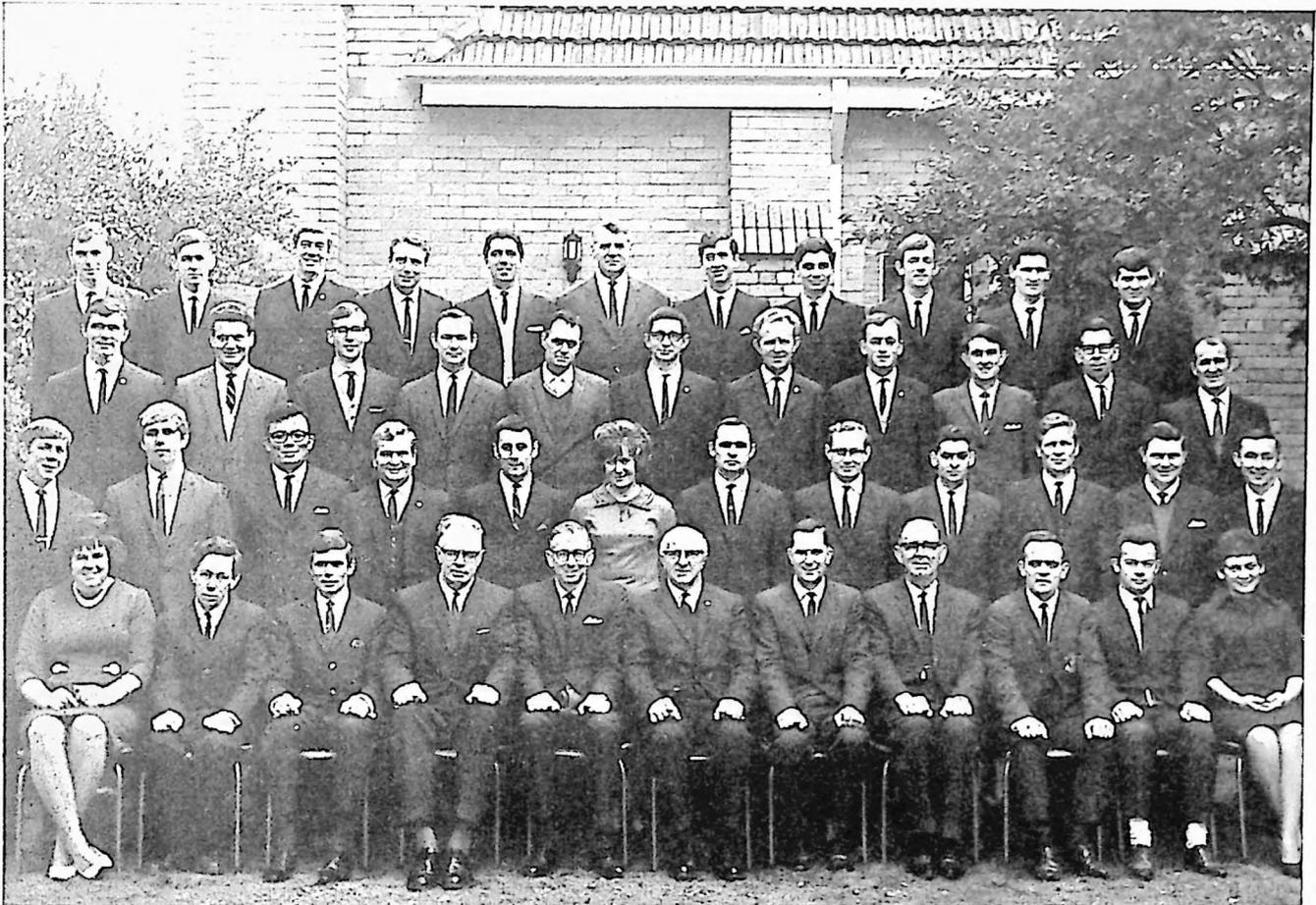


# THE COLLEGE COMMUNITY



**Back Row:** C. P. Clayden, B. S. Beck, B. W. Heath, E. C. Keating, G. L. Marsh, K. H. Turtmann, W. R. Newton, M. G. Gray, J. D. Guess, R. T. Cook, D. B. Cook.  
**Second Row:** K. R. Maddern, W. F. Thornton, R. A. Hollard, H. A. Clark, D. A. Jackson, R. G. Collins, D. A. Good, D. R. Olafsen, A. J. Dean, A. H. Coleman, K. J. Duffy.  
**Third Row:** K. W. Selwood, G. F. Willcott, E. Lim, A. M. Arnot, M. R. Humphries, Miss E. J. Hunting, M. W. Gaskin, R. E. Pfeifer, W. A. Van Leen, D. R. Smith, C. K. Muller, A. A. Baker.  
**Front Row:** Miss M. Freebairn, B. J. Miller, D. A. Potter, A. E. White, K. J. Clinton, E. L. Williams, K. R. Bowes, K. A. Jones, B. F. Duff, I. R. Mullen, Miss D. Young. [Absent: R. H. Hickman, D. J. Skewes].

**Federal College  
of the Bible  
Issue**

## THE AUSTRALIAN CHRISTIAN

**NATIONAL JOURNAL OF CHURCHES OF CHRIST  
REGISTERED IN AUSTRALIA FOR TRANSMISSION BY POST AS A NEWSPAPER**

PARSONS OR PERSONS

A recent TV programme was entitled "Parsons or Persons." It brought together three men who have one thing in common: they have all left the ministry. They haven't left the church, they've just left the ministry. Their reasons were varied, but they were very critical of the church's formalism, institutionalism and general out-of-touch-with-it-ness.

They felt that in their new jobs they were closer to people, that they could make a significant contribution to the cause of Christ in their new activities, and they were quite sure that it was better to be persons than parsons.

There is no doubt that we need strong Christians in commerce, law, medicine, industry, entertainment, journalism, etc. It is also true that many ministers would find generous doors opening to them if they wanted to stop being parsons. Nevertheless, it can and must be strongly affirmed that the minister has a vital role in both the church and the world today.

The church is being severely tested. Its own honesty has caused some to think that the scales of usefulness weigh against the ministry. Because the church has been self-critical, it is not surprising that some young men have reacted strongly against some aspects of its institutionalism, its inward-looking congregationalism, and its outworn traditionalism. The best of our young men — possessing a strong sense of personal commitment and a keen desire to give effective service to their Lord — sometimes ask if they can find a more meaningful service in the professions or trades. Instead of being the high adventure shown in the N.T. they are afraid that the ministry could lead to a dull, monotonous routine or a prison of trivialities.

Let us assure such young men that the ministry is still a vocation that can offer as much adventure and more genuine satisfaction than any other.

With the growth of specialised ministries with schools, hospitals, industries, mass communications, refugees, children, etc., there is plenty of scope for imaginative and creative service, but in the local church also there is a continuing need for young men to find their place in the encounter drama between God and man.

1. The good news has still to be proclaimed. This is not a trite saying that is offered because it is expected. It is emphasised because there is no way that Christian disciples can be created in new areas, or the church confirmed in old areas other than by the declaration that Jesus Christ is the Way, the Truth, and the Life. We find new ways of saying it, but the facts of man's need and of God's response through the gospel are unchanged.

2. The good word has still to be taught. The local minister is inevitably engaged in teaching as well as preaching. He must interpret God's word for our day. It is sometimes hard to draw a line between the two, but as he proclaims the unchanging word for every age, he must also interpret God's word for each new day. It is not suggested that this is an easy kindergarten exercise. It is mind-stretching and nerve-demanding. It will require all of the heart and mind we possess. We would not pretend that anyone could do it and that is why we want the best of our young men to train for the ministry.

3. The good life must still be shared. Christianity is a way of living — an overcoming way of living. The minister is privileged to share with people who have burdens they cannot carry — and he can offer the strength of Christ and the church in burden bearing. People have problems — personal, social, economic, moral and spiritual problems — beyond their capacity to solve. The minister is able to offer the wisdom of Christ and the church. In this computerised and depersonalised world of masses, the church is needed more than ever to emphasise the value of every individual.

(Continued on page 14)

THE AUSTRALIAN CHRISTIAN

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Editor: A. E. WHITE, B.A.

Associate-Editors:

- W.A. — J. K. Robinson, 11 Almondbury Rd., Mt. Lawley.
- S.A. — E. P. C. Hollard, J.P., 31 Tapleys Hill Rd., Glenelg North.
- Tas. — R. J. Boxhall, 3 Whelan Cres., West Hobart.
- Vic. — W. W. Saunders, 217 Lonsdale St., Melbourne.
- A.C.T. — G. R. Stirling, B.A., 88 Limestone Ave., Canberra.
- N.S.W. — Dr. A. G. Elliott, M.A., Ph.D. (Lond.), B.Sc., Dip.Ed., 41 The Point Rd., Woolwich.
- Qld. — Allan C. Male, Dip.R.E., 428 Ann St., Brisbane.

Overseas Correspondent: S. H. Wilson, 18 Stanley Rd., Leicester, England.

Special material for this issue was supplied by K. A. JONES, Secretary, Federal College of the Bible, Glen Iris, Vic.

*Living I yield milk, butter and curd to sustain mankind;  
My dung is as fuel used,  
And to wash the floor and wall,  
Or burnt becomes the sacred ash on forehead.  
When dead, of my skins are sandals made,  
Or the bellows at the blacksmith's furnace.  
Of my bones are buttons made . . .  
But of what use are you, O Man?*

—Poem recited by Hindu children in reverence for the cow.

• THE MINISTRY

HERE AM I . . .

SEND SOMEONE ELSE!

BY E. L. WILLIAMS, M.A.,  
Principal, Federal College of the Bible.



According to an article some years ago in a Christian journal a minister's telephone rang three times one Sunday morning. Each ring was a Sunday School teacher asking to be excused from duty that morning. The first caller had put a cake in the oven and must needs watch it. The second said that she and her husband had set aside the day to paint the porch furniture. The third one said he did not feel like coming.

To those who did assemble for worship that morning the minister preached on peace. He criticised military alliances as a means of peace. Touching great issues he presumed to speak in the name of the Christian church, and all the while he valiantly sought to marshal the sort of faith which even then was stumbling over the porch furniture — or watching a cake.

It is true that the church has to seek to be the salt of the earth, and the light of the world in spite of those who, in a variety of ways say, "Here am I . . . send someone else." It is also true that the church sometimes dodges the great issues which involve man in the human tragedy. Not always does it seek to marshal Christian faith in relation to poverty and hunger, race, peace and war.

But all this is only a part of the picture. There is a great army of those who commit themselves in regular service within the total ministry of the church. Many accept life as a stewardship and are ready to make real offerings of time, gifts and money, not merely to keep a halting caravan on the move, but to enable it both to serve and to stimulate service. Within the church there are always those whose personal commitment to Christ reaches out in concern for the great issues of life. For all its failures the church has never failed to produce creative personalities who have led the moral ascent of man.

To which part of the picture do we belong? If the church is to be the church it must be a community of vibrant faith. Vital to the faith of the church is the faith of its leadership. Christ said, "Have faith in God." Paul said, "I know whom I

have believed." Faith in and conviction concerning Christ is essential.

The church stands in need of a constant stream of young men possessed with a contagious conviction concerning Christ. This begins with conviction concerning the gospel which we understand as the good news of the grace of God made manifest, available and effective through Christ who died for our sins and rose for our justification.

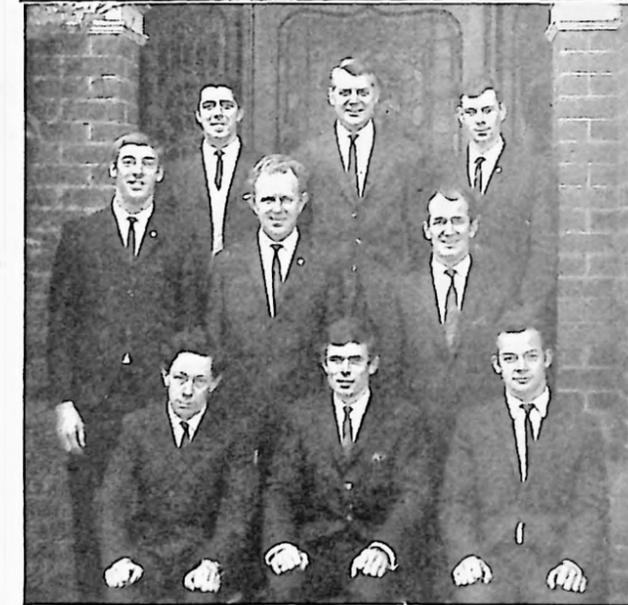
This first calls for personal commitment to him as Saviour and Lord. But acceptance of the gospel only marks the beginning of Christian commitment. Conviction concerning Christ involves belief in him as the Lord of all life, and calls for the application of his teaching, not only to personal life, but to all life in all its complex relationships and moral involvements.

The church stands in need of a constant stream of young men whose conviction concerning Christ gives them courage to lead out in teaching those who own allegiance to him, to observe all things whatsoever he has commanded.

To discern the application of Christ's teaching to the complexities of life in all its involvement, personal, social, economic, political, international and cultural, calls for ability, training, discipline and courage. It is neither an easy nor a popular task, but the church needs those who will count the cost and accept the responsibility.

Conviction and courage alone are not enough. He who would serve and lead the church must have an enthusiasm not only for the message of the gospel and the principles of the Kingdom, but also an enthusiasm for people — not for humanity in general — but for persons in particular.

We want young men and women ready to train for ministry who are undergirded with conviction, courage and concern. Who will say, with a young man of old, "Here am I! Send me"?



o THE MINISTRY . . .

## A VIEW FROM THE PEW

BY GRAHAM H. GILMOUR  
President of Vic.-Tas. Conference.

When a church calls a minister today, what does it expect of him?

To a large extent its expectations will depend on the way it views its own nature, and the task it sees itself as being called by God to fulfil. An inward-looking church will, in the main, expect its minister to serve its members — to "provide the rites of passage for life's turning points." An outward-looking church, on the other hand, will join him in ministering in the world.

The church today, perhaps more than at any other time in the post-Apostolic era, is reaching out beyond its walls. Its confrontation with the world is stimulating, exciting, sometimes un-nerving, and it looks to its trained ministry to undertake vital tasks. For example, the minister is called to be a herald.

### A Herald.

The prevailing spirit of our age seems to be one of disbelief, in certainty of any kind. Nothing is absolutely true, nothing universally good. All knowledge, values and behaviour are relative. Such is the gist of much contemporary thought.

Yet the church has always affirmed the "given" character of its central beliefs; that its knowledge of God is not just what men have been able to discern, but what he has made known — pre-eminently in Jesus Christ. This is not to claim that the church knows everything. On the contrary, our very awareness of God confirms our human ignorance and blindness. Yet, in Christ Jesus, God has shed his light on the human situation, and it is for the church to bear witness to that light.

Here the minister has a high privilege for, as Robert F. McCracken has reminded us, "his first business is as the herald of a revelation." It is his especial responsibility in the preaching of the Word to point men to Jesus Christ, the Light of the World, who alone stands above the relativity and uncertainty of life.

### A Builder.

The minister is also called to be a builder. One of the great prophetic slogans heard in the church a few years ago was the cry, "Let the Church be the Church." This surely remains a valid note to sound in our own day.

But what precisely does it mean for the church to be the church today? Of course, certain of the church's ministries do not change with time or place, yet in other areas there must be adaptability. As the "Body of Christ" in the world, the church must express the same creative responsiveness as did our Lord in his earthly ministry.

Many a board of officers today finds itself sitting down with its minister to grapple earnestly with serious issues posed by the church's environment. Perhaps the church is set in a declining rural district, or in a re-developing inner-city area, or again in a quickly growing outer suburb. Its thrust in the community must somehow be appropriate to the situation, but first the situation must be understood.

### STUDENTS

Top: Preparatory Class. Middle: Bible Course, 1st Year. Bottom: 2nd Year.

The minister will have no easy answers, yet his contribution can be profoundly important. He may need to caution his commercially-minded brethren against viewing finance and numbers as the ultimate measures of the success of the church. Or his talent may be for asking the right questions, or for getting to the heart of a matter at issue.

