

## QUEENSLAND REUNION

(see page 15)



**NEW  
"CHRISTIAN"  
ACCOUNTS**

(page 11)

THE AUSTRALIAN

# CHRISTIAN

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

## CAN ANYBODY WIN?

It so happened that in the week that TV gave us the first episode of the BBC documentary "The Lost Peace," the CBS feature, "Where We Stand in Vietnam," was screened on the "Impact" programme.

"The Lost Peace" seems likely to prove an engrossing and effective survey of the period between the two great wars. It is a sequel to the BBC series on the First World War which should be compulsory viewing for anybody that has the power to start or support a war. It showed such bungling and ineptitude on the part of those who controlled the destinies of the great powers that the victory cheers soon seemed like a hollow mockery.

The new series, "The Lost Peace," begins with those cheers, but will lead through the Great Depression to the Second World War. We can anticipate some depressing but essential programmes.

The linking of economic stability (or instability) and the search for peace is brought home to us with the nomination of Robert McNamara to the position of President of the World Bank. The Secretary for Defence has been accused by the military leaders as being too restraining. He has been too much like a dove in the very nest of the hawks. But the "Age" pointed out that "in the long run the World Bank may prove a more important instrument for peace than the Pentagon."

It was against this background that we saw the U.S. documentary on Vietnam. The incredible cost of this small war, the changing of announced objectives, the over-optimism, the destruction of the food and economic resources of both friends and enemies, and the fact that the Viet Cong still finds so many supporters among the South Vietnamese—all of this may well make us ask the question: If only a tenth of the military budget were channelled into programmes for agriculture, industry, health, and education, would we be in a better position today, both in South Vietnam and throughout South-East Asia?

Unfortunately, with the septuagenarian Generals Eisenhower and Bradley, calling for a quick end to the war by stepping up military operations, this may mean a comparative reduction in economic aid. With the removal of men of restraint, such as McNamara, the outlook is grim indeed.

There is no assurance that an escalated war effort will win the fighting war, but there is a grave possibility that we shall lessen still further the possibility of achieving a satisfactory solution in Asia.

Only one thing seems certain. The BBC looks like having plenty of material for 1980 documentaries on further wars and lost hopes for peace.

## THE LAST CAME FIRST

The Senate was intended to be a non-political house of review for Federal legislation, free from pressures of party politics. Instead, the Senate has become dominated by party interests as much as the House of Representatives itself. Whichever party is in power, it can confidently expect that opposition senators will use every opportunity available to them for embarrassing the government of the day.

The latest Senate election brought no comfort to the Prime Minister and his coalition government, but the Labor Party has not profited, either. Although the A.L.P. claimed a victory and Mr. Whitlam was congratulated on his fine performance, Labor actually lost ground, so far as representation in the Senate is concerned, and that is what the election was about.

The only party to gain was the Democratic Labor Party. This sectarian and disruptive group doubled its Senate strength from two to four, but these four D.L.P. senators will virtually control the Senate whenever Government and Labor policies are in conflict. The D.L.P. can be relied upon to support the Government, however, as it has done in the past. Some of us are cynical enough to think that the Government will have to pay for that support, as, indeed, it has also done in the past. The price will have to be right, and we can expect even greater support for church-related schools, even if such matters are not talked about in public.

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## MEN IN THE CITY

BY VERN ROSSMAN



Most gods sprang from the elements of agriculture — sun, rain, earth, seed, animals. But in the city they have been tested and re-shaped, or have died.

In Athens, philosophy quietly robbed the Greek gods of their power.

Asian and African youth are moving to the hard, cold pavement of the city by the thousands. Shrines, family graveyards, and ethics cannot follow. The old forms have lost their power. Children will not even remember what the old religions taught.

A Ghanaian embassy official in Tokyo told a group of us of changes in his African country. "You know," he said, "today young people will actually let their parents go hungry. That could never have happened under the old tribal system. But the tribal system is breaking down."

All over the world, old forms of civilisation are being shattered by industrialization, by scientific knowledge, by the attacks of rival interpretations such as Communism, and by the new social life that breaks up old families and communities. These forces meet and mesh in the cities.

### Old Gods Have No Answers

The old gods have no answers to the questions the city puts to youth. Young people have been told that sacrifices or prayers make the crops grow. But the gods are not programmed to get a young man a job. They tell him he must not tread on the graves of his ancestors. But they have no word as to whether he should take narcotics or join the Communist Party.

