Testaments were recently published in Prague, and 20,000 Czech Bibles are now on the press there.

DRIED FLOWER ARRANGEMENTS

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A CHRISTIAN TEACH-IN

(East Preston, Vic.). The Christian Teach-In, "Faith for Sceptics," had an average attendance of 60-70. One meeting attracted 180. These meetings were organised for the purpose of bringing together church-goers and non-church-goers to discuss some of the vital questions which affect our lives today. There have been sessions on citizenship, morality, a critique of the church, and an introduction to contemporary theology, an appraisal of Communism, the future of mankind, cultural manipulation and the place of the church in society.

Harry Young, the Mayor of Preston, and the chairman of the meetings, spoke very highly of the Teach-In. This, he said, is what the church ought to be like — with the opportunity to listen to speakers who are stimulating and really have something to say — being able to applaud, ask questions and make comments on their contribution. In fact,

EARLY START

(Hawthorn, S.A.). Thanksgiving Day on June 4 featured four brief, devotional sessions, between 7.30 and 9 a.m. The offering was \$1,200 and will be allocated to Missionary Living Link, Christian Rest Home and reduction of Manse debt . . . John Mathieson has been appointed as conductor of S.A. Youth Choir . . . Y.P.C.E. held camp at O'Sullivan's Beach N.F.C. Camp-site, for 25 members. C. L. Smith presented the studies on Philipians . . . Tennis club trophies were presented to junior players, Graham Brand, Graham Hook and Carol Ferris.

he said, you can gauge my interest in and appreciation of these meetings by the fact that I have been prepared to allot eight nights of the mayoral year to be present at them. This has meant saying "no" to a lot of other organisations — but it has been worth it.

That so many eminent men accepted an invitation to participate in the programme may, in itself, indicate the worth of the idea. University lecturers, a broadcast executive, a psychiatrist, a college principal, and two staff members from the Soviet Embassy, all gave their time and considerable talents without stint.

The minister, Terry Lane, devoted his considerable energy and talent in securing top speakers as well as preparing notes and literature. To maintain interest, a magazine has been published, containing articles by well known people, such as Myra Roper and Dr. Max Charlesworth.

"GET UP AND GO"

(Forestville, S.A.). The Y.P. of Forestville and Nallsworth combined to present pageant written by N. Gavros entitled "Get up and Go," at State C.E. Convention . . . Members of O.M. Comm. shared in after-church fellowship. Miss M. Barton showed slides on New Hb-rides . . . Combined Clovelly Park—Forestville C.M.F. have entered team in bowls competition . . . Ladies from Christies Beach and Hindmarsh Baptist joined C.W.F. when Miss Russ spoke on her work as a Policewoman . . . R. Ingham showed films and slides of Israel.

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LETTERS FROM TERTIUS . . .

PAST PERFECT

To the Editor,

People with rose-coloured spectacles still seem to long for the good old days when Churches of Christ were pristine pure, the spirit of New Testament Christianity was abroad, and we were really the New Testament church.

Yet, caught off their guard, these very old-timers will talk of business meetings that ended in turmoil, of elders who marched out of meetings and slammed doors, of people locked out of churches by rival parties, and of preachers starved out of churches because they didn't go along with the leading families. In one of our cities there are six Churches of Christ within two or three square miles. Four of them were breakaways. There were slanging matches and fierce "personalities" at conferences, and we were not devoid of scandals amongst church leaders.

I'm sure God will forgive them all, as He is forgiving us. But surely there is not much point in trying to recapture what we fancy our churches were fifty to a hundred years ago. Perhaps Christ wants us to be truly Churches of Christ now in this modern complex age.

There is one consolation about this rose-coloured spectacle business. In fifty years time they will be wishing they had an editor like the one they had in the sixties of the last century.

TERTIUS.



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

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7 p.m. — WORSHIP - EVANGELISM.

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WITNESS WITH US AT THE CITY CHURCH.

PROFILE
NO. 64

MARBURG

Situated in a peaceful valley on Highway 54, between Brisbane and Toowoomba, Marburg is close to, and in striking contrast with, the bustling activity of Ipswich. This rural scene is adorned by one of our newer chapels and a congregation who take their churchmanship with them into their daily living.

This community has seen the advances made in road transport and the inevitable expansion of interests because of a vital contact with the larger towns and cities.

Three Preachers Present.

Marburg's brotherhood history goes back to 1885, when the first service was held in the house of Mr. and Mrs. Stumckhe, snr. There were three preachers present, Messrs. D. A. Ewers, F. W. Troy and E. Bagley. Later meetings were held at the home of Mr. and Mrs. J. Kickbusch, at the site where Earl Kickbusch, a grandson, now lives.

Chapel Built in 1886.

A chapel was built by voluntary labor in 1886, about a quarter of a mile from the township, and the official opening ceremony was performed by Mr. Easton.

Destroyed By Cyclone.

In 1915 this building was taken down and materials from it were used to erect a church at the present site in Queen St. This second building was destroyed by a cyclone in 1919, and was later rebuilt. In 1964, during the ministry of B. Roberts,

now minister at Ipswich, the idea of building a new chapel and hall was evolved.

Co-operative Effort.

The Ladies' Fellowship raised \$2,000 by the time of the official opening. The C.Y.F., known as "The Marburgers," accepted the project of paying for all the bricks, and they raised sufficient funds to accomplish this. Jim Nicholson, a member at Marburg, and a building contractor, with the assistance of voluntary workers, completed the chapel and hall, and the opening took place on April 2, 1966.

Marburg Ministers.

Ministers who have served at Marburg have been Messrs. W. J. Campbell, Bassard, Lars Larsen, P. D. C. Alcorn, F. Stow, W. Jarmyn, Holmes and Roberts. The present minister is Rob. Holt.

Community Witness.

The chapel is tastefully decorated, concealed lighting, and a Lowry church model organ. Large glass doors open directly into the large Youth Hall and Recreation Centre, and the whole unit is one of which our brotherhood can be justifiably proud. The surroundings of both chapel and manse next door, are in keeping with our concern for witnessing by our silent structures as well as by spoken word. Well done, Marburg, may your witness continue.

REGGIE THOMAS BRISBANE CITY-WIDE CRUSADE

(Qld.). The Reggie Thomas Brisbane Crusade reached its conclusion, June 21. Held in the Annerley church, it was undoubtedly one of the grandest blessings that our Brisbane churches have ever experienced.

Statistically the Crusade proved to be a tremendous success. More than 840 different people attended the Crusade meetings, with an average attendance of approximately 200. Considering there were only three fine nights during the Crusade — and many nights were marred by cyclonic gales and flooding rains — the attendances were absolutely staggering. There were 58 primary confessions of faith — 44 of these were baptized into Christ during the Crusade, and others have since followed. At the final service there were six confessions and ten baptisms.

Perhaps the most thrilling aspect of the entire Crusade was the clear, power-

ful, authoritative preaching by Reggie Thomas. Mrs. Thomas, with her beautiful chalk paintings, the children with their bright testimonies in song, and Jerry Taylor with his melodious messages in song and his bright leadership of the services all greatly contributed to the inspiration of the Crusade meetings.

CAMP HILL BLESSINGS

(Qld.). The church at Camp Hill has had 40 additions to the membership already during this year of "Operation Outreach" programme. During the recent Reggie Thomas Crusade, 12 new members have been welcomed into our fellowship. At a recent guest service, at which Dr. Jauncey was guest preacher, there were seven confessions of faith and five baptisms. 48 young people and leaders attended a "Deeper Life" Training Camp last weekend.

1,110 ATTEND GATTON CRUSADE

(Qld.). Plain and powerful Bible preaching by Des. Nelson, plus programmes of meaningful and inspiring music, marked the "This Is Life" Crusade. Much prayer and organisational preparation preceded the Crusade. The local newspaper carried front page headlines for three consecutive weeks. This resulted in wide local interest, with many townfolk as well as district residents from as far away as 20 miles attending. The aggregate attendance for the nine nights was 1,110, with attendances of 190 and 173 on the final nights. Never before have so many non-members attended a Crusade in Gatton.

The church hall was beautifully appointed for the occasion. A feature was a musical prelude each evening, with Glen and Jenny Wegner on the Wurliitzer electronic organ and piano. Musical groups and singers from Southport, Brisbane, Ipswich, Toowoomba and Gatton were featured. Song leader was the minister, Maurie H. A. Pieper. There were two adult confessions and many worthwhile contacts made. A local business man remarked that he didn't realise that such a dedicated and enthusiastic group of people existed in the town.

A Happy Hours series, conducted in conjunction with the Crusade, was also highly successful, with Gary Staddan, the assistant student minister, from Kenmore, leading the sessions. The church has been greatly challenged and strengthened.

MISSIONARY CONVENTION

(Maryborough - Baddow, Hervey Bay, Qld.). Rex Ellis was speaker at Maryborough's first Missionary Convention on June 23-25. Missionary societies were allotted ten minutes to tell of their particular facet of witness. Dorothy Geyer gave address on the Churches of Christ field of India. The Faith-Promise Plan, as distinct from the normal budget system, was introduced, from which a high percentage of the income will be sent to our Federal Overseas Mission Board. Four have been baptized and others are awaiting baptism. A recent speaker was H. Walmsley, representing the Leprosy Missions. "Fairhaven" Aged Christians' Home is planning a special "Fairhaven Week" in September, through local radio, newspaper, TV and Service societies. Hervey Bay is prospering with S. W. Vanham. A young man made his decision recently. The Building Fund project totals \$300, and members are carefully examining available land for the proposed erection of a chapel.

DR. PAYNE HONORED

(London). Representatives of Britain's 300,000 Baptists paid a formal and official farewell to Dr. Ernest A. Payne who, as general secretary of the Baptist Union of Great Britain and Ireland, has guided the denomination to a large extent since 1951.

He has been vice-chairman of W.C.C. Central and Executive Committees since 1954. Dr. Payne, who is 65, will be succeeded by Dr. David S. Russell, joint principal of the Northern Baptist College at Manchester.—E.P.S.



WESTERN AUSTRALIA

MISSIONARY CONVENTION

(South Perth, W.A.). A Missionary Convention was held in South Perth, May 25-28. Dr. Jauncey, Principal of Kenmore Bible College, Qld., was guest speaker. At every meeting the church building was filled, and 150 young people attended the youth tea. Dr. Jauncey's talk on "God and Science" was taped and played later at the midweek meeting. The "Planned Programme of Evangelism" is still in progress. Homes are visited and folk asked to the gospel service to sit with their visitors as members of their family.

BRIGADE WEEK

(Subiaco, W.A.). Girls' Brigade Week included a sale of home-made cakes and biscuits, on June 9, and was made possible by donations from mothers and friends. At night, guest artists from many parts of Perth shared in a concert arranged by Miss Barbara Johnstone, captain at Subiaco. K. Sheppard was M.C., and Mrs. Sheppard was accompanist. The C.W.F. Australian Night, on June 12, was highlighted by Aust. songs by Mrs. G. Marshall, Mrs. Stokoe, guest speaker on gem stones, and Mrs. Uren, who showed slides of her trip around Aust. There was an Aust. supper and a display of Aboriginal art and gem stones. The "Over 21 Club" held a film evening in the home of Mr. and Mrs. R. Furr.