Whatever may be his gifts, his calling bids him to edify and, in the characteristic Pauline term, to "build up" the church that it may indeed be the church of the living God.

### A Leader.

Finally, the minister is called to be a leader.

The rediscovery of the laity has been one of the significant facts of our time; this notwithstanding the Reformation emphasis on the priesthood of all believers.

In substance this means that the whole people of God is seen as being involved in the missionary task of the church. As James Whyte has it, "The whole baptized community is called to an active response to the gospel, in worship, witness and service, in its corporate priesthood, and in the diversity of individual gifts."

In the face of the "laity movement," as it has been called, the minister's job will undergo change. No longer will that strategy of outreach which has been aptly described as "a sally by officers without men," be tenable. Instead, the minister will devote much time to "equipping the saints for the work of ministry" (Eph. 4: 12).

A church in which the whole membership has been mobilised will not be a church where the minister has worked himself out of a job. On the contrary, such a church will involve demands for ministerial leadership of the highest calibre. Furthermore, opportunities for specialised work by the minister will be multiplied many times.

In his work as herald, builder and leader — to which could be added a host of other significant tasks — the minister stands in a position of strategic importance to the life of the church.

### Training.

An essential pre-requisite to such a ministry is effective training.

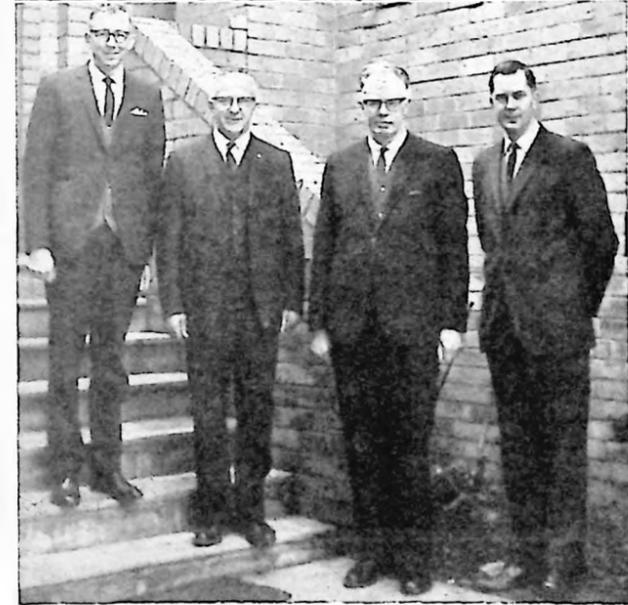
Here we, as a brotherhood, have reason to be grateful for the magnificent work which the Federal College of the Bible has done for the last sixty-one years, and continues faithfully to do today.

In the nature of things, today's ministers were yesterday's students; today's students will be the ministers of tomorrow. As we stand upon the threshold of the crucial last three decades of this century, let us have our part in supporting, in prayer and substance, the work of the Federal College, which is so splendidly providing strategic leadership for the church of tomorrow.

Your Liberal Gifts  
are urgently needed to maintain  
the work of the  
**COLLEGE OF THE BIBLE**  
Annual Offering  
**SUNDAY, OCTOBER 1**

STUDENTS — Top: Third Year. Middle: Fourth Year.

FACULTY — K. J. Clinton, B.A., B.D., S.T.M., Dip.R.E.;  
Principal E. L. Williams, M.A.; A. E. White, B.A.;  
Dr. K. R. Bowes, M.A., S.T.M., Ph.D.





# CHRISTIANITY IS CARING

BY R. V. HOLMES

The Christian minister has to care deeply about people. Unless he does he may fulfil an office but not a ministry.

### But to Care About People is Not Easy.

The humorist, Mark Twain, once made a remark along the lines that the more he had to do with people the more he loved horses. Experience can bring disillusionment. But this experience is necessary. Jesus had no illusions. He knew what was in man. It is not until you have learned how blatantly people can lie, how cunningly they can cheat, how callously they can hurt, and all the rest of the sorry story, that you begin to understand what Christian caring means.

### To Care About People is Time-Consuming.

It will be more spectacular to organise big meetings. To get close to people one by one — close enough to really show you care and want to help them — this takes hours of time per person.

### To Care About People Needs Courage.

It is easy when they come to you asking for help and guidance, but this is rare. Usually the minister has to make the move if people are to be won to Christ. If you happen to be a shy person this can be done only after a major battle with yourself. Some ministers may enjoy putting other people's lives straight. They need to beware of rushing in rough shod. Others may hate it. They need to beware of chickening out.

### To Care About People Requires Study.

You must learn from the New Testament how Christ expressed his care; from psychology the pressures that bear on people; from experience how to handle different types of persons. You will also need to study to understand yourself, for you to have as many faults and problems as anyone else.

### To Care About People Needs a Wide Outlook.

There will always be the temptation to spend time with those who see things as you do, and avoid those with whom you disagree. When you are young you will find it difficult to understand the viewpoint of older people. When you are older you will find it just as difficult to understand the viewpoint of young people. In clashes of opinion you will need to keep remembering that people are of primary importance. Christianity is caring — for young and old, good and bad, attractive and unattractive. This is true for every Christian, and particularly so for the Christian minister. We must learn to love because he first loved us.

Mr. Holmes is minister at Unley, S.A.

### REVIVAL IN INDONESIA

Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association, said, "There can be no doubt that revival has broken out." He said that the best estimates show at least 200,000 conversions from Islam to Christianity in the last eighteen months. Nowhere before has there been a comparable response from Muslims — missionary experts regard them as among the hardest people in the world to reach.

Christians in Indonesia are still very much the minority group there, numbering something less than 10 per cent of the total population. But many missions report startling statistics in baptisms and church members. (See also Ron O'Grady's article in "A.C." for Aug. 5, 1967).

—"Christianity Today."

### NEW SPANISH LAW OPPOSED

(Madrid). Pentecostal, Lutheran and Presbyterian ministers here have called on all Protestants to unite in an attitude of solidarity against the recently enacted law on religious liberty.

At a recent meeting, 35 Pentecostal ministers agreed to refuse to register their churches as "confessional associations," according to a spokesman.

The new law ostensibly guarantees religious freedom to non-Roman Catholics in Spain. Protestants object, however, particularly to the provision requiring that congregations register with the Ministry of Justice. Once registered, authorities will have the right to demand membership lists as well as financial statements from the churches.

In another statement, Lutheran and Presbyterian spokesmen said that definitive action by Spain's seven Protestant denominations is expected in October.

"If as is expected, the seven agree to abstain from meeting the legal requisite, then the government will be faced with open insubordination on our part," they said. "If the authorities close one church then they will have to close all of them." —E.P.S.

### DILEMMA FOR W.C.C.

(Heraklion, Crete). The World Council of Churches must be both conservative and radical if it is to serve and not obstruct the ecumenical movement in our time, the W.C.C. General Secretary said here on Aug. 16.

In his first report to the policy-making Central Committee since taking office last December, Dr. Eugene Carson Blake posed the dilemma of the World Council's continuing to serve the ecumenical movement when the latter seems to need "ecclesiastical revolution," while the Council is dependent upon "stable ecclesiastical understanding and support."

He noted that "progressive forces within all of our churches, especially focused in youth, today appear to believe more generally than in earlier times that the gospel requires revolution in both church and world."

If the World Council "acts timidly and by compromise rather than courageously and by principle," the General Secretary predicted that many Christians, young and old, would look elsewhere "for the dynamism and the faithfulness that the ecumenical movement requires if it is to move fast enough."

Conversely, more conservative members of World Council churches believe that it is acting so progressively "that the understanding and support of our constituency is being jeopardized." Dr. Blake made it clear that this dilemma can be resolved if "decisions, resolutions and programmes" are determined by understanding "the will of God for our time and not by expediency." —E.P.S.

# RAIN IN THE JUNGLE

By

BARBARA BEIDLER,  
aged 13, Florida, U.S.A.

All was still.  
The sun rose through silver pine boughs  
Over sleeping green-straw huts,  
Over cool rice ponds,  
Through the emerald jungles,  
Into the sky.

The men rose and went out to the fields  
and ponds.  
The women set pots on the fire, boiling  
rice and jungle berries, and some  
with baskets went for fish.  
The children played in the streams and  
danced through the weeds.

Then there was the flash — silver and  
gold.  
Silver and gold,  
Silver birds flying,  
Golden water raining.  
The rice ponds blazed with the new water.  
The jungles burst into gold and sent up  
little birds of fire.  
Little animals with fur of flame.

Then the children flamed.  
Running — their clothes flying like fiery  
kites.  
Screaming — their screams dying as  
their faces seared.  
The women's baskets burned on their  
heads  
The men's boats blazed on the rice waters.  
Then the rains came.

A rag, fire black, fluttered.  
A curl of smoke rose from a lone rice  
stem.  
The forest lay singed, seared.  
A hut crumbled.

And all was still.

Listen, Americans,  
Listen, clear and long,  
The children are screaming  
In the jungles of Haiphong.

This poem was printed in "Venture," published by the United Presbyterian Board of Christian Educ., which paid Barbara \$1. The U.S. Defence Department, in protest, cancelled 13,000 subscriptions to the Sunday School publication. On learning of the cancellation, Secretary of Defence, Robert McNamara, a Presbyterian, reversed his department's ruling and announced that "Venture" was back on the recommended curriculum for U.S. chaplains.

### HOW TO CLOSE "FOOD GAP"

(Heraklion, Crete). "The most promising combination of measures for increased food production will only postpone catastrophe unless there is a vast increase in responsible family planning," said the Central Committee of the W.C.C. in commenting on the continuing gap between food production and the need of hungry people.

"We call upon all nations to curtail expenditures for military purposes in order to give help to hungry people, thus making a contribution to the solution of this problem," the Committee stated.

"We call upon all our people to do all in their power by prayer, by personal sacrifice and by representation to their governments to bridge the gap between the rich and poor within nations, and between rich and poor nations by more vigorous international co-operation which will lead to a broader participation in trade, development and economic co-operation." —E.P.S.

### Y.W.C.A. WORLD COUNCIL IN MELBOURNE

(Australia). Over 200 delegates from 50 countries gathered on August 19 for the 12-day quadrennial meeting of the World Y.W.C.A. Under the joint chairmanship of the World Y.W.C.A. President, Dr. Una B. Porter, O.B.E., and the five Vice-Presidents from Jamaica, Brazil, the Netherlands, Canada, and the United Arab Republic, the meeting was called to draw up the policy and programme of the World Alliance for the next four years.

The main theme of the congress was "The Demands of a World Community," and main agenda items included: National Y.W.C.A. extension and development, refugee and emergency services, Y.W.C.A. work among youth and students, group travel and exchange, and social and international questions. —E.P.S.

### DR. BLAKE WARNS AGAINST EXCESS FAITH IN RATIONALISM

(Heraklion, Crete). A warning against putting too much faith in rationalism and too little faith in the wisdom and power of God was voiced by Dr. Eugene Carson Blake.

Midway through the World Council's Central Committee's 12-day deliberations he addressed both the World Council governing body and the populace of Heraklion.

Noting that the church in which he was speaking was a relatively short distance from the ancient city of Corinth, Dr. Blake felt it appropriate to take his text from St. Paul's First Epistle to the Corinthians, particularly chapter 3, v. 11.

Paul's admonitions "are sharply pertinent to many of the most serious strains upon the ecumenical movement today," Dr. Blake noted. "Inferred to the conservative and progressive parties and partisanship which appear in all our churches and confessions and cut across them," said the W.C.C. General Secretary.

"The rationalistic danger which the Apostle castigated in the ancient Church of Corinth is a natural and even carnal danger to every system of Christian thought and theology," Dr. Blake stated. Also it is the cause of division, for it involves trusting in one's own wisdom rather than in "the power and wisdom of God."

"Notice how very personal is this understanding of the nature of the church," said Dr. Blake. "It is founded on Jesus Christ himself and it consists of human persons. Like the Corinthians, we all run the danger of taking so seriously the different ways in which we came to be related to Jesus Christ that he is often displaced from this central relationship." —E.P.S.

### BALWYN CHURCH (Vic.)

(cor. Whitehorse and Cherry-rds.)

### SUNDAY SCHOOL ANNIVERSARY

SUNDAY, SEPTEMBER 24.

"Christ, Our King."

3 p.m. — CHORAL SERVICE.

Speaker: Mr. Ray McKenzie.

7 p.m. — Mr. Ken Lyall.

### CLASS III. HEAD TEACHERS

The vacancy for a Class III. H.T. at State School 55, BROMLEY, Vic., in 1968, will be advertised soon. The Dunolly church assures a Christian H.T. of a warm welcome. Details readily available.

### EAST KEW (Vic.) BIBLE SCHOOL ANNIVERSARY SERVICES

SEPT. 17 — 11 a.m., 2.30 p.m., 7 p.m.

SEPT. 24 — 11 a.m., 2.30 p.m., 7 p.m.

GUEST SPEAKERS.

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reports on the recent British Conference of Churches of Christ.

## LINES FROM LEICESTER

We have just returned from Glasgow, where we attended the 121st Annual Conference of our British churches (August 5-10), which met under the theme, "Faith of Our Fathers Living Still." The sessions were ably presided over by the Conference President, Dr. William G. Baker, M. A., S.T.M.

Dr. Baker graduated from "Overdale" College in 1939. After serving several of our churches, he studied abroad. He is at present a Professor at the Scottish Congregational College, Edinburgh, where he lectures in Church History, Homiletics, Pastoral Theology, Social Studies and Christian worship. He is an elder of the Church of Christ in Dalkeith Road. Dr. Baker, who has been a member of our Christian Union Committee for 22 years, is its present Chairman.

### Statistics

The Conference Report shows a total of 112 churches, with a combined membership of 6,085, a net decrease of 285 on last year. The average weekly attendance at the Lord's Table is 2,760, or 45 per cent of the total membership. 92 were added to the churches by faith and baptism. Of the 112 churches, only 16 showed an average of 40 or more each week at the Lord's Table. At this Conference, the total number of churches was reduced to 106, six churches having ceased to exist were removed from the list of churches in the Association. Of the above total membership (6,085), 1,271 live in Scotland.

### Aberfan

Through the active concern of the Gloucester church and their minister, Henry Bell, a pastoral ministry to the bereaved of our Aberfan congregation and Sunday School began on the morning after the disaster, and continued until arrangements were made for a successor.

The Social Questions Committee's initial intention of sending financial help seemed pointless in the face of world response. In collaboration with the Home Missions Committee they sent a minister to Aberfan. Kenneth Simpkin, of Glasgow, was released by his church for three months, then Ken Forrest, of Swindon, was released for a similar term, and latterly, Kenneth Daniels, a graduate of Glen Leith, N.Z., now studying at Car-

diff University, has given voluntary help to the church and the community. Both Conference and Aberfan are grateful to these "Three Kens" who, as one Scot said, "... have served beyond our ken."

### "Overdale" College

Conference learned with regret of the resignation of Principal Stanley Sewell, M.A., B.D., tendered for "personal and financial reasons." We have only one Ministerial Student in training, and he is in his third year. "Overdale" provides accommodation for students of various denominations who need to reside in Birmingham to pursue further education.

### Brotherhood Leadership

Walter Hendry's retirement as General Secretary was recognised with the presentation of a cheque and his appointment as this year's British Fraternal Delegate to the International Convention of Christian Churches (Disciples) in St. Louis, in October. Walter Hendry is an Australian who graduated at Glen Iris in 1927.

The new General Secretary is Philip Morgan, B.A., whose office and residence is at 59 Vicarage Road, King's Heath, Birmingham 14. The Conference Handbook says: "Philip Morgan enters on his work at a very difficult, if exciting, point in the life of our churches."

The editor of the weekly brotherhood paper, "The Christian Advocate," George Hammond, retired after 16 years, and his services were acknowledged with a monetary gift. He will be succeeded by Arthur L. Brown, minister of Wigston church, Leicestershire, who was formerly a Principal of "Overdale" College.