The old gods are dying of neglect in the back corners of cities all over the world.

The city will determine the faiths of tomorrow. The religion that cannot prosper in the city will not survive.

The old religions, some insist, are coming alive and being renewed. But such revivals may well be only their last desperate death struggles. Parker Rossman, in his little study book on the mission theme, "Christ and the Faiths of Men," entitled "Faiths Next Door" (Christian Board of Publication, 1967), points out that four roads to renewal are being followed by religions the world over and that they tend to be blind alleys. The four paths are fundamentalism, modernism, political exploitation, and new sects.

Fundamentalism is the effort by religious leaders to reassert the validity of old forms against the inroads of scientific knowledge and secularism. But a religion that cannot change and answer the questions of the present world cannot survive.

Modernism attempts to accommodate the faith to the science and philosophies of the modern age. But in the end such religion tends to become a humanistic philosophy without religious power. Conflict between modernism and funda-

mentalism expends the energy that should go into genuine reform.

The leaders of many nations attempt to exploit religion in terms of nationalism for political ends. Religion becomes a cultural religion of "our" people, set over against other nations and peoples, as with Shinto in pre-war Japan. It is used to rally a nation to war. But such cultural religion has no deep religious roots and becomes merely nationalistic patriotism.

All over the world new sects are arising. Most of them, however, are based on magic and superstition, such as the powerful Soka Gakkai cult of Japan. As such they are already by-passed by an increasingly sophisticated, scientific-minded world. Moreover, the sects struggle with one another and cancel one another out.

### Idolatry Takes Many Forms

Christianity has experienced each of these trends within itself. It is not immune to any of them, but it must see its role clearly if it is to carry out God's mission in the world.

There are many forms of idolatrous religion, including secular faiths; communism, humanism, materialism, nationalism. They are competing for the total loyalty of men.

According to Jesus, the main idolatrous religion we are up against is mammon. Mammon means money. But more deeply examined, mammon means man's attempt to seek his own security within the world apart from God. It is the root of all idolatry. Multitudes of those who profess to be Buddhist, Hindu, Muslim, Communist, or Christian are really devotees of mammon. They are looking out for "number one." As Jesus said, "Where a man's treasure is, there shall his heart be also."

God is not mocked. He uses one idol to knock down another. He makes even the wrath of men to serve him. The best example in our day is the way mammon is taking the fanaticism out of Communism in Russia and Eastern Europe.

Having achieved a higher level of economic life, the people in these countries are losing their enthusiasm for revolution. They want more cars, television sets, and refrigerators. And Communist Party bureaucrats are working overtime to see that their sons and daughters inherit their positions of privilege and wealth. Thus, a new ruling class comes into being, contradicting the most basic beliefs of Communism.

God is not mocked. He has created a world in which every idol brings only increasing frustration and dissatisfaction. To worship any idol is to fill one's belly, spiritually speaking, with husks.

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## MEN IN THE CITY (continued)

The religion that will survive must give real answers to the real questions of youth in the cities of the world. It will be the one that can give men real and lasting meaning for their lives and relate them to the movements of history.

The religion that survives will be the one that pours itself out for the salvation of men — physically, mentally and spiritually. Eternal life begins now and extends into eternity.

The religion that survives will have to out-love, out-give, out-suffer all faiths. The Body of Christ must be broken anew for the salvation of the world.

By these criteria there is no reason to be optimistic as we look at our own faith. One thing is clear from the Old Testament, and from the eleventh chapter of Romans. If the church does not become such a force, God will raise up men and movements that will. He will not be defeated by our unfaithfulness.

### Christianity Can Change

We have a promise from our Lord that the Holy Spirit shall lead us into all truth. Christianity has proved in the past that it can change, adapt, and follow the Spirit's leading.

Two hundred years ago thousands of devout Christians

believed that human slavery was the will of God, supported by the Scriptures, and that it was inevitable. But slavery was overthrown by a combination of new economic forces and the growth of insight into the true nature of God's love.

In the area of doctrine, too, the church has been pushed and dragged by God into fuller truth. Two hundred years ago thousands of American Christians believed the so-called doctrine of "limited atonement." This belief held that God had pre-ordained, even before birth, the majority of mankind to be lost; only his pre-selected minority would be saved. Today only a handful of Christians still believe this slander on God's love.