WOMEN'S CONFERENCE AT BUNBURY

(W.A.). 100 attended the 14th annual Sth. West Women's Conference on June 7, representing Bunbury, Busselton, Bridgetown, Collie and Harvey churches. Mrs. B. Wright, Pres., gave a welcome. Mrs. F. Newcombe, State Pres., led a delegation from Perth. Devotions were conducted by Mrs. Stitt. Veteran sisters were honored with a gift of flowers and a book. Mrs. Mielens, of Bridgetown, was elected Pres. for 1968. Deaconess Doddemeade told of her work for the Social Service Dept., and Mrs. Hammer reported on her visit to Native missions across Australia, from Carnarvon to Queensland. Bunbury ladies served lunch and afternoon tea.

TO FINANCE NEW HALL

(Merredin, W.A.). The church is planning to hold a series of social evenings to raise finance for the new church hall. Harold and All Auld have made 150 acres available for the church cropping programme. There have been a few working bees and the crop has now been planted. The money will also assist in the building of the church hall. The visit of the team from the College of the Bible was greatly appreciated. K. J. Clinton and D. Olafsen were speakers. Over 40 girls between 9 and 15 attend Good Companions Club. There was a recent morning baptismal service.

"THE HYMN SANDWICH"

STANDING COMMITTEE ON WORSHIP APPOINTED

Is it fair to describe our morning service of worship as a "hymn sandwich"? How unpalatable! Yet, this statement has been used, and perhaps there is a ring of truth in it. In some congregations one does get that feeling that the "bread" is stale and even the "filling" is uninteresting! Why is this? Where is that sense of wonder that one is supposed to experience, yet seldom does?

Have we allowed the traditions of our great grandfather's day to dictate the words, and thought forms of our prayers, hymns and sermons? William Temple once said that "worship could save the world"! He went further to describe worship as . . .

- "to quicken the conscience by the holiness of God;
- to feed the mind with the truth of God;
- to purge the imagination by the beauty of God;
- to open the heart to the love of God;
- to devote the will to the purpose of God."

How often does this really happen . . . to you?

In 1966, a strong recommendation was made at the Vic.-Tas. Conference by the Commission on Membership for a standing committee on worship to be appointed. This is now a reality. Conference Executive and the Ministers' Association have endorsed the establishment of this committee, and the following members have been appointed —

- Ministers' Asscn. Nominees: R. V. Amos; A. F. Cant; L. G. Crisp; K. J. Harvey.
- Executive Nominees: F. J. Funston; R. L. Mullen; V. G. Ryall.
- C.W.F. Nominee: Mrs. D. Strack.

Terms of Reference:

1. To study Biblical patterns of worship for relevance today.
2. To ascertain and consider worship forms of other communions and their value for Churches of Christ.
3. To analyse the Liturgical Movement and other approved literature on worship with a view to seeking its relevance to Churches of Christ.
4. To establish worship forms and standards of worship operating commonly in Churches of Christ with a view to making recommendations, encouraging and assisting experimentation and development of improved worship patterns.
5. To consider church architecture and furnishings and Christian art as related to worship patterns.

You Can Help:

The Committee is interested in receiving comments, suggestions and materials from interested people and local committees. Please forward materials used successfully by a local committee or suggestions which you feel would be helpful to the committee. There is a big task ahead and much research and study is needed.

The fact that many of our churches are experiencing a year-by-year drop in the number of communicants must surely say to us that the worship people stay away from is not rich and satisfying enough. We believe that over a period of time standards of worship will be lifted and help given to local congregations in this neglected area of church life. All enquiries or resources to be forwarded to the Secretary, L. G. Crisp, 426 St. George's Road, Thornbury, Vic. —K. J. Harvey.

RULE ATTACKED

(Edinburgh). The Church and National Committee of the Church of Scotland has objected to the Roman Catholic Church's policy on mixed marriages as an obstacle to co-operation with Protestant denominations. In a report published here the committee said:

"So long as the Church of Rome insists that the validity of a mixed marriage is dependent on obedience to its own canon law, and refuses to recognise as valid a marriage celebrated before a minister of the Reformed Church, no real progress can be made to our mutual understanding and co-operation."

The committee said it is not advisable for Church of Scotland ministers to participate in Catholic wedding ceremonies of mixed marriages.—E.P.S.

FAREWELLS

(Carnarvon, W.A.). Howard and Betty Folland were farewelled after faithful service in Carnarvon Mission. Howard gave seven years, and Betty, twelve. Both single workers on arrival, they found joy together. To them and their two children we pray God's blessing. The church has enjoyed fellowship with Maston Bell for the past week, and we welcome Mr. and Mrs. Winch (Vic.) who will spend some time with us.

CONFESSIONS AT MORAWA

(W.A.). A married lady declared her faith on June 4, and a S.S. lad on 11th. A baptismal service was held on June 18. . . . Two members of Ariel Missions spoke to I.C.E. around the campfire and then shared in services on June 25. . . . The local hairdresser was speaker at June Friendship meeting. . . . C.W.F. heard a tape of an inspirational meeting of Women's Auxiliary in Perth addressed by G. Wood.

RECOMMEND

"THE AUSTRALIAN CHRISTIAN"
TO YOUR FRIENDS

VIGIL OF PRAYER

(Nailsworth, S.A.). A vigil of prayer was held recently, when the chapel was open from 6.30 a.m. to 8.30 p.m., for quiet meditation and prayer . . . A Temple Day offering provided \$110 to supply medical supplies for the Ndui Ndui Hospital, where our own Dr. Barry Pitt is serving, and also a substantial addition to Nailsworth's Jubilee Fund. Jubilee year is 1969 . . . 20 young people from Kadina church visited us at holiday weekend, led by their minister, Owen Clark, who addressed the church on June 11. Attendances: a.m. 174; p.m. 176, followed by after-church fellowship for 135 young folk.

KENMORE CHURCH ADVANCES

(Qld.). Kenmore church, started by the College, moves into its third year with greatly expanded programme. Philip Jauncey, after a most successful ministry in increased attendances and decisions at Crown St., Toowoomba, has been inducted as Minister for Youth. The church has adopted the telescoped worship service, plus Bible School combination in use at Canberra.

KENMORE CHRISTIAN COLLEGE

(Qld.). In recent months the Principal has carried out engagements in Samoa, Honolulu, Oregon, the Far East and throughout Australia. Recently he led a successful Missions Conference at South Perth, W.A., which pledged over \$7,600 for Foreign Missions. Coming engagements include the N.S.W. Baptist Ministers' Conference, a weekend at Mackay, and two Crusades in the U.S.A. in August. Recently contracts were signed for the publication of two more books by Dr. Jauncey — "Reason for Faith," and "Guidance by God." Dr. Jauncey is planning a visit to the New Hebrides mission this November, and to the New Guinea field next year.

THINGS TO COME

JULY: NEW SOUTH WALES
12-26—Reggie Thomas Mission at Wollongong.
14-16—Teen and Twenty Mission.
24 —N.S.W. Ministers' Fraternal Meeting — Wollongong. Speaker: Reggie Thomas of America.

JULY VICTORIA
9 —National Aborigines' Sunday.
21 —C.Y.F. "Impact" (D.C.E.).
24-29—Explorers' Indoor Sports (Zones).
28 —Social Service Women's Committee Luncheon, Lower Melb. Town Hall.
28 —C.Y.F. "Impact", Horsham (D.C.E.).
30 —Good Companions: "Girls' Sunday."

JULY: QUEENSLAND
24 —Rally 9 at Kenmore.
26-30—Happy Hours at Camp Hill.
20 —Y. & C.E. Director attending Conferences in Melbourne.
22 —Rally 10 at Camp Hill.
31-Aug. 11—Group Life Laboratory, Alexandra Headlands.

JULY: WESTERN AUSTRALIA
11 —Women's Second Outreach Rally, 8 p.m., in the Christian Centre. Theme: "Witnessing Workshop"

WORLD CONVENTION ADELAIDE — 1970

YOUTH GUEST SERVICE

(Warracknabeal - Brim, Vic.). The sixth combined churches youth service, and the second at the Church of Christ, began with a youth tea. There was a recorded talk, "Don Lonie Talks to Teenagers." The singalong used modern tunes for old hymns, and the service featured talks by youth of different denominations. The youth voted 100 per cent to continue the combined programmes. . . . A married couple made decisions at Brim.

Comment

EARLY SATURDAY MORNING

There were two very early and very important events in Essendon, Vic., on July 1. The New Guinea work party left by air, and the Mayor of Essendon sponsored Australia's first Mayoral Prayer Breakfast.

The work party was an affirmation by young people that missions are worthwhile and that they are prepared to make an adventurous and sacrificial response to the call of Christ. Led by builder Frank Richards, the party of ten will spend at least three months building a hospital, and doing other work on our mission stations in New Guinea. This was a project of the Vic.-Tas. Dept. of Christian Education in co-operation with the Overseas Missions Committee. There were nearly 300 church members at the airport at 6.30 a.m. to encourage them to build for Christ.

The Prayer Breakfast was an affirmation that Christ also has a vital place in the community at home. The 250 present included City Councillors, Members of Parliament, professional men, businessmen, tradesmen, journalists, ministers and others. They heard John Birt, Essendon footballer, and Robert Coles, department store executive, give testimonies to the place of Christ in their lives.

The new Minister for Education, Lindsay Thompson, in Victoria's most demanding and least popular job, gave promise of strong leadership. Instead of talking in terms of more teachers, more buildings, and more finance — which, of course, will have to be found — Mr. Thompson stressed that the target of education was not simply to impart knowledge, but to develop character. This end could not be achieved if the teachers themselves were lacking in strength and quality of character. He also spoke hopefully of the possibility of new discussions opening the way for Christian teachers to share in the teaching of Christian education in the schools.

The Mayor of Essendon is Cr. John Williams, a member of our North Essendon church. He is a young man of strong faith and great courage, and his own witness before the community has won the respect of all. The Prayer Breakfast was his idea, and he carried it through with initiative and imagination. He, too, gave a firm and effective testimony.

There could not have been better reasons for getting up early.

TEACH-IN FOR SCEPTICS

The Teach-In for Sceptics at a Victorian church was apparently aimed at two kinds of sceptics. The "inner" sceptic is the man who regards himself as a Christian, but is out of sympathy with the churches' formal worship meetings, and is critical of the churches' apparent lack of concern for community and humane projects. The "outer" sceptic is the man who is not a Christian, and who regards the church as having nothing worthwhile to say about the dilemma and troubles of mankind.

The Teach-In was, it appears, aimed at finding a starting point for conversation with these two classes of sceptics. An advertisement appeared in the "Australian Christian" emphasising the exploratory nature of the Teach-In by saying "to think in terms of 'conversion' is pointless."

According to a couple of letters received for Open Forum, this was taken to mean that the church concerned was no longer interested in conversion, and that its objective was rather to earn the respect of the sceptics in the community.

These letters, of course, were based on a misunderstanding. The church cannot be the church if it is not interested in conversion. The whole business of the church is to bring God to man, and man to God, and this is conversion. But there are many steps to conversion. In our churches today we quite frankly engage in "friendship cultivation," and in the early stages everyone is careful not to come too quickly to the challenge to commitment. There is also a very real place for dialogue between the Christian church and non-Christians.

This journal was not involved in the Teach-In, but when the advertisement was received it was seen as an attempt to engage in conversation with those not on speaking terms with the church.