### Home Missions

This Committee reported "a catastrophic decline in the number of ministers available for full-time service in pastoral and evangelistic ministry." Six men had retired, for various reasons, from this field of service.

Harold Gross was welcomed to the care of a circuit of five churches in the Furness District. The report says: "No one imagines that Mr. Gross has not undertaken a tough assignment. Certainly the Furness folk are appreciative and



Dr. William G. Baker.

hopeful." Another minister from overseas is Richard Blose, of U.S.A., who is half way through a three-year term with the H.M. Committee.

The writer is the only full-time minister of our churches in Great Britain whose ministry is not subsidised by Home Missions. Their report continues: "We have less than 30 full-time ministers, and over 100 congregations, though, in several cases, a minister serves more than one congregation."

The American Committee on Joint Ministries with British Churches of Christ affords very generous financial assistance to the work of Central Council (which is the central executive committee) and Home Mission ministries. The brotherhood benefits financially in practically every department from generous grants from the Carmichael - Montgomery Trust the capital of which exceeds £100,000.

### Overseas Missions

The three spheres of enterprise are, firstly, Thailand, to which area a token gift of £250 is sent annually. Then, India, where two married couples are supported in Bhandaria, and one married couple in Sarguja — Ruth and Keith Skillicorn. In the third field, Malawi, a married couple and four single persons are maintained — one of them is Walter Hendry's daughter, a nurse. The total overseas staff is 12.

A new Maternity Block is being added to the Hospital in Gowa, in Malawi. Vandals have burned down two of our schools in Malawi. Since these buildings had thatched roofs they were uninsurable. It will cost the Committee £1,000 to replace these buildings and provide corrugated iron roofs.

From India, Keith Skillicorn reports 386 leper patients in connection with the "Sam Mason Clinic," which building is nearing completion. In Bihar, 14 million are in the "famine area," and another 17 million are in an "area of scarcity."

### Union Committee

Following a meeting between Churches of Christ and Baptist representatives, reported to Annual Conference 1966, the Committee was informed that Baptists welcomed the possibility of renewed conversations.

(continued on page 9)

## LINES FROM LEICESTER — — —

As the next stage of our churches' relationship with the Congregationalist/Presbyterian Joint Committee, the Union Committee applied to be given Observer status at these Conversations. This has been most enthusiastically accorded and the Union Committee is now studying the "Proposed Basis for Union" issued by the Congregationalist/Presbyterian Joint committee. Conference agreed that the Observer status applied for, and offered, be accepted.

The Union Committee has found British churches to be particularly and directly challenged by the work of the N.Z. negotiating churches. Relevant extracts from the First Report of the N.Z. negotiating churches had been distributed and publicised at Conference 1966.

Besides the many and varied activities of the Union Committee itself, it is encouraging to observe that many people of our British churches, in a great many areas of ecumenical opportunity, with a number of denominations and at different levels, are showing a keen interest and considerable initiative in seeking to heal the divisions within the body of Christ.

The Union report concludes: "At this moment we are very near the point of faithful and exciting decision; and we trust that our present understanding of the will of God is the kind of challenge which Churches of Christ will face, not with fear and shock, but with informed and willing obedience."

One of the highlights of Conference was the address presented by James Gray, M.A., on "The Authority of the New Testament in Relation to Christian Union." The writer predicts for it an honored and permanent place in the history of British Churches of Christ as marking a milestone in the thinking of this brotherhood. The address is to be published here in Britain — it would make good material for a "Provocative Pamphlet." It deserves to be thoughtfully read by all who are concerned about Christian Union.

### Social Questions Committee

This Committee was warmly commended for ministering promptly and effectively to the church and community in Aberfan.



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Additional to a well-conducted flatlet-house in Leicester, with five tenants, a second similar house was opened in Liverpool, with four tenants. A third proposition of this kind is envisaged in the near future, probably in Scotland.

For Indian Famine Relief, £250 was sent to Keith Skillicorn, and a similar amount to his colleague, Lyle Burdett. C.F.A. made a record total of loans for the year. The overall report contained an impressive list of practical ministries and indicated real diligence in relation to social questions.

### The Conference Pastoral Letter

For the second successive year, a Conference Pastoral Letter has been written by James Gray, read to Conference, endorsed and sent out to be read in the churches. A balanced assessment of Conference is contained in this communication, from which the following is an extract:

"You may hear whispers that Conference has been pessimistic and depressing. This is not the truth of the matter. We have tried to look fearlessly at the situation of the churches, and we have not deceived ourselves. We have had to face the news of the loss of some of our ministers from the normal service of the churches — through retirement, illness, resignation or transfer to other important ministries; and the tragic news of the resignation of the newly appointed Principal of Overdale College.

These are heavy blows. But they will be absorbed by the body which is the church, whose life is sustained by eternal sources, and against which the forces of evil cannot prevail. We have seen abundant evidence that these eternal spiritual powers are at work among us . . .

The faith of our fathers is living still, and if we enter this open door with a dedication to match our vision, their faith will find its fulfilment in our time.

. . . We long to convey to you the warmth of our Conference fellowship, the new hope and faith which has come to us here, and the deep desire that all who hear this letter read may share in the renewal, so that in this vital time of change we should fulfil our destiny in the purpose of God."

## WHERE TO GO AND WHERE TO STAY VICTORIA

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## NO MORE CHURCHES

To the Editor,

So it has become a sin to build churches (what you worship in, not the people)!

A moderator opening a new church the other day said that he hoped that this would be the last one he would open. He said that churches (people this time!) should go back to using houses and halls and schools for worship, as they did in the early centuries. Then they could put the money they would have spent on buildings to worthier causes (if, of course, the money would be given for these worthier causes if it were not given for buildings).

Our church (people) has (have) the idea of sponsoring the building of a church (building) in a new housing area five miles away. Some of the bright types who have been reading the latest books on Christianity and sociology are saying that we ought to put the money to the real work of the church in the world. Others are saying that we ought to send the money to missions (as if they give much to missions anyway!) Still others are saying from their fat armchairs that it is wrong to build a church when there are starving millions in the world.

But why the restriction on church building alone? I find no one protesting about building elaborate bowling alleys and pubs and motels and crematoria and schools and community centres, and air-conditioned shops. I hear no protest about the church (the people this time!) building elaborate and comfortable homes for themselves. (And even a two-bedroom fibro with outside toilet is a mansion alongside what half the world lives in.) Why must the church (the people) alone stop building?

Look out, Mr. Editor, or the censor will get you for reporting the opening of new buildings (churches).

TERTIUS.

## OPEN FORUM

## GRAHAM AND BAPTISM

To the Editor,

We hope that during Mr. Graham's campaign that our "Church of Christ counsellors" are wise enough to go a step further and instruct on the place and value of Christian baptism. If this is ignored we are not truthfully preaching the "whole counsel of God," which adds to the confusion regarding the Church of Christ platform.

In the past many have said that Mr. Graham does not require it of us and we have refused baptism. By all means grasp this opportunity and help where we can, but the call is ours to "preach the whole counsel of God," and so help to build the cause for unity in simplicity and truth.

—Alice Youens, Vic.

## SPECIAL TREATMENT

To the Editor,

Recently the newspapers have reported a decision made by the Anglican Synod of Goulburn-Canberra, which has significance for the Christian church at large. The decision concerns the exemption of theological students from National Service. The Goulburn synod is urging joint denominational approach to the Federal Government, requesting that students for the ministry be no longer exempt from military service. Under present legislation theological students and members of the clergy are the only occupations exempted from such service.

This is but another anachronism in an age and country that can no longer be regarded as Christian. Special privileges by the State to the church can no longer be accepted without serious ques-

tions being asked. One speaker in the synod discussion stated that "if there is a cross to be borne by 20-year-olds, then the church ought to bear that cross." Another strongly suggested that exemption for theological students was "morally indefensible."

What right have we, as ministers, to expect special treatment? Is it because we render a service to the community? But, then so does the teacher and the policeman. Is it because we render a "spiritual" service to the world?

As ministers we've come to expect all sorts of "perks" from the community. Special discounts; special privileges; kindly treatment from the traffic policeman who notes the "Reverend" on our licences; while we've avoided the "collar," we've come up with a variety of crosses, badges, attitudes, etc., which guarantee special consideration; and finally we've claimed exemption from military service. This patronising attitude of the State is epitomised in the Army Chaplain, and does not go unnoticed by the men who sit in "captive audiences" at "church parades" and "character nights."

The church at large will need to give serious thought to the decision of the Synod. It would mean that should a minister have reservations about war he would have recourse to the law regarding conscientious objectors.

It is to be hoped that the Social Questions Committees of the Social Service Departments will act to prepare the way for the removal of this patronising State privilege to ministers and theological students. —Alan Matheson, Vic.

The correspondence on the controversial aspects of the GRAHAM CRUSADE is NOW CLOSED.

## GRAHAM CRUSADE.

To the Editor,

I haven't previously said my piece because I know I am more adept at tearing things to pieces than constructing them, and I do not feel qualified to speak with the erudite ones who fill your pages. So I wonder if there are still some of your readers who can treat this as a series of questions?

I am not sure whether my late commitment to Christ means I have a lot of questions to ask in a little time, or the realisation of what commitment in youth could have done with my life, brings occasional frustrations.

Whenever I heard Billy Graham preach I believe the basis of his message was, "God loves you and went to Calvary to prove it."

If that is the gospel watered down I would like to know what it looked like before adulteration.

When any of us can blatantly condemn the works and faiths of others, or another, we are guilty of the kind of thing that has, in the past, and is now fragmenting what was once whole and holy, and this, of course, has turned more people from the church and the Kingdom of God than have ever heard of Billy Graham.

I am desperately concerned that people who claim to belong to something that is whole put different labels on different parts of it and pull away from the centre in frantic efforts to tear it to pieces.

Won't it be tragic if one day we find that we have interpreted the glorious Christ only a little less wrongly than the Jews of the Old Testament interpreted God?

It seems to me that a major part of the church's money and energy are spent on the lilies of the field instead of using them to prove that God is no respecter of persons and loves all men.

Do you think there is justification for all of us to have another good, hard, earnest look at the One hanging on Calvary's Cross and find out just how far human influences and traditions have led us from the path he walks, and begin again to walk with him?

—Arthur Ongley, A.C.T.

## ACCOMMODATION IN CANBERRA

## In Private Homes.

Several Canberra church families have grouped into "OPERATION TOURISM" to raise money for the South Canberra Building Fund. They offer private accommodation to any visitors to Canberra with bed and breakfast at reasonable rates.

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## FOCUS ON PREACHERS' PROVIDENT FUND

This Fund has been established to make provision for the future of preachers after retirement, and their dependants. The term "preacher" has been extended to include missionaries, department directors and employees and faculties of the Bible Colleges; married students are covered until they take up full-time work, when they are invited to join the Fund. The younger the member when joining, the greater the ultimate benefits. To increase the benefits, a preacher who is a member of the Fund may at any time apply for Supplementary Benefit units on his own account; or others may make application on his behalf.

The Fund provides the following benefits: (a) Superannuation; (b) Death Benefit; (c) Subsidy Bonuses; (d) General Bonuses; (e) Long Service Leave; (f) Relief Benefits in cases of Emergency; (g) Relief to dependants of deceased Preachers; (h) Loans at low interest on security of Superannuation credits; (i) Supplementary Benefits Fund; (j) Funeral Benefit — payments to dependants of deceased preachers.

The Board seeks the full co-operation of the churches and Conference Committees, asking them to subsidise the Fund in an amount of at least \$40 per annum; of this amount \$13 provides Death Cover, the amount of which varies from year to year according to the attained age of the preacher, commencing at \$3,100 for age of 20 years,

reducing by \$60 each year thereafter to \$500 at 65 years. This will be in addition to all other amounts standing to the credit of the preacher. The balance of the subsidy, \$27, is then credited to a Long Service Leave account in the name of the preacher.

Subsidy Bonuses are credited to preachers each year from any surplus from church subsidies. The Board cannot guarantee Death Benefit beyond a very limited amount, Long Service Leave or Subsidy Bonuses, unless all the churches and committees subsidise the Fund in the way outlined.

Income from offerings, bequests, etc., provide for: (1) Relief to preachers and dependants; (2) Supplement to Death Cover where necessary; (3) General Bonuses. All preachers registered as members of the Fund will participate in these benefits.

A preacher joining the Fund at age of 25, if all payments are maintained, should receive approximately \$5,800, his contribution having been \$1,040.

The Board cannot see any way to increase benefits except by increasing preacher's contributions. If preachers could pay into the Fund amounts comparable with premiums paid to Life Assurance Companies, the Fund could guarantee benefits more than comparable with any Life Assurance Policy.

## NEW BIBLES

(Kilburn, S.A.). A memorial to the late Mrs. Mavis Lawrance, in the form of two new R.S.V. pulpit Bibles, was installed in the chapel recently. The whole church shared in the memorial to one who served the brotherhood and Kilburn faithfully and well for many years . . . Young people from Kilburn shared in the recent State Conference by presenting a play, "The Prisoner," in the Dept. of Christian Education's Saturday evening programme.

## HORACE LEE DIES

(Melb.). The death is reported of Horace Lee, a member of a well known Victorian church family. His brother, the late Fred Lee, was President of Conference, and his sister is Miss Winifred Lee, who has meant so much to the musical ministry in our churches. Mr. Horace Lee was a member of the Gardiner church, and earlier at Prahran.

## LABORATORY IN HUMAN-RELATIONS TRAINING

— for Laymen.

The Australian Council for Christian Education will conduct this training experience at Tallangatta, Vic., January 8-19, 1968. Further details may be had from the Dept. of Christian Education, 217 Lonsdale-st., Melbourne, Vic., 3000.

This Laboratory will offer unparalleled opportunities for training, for those engaged in adult work, young adult work and other leadership positions.

## DORCAS SAYS "THANK YOU"

(Vic.). The General Dorcas Society thanks all who helped in any way to make their annual "Bring and Buy" day a success. \$160 was realised. As the Society's main source of revenue, this result is very encouraging to our many workers in the country and city.

## NOTES ON THE SERMONS

(North Perth, W.A.). Notes of the sermons by J. K. Robinson, on the Sermon on the Mount, were supplied through our weekly church bulletin. J.C.E. and I.C.E. shared activity on Orange and Flower Day . . . B.S. won the Attendance and Increase Competition in its division. . . . Philip Michaels has been transferred to Kununurra in his employment. His services will be missed for some months. . . . The church shared in four Bible Week combined studies in the Presbyterian Church . . . Gordon Summers has been called up for National Service. . . . Mr. and Mrs. Greening have been in hospital.

## 21 YEARS TREASURER

(Hamilton, N.S.W.). The church made a presentation to David Brown who, owing to ill-health, had to resign as treasurer after 21 years of office . . . Guest speaker at C.W.F. on Aug. 11 was Sister M. Amble, of the European Christian Mission . . . After two years' absence because of a motor accident, W. Wensveen was welcomed back . . . C.W.F. clothing, etc., for Aborigines Mission was displayed. Mrs. Anderson (Mayfield) was guest speaker . . . J. Moran was speaker at youth service on Aug. 20, assisted by young people . . . Mr. McElvie (Mayfield) was speaker on Aug. 27 and Sept. 3.

## VACATION SCHOOL

(Albion, Qld.). A successful Vacation B.S. attracted a number of boys and girls. Bible study and craft work, such as puppet making, were popular . . . Five young people won prizes in the annual B. and F. B. S. Bible Reading Competition . . . A marathon walk and a showing of the film "Martin Luther" were successful fund-raising ventures by young people. Dr. Jauncy has returned after conducting two missions in the U.S.A. Visitors have included Frank Gason, of Ararat, formerly in membership here.

## ANN ST. DECISION

(Qld.). A married woman confessed her faith in Christ on Aug. 27. Young people shared in services throughout August, which was observed as Youth Month. 200 attended after-church coffee pot fellowship on Aug. 20 . . . The church sorrows with Mr. and Mrs. R. H. Proud and family in the passing of beloved father and member, H. G. Proud, on Aug. 18. L. G. Armstrong conducted funeral service.