In this flexibility and growth under the Spirit is our hope that Christianity may survive and prosper in the cities of the world.

The youth of the world's cities exist in a spiritual and moral vacuum. That vacuum will be filled; if not by Christ, then by mammon or some new fanaticism. Bound up as we are in our own worship of idols — mammon, nationalism, materialism — there is no guarantee that American Christians will be qualified to lead in the mission of God's people to the world. In fact, the initiative could well pass to African or Asian Christians. We can only repent, purify ourselves from all idolatry, and seek to follow his Spirit where he leads.

—"World Call."

## CAPPUCINO AND CHRIST

BY DAVID COX

### • AN EXPERIMENT IN OUTREACH TO MIGRANTS

Since the close of the Second World War, the Australian nation has pursued one of the largest and most courageous migration schemes of this century. Since October, 1945, over 2,000,000 migrants have arrived in this country, giving us the highest proportion of overseas-born of any English speaking country.

The majority of this great number of migrants have settled down to life in Australia comparatively easily. For some, however, it has proved very difficult. Within the inner suburbs of Melbourne there is a large and growing migrant community that is predominantly of an Eastern and Southern European origin.

Again, within this community many are single men, largely living in overcrowded accommodation, and mostly working as unskilled factory workers, regardless of education. Their recreational and social life is based mainly upon the espresso bars and night clubs, the national clubs, with some participation in their own national soccer matches, cinema shows and dances.

Unfortunately, no adequately detailed survey has as yet been made of this community to assess the incidence of inherent and resultant problems. We can only say, from experience, our own and others, that the incidence of mental illness amongst the Eastern European is well above the community average; that crime rates and second generation delinquency are increasing; that the

social problems of gambling, prostitution and drug addiction are at least at the stage warranting careful attention.

Above all, the whole environment for these migrant youth is one that discourages their having ambitions for education and training, prevents their full integration into the Australian way of life, and leaves them often with a largely meaningless and monotonous pattern of life.

It was within this community that the European Australian Christian Fellowship, under the auspices of the Victorian Council of Churches, commenced work in 1961. The aims were basically threefold:

(a) to establish and maintain a contact with as many refugee and migrant youth as possible;

(b) to go as far as possible in meeting immediate needs or referring them to those who can meet their needs; and

(c) to act as a bridge between the migrant and Australian youth communities to the enrichment of both.

### Around the Espressos

Initially the work began as one of regularly visiting selected espresso bars, boarding houses and night clubs to establish or re-establish contact with boys whom the Australian Council of Churches Resettlement Department had sponsored to Australia. Very quickly it snow-

balled to the point where a centre was essential. It was seen that a centre could assist us to maintain contact with a number of boys on a group basis, to enable boys to find us easily and quickly should they desire to, and to provide certain facilities.

After examination of the different possibilities it was decided that an espresso bar with certain facilities attached could best serve our purpose. This was largely because an espresso bar was a familiar place where the boys could readily feel at home, and therefore a place where the right atmosphere would prevail for conversation and counselling.

Now, after four years of operation, quite a large group of migrant youth have accepted the place as being their own, with the knowledge that help, advice and a number of varying activities are always available. Moreover, as a point of contact with the larger inner suburban migrant community, and thus an opening for Christian love and service, the espresso bar has time and time again proved its worth.

There are the wonderful times when, over a cup of cappuccino, one is able to share with a young migrant his experiences of life; the times when the relevance of the Christian faith can be talked out as friend to friend, and the times when we are able to assist in meeting a variety of needs. To have a place of refuge means much.

## CAPPUCINO AND CHRIST (continued)

### Team Works in Community

But it should be made clear that our pattern of working is not completely centred around the espresso bar. Office facilities are also available during the day as a place where the necessary follow-up work can be handled. The field workers in the team, of whom there are four now, spend only a minimum of time in the espresso bar itself. They drop in from time to time, or at set times, to be available.

This mode of working has been adopted to prevent the work from developing into a formal, organised, counselling and service centre. This is not to deny the value of such a programme, but the nature of the community with which we work and the type of need we meet is better served by an informal organisation, based upon solid personal ties between team members and the migrant community.