There may be other ways of doing this, but in an age when many churches cannot get near enough to the sceptics, even to talk to them, this attempt should surely be commended.

LOSS TO YARRAWONGA

(Vic.). With the transfer of Ken Danes to a bank in Shepparton, the church can ill afford the loss this means. Ken was superintendent of the S.S. teacher, Boys' Club leader, led Bible study groups, was C.E. leader, and presided at the Lord's Table. Judy Danes was a teacher and a leader of the E.W.C.F. Appreciation was expressed and a presentation made as they and their family left . . . John Tudor was visiting speaker at the anniversary . . . Max Davidson is minister.

DR. DRURY DIES IN N.Z.

Dr. L. G. Drury died in Auckland on June 25, 1967. A long-time member of the Ponsonby Rd. church, Dr. Drury had served as a deacon, elder and elder-emeritus. He also served as Dominion Conference President. He came to N.Z. from Melbourne when 15. After service in Gallipoli, he studied for degrees at Edinburgh University, and then returned to Auckland where he practised until ill-health forced him to retire some six months ago. A crowded service at Ponsonby Rd. church paid tribute to his influence in church and community affairs. T. Bamford, assisted by W. B. Burn, conducted the services at the church and crematorium.

"WITH IT MAN"

Already screened in some areas, the A.B.C. TV interview with Haydn Sargent has had a good reception. Considerable interest has been shown throughout Australia in his work with teenagers in Brisbane, and this programme considers his background, the Christian influences that shaped him and his attitude to life and the church.

It will be shown on the TV screens in Tasmania on Sunday, July 9, and in South Aust. on Sunday, July 30, at 9.35 p.m.

ADDITIONS IN WEST

(Fremantle - Hilton, W.A.). Four young ladies were baptized on June 25. An elderly lady was baptized at a C.W.F. meeting. Some of these will be received into membership at Hilton . . . The Hilton section of the B.S., for its first separate anniversary, presented a most commendable programme. B.S. attendance has reached a record 151 . . . The church has decided that the mission in October, with J. K. Bond as missionary, and F. Rees as song leader, should be held in the church buildings rather than in a tent. Various committees are leading in the preparations . . . The C.E. groups held an International Night. D. G. Hammer and Nancy Basaviah told of aspects of the work among our Aborigines and in India.

REGGIE THOMAS MISSION

(Toowoomba, Qld.). The Reggie Thomas Team is attracting capacity crowds at Toowoomba. Fourteen decisions were registered up to July 2.

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ERIC HART FOR QLD. SOCIAL SERVICE



The present Associate Secretary of N.S.W. Social Service has been appointed Director of the Social Service Dept. in Qld., effective as from Sept. 11, 1967.

Mr. Hart is well known in Qld., and his Christian service in Australia and England have well qualified him to accept this challenging ministry in the place of the late David Baker.

VIC.-TAS. HALF-YEARLY CONVENTION

After a break of one year caused by the holding of Federal Conference in Melbourne in 1966, the Vic.-Tas. Half-Yearly Convention will be held this year at Castlemaine, 72 miles north-west of Melbourne.

Because of the unavailability of halls it has been necessary to change the date from that indicated in the Victorian Brotherhood Calendar. Saturday, September 9, is the correct date.

The first session will commence at 11 a.m., and will be followed by afternoon

B. and F. B. S. WOMEN'S RALLY

(W.A.). The Bible Society will hold their Annual Women's Day Rally in St. Andrew's Presbyterian Church, Pier-st., Perth, on Wed., July 26. There will be a morning and afternoon session separated by a Basket Luncheon at noon. At 10.30 a.m., the meeting will be chaired by Mrs. J. Pendlebury, of Applecross, and addresses will be given by Mrs. J. Deaken on "the Bible in Everyday Life," and by Mrs. D. Andrews on "Women and the Bible Society." The afternoon session, at 1.30, will be chaired by Mrs. W. J. Sampson. Guest speakers are Revs. Matthew Francis and E. Arblaster. All sessions are open to the general public.

VISITORS TO FULLARTON

((S.A.). The church was addressed by Conf. Pres., Mr. Riches, on June 4, and by J. Baker, Hospital Chaplain, on 18th . . . Church regrets death of Mrs. Green, aged 93, faithful member and resident of Christian Rest Home, St. Georges, but welcomes back into membership, Mrs. W. Thorpe, a foundation member of a pioneer family now in residence at the Rest Home.

CHURCH LIFE CONFERENCE

(Koongarra Park, S.A.). K. D. Horne led a Church Life Conference, when 50 members volunteered to serve on short-term committees to look further into the life and witness of the church . . . Cadets' Art Display revealed a great amount of hidden talent when the walls of the hall were lined with paintings, etc. . . . Family film nights are being conducted by the men's basketball club

and evening sessions. Lunch and tea will be provided, at reasonable rates, by the women of the Castlemaine-Harcourt circuit. There will be a creche for children. A tour of locations of historical interest and scenic beauty will be organised. The programme will major on evangelism and membership conservation, with the aim of stirring congregations to action which will prevent the drift which has been apparent for several years, and make more effective the churches' presence in the community.

to raise money to repair and seal their court . . . R. Clymer has accepted the church's invitation for another three years from Feb., 1968.

THE SOAP BOX DERBY

(Devonport, Tas.). 200 met at "the farm" for the B.B. soap-box Derby on June 3. The G.L.B. conducted a hot dog stand, and demonstrations were given of model aircraft flying . . . Miss Crane, from Assam, India, was speaker at evening B.B. parade on June 4 . . . Church men are building a Kindergarten room. . . . The ladies conducted a meeting at the Baptist church on June 22. The speaker was a "missionary among migrants" . . . John Harrison was fawelled on June 25 on leaving with the work party to New Guinea, to build a hospital at Tung. A presentation was made.

COMBINED CAMP

(R'hampton - R'hampton, Nth. Qld.). A combined camp with the Baptists in Rockhampton, had our minister as the camp padre and the Baptist minister was camp leader. The studies: "Learning About Life and Love," gave a strong, healthy Christian approach to life . . . The ladies of Nth. R'hampton continue to hold a day kindergarten three times a week. Largely through their efforts, plus donations from other Fellowship's, the hall debt has been reduced by half in 18 months . . . Two teenagers were baptized recently, and another young woman confessed her faith in Christ . . . Miss Dorothy Geyer, of India, gave greatly appreciated addresses concerning her work.

A STEP IN FAITH

On August 16, 1955, the late W. S. (Bill) Morrow, then Secretary of the Building Extension Committee, deposited £1 in Account No. 1 of the South Australian "Churches of Christ Building Extension Mutual Fund." This act was the climax of many months of work both before and after approval by Conference in 1954.

This was a step in faith of no mean order. In 1954, the Committee had an annual turnover of funds of £6,000, total Capital funds available for their work was £20,000, and the highest amount on loan to any one church was £1,850! Now they were planning a Mutual Fund to reach at least £100,000, and to start making loans of £2,000 and more.

Was this step a false one? Did it develop into a walk of faith or did it cease?

Today the Mutual Fund holds deposits totalling \$313,000, has made 66 loans to 47 churches and Conference Departments ranging up to \$28,000, 30 loans for ministers' cars, and has an annual turnover of funds of \$335,000.

There are a lot of figures here and the totals are very high. What does it mean to the Church Programme in simple terms?

It means this? If this money had to be found from outside sources it would cost the churches a total of \$180 per week more for interest than it does through the Mutual Fund.

The Committee in 1954 and 1955 saw the growing

need of funds for church buildings and launched a plan to meet the need. Today we can see the result in many fine buildings, throughout the State, in which the news of Christ is proclaimed.

Today we can also see that the population of the State is expected to double in 30 years. New suburbs will grow, new towns will appear. Already, on the outskirts of Adelaide, land is held for three new churches, and negotiations are in progress for various others.

Today we do not need to launch a new plan to meet the needs we can see — we only need to keep this proven plan effective.

Every church, school, club, or other auxiliary, can open an account with the Mutual Fund. Surplus funds deposited bear interest at the highest rate — the same as the Savings Bank of S.A., and are doing their part helping the church keep pace with the growing need. Every member — from Dad, with his hundreds or thousands of dollars, to Miss Junior, with her cents — may open an account and know that, until wanted for some other purpose, they are safe and being used by God.

Will the church in 1979 be able to look back over twelve years and say, "In 1967 they saw a growing need and did what was necessary to meet it?"

—R. Dennis Evans.

Mr. Evans, a Public Accountant, is a member at Kilburn, is on the S.A. Building Extension Committee, and has been Treasurer of the Building Extension Mutual Fund since its inception.

A CENT A YEAR

(Edwardstown, S.A.). During May the Senior Bible School gave a cent for each year of each scholars' life, and \$11.70 was given to the Wheat for India appeal. . . . Mr. Chatfield, of The Leprosy Mission, spoke to J.C.E. . . . The Harcourt Gardens Pensioners' Assoc. were guests at recent evening service, and afterwards at supper . . . 40 C.Y.F.'ers attended camp at Balaklava . . . Mr. Horne, H.M. Organiser, discussed future programme with church officers . . . Sympathy of church is extended to Mr. Schultz in the loss of his wife, who will be remembered for her many acts of kindness . . . Mr. Riches, Conf. Pres., spoke at a morning service.

EVANGELISM PROGRAMME

(Ascot Park, S.A.). The Planned Evangelism Programme was launched on June 18. Mrs. U. Wright, C.W.F. President, spoke to the women, and Dr. Keith Crowley then challenged the whole church. In the foyer, Don McAllister and Dr. Crowley met members to enlist those who offered to assist in the campaign. One girl made her decision at night, following the film, "Conversion Plus" and C. G. Dredge's message . . . Mrs. R. C. Simpson, church organiste, is in hospital for surgery. Her son, Lindsay, is filling her place.

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COUNTRY YOUTH SPECIAL

(Strathalbyn, S.A.). The Baptist Youth Fellowship of Adelaide presented "Country Youth Special" at Strathalbyn High School . . . Mr. Taylor, of Adelaide, addressed Alexandria Dist. C.E. Union. . . . Mr. Lovell, of T.A.A., was speaker at Circuit Men's Fellowship . . . A combined meeting heard Rev. Chan Y. Choi, of Korea B. and F. B. S. . . . C.W.F. shared their meeting with the Methodist ladies, in a Japanese evening . . . The church farewelled Miss W. Thorpe, who will reside at St. George's Rest Home. . . . Men attended annual fellowship dinner at Victor Harbour . . . Speakers on June 19 were B. Eisemann, of Murray Bridge, and Mr. and Mrs. Patterson, of Bible Medical Missionary Fellowship.

WIDE VARIETY

(Dulwich, S.A.). Speakers at adult after-church fellowship have included Miss C. Watt, Matron of Home for Incurables; Mrs. Kisson, leading discussion on why special days are observed in the church; P. F. Newall, rector of Glenunga Church of England, on observance of special days in Anglican calendar . . . Youth Fellowship have heard Kingsley Purdie on world tour; G. Folland on Prisoners' Aid Assoc. (followed by a successful drive, fortnight later, to collect clothing, etc.); and folk singing by Neil Cunningham. Youth group joined with Hindmarsh in camp at Point Sturt, led by K. Allison.