## MANSE SILVER WEDDING

(Launceston, Tas.). Mr. and Mrs. L. G. Read have recently celebrated their silver wedding anniversary . . . Recent speakers have been G. Newberry Fox, General Sec., Mission to Lepers; Don Barns, returned missionary from Japan, and Peter Nelson . . . Miss Pauline P-bridge has completed her missionary training at W.E.C. College, and has left for mainland headquarters, and later will possibly proceed to Ghana mission fields . . . The church rejoices at three more decisions of B.S. scholars . . . At midweek family fellowship meetings, lectures on "The Reformation" have been given by Evan Davies and L. G. Read, and an illustrated missionary talk by Miss Queenle Daniel.

## QUEENSLAND C.W.F.

At our September meeting 32 ladies represented 16 churches. The 12th anniversary service of W.C.W.F. was used for our devotions, led by our President, Mrs. Cassie Baker.

Mrs. Webb (Camp Hill) gave an address on "Navigators," which was enlightening and challenging.

Arrangements are being made to charter a bus from Brisbane to Southport for the next monthly Prayer Rally, on Sept. 28.

A wonderful day of fellowship and challenge was experienced by a hundred at the Boonah Convention. Conference agreed to appoint a committee to investigate the possibility of Woman to Woman Evangelism in Qld.

Because of the needs of the world, because there is a revolution in society, because there is a dynamic revelation in the evangel of Christ, it is of urgent necessity that some questions should be asked of the "personality centred" mass crusades. The discussion can be best outlined by an understanding of three aspects of such crusades, and in particular the forthcoming Billy Graham Crusades; the evangelist, his methods and finally his message.

### The Man

There can be little doubt that the proposed return of Billy Graham poses genuine problems for many within the Christian community. One of the most difficult is that of profound respect and admiration for Mr. Graham as a person, and a dislike of his methods, and an honest doubt of the gospel he preaches. It needs to be clearly stated that any attempt at an evaluation of Mr. Graham's crusades, recognises his sincerity and commitment and must not be construed as a personal attack upon a fellow Christian.

### The Methods

There are many who have doubts regarding the methods used by the very efficient Billy Graham Organisation, but who are persuaded that, as it "wins souls for Christ" then they should remain silent. Nevertheless, when a man adopts such an attitude he is in danger of losing his integrity. Associated with the methods of mass crusades are three concepts that have received some attention overseas, but have been almost completely ignored in Australia.

(a) **The concept of engineered decisions.** This is the use of a variety of methods to induce a "decision making" atmosphere. The process of physiological group excitation — mass singing, obedience to commands to sit, stand, sing, move, pray — is but one of the processes that are exploited in developing this atmosphere. The pressures are intensified by "the winning friendliness of genial master of ceremonies, Cliff Barrows, the mellow richness of George Beverly Shea's simple moving hymns, the dextrous brilliance of Ted Smith's music, the flowing cadences of the fervent Scandinavian hymn 'How Great Thou Art.'" ("Light Beneath the Cross," S. Barton Babbage and Ian Siggins).

We urgently need the assistance of the psychiatrist, the sociologist and the skilled counsellor, to help us discover what happens to individuals caught up in the mass excitement of crusades. For example, can the psychological processes of the mass meetings of the Hitler Youth movement, and the Red Guards, be compared with the Billy Graham Crusades?

(b) **The Concept of a vast personality cult.** "The British Weekly" (March 19, 1964) in an editorial stated, "It is one of the hardships of life that the contribution of a leader is so often distorted

Mr. Matheson, a minister of Churches of Christ, is working in the field of migrant welfare with the European-Australian Christian Fellowship.

## ALAN MATHESON SAYS NO!

and destroyed by supporters of less calibre and less controlled enthusiasm." In the previously quoted "Light Beneath the Cross" — The Story of Billy Graham's Crusades in Australia, vestiges of a personality cult are clearly indicated. During the last crusade in Australia, "photographs of Billy Graham preaching, Billy Graham drinking tea with the Governor, Billy Graham swimming, Billy Graham playing Golf, Billy Graham nursing a koala bear . . ." ("Light Beneath the Cross") were the worship symbols of many a loyal adherent.

While it may be admitted that Mr. Graham cannot be held personally responsible for all the excesses of his enthusiastic followers, still such books can hardly have been produced without his consent and participation.

(c) **The concept of evangelism.** Reference to the only two known evaluations of the last crusades raises the question of whether the crusades can be considered as evangelistic efforts.

(i) The Current Affairs Bulletin (Vol. 24, No. 4, 1959) concluded, ". . . It seems that most of Mr. Graham's Australian hearers and most enquirers were already nominal adherents of Protestant churches and 'unbelievers' were a small minority at the meetings."

(ii) The Committee of Evangelism of the Methodist Church stated, ". . . the crusades affected predominately those already in the church."

It is contended that the Billy Graham crusades are not means of evangelism, but are at the best, means of revivalism.

### The Message

The above comments are peripheral when compared with the more important question of the content of the crusade preaching. Related to this are two questions that need to be resolved.

(i) **What is Biblical theology?** Is it Biblical just to be quoting Bible texts or repeating, "The Bible says"?

# BILLY

What of the following comment? "There is his (Graham's) bland dismissal of the findings of science . . . and recent historical research . . . he accepted Genesis literally and Bishop Usher's chronology of the creation of the world. To ignore the research of Palaeontologists like Chardin, is to be guilty of an obscurantism for which there is no excuse." (B.W., July 28, 1966). Does this obscurantism effect the kind of gospel that is preached? Does this kind of understanding of Scripture support the untenable division between sacred and secular?

(ii) **What is the Gospel?** It appears that the enquirer at one of the crusades could be forgiven if he equated the Christian life with prayer, Bible study, church going, personal uprightness, and some good works thrown in for good measure. The gospel, as understood in the twentieth century, is meaningless and irrelevant unless it means commitment to God in the world. "The spring in your step and new song in your heart" promise of the crusade is shallow in the extreme, without the stress of the new pain that accompanies the presence of God — the pain of love and concern, the pain of seeking to identify oneself with a humanity crying from hunger, depersonalisation, poverty, napalm burns and every kind of man's inhumanity to his brother.

### Conclusion

My plea is that, as a brotherhood, we might come to discover what it means to be the church in mission in the Twentieth Century. To question whether or not the crusades as offered by the Graham Organisation are the answer to the dilemma that the church faces, is one that we must seek to answer. It is often, and probably still will be, assumed that anyone who questions the techniques and message of Mr. Graham is not interested in evangelism. Let me give the assurance that it is because a man is passionately concerned with evangelism that he must question the mass crusade movement.

# GRAHAM

## KEVIN HARVEY SAYS YES!

### "WHAT MAKES MY BILLY BOIL?"

This caption was printed in bold letters on a demonstrator's placard at Earl's Court, London, in 1966! Since that time the critics have been as busy as ever with charges of "Sanctified lies"; "Pressures of group excitation"; "Graham is psychologically sick"; "Calculated manipulation of emotions and mass response"; "Vast personality cult," etc., etc.

Some of these have appeared in the "British Weekly" and are endorsed in A. J. Matheson's adamant and presumptuous "No" to Bill Graham.

My "billy boils" when I read this sort of irresponsible and rash generalisations, overstatements and innuendoes from quotations. The mouthing of slick and catchy phrases of overseas journalists sounds good, but it does not readily convince.

However, the questions asked are both pertinent and timely, for one cannot be an uncritical observer of the techniques and results of mass evangelism. Yet, it is far too easy and glib to dismiss the contribution being made to the Kingdom of God by a man whose life and integrity are without question.

This is a plea for the tolerance and acceptance of the varying ministries of the gospel, believing that each has a contribution to make, even though, as Graham admits, "the evangelist has a limited function." For the church to dismiss utterly the concept of mass evangelism is to deny the experience of history, let alone ignore the many attempts to use mass media to reach the unchurched.

### Billy Graham HAS Message for Many.

To deny this is to be completely unrealistic. Very few preachers have a message for all people all the time! The Sanhedrin scoffed at the message of "ignorant men," yet the Book of Acts records many who found a new life in Christ through that message. Paul found

Mr. Harvey is a Field Officer with the Dept. of Home Missions and Evangelism, Conference of Churches of Christ in Vic. and Tas.

difficulty at Athens where the intellectuals called him a "babbling" and scorned his message.

Yet, in past days the message of Paul has been the motivation for reformers of the Wesley, Luther calibre. Where is the man who appeals to all classes of people in every situation? Is there a local minister who preaches a faultless message week by week, in which all are fed? We may not agree with all Graham's theology; his limited version of salvation; his interpretation of some passages of scripture; however, we do need to accept the Christ whom he seeks to proclaim.

Here, at least, most of his critics agree, that he does preach the basic core of the gospel. In his day, Paul was concerned that some preached Christ out of partisanship, yet in the fact that Christ was proclaimed, Paul rejoiced.

I believe there are many who, despite the limitations of mass evangelism, will rejoice with Paul that Mr. Graham does proclaim the risen Christ to a world which is searching for an answer to its confusion.

### Results DO Speak!

Forget about the statistical figures, but the changed lives of people cannot be dismissed. There are too many voices throughout the world who relate their roles as missionaries, social workers, ministers, etc., to a commitment made to Christ and his world through a crusade.

Leighton Ford featured four speakers in a recent three-week Crusade in Seattle "whose Christian faith propelled them into social service." One told of the impetus given him by the Crusade to start "Job Therapy," an employment agency for ex-convicts; another told of a young prisoner he sponsors; another spoke of the Neighbourhood House Tutorial Programme aimed at low income families. (See "Christianity Today").

At the London, 1966 Crusade, "74 clergymen and 42 men and women in training at theological or missionary colleges sent in their names as converts of past crusades." (Crusade 1966, Stoughton and Hodder). Throughout our own Aus-

tralian brotherhood, I have met many who are what they are and doing what they do because of the 1959 Crusade.

### Commitment to Christ DOES Mean Commitment to the World.

For many people, commitment to Christ does mean commitment to the world. Mr. Matheson suggests that "the enquirer at one of the crusades could be forgiven if he equated the Christian life with prayer, Bible study, church-going, personal uprightness and some good works thrown in for good measure." Besides being an absurd overstatement, why does Mr. Matheson leave out the rest of the quotation taken from Brian Cooper? ("British Weekly," 21/7/1966). Before Cooper goes on to speak of the necessary commitment to the world he inserts, "all these are very necessary, of course."

Why does Mr. Matheson mouth only some of the hallowed terms of another critic? Is he afraid of prayer, Bible study, etc.? I do not object to criticism, for the questions are valid, but one has to be careful lest, in seeing the chip in the eye, he fails to see the block in his own.

Many within the church may be pietistic, introverted and limited in their concept of salvation, but it is staggering to find many conservative Christians throughout our brotherhood who use their resources in prayer, Bible study, etc., to render invaluable service to the many worlds in which they serve.

Graham cannot be the whole answer in involving people in their commitment to the world, but he helps many to begin. The Bishop of Woolwich, and Harvey Cox, of the "new reformation" theologians, only have a part of the answer also.

The "spring in your step and new song in your heart" of the crusades can be a shallow concept without the pain of love and concern for man in his lostness. But why throw out the "new song"? The Book of Acts is full of "the spring in the step" . . . and at the point of conversion. John Wesley wrote in his Journal that "his heart was strangely warmed"; as a result of his life and witness many hundreds of people marched out into the world to initiate profound social reforms.

Someone has said that behind every motion there is a corresponding emotion. I suspect that for a great many Christians, the point of their initial commitment to Christ was one of confused motives; lacking knowledge of the full implications and yet, touched with "the spring in the step." I, for one, hope this will always be so.

I do not agree with Mr. Matheson's premise that the brotherhood has to question whether or not the Graham Crusades are the answer to the dilemma of the church. No particular method of evangelism has the whole answer. Graham is only one man amongst many who are still only part of the answer.

The question each local congregation should ask is, "Can we use the Graham Crusade in our mission of reconciling men to God through Jesus Christ?" I do not question Mr. Matheson's concern for evangelism, but contend that he needs Graham as much as Graham needs him.

**CAMP DATES FOR YOUNG PEOPLE — Vic-Tas., 1967-68**

The Department of Christian Education announce the following dates for Camps during the Christmas Holiday period. Further information and application forms will be sent to local churches.

- Dec. 26—Jan. 2 — Banksia ("Work and Adventure"), (16 years and over).
- Dec. 26—Jan. 2 — Bicheno (Tas.). (14 years and over).
- Dec. 26—Jan. 2 — Hall's Gap ("Teens' Camp). (14 to 17 yrs. incl.).
- Dec. 26—Jan. 2 — Eppalock ("Canvas Camp"). (16 years and over).
- Dec.—Jan. — Eppalock (Family Holiday Camp).
- Jan. 22-30 — Hall's Gap ("Midsummer Camp"). (17 years and over).

—R. V. Longthorp.

**CIVIC HONOR**

(Box Hill, Vic.). R. Sparks was awarded the City of Box Hill Civic Award after serving as a Councillor for 28 years . . . Wayne Gray was third in Protestant Churches Eastern Dist. Football Assoc. best and fairest players' award . . . C.W.F. ladies packed 30 tea chests of new clothing — a complete outfit for each child at our W.A. mission stations — these were supplied by the C.W.F. throughout Victoria . . . Box Hill men who preached in other churches were: G. Wgney, Education Week service at Thornbury Presbyterian; B. McFarlane, at Rosanna Methodist S.S. anniversary and W. Wigney, at Sth. Yarra Church of Christ. . . Junior hall has been painted by W. Reed and helpers . . . Tribute paid by cricket club for the membership, sportsmanship and many years of service of the late Gordon Gray . . . John Clark welcomed home after service in Vietnam. . . Mrs. Hall and Miss Cameron still very ill. Mr. Hattersley improved after recent fall.

**THINGS TO COME**

**NEW SOUTH WALES**  
Aug. 30-Sept. 11—Wagga "CRUSADE" with George Wood and Franklyn Elliott.

**SEPTEMBER:**  
16 —C.E. Seminar — Bexley North, with Fred Nile and Bruce Armstrong  
15-17—Home Mission — Men's Work "CAMP" at "NAAMAROO" — I-I-F-E Programme with Kevin Crawford and Geoff Fletcher.  
23 —C.E. Field Day — Concord Oval.

**SEPTEMBER: VICTORIA**  
15-17—C.W.E.F. Camp  
18-23—Explorers: Worship Activities.

**SOUTH AUSTRALIA**  
**SEPTEMBER:**  
17 —Church Life Conference at Christies' Beach with I. J. Chivell.  
17-30—Planned Evangelism at Ascot Park with K. D. Home.

**OCTOBER:**  
6-9—Youth Caravan at Flinders Ranges. Music Camp at Kingston Youth Choir.

**WORLD CONVENTION ADELAIDE — 1970**

**EDITORIAL — continued from page 2**

Most ministers don't like being called "parsons." The word has an image that has been distorted by sad jokes and worse films. But it is not such a bad word, after all. In fact, while the men in the first paragraph were wondering whether it was better to be a parson than a person, we were reminded that the words really mean the same thing. They both come from the Latin "persona." The parson was originally "the person of the church." The more we think about it, the more we like that phrase, "The person of the church."

Those who are called to be ministers don't have to choose between being a parson or a person. They can be both. The minister is a real person, serving a real Christ in a cause that can meet every test of value.

**HARRINGAY TO EARL'S COURT**

The Kingdom of God has many frontiers. No one disciple could man them all. Most of us who support the Graham Crusade do so, not because it is the only frontier, but because it is a very important one on which to confront men with the gospel of Christ.

One of the most trenchant statements against Graham came from Brian Cooper, a Baptist, in the "British Weekly" for June 8, 1967. Cooper believes that Graham's message and method are both questionable being related to a too "narrowly personal conversion to Christ." "Steadily and painfully we are learning that the only gospel meaningful in modern society is one that takes it fully seriously, serving within it without preaching at it."

Much of the article has constructive criticisms with which we can agree insofar as they relate to areas which Graham leaves untouched. But the ultimate, dramatic issue is Vietnam (see "A.C." Aug. 19, p. 9) and Graham's failure to speak against napalm, razor bombs and poisonous chemicals.