Therefore a great deal of the team members' time must be community based — in street work programmes, in home visitation, and simply in the widest

possible participation in every aspect of the life within this migrant community.

Although constantly involved in meeting particular needs, we do not regard these needs as the be-all and end-all of our task. If we can meet these specific needs we do so.

If more qualified and experienced folk are required we call upon them. But we feel that the essential need is for one who as a friend can provide that vital sense of security during the initial period of a migrant's adjustment.

Statistics can never reveal the moral conflicts that can accompany a change of environment, the loneliness that is a part of single room accommodation, the frustration of a monotonous life, the temptations that beset when one is suddenly free from family and community ties, or the memories that only time can dispel.

Counselling, we might term, is sociological and pastoral care; above all it is simply a vital Christian friendship that we have been called upon to exercise.

### • CHRISTIAN COMMITMENT REVOLUTIONISES LIFE

## THE CHRISTIAN WALK

BY BRUCE CLAPP

**"You must no longer live as the Gentiles do, in the futility of their minds; they are darkened in their understanding, alienated from the life of God . . ."—Ephesians 4: 17, 18.**

Paul suggests that all the basic standards of life are changed when one becomes a Christian.

In "Life with a Capital L," Lyndsay Glegg recounts an incident when the War Ministry wanted to take over his factory in England. He began to take the official over his factory. As he did so he pointed out a broken window, a blocked drain, some machinery that was run down and in need of repair or replacement.

The official let him go on for a while before saying, "It's not the works that we want, but the situation."

This is precisely what the Christian discovers when he commits his life to Jesus Christ.

He brings his life, with its broken windows, its blocked drains, and its run-down machinery, and he says, "There, Lord, it's a bit of a mess, with drains blocked, the windows broken, the machinery run down, and production at a standstill, but with a bit of patching up here and there, and an overhaul to the

plant, we ought to be able to swing into operation and get a bit of work under way for you."

And the Lord quietly says, "My son, it's not the works that I want, it's the situation."

His word says, "My son, give me thine heart," and that is just exactly what he wants . . . the "situation," the place of dominion, the centre, core, and seat of our affections.

He wants to sit as Lord of Life on the throne of the heart.

### Dissecting Life

We try to "dissect" the human make-up. We describe it as "Spirit, Soul and Body." We draw a line between the heart, the mind, and the passions and desires of the flesh.

We say that a man can believe in his head, and not in his heart. He can believe without showing any response with his will. It is possible for us to believe intellectually and emotionally, and yet not volitionally, or involving the will.

Bruce Clapp is minister at Albany, W.A.

### Diversity in Unity

A vital link in fulfilling our aim is the team itself. As a team — embracing Orthodox and Protestant, migrant and Australian, and at least some of the languages of the migrant community, we are able to serve in a variety of situations.

Moreover, because of its diversity, and yet at the same time its unity of purpose, the team itself can be an indication of the community for which we strive — an example of the reconciliation to which we as Christians are called.

With the expansion of the work there came the need of further staff. Alan Matheson, after a period of ministry in the inner suburban churches at Ascot Vale and Newmarket (Vic.) Churches of Christ, was invited to share in this ministry. This venture by both the team and the Committee, headed by Bishop Sambell, was taken as a step in faith.

The work is dependent on the support of local congregations and individual Christians who see a need being met and an opportunity for service in the name of Christ. This further expansion of the team will mean a further outreach in street work and a deepening of the team's relationship to other aspects of the church's mission.

Looking at it from the human level this might appear to be so. It does seem that a man may give only a nodding assent to spiritual reality without committing himself to it.

Virtually what he does in doing this is to say, "Yes, I know that basically this is so, but it is not a reality in my experience." And he is not prepared to take the necessary steps to make it real. Scripture says of this type, "These people honour me with their lips, but their heart is far from me."

Then there are those who believe in the mind, and the heart is touched. They shed a few tears about their sins. They profess to have had spiritual stirrings. They master spiritual "jargon." But they continue at the old level of human conduct. They come repeatedly to their knees for forgiveness, for constantly recurring sins. They are at the place of which Paul speaks in the words, ". . . the things that I would not that I do, and the things that I would I do not . . . O, wretched man that I am, who shall deliver me from this body of death."