SPECIAL VISITORS

(Loxton, S.A.): Several local members took part in a Red Cross service on May 28 . . . The Hon. G. A. Bywaters was guest speaker at a special Rotary service on June 18. 35 members and their wives, of the local Rotary club, attended. Two teams are in the table tennis assoc. . . . Our junior basketball team are in top position.

WORLD PRESIDENT VISITS

(Balaklava, S.A.). Mrs. Lawton, World C.W.F. Pres., spoke to C.W.F. on her American visit . . . The B.S. Superintendents' Camp was held at Balaklava. . . . Mr. Jones, of The Service to Youth Council of Adel., was speaker at C.M.S. . . . Edwardstown young people took part in the evening service, with some of our young people, on June 11, and shared in after-church fellowship . . . The church expresses sympathy with Bruce Clark, and son Colin, in the loss of Mrs. Clark.

TEN DECISIONS

(Brooklyn Park, S.A.). Visiting morning speakers have included C. Stock, (S.A. representative of the Jewish Evang. Witness), A. E. Brown (Torrenville church), and Mr. Riches, Conf. Pres. Evening services have included several guest evenings and a youth service. During this time five accepted Christ as their Saviour. A baptismal service was held during May . . . A successful camp was held at Longwood, when another five young people also accepted Christ.

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N.S.W. TRAINING PROGRAMME CONTINUES

A full weekend training programme was held at "Camp Greenhalgh" on Queen's Birthday weekend, conducted by the N.S.W. Dept. of Christian Educ.—B.S. Workers' Fraternal. Over 30 Bible Schools, including Gilgandra, Balladoran and Wagga — from the country, and Mayfield, from the city of Newcastle, attended. Dr. James H. Jauncey was the guest lecturer.

This annual event is one of four regular training programmes conducted each year in strategic centres by the B.S.W.F. Specialist training for graded department teaching, superintending, etc., is given. While the major portion of this seminar was in Dr. Jauncey's hands, numerous hours were spent over audio-visuals presentation, idea sharing, problem airing and solving, lesson material problems, new music for worship and praise, superintending responsibilities, etc.

Dr. Jauncey's contribution to the weekend was invaluable. He took nine one-hour sessions. Numerous tape recorders took the sessions in entirety and many copies for further distribution and personal perusal have been requested.

VISITORS TO EPPING

(N.S.W.). Rev. H. J. Wells, Methodist, spoke here in annual Epping Ministers' Fraternal pulpit exchange. Neal Hodgekiss (Earlwood) spoke for the D.C.E.'s "Month of Prayer." John Bull, New Tribes Mission in Philippines, addressed the midweek meeting . . . Prof. La Verne Morse, missionary/lecturer, U.S.A., was recent speaker . . . B.S. picnic was held at Lane Cove National Park, the C.M.S. providing a barbecue lunch . . . the Y.P.C.E. conducted special youth service.

NTH. TURRAMURRA BAPTISM

(N.S.W.). On June 25, Pesa Fekitooa was baptized. There were 91 present, including a fine group of young people, 17 of whom met for an after-church fellowship . . . Following the successful start of a Girls' Brigade, with over 30 attending, a Boys' Club commenced with an enrolment of 27 . . . After a week of training with the Lay Evangelistic Institute, attended by many of our members, our own evangelistic effort commenced last week with a night of visitation, led by Kevin Crawford and our own minister, Graham Warne. This will follow a planned programme, culminating in a decision night on Sept. 24.

N.S.W. FRATERNAL

The Annual Social Gathering of the N.S.W. ministers, with their wives and families, was held on June 23, at Rockdale. It took the form of a "tea" at 6 p.m., followed by an evening of fellowship.

The Monthly Meeting of the N.S.W. Ministers' Fraternal, at Burwood, on June 26, at 10 a.m., featured a planned discussion on significant aspects of "Evangelism." Next Fraternal meeting will be at Wollongong, on July 24, with evangelist Reggie Thomas, of America, as special speaker.

The Sunday morning worship service was presided over by the State Conf. Pres., P. H. Morton. Dr. Jauncey's address was a challenging message from the Word based on Phil. 3: 10.

The music was a highlight of the programme. Warren Murray (Mosman), the secretary of the B.S.W.F., had his Hammond organ with him. Les Pilkington (Seven Hills) handled the piano, and Richard Beard (Nth. Balgowlah) was on the drums. A number of new bright and relevant choruses were learned. David Rodger (Doonside) conducted the closing devotions each night.

Charles Dainty (Granville) President of the B.S.W.F., presided over a number of the sessions, and the Director (D.C.E.) led the camp through.

Great interest was shown in the literature display from the Bookroom, and in the Scripture Teaching Diploma introduced in 1965 and revised in 1967. The S.T.D. is a reading course — which can be completed in a year. Information is available from the D.C.E., 69 Campbell-st., Surrey Hills, N.S.W., 2010.

N.S.W. PRAYER LIST

We commend the following fields of service:

1. Federal Overseas Missions — in particular, the work of David Eagling at the Banmatmat Bible College, Pentecost, the New Hebrides.
2. Federal Conference, Sydney, 1968 — that all plans may receive the blessing of God; that the witness of the gospel of Christ may be given added impetus as a result of the Conference.
3. N.S.W. Dept. of H. M. and Evangelism — and that the young church and B.S. at Dapto may grow in spiritual power and witness.
4. Special "Personal Evangelism" Drives in the N.S.W. brotherhood — such as "Counsellor Training Seminars" in preparation for "Crusade '67," "Lay Institutes," and specific efforts at Belmore and Caringbah churches.
5. The "Reggie Thomas" Campaign — in its all-out effort to present Christ to the community of Wollongong and district.
6. "Crusade '67" — that more "prayer-partners," "personal counsellors" and "follow-up" workers may be recruited for service "round-the-clock" — through evangelist George Wood and the team of workers — August 22-26.

WOOLWICH LIBRARY

(N.S.W.). Woolwich College Library has benefited by a further gift of valuable books from the library of the late John Bairagi, who served so faithfully on our Indian Mission Field. In addition, the recent splendid gift of 400 dollars by Mr. Rugendyke, Marrickville church, in memory of his late wife, is being used in the provision of extremely helpful volumes in the research section of the Library.

BRUCE ARMSTRONG — REAPPOINTMENT

(N.S.W.). At the last meeting of the N.S.W. Dept. of Christian Educ., appreciation was expressed regarding the splendid services to the brotherhood of the Director, Bruce Armstrong, and a recommendation was unanimously adopted that his appointment be extended for a further term to 1972. Mr. Armstrong has served with distinction, and been largely instrumental in raising the spiritual and educational sights of many of our churches and schools in N.S.W.

PROMISE AT DAPTO

(N.S.W.). The Director of H. M. and Evang., K. E. Crawford, announces advances in the new venture on the South Coast, at Dapto. This work is receiving the backing of the churches at Wollongong and Warrawong, and the building is in the process of erection. J. Back, of Woolwich Bible College, has accepted the ministry here, and there is every promise of satisfactory development. Meetings at the moment are being held in the home of Mr. and Mrs. Northey.

SEX AND MENTAL HEALTH

Pre-marital sex relations growing out of the so-called new morality have significantly increased the number of young people in mental hospitals. This was reported by Dr. Francis Braceland, former president of the American Psychiatric Association, and currently editor of the American Journal of Psychiatry.

Braceland told the National Methodist Convocation on Medicine and Theology in Rochester, Minnesota, that "a more lenient attitude on campus about pre-marital sex experience has imposed stresses on some college women severe enough to cause emotional breakdowns."

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DISCIPLESHIP

Mr. and Mrs. G. T. Jones; Mr. and Mrs. R. Barlow, John and Beth Barlow; Daniel Tydd, Maryborough - Baddow - Hervey Bay, Qld. Alan Lewis, Robert Marks, Ruth and Howard Randall, Springvale, Vic. Sigmund Karlsen, Nth. Williamstown, Vic. Bronwyn Russell, Dulwich, S.A. M. Edwards, South Perth, W.A. Louise Christensen, Joy Maddock, Parkdale, Vic. L. Jeffrey, Peter Jeffrey, Peter Oke, Graham Randall, Brooklyn Park, S.A. Mrs. Baker, Bethlyn and Judith Hams, Myra Paunkovich, Karen Cooper, Fremantle, W.A. Mrs. Neale, John Ballard, Morawa, W.A.

Jean and Trevor Taylor, Merredin, W.A. Robert Mawer, Ted. Penney, Devonport, Tas.

Noel Buttsworth; David McCulloch; Alan, Louise and Susan Plummer; Mr. and Mrs. Lake, and Patricia, Susan and Ian; Edward and Melinda Bates; Bronwyn McLucas; Gail and Leanne Scott; Ross Barfield; Julie Schmidt; Elizabeth Tinney; Laurel O'Toole; Trevor Homann; Geoffrey Ede - Camp Hill, Qld.

Miss P. Strudwick, Mr. and Mrs. B. Millikan, Mr. and Mrs. W. Karren, Koongarra Park, S.A.

MEMBERSHIP

Mrs. I. Wickham, and John, Hawthorn to Nth. Williamstown, Vic. Mr. and Mrs. D. Tydd, Maryborough to Eidsvoll, Qld.

Mrs. Strange, Loftus Park, Sydney; Mrs. Greg Foot, Brighton Gardens, S.A., to Margaret-st., Launceston, Tas.

Mr. and Mrs. R. Wilson, Hamilton to Forestville, S.A.

Mr. and Mrs. Runnalls, Robyn, Bruce and David, Noble Park to Springvale, S.A.

Mr. and Mrs. Jenks, Greg., Christine and Susan, Lismore, N.S.W.; Mr. and Mrs. O'Toole, Noel and Brian, Stafford; Mr. and Mrs. Dipple, Wynnum - to Camp Hill, Qld.

Mrs. Goldsworthy, Robyn and Lawrence, Glen Waverley to Balwyn, Vic.

Miss W. Thorp, Strathalbyn to Fullarton, S.A.

Mr. and Mrs. R. K. Averay, Mile End and Tumbly Bay; Mr. and Mrs. R. Oke, Mile End; Mrs. R. M. Asztalos, Croydon - to Brooklyn Park, S.A.

Mr. and Mrs. Malcolm Thomas, Brighton; Mr. and Mrs. D. Roberts, R. Bramstedt, P. Bishop, Nth. Essendon - to Doncaster, Vic.

Mr. and Mrs. Lyle Becker, Carnegie to Croydon, Vic.

Mr. and Mrs. Neal, Strathmore, to Oakleigh, Vic.

Mr. and Mrs. R. Sandells, Doncaster to Box Hill, Vic.

Mrs. W. Horner, Bunbury to South Perth, W.A.

K. Chenhall, Coburg; Dr. A. Hosking, Balwyn, to Bentleigh, Vic.

Mr. and Mrs. Clugston, Baptist, to Bayswater, Vic.

MARRIAGES

Margo Tully to David Hindle; Glenys McHenry to Graeme McIntyre, Doncaster, Vic.

Heather Simkin to John Pitman, Parkdale, Vic.

Pamela Condon to Robert Brown, Nth. Williamstown, Vic.

Julle Parker to George Hood, Chelsea, Vic.

Janet O'Neil to John Spreadborough, Fremantle, W.A.

Keryl Brighton to Richard Davey, Forestville, S.A.