Vietnam is like a cancer in Asia, and it troubles the conscience of us all. No one would suggest that it does not trouble Dr. Graham. This undeclared war has produced division in America and Australia inside and outside the church. For those who see clearly the wrongs in Vietnam it may be hard to understand Graham's silence but, important though it is, it is only one of the frontiers of world concern. If Cooper wrote for the "Tel Aviv Times" or the "Aden Argus" instead of the "British Weekly," it could well be that he would be judging Graham's lack of involvement in Middle East affairs.

Graham's frontier is personal commitment to Christ, but he has never suggested that such a commitment is not also commitment in concern to the world. Cooper is just one of many who have turned to frontiers other than the one which has claimed Graham.

A significant phrase in Cooper's article is "I could not bring myself to go to Earl's Court this year. For one whose original commitment owes much to Dr. Graham's Harringay ministry, it is not a conclusion I come to lightly." Well, there you have it. Dr. Graham's severest critic came into the Kingdom through the frontier manned by Graham himself.

**GRAHAM — DISSENT NO MORE**

Over the past months we have received letters and articles from some expressing opposition to the coming of the Billy Graham Crusade Team to Australia in 1968. This journal must be open to all sections of our brotherhood for open discussion on vital issues, and all of the letters, and at least one article, have been printed.

There has been a fair opportunity for debate, and now it must be stated that no further material in opposition to the Crusade will be accepted until after the Crusade.

Not that the dissent amounted to much in terms of numbers. Only a very few used the pen in opposition — and only a small percentage of the many letters in favor of the Graham Crusade could be printed.

Local churches and brotherhood departments have expressed strong support for the Crusade, and this journal will encourage and reflect that support.

**KALGOORLIE CANTATA**

(W.A.). Portion of the missionary cantata, "The Greatest Story Yet Untold" was presented at a gospel service . . . 110 ladies attended the C.W.F. "at home," where Mrs. Holloway spoke of the Christian Welfare work in Perth . . . Three car loads journeyed to Norseman for a C.E. rally . . . A men's dinner had D. Tonkin, from the Native Hostel at Leonora, as speaker . . . Five decisions and reconsecrations have been made . . . The B.S. had a bush picnic . . . G. Cann, of the Leprosy Mission, spoke at a youth tea. A New Guinea leprosy film was screened at night.

**CRUSADE RESULTS**

(Thomson, Vic.). The church has been greatly uplifted by the Reggie Thomas Campaign, and as a result 16 have been received into the church . . . The B.S. anniversary, on Aug. 20, had L. Barker as special speaker. Two B.S. scholars made decisions. Scholars and parents attended a social on 26th . . . Youth tea, on Sept. 3, preceded service with young men taking part. A Leprosy Mission film was shown . . . Ladies from the other Geelong churches helped the C.W.E.F. to celebrate their second birthday on Aug. 17.

**MINISTER ATTACKED**

(N.S.W.). After attending Crusade '67 on Aug. 26, Jay Bacik, final year student at Woolwich College, and minister-elect at Dapto was, with his wife, and John Watson and Noel Gilbert, of Brisbane, on their way to have coffee when they saw about ten youths attacking another. When Mr. Bacik went to the victim's aid the others turned on him, punched him till he fell to the ground, and then kicked him. John and Noel, in trying to give assistance were also slightly injured. Mr. Bacik was badly shaken, bruised and bleeding. At one stage he was lying defenceless on the ground with half a dozen young men kicking and punching him at will.

Other people passing by kept well clear, obviously not wanting to become involved. Taxi's stopped and car horns were tooted, but no-one helped, or even called for police assistance. Eventually, Mr. Bacik himself phoned the police, but before they arrived all the youths had disappeared.

Mr. Bacik has quite recovered, apart from bruises and the unpleasant memories of city violence and public apathy.

**REGGIE THOMAS CRUSADE**

(Latrobe Terr., Geelong, Vic.). On the last night of the Reggie Thomas Crusade, Aug. 13, at Latrobe Terr., 423 were present. Due to the large numbers attending the previous Sunday night services, the committee arranged for closed circuit television to be installed in the Centenary Hall for the final meeting. Many who were unable to find a seat in the church were able to see and hear the service on television. The final figures for the Geelong Crusade were: 84 first decisions, and 5 re-dedications . . . Mr. and Mrs. Arthur Jones are back after several weeks' holiday in Qld. . . During the 13 meetings of the Crusade, 1,160 people filled out "Friendship Cards." Many of these, who are not members of any church, indicated their interest in becoming members of Churches of Christ. Every evening saw confessions of faith. 62 were baptized during the Crusade. Further decisions have been reported since the close of the campaign. The Thankoffering was \$531. Almost \$250 had previously been given for publicity and other expenses. Never before has there been such wonderful co-operation between the five congregations in Geelong, and the spirit of fellowship throughout was a tremendous experience. This augurs well for the future of our witness as Churches of Christ in this great area . . . Mr. and Mrs. W. Paddock and family have left to spend several weeks' leave in their homeland of U.S.A.

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**FIRST VICTORIAN CONGRESS OF EVANGELISM**

**WIDESPREAD INTEREST FROM ALL DENOMINATIONS**

(Melb.). Every major Protestant denomination was well represented at the Victorian Congress on Evangelism in August.

250 delegates, ministers and laymen, attended the four-day Congress, participating in lecture, work-shop and discussion sessions, whilst several hundred people gathered each night for the public meetings.

This unique venture, the first of its kind in the history of Christian activity in Victoria, was sponsored jointly by Ridley College and the Evangelical Alliance. The fact that many delegates travelled long distances from country areas, and some even from other States, indicated great interest in the study of evangelism and its implementation today.

The morning Position Papers, and the evening messages were delivered by a widely representative panel of speakers. These included Dr. A. H. Wood, former President of the Methodist Conference of Aust. and N.Z.; Prof. Basil Brown, of Whitby College, Melb.; Rev. Lance Shilton, of Holy Trinity Church of England, Adelaide; Dr. E. K. Colb, Vice-Principal, Ridley College, Melb.; Dr. S. Mooneyham, Asst. Director of International Relations for the Billy Graham

Evangelistic Assoc., and John Robinson, Director, Victorian Billy Graham Crusade.

Dr. Leon Morris, Principal, Ridley College, gave daily Bible studies, while L. E. Buck, Director, Unevangelized Fields Mission, reviewed the day's studies and summed up the findings of the work-shops.

Speakers presented many thought provoking and constructive comments concerning communicating the Gospel of Christ to this generation. The task was considered against a background of difficulties peculiar to the current world situation. The needs for new means of approach, up-to-date methods, and an all-out commitment of ministers and laymen to the task of evangelism were underlined. Confidence in the power of God to change lives through personal faith in Christ, and thus meet the complex needs of society was reaffirmed. A constantly recurring emphasis was the need for all Christians to be trained and involved in person-to-person evangelism in the context of their daily lives.

Unabridged copies of papers delivered by the Congress speakers are available and can be obtained from the office of the Victorian Billy Graham Crusade, 130 Bourke-st., Melb., 3000.

**SURPRISE FOR CHURCH**

(The Patch, Vic.). The church had a wonderful surprise on Sept. 3. When members arrived they found a new electronic organ and complete new seating had been installed. The church secretary announced that it was a gift, made on two conditions — that the donor remain anonymous, and that it be a surprise. We would like the donor to know just how thrilled we were, and we know God will have noted what was done . . . We were told to vacate the Opportunity Shop on Aug. 31, and here again God has been with us. A purchaser has been found for the building who is sympathetic to our cause, and we have been told we can stay as long as we require it. The profit, after paying rent and dry cleaning for the nine months, to date is \$1,704 . . . A Men's Fellowship has been formed, meeting once a month.

**YOUR PLACE IN THE SUN**

Within a few hours' flight from any Capital, construction has commenced on Units for the "Golden Age Retirement Village," at Queensland's Gold Coast. Average daily winter temperature, June to August, 70 deg.; monthly rainfall less than 3 inches; rainy days seven per month and no fogs or smogs. For brochure apply, "BURDEU HOUSE," 363 Gregory Terr., Brisbane, Qld., 4000.

PLEASE PRAY . . .

**DEEPER LIFE CRUSADE**

**CHURCH OF CHRIST, GILGANDRA, N.S.W.,**

**FRIDAY, SEPT. 8—SUNDAY, SEPT. 17.**

Speaker: FRANK EWERS, M.A.

**Balaklava Church (S.A.)**

**90th ANNIVERSARY**

**OCTOBER 7 and 8**

Saturday, 7.15 p.m.—Speaker: J. B. Baker.

Sunday: 10.45 a.m.—Morning Worship. Speaker: C. E. Curtis.

12.45 p.m.—Fellowship Lunch.

2.45 p.m.—P.S.A. Speaker: R. S. A. McLean.

Will all past members please accept this as a personal invitation? Further information from R. E. Shepherd, Box 27, Balaklava, S.A.

**BIBLES FOR BUDDHISTS**

(Pt. Lincoln, S.A.). The Gir's' Club gave a fine display and \$7.40 was raised for Bibles to be put into Buddhist temples. A Boys' Brigade has been started, sections 1 and 2 . . . The church is progressing with the ministry of Mr. Sidler . . . Youth services are very well attended . . . The B.S. tea, with film to follow, was attended by many parents.

**INTERIM MINISTRY**

(Hampstead Gardens, S.A.). The interim ministry of C. L. Smith is greatly appreciated . . . On Sept. 3, a thanksgiving was made for birth of baby Kilian, whose parents are Mr. and Mrs. G. Killian . . . Roger Holland, of the College team visiting S.A., was speaker on Aug. 27.

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### o BOOK REVIEWS



Books for Information  
Inspiration and Pleasure —

#### THE HIDDEN PEOPLE (Poverty in Australia)

By John Stubbs. (Cheshire-Lansdowne). Aust., \$2.50

It seems hard to realise that among the affluent citizens of the "Lucky Country" there could be numbered so many people who live in degrading poverty. But it is even harder to escape or ignore the evidence marshalled and documented by John Stubbs, that there are at least half a million Australians living in poverty.

It is estimated that at least 125,000 pensioners are living in extreme want, and that another 180,000 are in relatively severe need. Many of these are over 70, and as their age increases, their financial needs also increase.

Poverty is not an act of God, nor is it necessarily the fault of the poor. Stubbs points out that the present generation of 70-year-old pensioners were born in the aftermath of the 1893 depression, were about 18 when World War 1 broke out and, if they were just getting over these setbacks were financially ruined by the Great Depression of the late 1920's and 30's. As children, job seekers, and family builders, they received a very raw deal from history.

We do not know enough about the plight of thousands, and we act as though we do not wish to know. We add callousness to our ignorance. We would do well to ponder the significance of the fact that Australia ranks fourteenth in the world in the proportion of gross national expenditure for social welfare. We spend less than half the proportion spent by Germany, and are well below such countries as France, New Zealand, Belgium, Britain, Italy, Sweden and Ireland.

It is not only the aged who face the threat of poverty. Children born to unfortunate or unworthy parents are often psychologically handicapped and project the consequences of inadequate food, clothing, and education into another generation. There are a host of "fringe" disadvantages for relatively poor children.

The migrants also present a special case for concern. The newly arrived migrant has the problem of finding a job and a house. We often read of a few migrant successes, where some do remarkably well in an exceptionally short time. But there are many families with four or more children who find it hard to stand still, let alone make any headway against the tide of hardship. Research shows that the vast majority of the 500,000 of post-war migrants live in the lower or "working class" areas. 15 per cent of the population within a two and a half mile radius of the Melbourne Town Hall are Greeks, Italians or Maltese. An indication of the difficulties confronting migrants is the fact that they have a higher rate of mental illness than other Australians.

This book reduces the cold uninspiring statistics to the heart moving narratives of individuals. For example, "In Melbourne, in 1965, a woman went to gaol for two days because she could not pay for the ambulance that took her to hospital to have her third child."

This book makes it impossible for us to view with pride our success story in the worlds of commerce and industry. And our average wealth comes at too high a price if it is at the cost of broken lives of the neglected poor.

This book is recommended for ministers to preach from and for adults and teenage groups to study.

#### EVANGELISTIC AND REVIVAL SERMONS

By Charles G. Finney. (Kregel Publications). Seven volumes, each \$2.50.

The name of Charles G. Finney has been honored among conservative Christians for generations. He was born in Connecticut in 1792, and became a lawyer, but then felt a strong call to the ministry. His name, with Spurgeon, Moody, Sunday, and a few others, is among the "greats" of the evan-

gelistic pulpit. He made a deep impression because of his passion for winning converts, but he reached the conclusion that if the church was to be effective in its evangelism it would have to be awakened. He set about to awaken the churches through a series of revival campaigns throughout the English speaking world and it became as easy to speak of "Finney on Revival" as it was of "Sankey for Song."

Kregel Publications have reprinted seven volumes of evangelistic and revival sermons. Naturally, they are dated, and there are emotional excesses and vivid word pictures of the doom of the wicked that seem the wrong accent for today. And it is hard to imagine today's preachers describing how hard drinking and rebellious sinners are cut down by the wrath of God as a warning to others. Epidemics of disease are seen as God's instruments of destruction. Nevertheless, there is a sincerity and passion in these sermons that is often lacking today.

The revival sermons of Finney are uncompromising in their demands that the Biblical call be met for complete submission by members of the Christian church. The main thrust is toward the measurement of the Christian life by the test of Scripture.

Evangelistic Sermon Series: "So Great Salvation," "The Guilt of Sin," "True and False Repentance," and "God's Love for a Sinning World."

Revival Sermon Series: "Victory Over the World," "True Saints," and "True Submission."

#### THE GOSPEL PARABLES

By Edward A. Armstrong. (Hodder and Stoughton). Aust., \$2.50.

How many parables are there? According to my dictionary of the Bible there are 38, and I've been saying so for years, but the index of this book lists 62. The extras come from such "parables" as "The Discarded Salt," "The Lillies of the Field," "The City Set On a Hill," "The Doctor and the Sick," etc., etc. The only difference between these and the traditionally accepted parables is their length. In their ideas they conform to the longer stories.

Most teachers and ministers are always a good market for books about parables if they are "usable" for devotions or sermons. This book does provide much material that is useful for such purposes, but its main value is much greater than this.

These studies of the parables give us a background to the stories, relating them to Old Testament and rabbinical ideas, and also give an application to the personal and evangelistic needs of our own day. Their importance is enhanced as a source for primary and illustrative material.

Armstrong does not accept the limitation that a parable's application should be confined to its original setting. We are to read and use them imaginatively in relation to our own time. The author shows how we can do this in a wide-ranging scholarly work.

The introduction of 26 pages is itself a most helpful survey of the whole field of parables, and their uses and the notes for both the introduction and parables themselves give further information and bibliographical sources for further study.

Recommended for ministers, students and church libraries.

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# PERSONAL

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Sheralyn and Jeffery Woods, North Perth, W.A.

Mandy White, Glenda Frazer, Cheltenham, Vic.

Jenny Koenncke, Deborah Anderson, Raelene Linton, Mount Gambier, S.A.

Marilyn Denn, East Vic. Park, W.A.

Kathryn Martin, Rosalie Chapole, Geoff. Sluggert, Jeff. Porter, Christine Knight, Janice Wilson, Mrs. Bowering, Kathy Brown Berri, S.A.

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Jennifer Daniel, Geoffrey McKenzie, Derek Cumming, Margaret-st., Launceston, Tas.

Stephen Grundy, Box Hill, Vic.  
Cheryl Clark, Deborah Bird, Malvern, Vic.

Garry Lloyd, Hornsby, N.S.W.  
Debra Payne, Black Rock, Vic.  
Ian Cumine, Glen Waverley, Vic.

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Mr. and Mrs. Charles Vincent, Henley Beach to Dulwich, S.A.

Mr. and Mrs. Hogben, Wembley to North Perth, W.A.

Miss D. Quinn, Berri, S.A.

Mr. and Mrs. T. E. Hurle, City Church to Cheltenham, Vic.