The "full-orbed" life must involve the whole human personality, . . . mind, heart, will; intellect, emotions, and volition. The Old Covenant word for "Belief" was synonymous with "Obedience," and the opposite also applied, "unbelief" — "disobedience."

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## THE CHRISTIAN WALK (continued)

The Spirit of God and the Word of God work in a man's mind to convince him of the truth of the gospel of salvation. He is thus convinced of the claims of Christ on his life. Then the heart responds with a desire for the things of God and a sorrow for the previous anarchy. From here the will takes over and a man declares his assent to and commitment of his life to the Christ in accordance with the conviction produced. The result is "Conversion," "Repentance," "Saving Faith."

### Who Is To Blame?

To those who have thus responded, Paul says, "You must no longer live as the Gentiles live." The "believer's" acceptance of Christ changes his whole basic premise for living. His commitment to Christ involves a complete renunciation of past standards of judgment, and patterns of living. It involves him in moulding the life on the new principle of "The law of the Spirit of life in Christ."

The "Gentile" living on the normal plane of life, gives no serious thought to sin. He recognises its existence, but does this in a completely passive way. His is an attitude of acceptance of it as essentially a part of life. At best, he tries to excuse it. His philosophy is, "Sin exists in the world. There is no use denying it. We must accept it. It is a carry-over from our animal nature, a kind of sickness, or a mal-adjustment to society. Somewhere society has wronged the sinner, and therefore society has a debt to him. He is not responsible for his sin . . . the society which wronged him is."

In the case of alcoholism and homosexuality we are told that there is a definite biological hereditary factor involved which makes one inescapably disposed. What they do is natural to them. If it is natural to them, then they can't be blamed for it. Let us remove the stigma by legalising things so that they can go about their degrading indulgences without any "guilt complexes."

Sin can become compulsive, but not in the way implied by a thief who was charged before one of our Police Courts. The evidence was undeniably conclusive so the magistrate asked him if he had anything to say for himself. "Yes, your Honour," he replied, "I've caught the kleptomaniac." The magistrate raised his eyebrows and said, "What, is it contagious?"

These so-called illnesses are self-induced. The man in their grip is accountable to God for them. God never commands men to repent of illness. He never excludes a man from the Kingdom of God for an offence for which he is not responsible. Yet Paul writes, "Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived, neither the immoral, nor idolaters, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers, will inherit the Kingdom of God. And such were some of you, but you are washed, you are clean . . ."

Natural philosophy today is making an all-out effort to exalt the anti-Christian attitudes of acceptance and tolerance of sin. It would seem that there are those from within some churches who would join forces to become political pressure groups to have legislation brought down to permit and excuse some forms of sin. So long as society legalises these immoral carnal indulgences, they cease to be sin in the eyes of many. The stigma is taken away. Socially and morally it is no longer a social problem . . . even though it remains a problem in the lives of the victims.

A recent press item from N.Z. says, "N.Z. Clears Two Sex Novels." Commenting about them the report goes on, "The Tribunal said the books were not easy to read. They were examples of extroverted writing and at times were so uninhibited in their dealing with normal and perverse sex acts, and with sex fantasies, as to be revolting. They had many times been convicted judicially under different statutes and in various parts of the world, but they were widely read abroad, and had an undisputed and important place in literature."

### Replace Evil With Good

In a nutshell, what our present philosophy is saying is this, "It doesn't matter how immoral a thing is; it doesn't matter how degrading or pornographic; it doesn't matter if it is written so as to leave absolutely nothing to the imagination; so long as statistics can be produced to show that there are places in the world where a lot read it, and it is written in good literary style, it must be permitted to be released on our markets."

But God says to the Christian, "Take no part in the unfruitful works of darkness, but instead expose them. For it is a shame to even speak of the things they do in secret."

The Christian way is not to excuse sin. It is not to ignore it. It is not simply to exonerate and absolve the sinner from responsibility. Nor is it to expose sin simply from the point of sensationalism, or to satisfy our spiritual minds that the "Signs of the Times" are being fulfilled. Sensationalism is for the press, which counts its sales in headlines and sensations. The true Christian approach to life is to replace evil with good.

The "natural mind" unregenerate, is here said to be "darkened." The natural philosophies of the unregenerate are, at best, but gropings in the mist; at their worst, they are carnal, sensual, licentious. To the Christian the "day" has dawned. God's Word says, "Arise, shine! for your light is come."