Margaret Cooper to Stanilaus Lucas, Collins-st., Hobart, Tas.

Mary Hendrichson to Evan Walters, Castlemaine, Vic.

DEATHS

Mrs. McRae; Maurice Brown, Chelsea, Vic.

Mrs. M. F. Anderson, Parkdale, Vic. Mrs. M. E. Green, Fullarton, S.A.

Mrs. Lillian F. Harris, Shepparton, Vic.

Miss A. Victory, Margaret-st., Launceston, Tas.

Mrs. Hutchinson, Dulwich, S.A.

Miss Lavinia Davidson, Balwyn, Vic. Mrs. Crittenden, Strathalbyn, S.A.

Mrs. Mabel Clark, Balaklava, S.A. Mrs. Emma Elizabeth Penns, Boort, Vic.

Stan. J. Westerland, Minyip, Vic. G. Vincent, Warracknabeal, Vic.

ACCOMMODATION AVAILABLE

In exchange for companionship, a room and meals will be provided without charge. This is an excellent opportunity for a pensioner. Write to "Friend," c/o The Editor, "The Australian Christian," 119-125 Hawke-st., West. Melb., Vic., 3003.

BIRTHS

WILLIAMS (Smith). - At Burwood and Dist. Community Hospital, Vic., on June 19, to Kaye and Graeme, a son - Phillip Graeme.

MANN (Wardle). - Irene and Blythe, 8 Barrington-ave., Enfield, S.A., welcome with love, Graham Andrew. God's gift. A brother for Charlene.

HICKIN (Thomas). - To Beverley and Keith, a son - Neil Murray, on June 17, at Nan-Org Hospital, Croydon, Vic. A brother for Kerrie and Rhonda.

ENGAGEMENTS

HAMMER - TOWLE. - Mr. and Mrs. D. G. Hammer, Maylands, W.A., have pleasure in announcing the engagement of their youngest daughter, Margaret, to Garry Allen, only son of Mr. and Mrs. W. A. Towle, of Belmore, N.S.W. Both students at Woolwich Bible College.

STRONG - MARTIN. - Mr. and Mrs. R. Strong, 16 Seventh-st., Eildon, Vic., announce with pleasure, the engagement of their eldest daughter, Wendy, to Lyn-ton, only son of Mr. and Mrs. E. A. Martin, Mountain Highway, Wantirna.

WALLACE - BENNETT. - The engagement is announced of Florence Inez Jean Wallace, second daughter of Mr. and Mrs. L. Wallace, Allansford, Vic., to Noel Bennett, third son of Mr. and Mrs. G. N. J. Bennett, Russell-st., Dennington, Vic.

DEATHS

CONRY. - On June 23, at 119 Coleman-pde., Glen Waverley, Vic., James, dearly loved husband of Ruby, devoted father of George, Emily (Mrs. C. Newham), Fred (Ballarat); loved and respected father-in-law of Margaret, Clarie and Bessie; loving grandfather of 11 grandchildren, and great-grandfather of 8. (late of Burnley). "My darling at rest in heavenly love abiding."

FERGUSON. - On June 23, Frances, beloved wife of the late John McStefen, loved mother of Mavis (Mrs. E. J. Collings), and Edna (Mrs. W. E. Jackel), loved mother-in-law of Ted and Wallace, loving grandmother of Keith and Elsie, Marj. and Rod, Gwen and Howard, Joy and Arthur, and Maralyn and Evan; loving and loved great-grandmother of Lyn, Jan, Ric. Kim, David, Peter, Andrew and Robyn. "With Christ which is far, far better."

WITHERS. - On June 30, Agnes Jane, 14 Dorothy-grv., Lower Ferntree Gully (late of Essendon), loved wife of the late Frank Blackmore, loved mother of Arthur, Elsie, Les., and Min.; fond mother-in-law of Clare, Frank, Georgina and Eddie, and devoted grandmother of Les., Jean, John, Maureen, Elaine, Mel., Coral, Josie, Valda, Beverley, Norma, Vivien and Dennis. Aged 90 years. "Absent from the body, at home with the Lord."

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VICTORIA

RED HILL RE-VISITED

(Vic.). Ray and Betty Veal and family renewed friendship. Mr. Veal, a former minister, spoke to the church and showed slides of Indian missions . . . 38 young people from Doncaster attended worship and afterwards had barbecue lunch with Red Hill young people at home of Mr. and Mrs. Lee . . . On June 4, D. H. Smith was speaker. Evening service, at 5 p.m., used film strips, followed by discussion by parents and teachers on B.S. work . . . Mr. and Mrs. Bert Salmon are in England, where Mr. Salmon had urgent surgery. Late report is favorable . . . Mrs. W. Torney again in hospital following surgery.

OPPORTUNITY SHOP

(The Patch, Vic.). The opportunity shop has now made a profit of \$1,318, out of which the distribution has been as follows: Off the church debt, \$670; to the Ferntree Gully Benevolent Society, \$180; Support-a-Child at our missions fund, \$200; trust fund for aid for our elderly folk when sick, \$20. We have been pleased to receive goods from members of our other churches . . . Evening meetings will not be held during the winter months, but attendances at morning services are well maintained . . . Mr. and Mrs. Fielder are in Tasmania, working in the bush fire area . . . The quarterly church social held at the home of Mr. Wieland was very much enjoyed.

"POT-LUCK" DINNER

(Balwyn, Vic.). Successful smorgasbord "pot-luck" dinner on June 4 resulted in the biggest evening service for some time. Film, "Southern Cross Crusade," highlighted introduction given to forthcoming efforts for Billy Graham Crusade. . . . Another food parcel has been despatched for "Food for India," by C.W.F. 94 ladies attended their interesting birthday meeting . . . S.S. and staff have given another \$90 to help in missionary work . . . Dr. Wood, ex-Principal, M.L.C., was June guest speaker for Shoppers' service . . . Mrs. Lennard still hospitalised at Royal Melbourne.

GORDON POWELL AT DONCASTER

(Vic.). Guest preacher on June 18 was the Rev. Gordon Powell, minister of Scots Church, Melbourne. There were 240 communicants. Mrs. Gordon Crouch was in charge of the choir, with Clive Ward at the organ, the choir rendering the anthem, "I Walked Today Where Jesus Walked" . . . The church has welcomed home R. J. Tully, after his business trip to South Africa on behalf of the Apple and Pear Board . . . 45 elderly folk from our Social Service Homes were guests at luncheon by the C.W.F., and later entertained by the Karinga Players . . . The B.S. has adopted a child in India at a cost of \$50 per annum.

\$90 PER WEEK FOR BROTHERHOOD

(Doncaster, Vic.). Following a Planned Giving Programme conducted by A. A. Avery last September, the Doncaster church has increased its brotherhood giving from \$26 to \$90 per week. Included in this amount is a weekly contribution to the neighbouring congregation at Mitcham, which is facing heavy demands in its extension programme. The church has also accepted responsibility for direct support of medical patrols in New Guinea, providing medical supplies in the New Hebrides and support for mission schools in India.

Substantial gifts have been made to Inter-Church Aid and the Tasmanian Bush Fire Relief Appeal. Other plans

include the rapid reduction of recently incurred loans to finance the new Christian Education Centre.

Doncaster has recently been declared a City, and is rapidly moving away from the quiet rural orchard area of past years. Estimates reveal that the population, now topping 38,000, will increase to 57,000 by 1970, and to a possible 100,000 by 1975. The congregation is endeavouring to plan to meet the opportunities evident amid such tremendous growth. Through 1967, Kevin Harvey, of the Dept. of Home Missions and Evangelism, is directing the congregation in a programme of evangelism.

H. K. CHRISTENSEN COMMENCES

(East Kew, Vic.). Following five years of successful ministry with the churches in the Lismore circuit, N.S.W., H. Kevin Christensen commenced his ministry on Sunday, May 28. A church welcome was given on Saturday, 27th. On Sunday morning, F. Elliott gave the formal welcome to Mr. Christensen. Basil Goldstein had conducted a much appreciated interim ministry.

10th CHURCH ANNIVERSARY

(Robinvale, Vic.). On June 30, 1957, 40 members of the Churches of Christ met in the R.S.L. Hall, Robinvale, Vic. They determined to commence regular meetings and to form a local Church of Christ.

On Queen's Birthday weekend, June 9-12, 1967, the 10th anniversary of this local church was commemorated. In the intervening time, a brick chapel, kindergarten hall and manse were obtained, with the assistance of the Properties Corporation. The Dept. of H.M. and Evangelism assisted in providing two full-time ministries . . . At the Fellowship Rally recollections were enjoyed by film, slides and panel discussion. Weekend guests were Mr. and Mrs. R. A. Banks (guest speaker), from Thomson, Geelong; Mr. and Mrs. R. F. Geyer (Home Missions); Ken. Geyer (song leader); Mr. and Mrs. A. R. Haskell, Mr. and Mrs. Davie, Mr. and Mrs. E. Baxter and Mr. and Mrs. Fechner. . . . Greetings were brought by A. R. Haskell, on behalf of the Properties Corporation and Dept. of H. M. and Evang.; A. Davie, Horsham church, and K. Fechner, Pres. of Sunraysia Conference.

R. A. Banks, now minister at Thomson, Geelong, was guest preacher. He was minister at Swan Hill at the time Robinvale was formed. Mr. Haskell was soloist, and Ken Geyer was song leader. . . . The minister is E. K. Morrison, now in his second year.

GRAHAM SUPPORT

(Box Hill, Vic.). A committee has been set up in preparation for participation in the forthcoming Billy Graham Crusade. . . . C.W.F. (Evening) celebrated their birthday with a varied programme of social games, community singing, etc. The value of women's work in the church was emphasised by the minister, L. S. Dewberry. Mrs. Ferguson, C.W.F. State Pres., was among 100 at the afternoon group luncheon. Mr. Levett, of B. and F. B. S., showed the film, "My Father's World," and also sang . . . Monthly youth services of worship and witness are maintaining good attendances. A young man made his decision for Christ.

FAMILY WORSHIP

(Croydon, Vic.). A Church School Family Worship session was held 9.30 a.m. one Sunday . . . 28 young marrieds were at Roger and Gwen Elliott's home for June session . . . Montrose C.W.F.F. led the Croydon meeting on the theme of "Friendship" . . . On June 12, the C.M.F. held a church family picnic at Fernshaw . . . Prayer meetings are held in homes during winter . . . The boys' club has 43 members and five leaders.

BACK IN SERVICE

(Castlemaine, Vic.). The church is pleased to have the minister, C. W. Jackel, back in full-time service after a prolonged illness . . . Guest soloists for the Alexander Home and Community Hospital Parade were Arthur Le Coutuer and Theo Fliescher . . . Mrs. Ball is home after surgery . . . Evening services commenced at 4 p.m. for winter months . . . The C.W.F. profited by \$39 in recent effort . . . Three new members have moved into Castlemaine fellowship. . . . After marriage, May Hendrichson has gone to live in Ayr, Qld.