R. and Z. Goodwin and family, Milang; Mr. and Mrs. Goode and family, Murray Bridge; Mr. and Mrs. Brampton and family, Tumbay Bay — to Pt. Lincoln, S.A.

Pauline Cumine, Hobart, Tas.; Joyce Young, North Balwyn, to Glen Waverley, Vic.

Mr. and Mrs. Arthur Ferguson, Esperance to Kalgoorlie, W.A.

## MARRIAGES

Eleanor Simper to Brian Matthews, Maylands, S.A.

Susan Russell to Ian Bristow; Stella Harding to Murray Crabb, Dulwich, S.A.

Lorraine Anderson to Robert Lindsay, Albion, Qld.

Mabel Brown to John Pexton, Mt. Gambier, S.A.

Lynette Holmes to Anthony Eden, Red Hill, Vic.

Dianne Gilbert to Len Smyth, Oakleigh, Vic.

## DEATHS

Miss L. Monroe, Albion, Qld.

Mrs. W. Francis, Dulwich, S.A.

George Watson, East Vic. Park, W.A.

Mrs. Burley, Footscray, Vic.

H. G. Proud, Ann-st., Brisbane, Qld.

## THANKS

Mrs. J. KILLEY and family desire to thank all who have sent such loving, sympathetic messages, received when our dear one, John Killey, was called "beyond the veil" on Aug. 21. Would all please accept our appreciation and thanks for kindness shown in so many ways?

## Balwyn Church (Vic.)

### HOME COMING AND ANNIVERSARY SERVICES

SUNDAY OCTOBER 8

11 a.m.—HOME COMING Worship Service.

1 p.m.—Luncheon — Fellowship and Reminiscences.

3 p.m.—Finale.

## BIRTH

MAIN. — At Churches of Christ Mission Hospital, Dhond, India, on Aug. 28, to Valerie and John, a daughter — Elizabeth Kay.

## ENGAGEMENTS

FORDHAM - REABY. — Mr. and Mrs. S. Fordham, 3 Bishop-st., Oakleigh, have much pleasure in announcing the engagement of their younger daughter, Glenys, to Robert, eldest son of Mr. and Mrs. W. Reaby, 34 Woodlands Grove, Oakleigh, Vic.

WARBURTON - DORÉ. — The engagement is announced of Olwyn Elizabeth, daughter of Mrs. E. M. Warburton, 73 Outhwaite-rd., W. Heidelberg, and the late Mr. T. P. Warburton, to John Henry, eldest son of Mr. and Mrs. H. N. Doré, of East Preston, Vic.

## SILVER WEDDINGS

GROVER - SKEER. — Mr. and Mrs. H. B. Grover, Lot 597 Cashel-st., Pasadena, S.A., are happy to announce the twenty-fifth anniversary of their marriage which was solemnised at Dulwich Church of Christ by the late F. Collins on Sept. 26, 1942.

ROBERTSON (nee Banks). — Congratulations, Mum and Dad, on your silver wedding anniversary, celebrated at Doncaster (Vic.) Church of Christ, by R. Banks, Sept. 16, 1942. — Love, Jeanette, Gary and Neil.

## RUBY WEDDING

ATKINSON - HAINES. — Mr. and Mrs. J. Atkinson announce with pleasure and gratitude the 40th anniversary of their wedding at the Lygon St. church on Sept. 24, 1927, by the late A. G. Saunders. Present address: 49 Webb-st., Coburg, Vic., 3058.

## DEATHS

BANNAM. — On Aug. 28 (suddenly), at Hamilton, Marion, of 42 Chauce-st., Hamilton, Vic., dearly loved wife of Edgar Hansel (Tim), loved mother of Harold, Lorraine (Mrs. P. Brideson), Graeme and Lynette; loved mother-in-law of Betty and Prescott; loving grandmother of Andrew and Wayne. Jesus said: "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live" (John 11: 25).

BANNAM, Marion. — On Aug. 28, much loved mother of Lorraine (Mrs. P. Brideson).

"Asleep in Jesus! Blessed sleep! From which none ever wake to weep; A calm and undisturbed repose, Unbroken by the last of foes."

HILFORD, Robert. — Sept. 5, at Gilgandra, Qld., late of Clearview, Gilgandra, dearly beloved husband of Jess, loved father and father-in-law of Alan and Juan, Roma and Bill Mudford; grandfather of eight grandchildren, Aged 66 years.

LEE, Horace Lindsay. — On Sept. 3 (suddenly), at his home, 108 Gravelly-st., Prahran, Vic., loved husband of Edna May. "In heavenly love abiding."

## DEATHS

SMITH, Thomas William. — Son of George and Jane Smith, of Hobart, Tas., at his home, 18 Heather Grove, Nunawading, Vic., on Aug. 28, 1967; husband of Eveleen, father of Enid (Mrs. L. M. Fisher, Carnarvon, W.A.) and Cora (Mrs. M. R. Anderson).

## IN MEMORIAM

BRADLEY, Fred. — Went to sleep, Sept. 12, 1965. Sleep on beloved, sleep and take thy rest. Lay down thy head upon thy Saviour's breast. We loved thee well, but Jesus loves thee best. Good night.

—Loving wife Ethel, and son, Neville.

BRADLEY, Fred. W. — Passed away Sept. 12, 1965, loved father of Neville; father-in-law of Pat, and pa of Phillip, Gayle and Peter. "Two loving hands are resting, the voice we loved is still, the one who did so much for us is resting in God's care. Always remembered."

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Church of Christ

## Anniversary Services

SUNDAY, SEPT. 24

11 a.m.—E. W. HEARD.  
Soloist: Miss Jean Milne.

7 p.m.—J. A. MANALLACK.  
Soloist: Miss Jean Milne.

8 p.m.—INFORMAL "GET-TOGETHER."  
Items - Singing - Supper.

A cordial invitation to former members and friends.

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## Berwick Church (Vic.)

### SUNDAY SCHOOL ANNIVERSARY SERVICES

SUNDAY, SEPTEMBER 24

11 a.m.—Worship.

3.30 p.m.—Kinder, Primary, Cradle Roll Session.

5 p.m.—Sunday School Tea. Parents and friends invited to attend.

6.30 p.m.—Film Service.

Pastor Doug. Nicholls speaker at Afternoon and Evening Services.

A warm welcome to all.

## Oakleigh Church (Vic.)

### 51st ANNIVERSARY CELEBRATIONS

SUNDAY, SEPTEMBER 24

11 a.m.—R. C. MCKENZIE.

Soloist: J. Lawry.

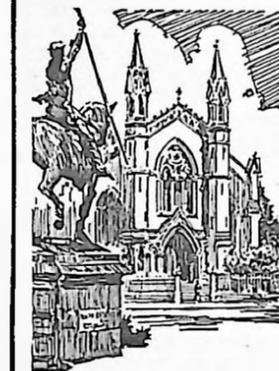
3 p.m.—PLEASANT SUNDAY AFTERNOON. Vocal and Musical Items.

4.45 p.m.—Fellowship Tea.

7 p.m.—F. A. YOUENS.

Soloist: J. Summers.

For hospitality contact A. A. Brown, 35 Andrew-st., Oakleigh, Vic., 3166. Phone 57-3125.



## Swanston Street Church

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Minister: Dr. LLOYD JONES, B.A., M.Th., Ph.D.

—o—

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

7 p.m.—WORSHIP - EVANGELISM.

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(Immediately preceding National C. E. Convention, January 11-17)

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January 11-17. YES  NO

## CHANGES OF ADDRESS

K. J. Jenner (minister, Gladstone Qld.), 126 Auckland-st., Gladstone, Qld., 4680.

Bethany Children's Home (superintendent, R. Morfiew), 20 Lowelly-rd., Lindisfarne, Tas., 7015.

All correspondence for — The Treasurer, the Secretary, the Sunday School Superintendent, the Minister (of the co-operating churches in Churchill), P.O. Box 9, Churchill, Vic., 3842.

Alan Matheson (Team member of European Australian Christian Fellowship, a Commission of the Victorian Council of Churches), 133 Church-st., Richmond, Vic., 3121. Phone 42-6761 (Melb.).

MEMBER HONORED

(Harvey, W.A.). A feature of the 69th anniversary was a dinner arranged by the Christian Friendship Group. Past minister, John Somerville, was guest speaker. A gift was presented to Miss D. Higgins in appreciation of her years of service as organist, S.S. teacher, etc. The same week Miss Higgins was awarded Life Membership of the St. John Ambulance Assn. for her service as first aid worker and treasurer. Each month the S.S. scholars help with items at gospel service.

BIBLE WEEK OBSERVED

(East Vic. Park W.A.). There was special group studying for Bible Week. We went to St. Peter's Church of England to study Romans with other denominations. . . . The Billy Graham film, "Man in the Fifth Dimension," was screened on Aug. 27. . . . George Watson, who has been in hospital a long time, passed away recently. . . . The church had a meeting with Mr. Gardener, of the Good Neighbour Council.

HORNSBY BAPTISM

(Hornsby, N.S.W.). A young lad was baptized by D. A. Oldfield on Aug. 20. . . . Christian Fellowship Assoc. team led gospel service on Aug. 27. Bert Cox conducted the praise service; C. Cole brought the message. Solos were given by Messrs. Cox and T. Long, and a trio by Mrs. Cole and Messrs. Ping and Cox. After-church fellowship was followed by a talk and discussion on C.F.A. Commencement time for evening service this year will now revert to 7 p.m.

THANKSGIVING SERVICE

(Berri, S.A.). C.W.F. conducted annual thanksgiving service on Aug. 13. Successful B.S. 52nd anniversary services held. Morning B.S. has increased membership to 85 — 11 being in Teens class. . . . 85 were at dinner prior to annual business meeting, at which 65 were present. . . . Two young ladies have declared their faith during the month. There has been an increase of 9 new members since beginning of year. . . . K. A. Jones spoke on the College of the Bible at special meeting. . . . R. L. Baxter is minister.

NINE BAPTISMS

(Bridgetown-Manjimup, W.A.). There have been nine baptisms (seven adults and two young people). These come from Manjimup, a church that has grown over the past 18 months. The minister, B. Stitt, has preached every Sunday afternoon and, with his wife, has visited regularly. On Sept. 3, they themselves conducted the whole communion service, with John Clifford as speaker. In future they will be separate from Bridgetown, but will share our minister and assist in finance.

SERVICE HIGHLIGHTS

(Black Rock, Vic.). Highlights of our evening services have been a special ladies' service; the Choral Society presenting a cantata; Girls' Sunday; and the confession and baptism of the minister's daughter. . . . Five members of church cycling club (BRCCCL) enjoyed a week at Whitfield with church secretary. . . . Young people produce the monthly church paper.

Jack Crawford Files.

Following eight months of illness, Jack Files died whilst a patient in the Brisbane General Hospital. Sincere Christian sympathy of the church is expressed to his wife Anne and son Jack. Over many years of faithful membership with the church our brother endeared himself by his gracious gentle spirit and self-effacing service. He served the church in many capacities, taking his place on the service plan at both Ann-st. and Hawthorne churches. With his wife he served with C.E., in cooking at camps, and in the Men's Fellowship. His love and concern encompassed the whole brotherhood with a particular interest in the Aborigine Mission Committee. He was also very active as an Amateur Wireless Operator and gave many hours of his time to this association. He will be missed, but in the light of his recent suffering, and the constant Christian life that he lived, we praise God for having given us so much time together, so many wonderful experiences. Services at both the church and Crematorium were conducted by the writer on July 22.—L.G.A.

Mrs. H. M. Aston.

Following a coronary attack, Mrs. H. M. Aston, aged 84 years, died on Aug. 1. The funeral service was conducted at Epping chapel on Aug. 3. Born in Scotland, the eldest of eight, the family emigrated to Cheltenham, Vic., where she made contact with Churches of Christ and soon joined the church through faith and baptism. Despite family persuasion, she held out firmly for her convictions. The family went to live in Qld. during her teen years. On her return to N.S.W. she married Leonard Aston, well known for his chemist business in Epping. He predeceased her by 10 years. . . . Although indifferent health precluded her from attending services in her declining years, she maintained her interest and always welcomed the minister's call. She was a lady of firm convictions and a lover of the scriptures. We commend her sisters and other relatives to the comfort of God, and join them in gratitude for a life well lived.

James Conry.

When James (Jim) Conry died, on June 23, at the age of 81 years, the Christian church parted with a quiet, sincere, dedicated Christian gentleman. Baptized at the age of 22, by Charles Morris, at Dawson-st., Ballarat, in 1909, he moved to Melbourne the following year and became associated with the church at North Richmond. When the work began

at Burnley in 1911 he became a member and served the church in a great variety of ways for almost the rest of his life. For 14 years he was secretary, for 10 years he was treasurer. With Mr. Eyre he was the co-leader of the Boys' Club. He was also captain of the first cricket club. In all he spent 51 years at Burnley. He was married to Miss Ruby Holt over 59 years ago by the late A. M. Ludbrook. To them was born a family of three — George, Emily (Mrs. C. Newham) and Fred, 11 grandchildren and 8 great-grandchildren. A week before their wedding they chose as a text for their lives together: "In all thy ways acknowledge him and he shall direct thy paths" (Proverbs 3: 6). During their long and happy married life they found this to be true. In his last years Jim Conry, along with his wife, lived with their daughter and her husband, at Glen Waverley, but maintained his membership with the Richmond church, formed by the merging of Burnley and North Richmond. The funeral was conducted by R. V. Amos, of Surrey Hills, a friend of long standing, at the Glen Waverley Church of Christ.—R.V.A.

Robert Boddington.

The church at Liverpool West, N.S.W., was saddened by the death, on Aug. 24, of Robert Boddington, aged 84, a loved and respected member. He was a foundation member of the church who, with his wife, gave three blocks of his land in order that the work might commence. He had been a member of the Churches of Christ for over 60 years — having been baptized in the Wanganui church in New Zealand in 1907. He had always been active and was known by many for his generosity, love for people, unselfish nature, industry and his happy nature. Owing to building operations our own chapel was not suitable, and the funeral service was conducted in the Baptist church, by the minister of the Liverpool West church, D. O. Norling. Mr. Boddington has been an example to us all in the way he used his time, energy and abilities.—D.O.N.

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CHURCH TREASURER

BY D. W. SMALLBONE

The task of the church treasurer is one of great importance to the local church, often demanding in time and effort, and unspectacular because of its necessary shielding from public attention.

For these reasons it is often difficult to recruit reliable treasurers in the work of the Lord.

Nevertheless, this a vital ministry which should be as rewarding as it is unheralded (and for that reason — though mostly unseen and unsung, our Lord rewards the faithful treasurer as he rewards those who pray in secret).

Because he is handling the money of the Lord's stewards, given as fruits of stewardship, the church treasurer is doubly responsible in his stewardship, and he faces responsibility in two main areas:

- 1. His Records and 2. His Responsibility.

Records

Perhaps it is taking the text out of its intended setting, but it is nonetheless a valid application, to apply the words of Jesus to the treasurer, "Unto whomsoever much is given, of him shall be much required" (Luke 12: 48). There can be no excuse for bad stewardship here.

It is wise for the treasurer to bear in mind these areas of this ministry:

His Book Keeping System should be consistent with accepted accounting standards. If he has no qualified accounting experience, perhaps his system of recording could be drawn up by an experienced book keeper, preferably with accounting qualifications.

His Record Control should always ensure that his records are free from error and above question. Offerings should always be counted and verified in the company of a person disinterested in the actual recording. An objective person should audit the records at least once each year.

His Care of Cash in Hand should be deliberate. All cash should be banked as soon as is possible after collection. On no account should cash balances be held in hand. Regular reconciliation of records with bank records should be struck and discrepancies checked immediately.

His Reports should be tendered to each meeting of church officers indicating:

D. W. Smallbone is a graduate of Woolwich College, minister of the church at Austral, N.S.W., and treasurer of the N.S.W. Dept. of Home Missions and Evangelism.