No longer is the Christian to walk in darkness, but to "walk in the light as He is the light." He is to "Let his light shine before men" in the practice of positive goodness. Life must be so sure and confident that it leaves no doubt to the world that the believer is walking in the light, . . . not the mists. "Don't live as the unregenerate live," says Paul, "don't let the world squeeze you into its own mould."

## WOMEN OF THE WEST

Mrs. F. Newcombe presided at the November Auxiliary meeting, and morning meditations were led by Mrs. G. Ladner, on behalf of the Fremantle C.W.F. A duet was sung by Mesdames L. W. Ladner and W. Robertson. Attendance was 100, and financial statement showed balance in hand of \$2014.13.

It was an unexpected privilege to have, as guest speaker, Miss Dorothy Geyer, en route to India. These are perilous days in India, but there is reason to rejoice for the church is firmly established. There are many fine Indian Christians courageously witnessing for Christ and the church.

The Welfare Centre continues to present avenues of service:—

Send into the Centre by the first week in December —

1. Christmas Cheer.
2. Rags packed in separate containers and marked clearly RAGS.

Take from the Centre —

Clothing to wash and garments to sew — these are URGENT needs.

PRaise THAT . . .

1. Miss D. Geyer and Mr. and Mrs. Veal have been granted re-entry visas to India.

PRAY FOR . . .

1. Pray for Miss Geyer as she returns to work at the Shrigonda Girls' Home.
2. Bob Williams and many others on missionary journeys who have been kept safe.
3. Christian homes to be opened and accommodation offered to the young people who will leave the mission stations to further their education in Perth.
4. The new missionaries, Miss Pauline Jones, at Carnarvon, and Mrs. Kimp-ton at "Fairhaven."

### HARVEST THANKSGIVING SERVICE.

Mrs. F. Newcombe presided over the third and final evening rally for year.

Mrs. Beth Brand has been the song leader at all the rallies.

"Praise" was the theme of this service. Soloists were Mrs. C. R. Johnston and Miss Richelle Johnston. Elocutionist, Mrs. P. Armstrong. Speakers were Mrs. Flanders, Mrs. Stephenson and Mrs. Bowden.

As an extension of our thanks and praise to God, home-made biscuits were brought to be distributed to "shut-ins." Gifts suitable for Christmas Cheer for the Welfare Centre were also received.

—D. M. Gordon, secretary.

### FIVE ADDRESSES BY G.G.

New Zealand has been fortunate in its choice of Governors' General. Both Lord Cobham and Sir Bernard Ferguson took a personal interest in church affairs. A. H. and W. Reed has just published a small booklet by Sir Bernard on church unity. It comprises addresses he gave during his time in N.Z. as Governor-General at church assemblies and ecumenical conferences. —W. B. Burn.

A BOOK AS A MEMORIAL TO WILL F. NEWHAM.

## "CREATIVE LIVING"

### 50 WORSHIP PROGRAMMES

A book, to be published during the holidays, is offered as a memorial to Will F. Newham, who died in January, 1967, on the eve of commencing his service as President of the Vic-Tas Conference.

It will be a book of worship, and will provide a resource book for leaders and teachers of boys' clubs, girls' clubs and youth groups.

It may happen that a leader's methods and ideas are unattractive, and instead of attracting the members to Christ and his way, to his dismay he finds that they "couldn't care less." Maybe some club members have been repelled, rather than attracted, and he hears: "The worship session is the duller part of the programme." "We like the games and quizzes and outings, but the worship is a bore."

These things could happen to Sunday School teachers, C.E. superintendents, even to ministers, as well as to boys' club leaders and girls' club leaders.

With the growing conviction that the clubs should complement and undergird the work of the Sunday Schools, it becomes a vital strategy that club leaders provide as purposeful a worship as possible.

It was with this very strategy in mind that Will F. Newham, of Surrey Hills, Vic., proposed in 1965 that a new book be written to provide ready-to-use worship programmes for the use of club leaders.

As the Senior Chief of the Explorer Boys' Club Movement, he particularly had in mind the 90 or so Explorer Boys' Clubs in our churches; but the book was to be written so that it could be of use to the Girls' Good Companions' Clubs, the C.Y.F., the C.E., the C.W.F.,

ARE YOU VISITING THE

FAR SOUTH COAST OF N.S.W.  
THIS HOLIDAY SEASON?