OPPORTUNITY SHOP

(Shepparton, Vic.). C.W.A.F. raised \$430 in two weeks, assisting themselves and serving the people . . . The C.W.E.F. arranged a meeting to welcome Mrs. Morrison of C.W.F. Exec., Melb., and to see and hear an audio-visual of brotherhood work . . . During the winter months the church meets at 5 p.m. on Sundays. "Feature at Five" is a highlight. This has included a marriage re-dedication service, views and interviews (questions and answers), and a Life Situation prayer session. These programmes are held in the Auditorium prior to moving to the chapel for closing devotions . . . Good Companions and Boys' Explorers are finding the introduction of Standards a stimulus to interest . . . A public address system was successfully introduced on June 18. C.Y.F. have paid for a stereophonic turntable attachment. . . . The minister, D. B. McIntosh, has agreed to extend his ministry until Jan., 1969. The Official Board has expressed full confidence in the present ministry. . . . The church has lost a loved and active member in Mrs. Lillian Harris. Sympathy is offered to her husband, children and others of her family.

"MEN IN ACTION"

(Nth. Williamstown, Vic.). 40 men, representing a number of churches, enjoyed the Men's Breakfast under "Chef" Tom Bryant. B. L. Pryor (Essendon) spoke on "Men Under Reconstruction" . . . The culmination of weeks of work and planning by C.M.F. was brought to a close when a Black and White Minstrel Show was successfully staged before a large audience. Proceeds were for church seating.

GENERATIONS OF BOYS

(Oakleigh, Vic.). For at least 20 years the church has entertained boys from the Burwood Boys' Home. On June 25, 49 boys were guests in various church homes. Two boys sang duets at the evening service. Harvest Thanksgiving produced a fine display of fruit, vegetables and groceries.

PARKDALE PROGRAMME

(Vic.). The church has concluded a series of four Family Programmes in conjunction with the Adult Committee of the Dept. of Christian Educ. The series dealt with "The Family and the Pre-School Child," "The Family and the State-School Child," "The Family and the High-School Child," and "The Family and Senior Teens." Meetings were held in homes, the host and hostess issuing invitations. The church supplied baby-sitters where needed. Meetings commenced about 8.30 p.m., to enable husband and wife to go out together. This could well be developed as a continuing feature, as it helps to meet a need which all parents recognise.

The church is engaged in a long-range programme of evangelism with the Dept. of H. M. and Evang., and therefore made sure of including as many of the contact families as possible. Here is an aspect in which the work of the two Departments dovetail together, each making the work of the other more effective.

RESTAURANT FOR GARDENS CRITICISED

The State Council of the Victorian Temperance Alliance strongly criticised the Melbourne City Council for its proposal to erect a Licensed Restaurant in the Botanic Gardens.

The General Secretary, E. S. Sanders, said the primary purpose of the Gardens was for the preservation and display of flora, and the proposal for the Restaurant seriously contravened this purpose.

Many citizens from all walks of life had asked him to protest to the City Council for their action, he said.

A similar proposal to build a big Licensed Restaurant in Fitzroy Gardens had been abandoned several years ago and

it was hoped that the same fate would befall the present proposal.

Other speakers said that the Botanic Gardens were looked upon as a place of quiet retreat from the tensions and pressures of the City, and a Licensed Restaurant would tend to attract large groups of businessmen and others for luncheons and other such functions. This would destroy the value of the Gardens for the majority of those who now went there.

Melbourne is well served with good class Restaurants and Dining Rooms and it would be entirely inappropriate for the City Council to proceed with the costly erection of another establishment.

SEMINAR ON CHRISTIAN READING

(Vic.). The Federal Literature Dept. and Dept. of Christian Educ. combine to conduct a Seminar on Christian Reading during the latter part of July: West Preston, Hartwell, Ringwood — on Wednesdays, July 19, 26, and August 2. Ormond on Thursdays, July 20, 27, August 3. Meetings commence at 8 p.m. in all cases.

Three books will be reviewed by competent persons, then opportunity will be given to discuss the ideas which they contain. The books are:—

"The Miracle on the River Kwai" (Gordon). "Teaching the Christian Faith Today" (Hubery). "The Meaning of Christ" (Johnston).

An open invitation is given to all interested members to attend the nearest centre. There is no cost. The books, which should be read beforehand, may all be purchased from the Austral Book-room.

FOR RADIO AUSTRALIA

(Bentleigh, Vic.). A. R. Pigdon and members combined to tape a church service for the A.B.C. for transmission over Radio Australia . . . Canon H. M. Arrow-smith, Commonwealth Secretary of B. and F. B. S., spoke at morning service, June 18 . . . Ray Veal, missionary on furlough from India, was a recent speaker. . . . On June 25, four men were received into fellowship, two by faith and baptism and two by transfer.

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OBITUARY

Marian Emily Jones.

After a long time of disability, Mrs. Marian Emily Jones, of Northcote, Vic., died on May 21. It appears that Mrs. Jones was connected first with the church in a Baptist group at Kyneton. Coming to Melbourne she attended the High-st. (Croxtton) Baptist Church. Afterwards she transferred to the Church of Christ, then located in High-st., Northcote, during W. T. Atkin's ministry. She continued throughout W. G. Graham's ministry and came with the church into its new premises in 1956. Mrs. Jones was a most faithful member, attending morning and evening services, and was interested in the Women's Fellowship. She was a personality of some note in the church until illness overtook her. She was a beloved mother and sister. Her son's devotion to her was outstanding, revealing a singular depth of love in the care he gave her in hospital. To his sisters and himself we express the church's sympathy and love.—A.B.W.

Mrs. E. Bullivant.

On June 8, Mrs. Bullivant died in her 74th year, after serving her Lord long and faithfully. She was a loyal worker in the church and many will remember her for her musical ability. She had been in failing health for a long period. She was converted to the Lord in her 13th year in the Church of Christ, Lismore, N.S.W., and for the next 60 years was a wonderful worker for her Lord. She leaves behind an example of a Christian life for all to follow. The funeral service was conducted in the Crematorium Chapel, Rookwood Cemetery, Sydney, by her minister, E. J. Plenderleith, B.D., assisted by Dan Wakeley, who had been a friend of the family for many years, and Rev. Clive Way. There are two children left to mourn the passing of their mother — Rita and Roy, and for both of them the prayers of God's people ascend on their behalf.—E.J.P.

Mrs. Hilda Norman.

A faithful member of the Fairfield (Vic.) church, Mrs. Hilda Norman, died on June 8. Formerly Hilda Sherriff, she was a niece of John Sherriff, a missionary to Africa. She became a member of the church at Collingwood, following her marriage to Harry Norman, with J. E. Webb as minister at the marriage. Mr. and Mrs. Norman lived in Fairfield, and following a mission there by George Teeze, transferred their membership from Collingwood. They were married for 49 years. Mrs. Norman was a faithful and loved member at Fairfield, her whole active association with the church being there. For many years she was secretary of the group now known as the Christian Women's Fellowship. For some years, Mrs. Norman and her husband lived with their daughter, Mrs. Northeast, who, with her father, cared for Mrs. Norman until hospital care became necessary. Then, through all the months in which she was quite unable even to speak, they affectionately tended her. Her passing is a sorrow, but in Christ her husband, daughter and grand-daughter have hope and peace.—A.B.W.

Mrs. Mabel Florence Anderson.

After serious illness, and then convalescence with her son, Finley Martin, of Garfield, Vic., Mrs. Anderson died on June 15. She joined the church at North Fitzroy and was a diligent student of the Word of God. After her marriage she lived in Garfield for many years where she was known as a capable business woman and a staunch Christian. Her strong faith supported her in sorrow and tragedy, as she suffered the loss of her first husband and a son within six months. In 1940, she transferred her membership to Parkdale, and with her second husband entered actively into many aspects of the work of the church. Mr. Anderson passed away in 1943. Mrs. Anderson was a good listener, always keen to do her share, and always ready to speak for her Lord. Her faith had grown richer through the buffeting of life. At 83, her mind was clear and keen.

MISSIONARY OF THEIR OWN

(Bayswater, Vic.). A number of church people have organised a project to support a missionary on the field — \$70 per month required. The response has been wonderful . . . "Babirra Players" presented "The Gondoliers" from Gilbert and Sullivan . . . A "white elephant" stall helped in furnishings for manse study . . . C.Y.F. "kirk and kofee" followed P.S.A., at 4:45 p.m. Guest artists, "The Brown Family." A film, "The Art of Love," was also shown.

SEVEN ADDITIONS

(Brighton, Vic.). Following membership training classes, there were seven decisions by young people on Decision Day . . . 70 young people, including some from Hartwell and Hampton, attended camp at Manyung. A number of parcels were packed for Indian relief . . . Ministers' Fraternal gave a clear lead with plan to house single ladies, and widows with families. The local City Council now reviewing the scheme with a view to making this a community project . . . Colin Lewis and Noel Wolstencroft, members of the New Guinea work party, were farewelled on June 25 . . . Mrs. D. Jacobs, Mrs. D. Rollinson and H. Malin are in hospital.

CRUSADE PREPARATION

(Manifold Heights, Vic.). Visitation has commenced in preparation for the Reggie Thomas Crusade . . . The "Bring a Guest" service, on June 25, was followed by a farewell to Ron Sutherland, leaving with the New Guinea work party. The Boys' Club held a film night, with proceeds to assist Ron in this project . . . Mr. Street, of York-st., Ballarat, exchanged with our minister, A. E. Stevens, on June 18 . . . C.W.E.F. and visitors celebrated its birthday with a "Cruise to the Islands." Mrs. H. Mountjoy is Pres., and Mrs. A. Stevens is sec.

LOYALTY MONTH

(Springvale, Vic.). "Loyalty Month" sermons have concentrated on "Loyalty to God" — "People" — "Church" — and "Giving All." Church anniversary was celebrated on June 18. Family tea was followed by a question time, with G. Gilmour, Conf. Pres., who was also guest speaker. Items were rendered by Mr. and Mrs. Mac Woff . . . Many have taken advantage of selecting from the

To her son and family the comfort of Christ is offered.—B. Crowden.

Millicent Emily Marshall.

Mrs. Marshall died in April, aged 87, at the Christian Rest Home, S.A. She gave her life to Christ when a girl and for 75 years maintained an interest in the activities of the church. Baptized at Mallala, S.A., she worshipped with the church at Mallala and Long Plains, until her marriage with John Marshall, of Lameroo, where she met with the Methodist Church. She was a gracious Christian lady, deeply loved by the whole church and, since becoming a widow, had devoted her life to the many in need of care and attention. For the last few years of her life she was associated with the church at Ascot Park and, out of her limited means she contributed generously to the church's need.—C. G. Dredge.

Literature Display over the past two weeks . . . Church said farewell to Mr. and Mrs. Bob Deane and David, as they move to Sydney . . . Prayer support has been pledged for Robert Edgar and N.G. work party. The church raised \$188.91 towards this venture . . . Men's tea had Const. Thomson from Police Search and Rescue Squad as speaker . . . Four teenagers were baptized . . . Ladies entertained at Emmaus. C.W.A.F. raised \$9.20 at a luncheon for Golden Bag Project.

SUNRAYSA DISTRICT CONF.

(Vic.). The Sunraysia Conference was held June 16-18, with F. C. Hunting, Ballarat, as guest speaker. The business session was held at Dareton, with many representatives from various churches. The president was Keith Fenchner, and the sec. is John Lowrey, both of Dareton. They showed how business may be mixed with pleasure. The new Pres. is W. Marshall, Red Cliffs. Items were given by Aboriginal girls from the Dareton Camp . . . On Sat. night, the Salvation Army, from Mildura, presented a programme.