- reconciliation of records with bank records;
  - previous reported balance;
  - income and expenditure since, then;
  - surplus or deficit for the period;
  - apparent trends revealed either in receipts or expenses;
  - balance of funds remaining;
  - and accounts received for payment.
- (A treasurer has no authority to pay these without approval, hence all accounts should be presented if not approved previously).

His reports are important items of information which often show facts which are unfortunately too often vital to the future of the church. Hence they should be written, rather than verbal, and in sufficient number to enable each officer present to review the report when presented.

Responsibility

The church treasurer is first responsible to the Lord and then to the church of which he is a servant. In his enthusiasm for his task he should avoid the temptation to reverse this order. His task is chiefly to record and to report, never to dictate nor to deny — only to fulfil the instructions and follow the directions given to him by the church. There is often a strong temptation before him to set out to amass a large fund of wealth and to become paltry and possessive with the funds of the church for this reason.

When it is considered what is the church's role in holding money, it will be obvious that it is only a temporary task. The money received is to be used to forward the Lord's work, and though it should be spent wisely, it is nevertheless received to be spent and not saved up for some future "rainy day" which may be projected by fear or faithlessness. God sends the rain — he can also provide the needed assurance to those who are faithful both in giving and in spending that which is entrusted to their stewardship.

Another very real temptation for treasurers (and other church officers) is to confuse the Lord's business with the business of this world. It is true that the Lord's work should be done in a business-like manner, but not true that it should be run as a business. Too often we forget that it is God's plan to use disciples and not directors in his business, exchanging faith in action for faithless actions or faithless inaction.

This is not suggesting that a more methodical and purposeful approach could

not benefit our work in many places, but that this should be tempered by allowing God to influence our concept of what is good business sense. After all, it is his business with which we deal. No matter how expert we may be in the business of men we cannot supersede the wisdom of him who has men as his business.

The treasurer, being such an important member of any church, needs (as other members of the church in representative office) to live in a close relationship to his Lord constantly, if the foregoing responsibilities are to be met. He should be a deacon, or preferably an elder, commanding the respect of the church members and living up to the qualifications of his office (cf. 1 Tim 3 and Titus 1) in the strength of the Lord and as a consequence of his walk with him.

However, as in every sphere of service for the Lord, our own personal abilities are not as important or as valid as the power to perform the duties that our Lord gives so willingly. Should the task seem beyond any of us because of its demands and responsibilities, this ought not to be the reason to refuse the task, or relinquish it, but should be the reason why we throw our whole trust upon the Lord. He is as concerned for the treasurer in his work as for the minister or the elder or other officer in his work.

As the responsibility is great, so are the potential rewards to the faithful steward. Jesus' words, again, on this subject, are clear: "Blessed is that servant, whom his Lord, when he cometh, shall find so doing" — ready and faithful (Luke 12: 43).

There is no greater reward than to find his favour in what we have done and how we did it.

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- E. F. Morris, Treasurer, 31 Collins-rd., St. Ives, N.S.W.

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## INTERSTATE NEWS

### BIBLE SUNDAY

(Dunolly, Vic.). The United Church shared a special service in our chapel for the first time on Bible Sunday. R. Pfeifer, assisted by Rev. T. Guest, conducted the meeting. G. J. Andrews (Bendigo) gave an address and screened a movie film on the work of the B. and F. B. S. . . . R. Griffiths (Richmond) led meetings on Aug. 25-27, in minister's absence with C.O.B. team in Adelaide. . . . C.Y.F. attended Y.F.C. Rally and district C.Y.F. social at Bendigo.

### GIRLS PRESENT PROGRAMME

(Warracknabeal - Brim, Vic.). Girls' Sunday service at W'bal was held at 4.30 p.m., and included special items, choric speaking and readings on the theme, "Life Is For Living." The girls entertained the Officers' Board with tea and a programme on girls' work. Club leaders showed slides of the girls' activities, and a quiz was conducted with girls versus the officers. . . . The Brim 73rd church anniversary on Aug. 20 had Bob Baxter, of Horsham, as guest speaker. Horsham artists who assisted were Mick Hughes, who sang and played his electronic organ, and the Horsham Men's Quartet. The P.S.A. was held in the Brim Memorial Hall. . . . Three teams were entered from Warracknabeal in the W'nabal table tennis competitions—an A and B grade, and women's team. A team went down to a strong Lutheran team in the grand final.

### VICTORIAN C.W.F. COUNCIL

114 delegates attended the September meeting, representing 48 churches.

Members of the Williamstown C.W.F. presented the 12th birthday service of the World C.W.F., on the theme, "Faith, Hope and Love."

Robert Coles, Publicity Officer for the Billy Graham Crusade, gave an address on preparations for the Crusade, March 29 to April 7, 1968.

The Evening Fellowship Rally will be held on Oct. 3, at 8 p.m., at Lygon St. Speaker, Robert Coles; soloists, Jean Milne. The Evangelistic Rally for women is on Tues., Nov. 14, at 8 p.m., in the Independent Church.

The Social Service Committee is in need of ladies to help at the depot, and ladies from churches in the area are requested to try to give a day at the Opportunity Shop, 850 Sydney-rd., Moreland.—M. Nelson, asst. sec.

### SWAN HILL PLANNED GIVING

(Vic.). Church's spiritual life was deepened as result of Planned Giving Campaign conducted during August, with K. J. Harvey, Dept. of H. M. and Evang., as Director. . . . G. H. Gilmour (Conf. Pres.) was recent speaker at broadcast service and Saturday fellowship. . . . Minister led combined evening service in Presbyterian chapel on Bible Sunday. . . . Several members attended Conference Convention at Castlemaine.

### J. ERNEST BROOKE RELINQUISHES THE MINISTRY

(Vic.). Recently, J. E. Brooke, one of our well known ministers in Victoria, was unfortunately and fairly suddenly struck by a physical disability which caused an immediate premature retirement from the ministry. The disability is such that no other means of earning a livelihood seems practicable.

After graduating from the College of the Bible, Mr. Brooke served churches in three States as follows: Merbein (Vic.), 1932-35; South Melbourne (Vic.), 1936-37; Ringwood (Vic.), 1938-39; Broken Hill (N.S.W.), 1940-42; Hawthorn (S.A.), 1943-50; Lygon St., Carlton (Vic.), 1950-52; Balwyn (Vic.), 1952-61; Ringwood (Vic.), 1961-66; Strathmore (Vic.), 1966-67.

It was during his ministry at Strathmore that it became evident that Mr. Brooke was far from a well man. His health deteriorated rapidly, and specialist diagnosis confirmed that his trouble was incurable and that relinquishment of the ministry was inevitable.

Ern. Brooke devoted his talents to brotherhood and conference activities as well as to local congregations. He was a member of the College Board of Management for many years and, for a time, lectured as a member of the faculty. He served also on the Literature Department and the Federal Hymn Book Committee. For several years he prepared the list of selected hymns and readings for morning services, printed on the Churches of Christ calendar. In all these spheres his leadership was invaluable.

In 1956, he preached the Conference sermon, and he was inducted as Conference President for 1958-59.

How many lives have been influenced for good, and how great a contribution has been made to the advancement of our brotherhood and the work of Christ's

Kingdom by the ministries of J. Ernest Brooke, are impossible of assessment. He has given of his best and has not spared himself, and the results will be truly revealed ultimately by the Master whom he sought to serve to the uttermost.

It is hoped that, though unable to maintain an active ministry, Mr. Brooke will be kept well enough by specialist attention and treatment to enable him to continue to devote his talents to ministries of a quieter nature for the good and the edification of the brotherhood he has loved and served so well.

Mr. Brook was currently working with the Strathmore church, which kindly made their manse available, free of charge for an interim period, while other accommodation arrangements were arranged.

A daughter, living in Boronia, and her husband, suggested that a flat be erected adjacent to their home. This was agreed upon but, as only limited funds were available, voluntary labor was sought, and in the eight weeks to the end of August, the young couple, assisted by a band of voluntary workers, completed a seven square flat for the Brooke family.

The co-operative activity was simply wonderful. Men from churches where Mr. Brooke had served, and others, when asked to assist, very willingly and liberally gave of their time. Some retired men worked for days, others worked on Saturdays and at night. They came from churches at Balwyn, North Balwyn, Mitcham, Croydon, Ringwood and Boronia, and really enjoyed themselves as they gave their labors.

It was a job well done, with many people contributing their various skills, and one that clearly indicates that people are not too busy to assist if asked. Too often they are not asked.

ent Church, Collins-st., Melbourne, with G. K. Moyes, B.A., evangelist. This Rally has been planned as a place to begin working for, a place to follow up from, and a place to continue on in love in this, the mission of the church.

Ladies are asked to come as fellowship groups from all churches.

### FOUR BAPTISMS

(Balaklava, S.A.). Four young men were recently baptized and received into fellowship. Many Methodist friends witnessed the baptismal service. . . . B.S. anniversary, on Aug. 20, had theme, "He Has the Whole Wide World in His Hands." The older scholars presented the play, "The Open Door." Mr. Hill, preacher from Long Plains, gave excellent messages.

### SATURDAY BREAKFAST

(Maylands, S.A.). Forty men attended Saturday morning breakfast. Dr. Salter spoke on Mental Health. . . . Weekly discipleship classes for boys and girls have been conducted by the minister, J. E. Lewis. There have been further decisions. . . . Following the Church Life Conference, a local commission on evangelism has been set up. . . . Plans for implementing membership visitation are in hand. . . . Renovations have been made to Junior room. . . . The visit of K. A. Jones, Principal Williams and College students was much appreciated.

## My Neighbour's Pen

WHAT  
OTHER  
JOURNALS  
ARE  
SAYING



### I'M SUSPICIOUS.

I'm suspicious of the simplistic as an instrument of serious discussion or debate. Simplism is a state of mind in which one is content to achieve solutions by artificially extracting the complexities from the problem to be solved. Some time ago one of my dear friends deplored the reluctance of some evangelical leaders to align themselves with a particular group of Christians. . . . It was claimed that this position of theirs "exposes them to the influence and gravitational pull of large ecumenically oriented bodies around them where their witness for the gospel might then be neutralised. We must make every effort to get these evangelicals aligned and active in our association where their faith, voice and numbers may count."

Unfortunately, it is not quite so simple as that. Some of the most arresting addresses given at the Berlin Congress of Evangelism came from the lips of men who are in "ecumenically oriented" churches, men who, it may be added, are as forthright in their witness elsewhere as they were within the favorable confines of the Berlin "Kongresshalle." It is probable that some of them have more influence at more levels of the church's life than they would if they were to renounce their lifelong connections and go full throttle for what is offered in an association of evangelicals.

—Paul Rees in "World Vision."

### FOR ALL SEASONS.

Well, how accurate is "A Man For All Seasons?" From the standpoint of sheer historical event, surprisingly so. At times the dialogue, especially in the trial scene, comes straight from the records. Scofield's More is as close to the character of the historical Thomas More, Knight,

### • STORYTIME

## LET'S USE WHAT WE HAVE

The Director of the Peace Corps, Sargent Shriver, paid a visit to Africa, where Somali leaders told him that they needed about six windmills to help them with their water problems. When Shriver returned to the United States he got in touch with a manufacturer to ask if it were possible to send a few windmills to Africa for the government. Shriver was told that the company had sent no less than 47 windmills to Somalia a few years previously to the organisation known as AID (Agency for International Development). The Peace Corps Director thereupon asked the AID office, "Where are your 47 windmills?" Their reply boiled down to this: "Uh, they're in storage somewhere in Somalia."

as art can make him. But from the standpoint of theology, particularly ecumenical theology, the motion picture perpetuates an old error: that More died simply for the papacy. An Ultramontanist viewing the movie would have no idea that Thomas More, miraculously transported through time to the First Vatican Council, would have been startled and probably shocked at the decree of papal infallibility.

For More was no partisan of absolute papal monarchy. . . . He was in that medieval political tradition which held that authority in any polity came from below, from all its members. . . . The general council represented the church. Just as the English Parliament could depose a king, the general council could depose a pope. In one of the last letters he wrote to Thomas Cromwell from the Tower of London, More expressed the hope that Henry VIII would not attack the authority of the council. For, he said, "in the next general council it may well happen that this Pope may be deposed and another substituted in his room with whom the King's Highness may be very well content."

—Richard C. Marius in "The Christian Century."

### BAPTISMAL DISINTEGRATION.

"Disintegration" is a nasty word. Agreed, but it most adequately describes the opinion to which we are forced by the cold hard facts of recent academic study, as well as statistics and what now takes place on the parish level.

If you don't agree, then just make an honest comparison between the great making of a fully trained, believing adult of the third and fourth centuries on that holy

night of Easter, and the desperately insincere "hole and corner" effort at 3 p.m. on Sunday afternoons that only makes masses of nominals and fills the pockets of priests with untaxable increments.

To say this about our present water-baptism of infants does not in any way deny that God does his part in this Sacrament, but what a horrible mess we make of our part.

And on the parish level the cry goes up, "How long?" It is a cry for sincerity, for honesty, for integrity on the part of both priests and people. No wonder there is a growing rebellion against the abysmally low estate of the great sacrament for making Christians. And may this deep dissatisfaction and frustration, most apparent on the parish level, most misunderstood by the bishops, continue until things are back to the true NORMAL (adult believer's Baptisma), for it cannot be too strongly put that there will be no renewal of the church in this country until this matter is corrected.

—"Liturgy and Laity."

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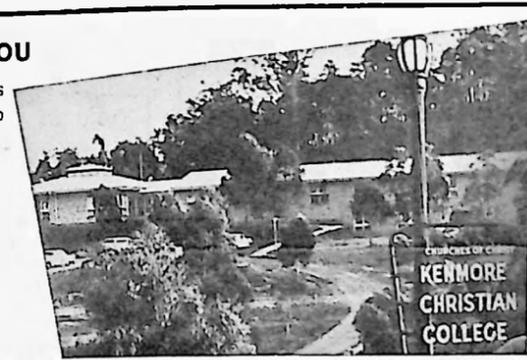
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## VICTORIA

### AGNOSTIC AT CHURCH

(Malvern, Vic.). A professed agnostic shared the pulpit on Aug. 20, and asked questions of the minister, A. B. Clark, on the Principles of Christianity . . . Two babies of church members were presented in a parent dedication service. . . . F. Illingworth showed films of his recent trip overseas to Church Men's Society . . . Harry Pfeifer has resigned as S.S. teacher to become supt. of St. Kilda S.S. . . . David Cockroft has resigned as S.S. secretary in view of his early return home . . . Mr. and Mrs. Reg Clark have returned from their overseas trip . . . K. A. Macnaughtan represented B. and F. B. Soc. on Aug. 27 . . . Mr. and Mrs. W. Garratt celebrated their 30th wedding anniversary.

### DECISION AT ROBINVALE

(Vic.). A young lad has joined the church . . . Mr. and Mrs. F. M. Combridge (Social Service), Mr. and Mrs. K. A. Jones (C.O.B.) each spent a Sunday with us . . . Film, "Secret of Gift," challenged all to stewardship of time, talents and treasure . . . At sports at High and Consolidated schools Neil Rogerson was under-14 champion; Ian Rogerson mentioned in McLeod football medal. . . . Earle Chislett is considering remaining in New Guinea for extended time to help with road making . . . Mr. and Mrs. Bob Stokes, Trans-World Radio, have been giving encouraging and challenging messages.

### STEWARDSHIP RENEWAL

(Richmond, Vic.). A church dinner was held to conclude a three-year stewardship campaign. 50 people attended, and a further three-year term was initiated . . . Y.A.F. have commenced a bi-weekly after-church fellowship. Young people have been taking part in the informal programme. They recently held a programme in the lounge at the Bethesda Hospital Nurses' Home. 25 saw the film, "A Man for All Seasons" . . . Both Good Companions and Explorer Clubs going well.

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### BEACH MISSIONS AND CAMPS

#### Training Conference

The Scripture Union, C.S.S.M., and Crusader I.S.C.F. are conducting a Training Conference for those who are planning to participate in summer beach missions and camps — and for those who have just thought of it!

The Conference will be at the Pharmacy College, Parkville, Vic., on Sept. 16, 1967.

Further details and enrolment forms may be obtained from Training Department, Scripture Union House, 59 Rathdowne-st., Carlton, Vic., 3053.