You will find no established Church of Christ in which to worship . . . BUT you will find a welcome, and the Lord's Table set up, at the . . .

### Bega Baptist Fellowship

Meeting in the 2nd Bega Boy Scouts' Hall, Eden-st., Bega West.

Sunday School — 9 a.m. to 10 a.m.

Morning Worship—10.30 a.m.

Gospel Service—7.30 p.m. (except 1st Sunday of the month).

Also . . .

Dec. 24—at Cobargo (Portbury Farm House), 2.15 p.m.

Jan. 7—at Bermagui Union Church, at 7.15 p.m.

Jan. 14—at Nimmitabel Meth. Church, at 2.15 p.m.

Jan. 28—at Narooma Masonic Hall, at 2.15 p.m.

the C.M.F., the Sunday School teachers and the ministers.

Before his death, in January, 1967, Will Newham had written about ten of these programmes, and the work was completed by Viney Longthorp (then Director of Vic-Tas. Dept. of Christian Educ.), Lyndsay Smith (Chief of the Explorer Boys' Club Movement) and Howard Weedon (Explorer Leader).

The book contains approximately 50 programmes, ready for presentation to a club, with a programme at each opening. Each programme has a central

theme, which has been found to fit real-life problems and situations.

The first edition of this book is printed as a memorial edition, in memory of Will F. Newham. It will have a page of dedication to Will F. Newham, whose life spoke so tellingly to boys for over 30 years as a leader in Explorer Boys' Clubs, as a leader in C.Y.F., a Superintendent of S.S., and as 1967 President-Elect for Vic-Tas. Conf.

The book is printed by the Austral Printing and Publishing Co., and the first copies will soon be available. It may be that some readers of this article would appreciate the privilege of being associated with this production, if so they could contact the Editor of the book, Lyndsay Smith, 181 Station-st., Aspendale, Vic., 3195.



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## My Neighbour's Pen

WHAT  
OTHER  
JOURNALS  
ARE  
SAYING



### NOMINATION FOR PRESIDENT.

In its October issue, "Esquire" magazine nominates J. Irwin Miller — first layman to serve as president of the National Council of Churches — as the ideal Republican presidential candidate in 1968. The article was titled: "Is It Too Late for a Man of Honest, High Purpose, and Intelligence to Be Elected President of the United States in 1968?"

Miller was ascribed not only the character but also the ability and experience needed in the White House. Although Miller has never served in an elected governmental office, he has served President Johnson — a fellow member of the Christian Churches (Disciples of Christ) — in several assigned posts and participated in General Eisenhower's fund-raising campaign prior to the 1952 Republican convention. Miller has disclaimed any interest in running for President: "I'm not a candidate, and that's not because I despise politics. I have a great admiration for men who have the capacity to go through the electoral process, and I know myself well enough to know I'm not that kind of a guy."

The article says, "If Irwin Miller were ever to get the opportunity to run for office . . . one suspects that the G.P.O. would be shaken to its roots . . . He helped to organise the March on Washington, helped the President on civil rights bills, and was one of three church leaders to organise the National Conference of Race and Religion."

It is an interesting development when a secular magazine endorses for the presidency an industrialist who is known primarily for his accomplishments as a churchman.

—"The Christian Century."

### LET THE CHURCH BE THE CHURCH.

What I am severely critical of, in most of what comes across my desk in the form of articles and statements in the religious press regarding church and society, is precisely what people expect me as a sociologist to be most happy about. And this is the fact that some religious writers lean over backwards to be relevant in terms of modern society.

A lot of sociological and psychological jargon, such as "belongingness," "other directedness," "social need," "adjustment," and "integration," is paraded around to show that the author has acceptable insights and has done his homework reading in the pertinent literature.

I am not saying that these concepts are not useful. I am only saying that from the church I expect its own unique message, by means of which it obtains its own unique social relevance. And in this respect a truly biblical theology is socially more relevant than an implicit secular philosophy of life interspersed with biblical illustrative materials, astute sociological observations, or worse, stereotyped jargon."

—Dr. J. J. Moll, Aust. National Univ.,  
quoted in "The Spectator."