HOMECOMING

(Caulfield, Vic.). Homecoming Day was a great success, with many visitors, including Miss Margaret Watt (Auckland, N.Z.). R. V. Amos was guest speaker. In afternoon, W. Laycock showed slides of Aust. Coastal Lighthouses. Musical items were appreciated . . . At night the song service was led by Dave Watt. There were special solos, trios and choral items. The minister is F. A. Youens.

BAYSIDE C.Y.F.

(Chelsea, Vic.). The Southern Bayside C.Y.F. met at Chelsea on June 18. Youth tea preceded a special service addressed by Kevin Harvey, of H.M. Dept. . . . B. J. Combridge is attending services again following hospitalisation . . . Church was saddened at the deaths of Mrs. G. McRae and Maurice Brown.

SINGING GROUP

(Parkdale, Vic.). The "Part Time Singers" were thoroughly enjoyed in recent gospel service and after-church "sing-along" . . . C.Y.F. spent the long weekend at Banksia . . . Church men are nearing completion of the painting of the school hall . . . Family programme series has been enthusiastically received.

FOCUS ON N.S.W. H. M. AND EVANGELISM

PLAN OF OUTREACH

Step 1 — "EVERY CHRISTIAN A WITNESS."

The basis of this step will be a series of Institutes of Evangelism, in which training sessions will help members to EXPERIENCE consistently the abundant Christian life, and to SHARE it in the power of the Holy Spirit. Men everywhere are hungry for God, and if properly approached men will respond to the claims of Christ.

Most Christians find this statement difficult to believe because . . .

1. They have been told by other Christians that most people will not respond to the gospel, and
2. They have had little success, or none, in their personal efforts to communicate the gospel.

There are two basic reasons why most Christians have not had the courage to share their faith in Christ . . .

1. They do not know what to say or how to say what they know. 2. They have tried to communicate their faith in their own wisdom and strength.

The training sessions are designed to overcome these. During the sessions each one will learn how to . . .

1. Witness in the power of the Holy Spirit by faith.
2. Speak to the non-Christian in language and terms that are meaningful to him. 3. Answer questions and objections: how to avoid arguing. 4. Follow-up those whom they lead to Christ so that they can teach them "to observe all things whatsoever I have commanded you" (Matt. 28: 20).

DECISION AT HORNSBY

(N.S.W.). One of the older B.S. boys made his decision on June 11 . . . R. Hillford, previous minister, now living at Gilgandra, was speaker on June 18. At night a film was shown of the Leprosy Mission in New Guinea. Mr. P. P. P. State Sec., was preacher . . . Gospel services during June, July and August will commence at 5 p.m. . . . D. A. Oldfield is minister.

D.C.E. IN NEWCASTLE

(N.S.W.). Training personnel, Owen Wainwright, Frank and Rae Freckleton, Jim McLennon, Ron Coleman and the Director were recently involved in five hours of presentation and discussion with the Newcastle churches. Over 40 B.S. workers from five churches were present. The D.C.E.'s Newcastle sub-committee, under the chairmanship of Doug. Holloway, met with the D.C.E. Director over the problems associated with Lake Macquarie site. Many decisions were made in understanding details of the project.

The Director spoke in Georgetown church in the morning, and Mayfield at night. Doug. Holloway spoke on behalf of the D.C.E. at Hamilton, which also hosted an unusual gathering on Sunday afternoon of over 30 officers from these same churches. The interest shown in their responsibility toward the Christian Education programme shows great possibilities for their future.

INTER-COLLEGIATE CONFERENCE

(N.S.W.). The Annual Lecture in Theology was held on June 13, when representatives from all the Sydney Theological Colleges were present. The occasional lecturer was Professor J. M. Young, of Queen's College, Melbourne, whose subject was, "Is Faith Reasonable?" A question and discussion session followed.

INTER-CHURCH CONSULTATION

(N.S.W.). On June 15-16, a Consultation of N.S.W. churches was conducted under the auspices of the State Committee of the Australian Council of Churches. The object was to consider the sociological and physical changes taking place in the inner city area of Sydney and the adjacent municipalities of Botany, Marrickville, Leichhardt and North Sydney, which present a challenge and opportunity for the witness and service of the church. A sharing of information and constructive discussion followed the presentation of papers by Dr. Raymond Bunker (Univ. of Sydney), Professor Congalton (Univ. of N.S.W.), and Rev. A. McCutcheon, of Melbourne. Churches of Christ observers included C. E. Bowser, C. Cole, K. E. Crawford and E. T. Hart.

FOUR-CHURCH ANNUAL CAMP

(N.S.W.). Over 100 from Granville, Holroyd, Doonside and Seven Hills met for their annual camp at "Camp Greenhalgh." The three studies prepared by John Rodger, Mike Rawlings, George Steele, and well illustrated after the Charles Shultz style, were very effective. One of the leaders, Clive Field, presided, and Bruce Armstrong spoke at the special morning service. Robyn Goodall, Roslyn Webb and Charlie Armstrong made decisions for Christ.

LAVERNE MORSE IN N.S.W.

Laverne Morse, lecturer at Cincinnati Bible Seminary, Ohio, U.S.A., and formerly a missionary with the Christian Churches in Burma and North-East India, was recently in Sydney. Dr. Morse visited Woolwich Bible College, where he spoke to the students. He also preached at Epping, Telopea, Marrickville and Lane Cove churches.

Step 2 — "DEVELOP CHRISTIAN LEADERSHIP."

This will coincide with Step 1 and will cover the selection and training of leaders throughout our churches in the areas of personal evangelism and the development of Christians through Bible study, prayer, obedience and witnessing. It is anticipated that elders and deacons of the church will be actively involved in this step.

Step 3 — "OPERATION OUTREACH."

Each church will be encouraged to "go" with the gospel to people where they are. By training and enlisting its members our churches could and should present the gospel to each home in its area. When Jesus gave the Great Commission he obviously meant that his church should go into the world, but almost every evangelistic innovation today is designed to lure the world into the church.

This principle still holds good today. It seems strange that while the majority of people who need the gospel are outside, the majority of gospel talks are given inside the church. Evangelism is the task of the local church. Every church should be a base of aggressive, straightforward, effective out-going evangelism. If God has established a church in a locality he will also have equipped it with Christians gifted for every area of evangelism which is possible and right in its area. In some cases, where the membership is small, trained workers from other areas will share in the outreach.

—Kevin E. Crawford.

CRUSADE '67

(N.S.W.). "Crusade '67" will be held in the Grace Auditorium, Sydney, Aug. 22-26, with George Wood, of W.A., as evangelist. A "Training Seminar" for counsellors and workers in connection with the Crusade was held at "Naamaroo" Camp Centre, June 30—July 2.

"NEW LIFE IN CHRIST"

(N.S.W.). "New Life in Christ," the broadcast session of Churches of Christ in N.S.W., relayed on Sunday evenings over Station 2CH Sydney, continues to attract considerable interest. Current programmes are being planned by the N.S.W. Christian Unity Committee, and recent leaders of the session have been Dr. A. G. Elliott, R. B. Elbourne and C. E. Bowser.

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My Neighbour's Pen

WHAT
OTHER
JOURNALS
ARE
SAYING



NOT ITS IMAGE BUT ITS TRUTH

The church had best stop worrying so much about its image and get back to the defence and definition of its beliefs, since what is at stake today is not so much its popularity as its existence.

To the modern generation, what is of interest is not the image of the church, nor its utility, nor its relevance, but its truth. We are far too steeped in historical and scientific method to care greatly for anything so elaborate as the Christian church, in any of its forms, if at the end of the day it is shown to be founded on a lie. If it is not founded on truth it will avail nothing in its hour of trial whether it be shown to be useful, or relevant, or progressive, or socially conscious, or even if it is found to be psychologically comforting to those bewildered and distraught by the tribulations of life or the confusing and brutal character of society.

Christianity is not a philosophy nor a philosophical moral code. The church is not a congregation of mystics. It is not a debating society. It is that extraordinary gamble with assertion, an historical religion. It is a contriving society — or collection of societies — based on belief in the existence of an historical personage. In remarkable events alleged from the first to have attended his life and death, in the truth and validity of what he is alleged to have uttered, in the continuing power he is alleged to possess, above all in the relationship

STORYTIME

A MAN OF LITTLE WORTH

Lawrence of Arabia was once riding through the desert with a group of his followers. Suddenly, it was seen that one of the camels was without a rider. Lawrence asked who was missing. The men said, "It is only Jasmine, his life is not worth half a crown." They rode on, and after a time they noticed that Lawrence was no longer with them. They wondered where he had gone. Eventually, he appeared bringing with him Jasmine, who had fallen in the desert, but was found by his leader. The men said ever afterwards, "Jasmine, whose life was not worth half a crown, was saved at the risk of Lawrence's own life."

between him and the unknowable abyss which surrounds our consciousness and understanding on every side.

—Quinton Hogg in "The British Weekly."

CHRISTIAN SOCIAL ACTION.

Christian social action must follow evangelism. This is an imperative. A born-again believer who does not feel a burden for the social well-being of his neighbour comes under the judgment of scripture (see James 2: 14-17).

Christian social action is not limited to the household of God, but extends to society in general. In the developing nations social injustice is rampant and is the principal curse on society. The answer, as a Christian said, is not to give the hungry man a fish, for that only solves his problem today. But if you teach him how to catch fish, you solve his problem for life. Becoming fully involved in eradicating social injustice is admittedly a risky business, much more so than handing out relief food and clothing. The Christian who runs the risk may find himself involved in politics, in revolution, even in violence. But once committed there is no turning back. Furthermore, his church should not condemn him for it. God is not pleased when people are exploited like horses or cattle, and Christians must take practical action to testify to this truth. It may not be evangelism, but it is part of the well rounded Christian life. —C. Peter Wagner in "World Vision."

FREEDOM TO SPEAK.

Freedom of speech is a wonderful thing — but only when it applies to us. At least that seems to be the attitude of the N.S.W. Branch of the R.S.L., judging from newspaper reports.

However, we feel a little reluctant to offer criticism of the R.S.L. at this point. We can't rid ourselves of the somewhat awkward feeling that, sometimes, maybe, we Baptists aren't all that different.

No doctrine is more firmly, stubbornly and frequently asserted in Baptist circles than that of "freedom of conscience." And rightly so. However, our indignation flames most righteously only when it's our freedom that is threatened. Let no man dare try to prevent us from saying what we like, when we like, how we like! But when somebody else's freedom is being threatened — particularly when the doctrine of that somebody else is anathema to our own, it is difficult to refrain from a little touch of unholy glee — and hard to whip up a spot of indignation.

—"The Australian Baptist."

CONSULTATION ON CHURCH UNION.

The union of the churches on the principles of the Consultation is not yet final, nor will it be for some time to come. There is still time for the drafting of a courageous Christian confession. Christians have always been ready to confess the principles embodied in the gospel, and there is no reason to believe that the community of believers who thus confess their faith will ever perish from the earth. But if the great denominations, even with their reunion and reorganisation, neglect the gospel, they will be able to expect nothing less than that the faith of the believers will express itself elsewhere — in small denominations, if necessary, and in non-aligned groups of believers. The shifting of the faith into new directions has happened before. Judaism was bypassed with the advent of Christianity. The Roman church was outflanked at the time of the Reformation. The rationalistic church of the nineteenth century was embarrassed by the great revival movements. It can happen again.