#### CIRCUIT ACTIVITIES

(Wedderburn - St. Arnaud Circuit, Vic.). Mr. and Mrs. G. Jackel attended the Vic. Congress of Evangelism. Mr. Jackel was also chaplain at a boys' camp at Monbulk. The "Youth for Christ" choir visited Wedderburn, and two rallies were held in the Mechanic's Hall. They also visited St. Arnaud Church of Christ . . . In addition to midweek prayer meetings at Wedderburn and St. Arnaud, there is also an early prayer meeting at Wedderburn on Tuesdays and Fridays at 6.45 a.m. . . . Deepest sympathy is expressed to J. Sandercock, of St. Arnaud, in the loss of his wife. Mr. Sandercock has often preached at St. Arnaud. Sympathy is also expressed to Mrs. Morrison in the loss of her mother.

#### ORGANISTE AT 82!

(Hawthorn, Vic.). Church organiste, Mrs. F. Locke, in her 83rd year, is still playing at both services every Sunday. Help from Miss Susan Trezise with the S.S. is appreciated. The church is also indebted to Ormond and North Balwyn for sending a president and two readers each month . . . H. J. Cook will conclude his part-time ministry at the end of September.

#### ABORIGINES VISITOR

(Oakleigh, Vic.). D. G. Hammer sec., Federal Aborigines Mission Board, was preacher on Sept. 3 . . . Oakleigh Explorers won the Victorian Indoor Sports championship for the first time in the club's history . . . 120 attended Oakleigh's first "coffee shop" on Aug. 27. The hall was suitably decorated, Alan Baker led devotions.

### TIME AND TALENT RESPONSE

(Footscray, Vic.). Fourteen members participated in a Time and Talent effort for three months, and presented \$200 at the church business meeting . . . Four young people have been baptized . . . Ladies supplied clothing for a nine-year-old Aborigine boy . . . District prayer meeting for Billy Graham Crusade, held in the church, was a rich spiritual experience . . . Evening Fellowship conducted a very successful "Cafe Continental" . . . The church sympathises with Mrs. Beryl Tribe on the death of her father and to Mr. Burley in the loss of his wife . . . 47 food parcels have now been sent to Indian families this year . . . An amplifying system has been installed in the church.

#### Y.P. BUZZ

(Croydon, Vic.). A new study group called "Buzz" has been commenced for young people, on Sunday nights . . . C.Y.F. conducted gospel service on Aug. 13 . . . Mrs. Sullivan has returned home from hospital . . . The tennis club won B.2 grade premiership . . . Members of C.W.E.F. and Men's Fellowship conducted a Ten Pin bowling night . . . Miss Bernice Gairns has now passed her Nursing Sister examinations.

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### N.C.C. (U.S.A.) SPEAKS OUT ON MIDDLE EAST

(New York). The National Council of Churches (U.S.A.) has declared it cannot "condone by silence" Israel's "territorial expansion by armed force" or approve its annexation of the Jordanian portions of Jerusalem. "Israel's unilateral retention of the lands she has occupied since June 5 will only deepen the divisions and antagonisms which separate her from her neighbours."

The Council also called for the territorial frontiers of the Middle East States to be established by peace treaties, and said the integrity of boundaries should be assured "by international protection."

At the same time it urged an "international presence" in Jerusalem to "preserve the peace and integrity of the city, foster the welfare of its inhabitants, and protect its holy shrines with full rights of access to all."

Recognition of the State of Israel "by the entire international community was called a move "indispensable to peace in the Middle East." At the same time the Council's statement asked for an effective arms control policy, pointing out that "as long as other countries of the world ship arms to the antagonists . . . the danger of new bloodshed and escalation will remain."

Blame for the Middle East crisis was laid upon the entire world, "for its willingness to ignore explosive situations of human need and national hatred as though time alone would remove them."

In an appeal for economic development of the Middle East, the National Council said the "cruel inequities of wealth, exploitation, poverty and illiteracy (there) should be corrected, and social changes should be encouraged and supported."

"We advocate a full-scale development programme for the entire area, underwritten by a Development Bank for the Middle East, or by commitments from private or public sources with sufficient capital." All issues should be resolved "in accordance with the principles of the Charter of the United Nations."—E.P.S.

### CATHOLICS AND REFORMED CHURCHES AND BAPTISM

(Utrecht). The Roman Catholic and Dutch Reformed Churches in the Netherlands announced officially that they will recognise as valid baptisms performed in each other's churches.—E.P.S.

### FIRE IN LIFE LINE BUILDING

(Sydney). Life Line, the counselling and aid service conducted by the Methodist Central Mission, has suffered a severe set-back through a fire which almost completely destroyed the Life Line Centre. Damage could be as much as \$80,000.

The buildings, the personnel and the service being given were featured recently in an impressive TV programme.

Within twenty-four hours generous offers of help were made. For example, Yellow Express offered a free collection service anywhere in the metropolitan area, and Woolworths provided warehouse space. Through prompt action by the P.M.G., the Life Line telephone service was out of action for only 25 minutes.

Alan Walker said that, "although the building and contents were adequately insured, the problem is to maintain Life Line's service to the community while insurance payments are being assessed."

"Human need doesn't stop because of a fire; nor can personal and family crises wait until a building can be restored."

### CHALLENGE TO COMMON EVANGELISTIC EFFORTS

(Heraklion, Crete). "Honest to God" and "Death of God" theologies, plus a new hesitancy about the uniqueness of Christ vis-a-vis the non-Christian religions, have brought about a "failure of nerve among Christians concerning their evangelistic witness," said the Rev. Philip Potter, Director of the Division of World Mission and Evangelism, who delivered the keynote address on evangelism to the W.C.C.S. primary governing body.

"While we have reached a certain consensus on the nature of evangelism," said Mr. Potter, "the very content of evangelism is now under fire."

"We can no longer shirk the challenge to a big effort to wrestle with and declare to men of today the faith which is the good news of the one new reconciled humanity in Christ," he said.

Mr. Potter also cited the need for increasing conversations with conservative evangelicals and Roman Catholics "with a view to gaining greater mutual understanding of our common evangelistic calling and creating a better climate for considering joint evangelistic activity."—E.P.S.

### THANKS FOR AID

(Geneva). Church and government authorities in Egypt have thanked the World Council of Churches for its concern and help in the recent Middle East crisis.

"I appreciate greatly the kind concern of the W.C.C. in the Arab countries, and its interest in meeting the needs of war victims, especially in medicaments," wrote the Minister of Health of the United Arab Republic, El-Nabawy El-Mohandes.—E.P.S.

### "THE AUSTRALIAN CHRISTIAN"

## 50 YEARS AGO

**PROHIBITION BEGINS.** Cable from U.S.A. "At midnight on Saturday the manufacture of whisky ceased throughout the U.S.A. It is expected that the saving in grain will have a vital effect on the food supply."

**GEELONG MINISTRY.** Gilbert Chandler closed his labors with the church to enter the evangelistic field. During his three years' ministry he had 275 confessions. Conducting a mission at Swan Hill, Mr. Chandler addressed 300 men in the open air on the subject, "Playing the Game."

**ALL FOR TWOPENCE!** A neat little programme of the Conference proceedings in Sth. Aust., containing hymns, photos, and all information required for the Conference business, etc., is ready for sale at the price of twopence.

**THE EVOLUTION OF RUSSIA.** There is not only a revolution in Russia, but of necessity, an internal evolution; whether it is as yet for the better is difficult to say. It has frequently been true that a nation, like individuals, has to travel the Calvary way to its salvation. Apparently it is with bitterness and sorrow that Russia is coming out of the chaos of anarchy into a new-born nation.—J. E. Thomas.

### Church Chuckles by CARTWRIGHT



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569

"Golf or no golf, we are not going to miss church services and become heathens!"

# SILAS

BY DAVID A. BEAVIS

In his book, "Making Men Whole," J. B. Phillips says, "It would be a great thing if God could show each one of us that we still have that faculty of faith, puny and undeveloped though it may be, and teach us how greatly he could work if we could cease from our anxieties and our pre-occupations and reach out to contact the unseen but thoroughly dependable realities."

In these words Phillips expresses his concern for the many ordinary people who fail to reach the stage upon which God is performing his work in and through the lives of those who allow God to act. Too often we sit back and view the person who has endeavoured for God with a sense of inner frustration when all that is needed is that we be up and doing.

It is tempting to sit back waiting for the born leader to show us, when all the time our world is being run by those who have dared to act even with their inadequacies.

In the New Testament there was such a one who was prepared to try. Across the stage of man's history have walked some about whom few words are written. One was Silas, the companion of Paul and Timothy. We have few references to him, but there is sufficient to show that he was captured by Jesus Christ.

"Actions speak louder than words." This adage expresses our knowledge of Silas. We know what a scoundrel Paul was to early church before his conversion, but concerning Silas we know nothing. We are conscious only of his continual testimony to the living Christ in his life. No words come from Silas, and nowhere are we told in the references that he spoke of his by-gone days. His testimony was in his constant and energetic life of proclamation with those of his day that Jesus Christ was the present Lord of his life.

As I search in scripture concerning the details of the man Silas, I am conscious that what we read is constantly reminding us of the grace of God acting and exerting itself in the life of a man.

G. Campbell Morgan wrote, "If Jesus Christ has done no more than give the pattern of his life, he has made me the most helpless and despairing of men, for I cannot reproduce it in my own. If Jesus Christ has done no more than enunciate the laws which I find in the New Testament records, then he has only succeeded in mocking my impotence, and leaving me helpless and undone upon life's broad highway. I cannot imitate example, I cannot obey that law, unless

he is more than pattern, more than law-giver. Unless, in some way he brings to me the power with the pattern, the dynamic with the ethic, I am helpless and hopeless."

In the life of Silas there came an experience which involved a replacement of his life's desires with that of fulfilling the "Great Commission." Silas no doubt saw in Jesus Christ and his cross a necessary reason to re-assess his values. The Golgotha incident made an impression upon him where he saw himself involved.

Paul Scherer, in his book, "The Word God Sent," endeavours to involve man with Calvary in this manner, "the story of the fall in the Garden of Eden is not like something, it is something; it is the sad and minor theme running through the whole of that swelling symphony which crashed out its discords on Calvary."

Like every other man, Silas saw himself in the purpose of the crucifixion and it so affected him that the life he lived is thrilling to ponder. Perhaps it was because his new life for Christ was so important that the past never gets a mention.

For the things of temporal nature Silas was contemptuous. He was a man not absorbed in temporal destiny. He looked for a kingdom whose builder and maker is God. He pressed on as a servant of Christ and prayed and sang prison bars out of existence.

The life of Silas was not lived around himself, but around the gospel, and he was one of the vehicles of the gospel. As God led him, a programme was conceived of how they could further the spread of this dynamic new life. This meant tactical movements on occasions to outwit local authorities, for they had to consider that individual people needed to be reconciled to God.

This reconciliation is illustrated by the actions of Silas as he sought to be a "servant of the Most High." He is reported as being a forthright proclaimer of the message which is ours, but was apparently not a select individual. The reconciliation which he presented also permitted him to be one with his brethren as a companion in Christ. He endeavoured to be in the act of expressing the grace of God.

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Turn to page 15 for INDEX.

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# OPENING HERMANN MEMORIAL HOSPITAL

BY R. S. A. McLEAN

Being a member of the S.A. Council of the Missionary Aviation Fellowship, I was invited by Max Flavel, the Field Leader, to spend a few days flying with M.A.F. during my recent visit to New Guinea.

My vision of the Lord's work in New Guinea was enlarged when, on Aug. 14, Wal Job landed at Chungribu and took me to Wewak, and the next day John Johnson flew me to various centres in the New Guinea Highlands. At 11 a.m. I was left at Porgera, which has an altitude of 7,000 feet, where I waited for Ian Stacy to take me to Wapenamanda later in the day. The next day Max Meyers flew into Wapenamanda from Wewak. Taking off from Wapenamanda we flew further into the Highlands to a Lutheran station, but dense cloud in the area forced us to return.

We then flew back over Wapenamanda across the Baiyer Valley, and leaving the Highlands behind us entered the Ramu River area. It was not long before we sighted the mission at Chungribu, and flying overhead we noticed the new hospital building with the name CHUNGRIBU painted in large letters across the roof. It is not difficult to identify Chungribu from the air, but the sign will assist pilots flying into the area for the first time.

Our own mission now has its second airfield at Tsumba, only four minutes' flying time from Chungribu, and our third strip is being built at Bunapas, and as the R.C. Mission has one or two strips in the area, every mark identifying an air field has its value.

We landed at Chungribu at 2 p.m. on Aug. 16, in good time for the opening of the hospital, scheduled to take place later in the afternoon.

For several years the mission has had plans for the erection of the Hermann Memorial Hospital at Chungribu. Some years ago our brethren in Qld. raised finance for the erection of this hospital in memory of Mr. and Mrs. Hermann, who served on the Qld. O.M. Committee for over 40 years.

As our missionaries were involved in numerous other projects, and as priority had been given to the erection of the main hospital at Bunapas, it was not possible to commence work on the hospital at Chungribu. This difficulty was overcome when, 18 months ago, the C.Y.F. and C.E. Committee in Victoria offered to raise funds to send a work team to New Guinea, with the aim that while there they should complete at least one project. The erection of the Hermann Memorial Hospital was suggested and gladly accepted by the Vic. young people.

On July 1, nine men, under the leadership of Frank Richards, left Melbourne for New Guinea. In Chungribu, on July 20, I was encouraged to see how much had been accomplished. Mr. Richards assured me that not only would the hospital building be ready for opening by Aug. 16, but a number of other projects, including work on the Bunapas Hospital, and construction of air fields, would be attempted as well.

The New Guinea Field Council had invited a representative from Queensland to open the hospital, and it was our privilege to have Mrs. S. Smith, daughter of the late Mr. and Mrs. Hermann, present in New Guinea for this purpose.

Rex Chamberlain led the brief service, which was held outside the building. The service was attended by native people from the nearby villages, and missionaries from Chungribu and Bunapas. Visitors included members of the work party, Mrs. Beryl Numode (nee Whit-tam) who had travelled down from Aiome, Mrs. S. Smith, Mrs. Bolton senr., from W.A., and myself. The purpose of the hospital building was explained to the people, and why the hospital was called the Hermann Memorial.

The building erected by the work party measured approximately 40 ft. x 20 ft., and consists of a large room for treatment of out-patients, an examination room and store-room. A midwifery ward and general ward are being built out of local materials.

During the service the people were challenged to make offerings over the next

five years, so that they could replace the native type of ward with permanent materials. The head man at Grengabu had already indicated that this should be done.

John Bolton led in prayer as the hospital was dedicated for the service of God in New Guinea. Mrs. Smith declared the hospital open, and on entering the building placed a photograph of her parents on the wall. The people were then invited to inspect the new facilities.

After years of working in a small hut constructed out of local materials, Sister N. Mobbs is now able to treat the sick in a respectable building. The hospital will be equipped with surgical instruments purchased from funds provided by the Thornbury church. To all who have given and worked to make this hospital a reality, on behalf of the people in New Guinea, we say "Thank you."

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# THE LAST WORD

The City.

The city lies foursquare . . .

—Rev. 21: 16.

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All our joys and all our groans

Help to rear its shining ramparts;

All our lives are building stones:

Whether humble or exalted,

All are called to task divine;

All must aid alike to carry

Forward one sublime design.

—Felix Adler.



I don't want to possess a faith. I  
want a faith to possess me.

—Chas. Kingsley.



The distance a man goes is not as  
important as the direction.



He can compress the most words into  
the smallest ideas of any man I ever met.

—Abraham Lincoln.



**Definition.**

**Springtime:** season when boys feel gal-  
lant and girls feel buoyant.



The feminine of bachelor is lady-in-  
waiting.



A man seated on a park bench watched  
a chap about five wind what appeared  
to be his most prized possession — a dol-  
lar watch. "My, what a pretty watch,"  
said the man. "Does it tell you the  
time?"

"No, sir," replied the little fellow, "you  
gotta look at it."