On the other hand, there is no reason why the great denominations, even a great united church, could not emerge with a new allegiance to the everlasting faith.

—Jas. Montgomery Boice in "Christianity Today."

"THE AUSTRALIAN CHRISTIAN"

50 YEARS AGO

THE FUTURE OF PALESTINE. A Jewish soldier, serving with the Egyptian forces, says, "As I look from my tent at El-Arish, I can see on the east the blue hills of Judea stretching away to the horizon, and on the west the blue waters of the Mediterranean breaking away along the coast as far as the eye can reach. And I foresee the day when the space between them will be covered with Jewish villages, and fertile fields stretching away up to Wady-el-Arish, 'the river of Egypt,' which was the boundary of the land promised to the patriarchs."

HERE AND THERE. Meetings for breaking of bread are held each alternate Lord's Day in the home of Mr. Lacy, Ballan . . . The Vic. H.M. Committee is having a thorough investigation made into the social and benevolent work of Melb., and expects soon to call the meeting authorised by Conference of those interested in starting some work of this nature . . . Victorian admirers and others interested who intend to contribute to the Shilling Fund, inaugurated by the Qld. Conf. to establish a memorial to Stephen Cheek, are invited to forward contributions to Thos. Hagger.

Church Chuckles by CARTWRIGHT



"How about that? Always talking about the 'Hand of Providence' and he's got safety belts!"

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IT MAKES ALL THE DIFFERENCE

BY W. R. HIBBURT

IF ONE EXPLORES AND APPLIES MEDIUMS OF REFRESHMENT

How often we discern that our hostess has given studied attention to provide a refreshing meal in a refreshing environment. Electric fans and other devices are available to regulate a refreshing atmosphere. The modern bathroom, with hot and cold water, provide deluxe refreshing facilities. Women-folk testify to the refreshment that follows the glamour treatment received at the hairdressing salon. Men folk too confess to the glow of refreshment that accompanies a visit to the barber.

Refreshment, however, extends beyond physical satisfaction. Refreshment of body is not enough. Paul realising this expressed his wishes in terms of a total refreshing experience — "May the God of peace, make you sound in spirit, soul and body." The wise man outwits that which would spoil God's invigorating gifts of refreshment.

We all incline to let our imagination loose. One such riot of imagination found me in conference with a group of people called together to give studied attention to God-given mediums of refreshment, of spirit, soul and body. Members of the medical profession were set aside to report on mediums that refresh the body, and report back to members of conference.

It was with difficulty that the president of conference controlled members. Everyone was eager to report personal experimentation. The conference drifted into a testimony meeting. So vivid was my imagination that the conference was peopled by men and women that I had known down the years and so able to verify their personal conclusions. One elderly lady testified that a daily siesta had taken the tension out of her body and so lengthened her days.

A young mother forthwith commented that pressure of duties did not permit time for a siesta, whereupon another advocated what she termed Minute Vocations, by transporting oneself to the garden, or the flicking over the pages of a favourite magazine, or a frolicsome with the piano. A lively discussion ensued, others reasoning that there were more excellent ways of refreshing the spirit. Mediums gaining the most support were times of quiet. An elderly gentleman, with a lovely mop of grey hair, reverently quoted Psalm 46: 10, "Be still and know that I am God."

Convention dialogues raced away to practical issues. A number of speakers gave confirmation that homes made colourful and restful were mediums of refreshment, while others were in agreement that music touched the spirit at a depth. A man of mature years, with a seasoned outlook on life, reasoned that the self-help way to refreshment was to think glorious thoughts of God and serve him with a quiet mind. This triggered off proof that times of worship and Christian fellowship were durable mediums of refreshment because of the replenishment of hope, fortitude and inner strength.

Several craftsmen pooled their experience and confirmed the point of view that to them the way of refreshment was through congenial hobbies. A business man received acclamation when he claimed that there was nothing to equal the refreshment gained by meeting likeminded friends. Several literary minded members pleaded with convention to cultivate the way of refreshment through wholesome literature. A group of students who had gravitated to each other, trust their conclusions forward with characteristic vigour. They claimed that for them the way of refreshment was to spend time in God's great out of doors. Several social minded members reasoned that life lost its weariness, drudgery and staleness when visits were made to the sick, shut-ins and handicapped people.

The final speaker was a dear old lady who claimed that she dug up refreshment in the garden. At the age of 92 she still potted around the garden to gain her daily quota of refreshment of spirit.

The effect of this imaginary conference caused me to rethink mediums of refreshment in the context of the scriptures. It was clear that God through Moses had outlined an ordinance of refreshment. "Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed" (Exodus 23: 12).

The Apostle Paul's letters introduce readers to a delightful company who were dispensers of refreshment. This is documented by name of persons. "I am glad of the coming of Stephanas and Fortunatus and Achaicus . . . for they refreshed my spirit and yours" (1 Cor. 16: 17, 18). "Therefore we were comforted in your comfort: yea, and exceedingly the more joyed for the joy of Titus, because his spirit was refreshed by you all" (2 Cor. 7: 13). "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain" (2 Tim. 1: 16). "For I am delighted and encouraged by your love: Through you, my brother, God's people have been much refreshed" (Philemon 7, N.E.B.).

Many congregations have in their midst members possessing a talent of refreshment and capable dispensers of refreshment. Honour them for they are good stewards of the grace of God.

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/-).

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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/-).

One-Third Page, or one column — \$9.00 (£4/10/-).

For one-third page or more, discount at 10 per cent allowed for four or more weeks booked; 20 per cent for 12 or more issues booked.

• DEADLINE •

Issue No. 18, JULY 22, 1967 —

NEWS and ADVERTISEMENTS will be received until **FIRST MAIL, FRIDAY, JULY 14.**

Only LATE NEWS of special significance and SPECIAL ADVERTISEMENTS will be received in **FIRST MAIL, MONDAY, JULY 17.**

Issue No. 19, AUGUST 5, 1967 —

NEWS and ADVERTISEMENTS will be received until **FIRST MAIL, FRIDAY, JULY 28.**

Only LATE NEWS of special significance and SPECIAL ADVERTISEMENTS will be received in **FIRST MAIL, MONDAY, JULY 31.**

Turn to page 15 for INDEX.



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• OVERSEAS MISSIONS

ROUND - UP

OF MISSIONARY NEWS

FINGERS RETURNING TO NEW HEBRIDES

Mr. and Mrs. H. J. Finger have been reappointed to missionary service in the New Hebrides. After serving in the islands for 17 years, Harold and Mary Finger returned to Australia in 1957. Since then they have ministered at the Margaret St. and Harlaxton churches in Toowoomba.

Mr. Finger went with Frank Beale to New Guinea in May, 1958, to give six month's service in pioneering this new field. In 1961 he revisited the New Hebrides to attend the opening of the new church at Ndui Ndui.

With their years of missionary service in the New Hebrides and in the homeland, the Fingers are well qualified for the task ahead. They will leave for the New Hebrides late August or early September. Mr. and Mrs. Finger will replace Mr. and Mrs. J. Smith, who have now returned to Australia.

Pray for them and their children, John, Stephen and Lois, as they are separated from one other.

WAGHMODE'S DISEMBARK AT FREMANTLE

Due to the Middle East Crisis the itinerary of the "Galileo" was altered and Mr. and Mrs. Waghmode, en route for Bombay, disembarked at Fremantle.

Due to the uncertainty of gaining a passage on another ship for Bombay, an extra \$420 had to be paid to enable them to continue their journey by air.

The Waghmode's arrived in Bombay on Saturday, June 10, and their return some days earlier than expected was a pleasant surprise for our brethren in India.

NINE APPLICATIONS FOR MISSIONARY SERVICE

At the May meeting of the Federal Overseas Mission Board, nine applications were considered from young people offering for either voluntary or permanent missionary service. There is a work for

these missionary applicants to serve, either as replacements for missionaries returning from the field, or as additional workers.

Please pray for the Board as consideration is given to their offer to serve on the mission fields. Several teachers have offered to serve as voluntary and permanent workers, but there is still need for missionary nurses.

SECOND CONSIGNMENT OF WHEAT ARRIVES, BIHAR.

Good news — 501 bags of Australian wheat have come in two waggons. These have come in time to move, some at least, into a most critical area, from where a number of deaths have been reported, and I have left instructions with one of my truck drivers to move as many of these bags as possible to the worst affected villages. God bless the Australian Churches of Christ for rushing this food through.

If the weather holds out we may be able to move the whole consignment to that area where it is so desperately needed. For the last two weeks I drove 10 hours in a 7-ton Mercedes carting 80 bags of U.S. wheat daily. I took my portable office about in the spacious cabin, and was thus able to be in three or four of our relief centres daily for supervision. 10,000 laborers are engaged (5,000 in each of Sarguja and Palamau). The whole programme operates by itself, with, of course, the supervision of the staff, thus enabling me to make these trips.—K. Skillicorn.

ISRAELIS AND PROSELYTISING

Shortly before recent hostilities, four hundred rabbis were initiating a vigorous campaign against missionary activities. At a conference at Jerusalem, Yitzhak Nissim, chief rabbi primate of Zion, gave the principal address, stressing religious freedom for non-Jews in Israel, but urging the passage of a law prohibiting proselytising activities.

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

SOUTHERN BAPTISTS AND INTEGRATION

(Miami Beach). The Southern Baptist Convention will die unless its churches open their doors to all races and church members become concerned about the needs of people, a Texas pastor predicted.

Addressing the Southern Baptist Pastors' Conference, Buckner Fanning called for an expression of Christian love which would find church members involved as Christians on a personal level in all of the activities of their community.

Speaking on the strategy of penetration, Fanning told how his church had turned from the traditional approach of inspiration to one of action, then made this prediction:

"Unless our churches become places of worship where people of all races and classes meet together in Christ through worship and fellowship; unless we become great springs of new life flowing out from our sanctuaries into the hot parched prairies of human need; unless we Baptists experience a change of attitude and a change in direction, then we too will pass into the graveyard of denominations."

Fanning said his church changed its approach after one of the members, a Christian businessman, told him he had all the inspiration he could stand and that he was ready to get his hands on some of the needs and problems of the world.—E.P.S.

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THE LAST WORD

Negative Affirmation.

They attempted to go . . . but the Spirit of Jesus did not allow them.

—Acts 16: 7.

I do not pray because it is philosophical to do so, but I pray because I live. I was made to grow; desire accompanies growth — desire directed toward the creator of life. I pray to God for everything — not merely for my own happiness. I pray in order that the work of God may be fulfilled. I believe that God will answer my prayer because I do not pray for self. But if he does not answer, I am not dismayed. I take it rather that God is simply postponing my plan — and I continue to pray.

—Kagawa.



Silence is a true friend who never betrays.

—Confucius.



The Lacedaemonians do not ask how many, but where their enemies are.

—Plutarch.



If your knees are knocking, kneel.



Speak up. Tell us what you want. It's the squeaky door that gets the oil.



Prosperity. The short time between the final instalment and the next purchase.



"I hear you've been to a school for stutterers. Did it cure you?"

"Peter Piper picked a peck of pickled peppers."

"Why, that's wonderful!"

"Yes, but it's t-t-terribly hard t-t-to work into an ordinary c-c-c-conversation."