### COUNTRY PARSONS.

The city pastor can find release as he rubs shoulders with other pastors, shares his problems with them, unburdens himself and — occasionally — blows his top.

The country pastor has none of these avenues of release, and is forced to bottle it up, or take it out on his wife — neither of which is a very acceptable solution.

There is no easy answer to this problem. But may we make a suggestion? Perhaps — entirely apart from annual leave — each year an exchange could be arranged between city and country parsonates for a few weeks. This would mean carrying out the preaching ministry and pastoral duties normally undertaken by the home pastor. It would have two effects — to give the country pastor a chance for freshness and interchange with his city brethren, and to give the city pastor an understanding (if he doesn't already have it) of the problems of work in the country.

There would, of course, be many difficulties with such an arrangement, yet the suggestion may be worth looking at.

—"The Australian Baptist."

### 2000 TO GO.

What is the power, the secret of the Bible? For centuries men have been prepared to risk their lives, ready to face real physical dangers and even to undergo torture, in order to translate it for others to read.

Buddha, Confucius, Mohammed — were all men of fine intellect and great charity who have attracted followers throughout the world. Yet the literature inspired by their teachings has never held the same intangible power as that which drives men on to work for the translation of the Holy Gospel for those people who have not yet read it.

In all there are said to be about 2,000 tongues to go — 2,000 languages into which the Scriptures have yet to be translated. And it is the great task of organisations such as the Bible Societies and Wycliffe Bible Translators to carry on until people throughout the world have the Scriptures in their own tongues. —"The Bible in the World."

### THOUGHTS.

The reason why the dog is often tagged as "man's best friend," and not another man, is due to the fact that the dog wags only his tail, but a man wags his tongue.

An atheist does not really believe on the non-existence of an existing God. He merely denies the fact. Obviously, he can not further deny the existence of a really non-existent.

Everyone will nod in acquiescence to the fact that one of the greatest gifts of God to man is the power to laugh. We laugh at the drop of a hat, we laugh when we are happy, and sometimes, cruel as it may seem, we even laugh at the misfortunes of others. But I guess the hardest time to laugh is when the laughing is on us.

Baby-sitting for my younger cousins, I overheard this conversation: The youngest said tearfully to the elder's taunts, "I know that the beggar needs my five centavos, but I am hungry and I need this money, too, to buy a biscuit. What will I do?"

The fate of mankind rests on the answer to that innocent question.

—"Blue and Silver"  
(Philippine Christian College).

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## WORLD CONVENTION UMBRELLA

Our movement, which is now divided into three distinct groupings of churches, numbers altogether approximately 5,000,000. Our churches go by the name of Christian Churches, or Churches of Christ, or Disciples of Christ churches. We have congregations bearing these names in some 35 countries of the world, with well over 10,000 congregations.

Most of this work has been established through Foreign Missions, and altogether there would be somewhere in the neighbourhood of 700 or 800 missionaries at work. This missionary work ranges from very small, completely independent mission endeavours, to very large ones such as the United Christian Missionary Society, which maintains the co-operative work of the Disciples of Christ in the United States and Canada. That mission organisation maintains some 150 missionaries in the following countries: Argentina, Paraguay, Mexico, Venezuela, Puerto Rico, Congo, South Africa, India, Thailand, Philippines and Japan.

### • N.Z. NEWS

## GREYMOUTH CHURCH BEGINS NEW ERA



Since Greymouth church, in Westland, lost its last minister in Jan., 1967, the board has been exploring possible moves for future work and witness.

The economic situation on the west coast (largely a coal mining, timber growing area) has not been easy for several years. All the churches, apart from the R.C., have been affected by decreasing support for the work.

Some months ago this writer carried out a survey, at the request of the Greymouth Board, and made recommendations about possible future action. The intention of the recommendations was that the strongest possible witness might be maintained.

As a result the church membership requested the Board to explore the possibility of reciprocal membership within the Presbyterian Church in Greymouth. It was felt that an en bloc arrangement would make its own witness and contribute best to the holding of our people together in fellowship, worship and service. A high proportion of the membership of our church had had previous associations with Presbyterian Churches in earlier years.

On Nov. 12, 1967, a Thanksgiving Service was held to mark the end of 96 years of witness by our congregation in Greymouth, before most of the membership would take up reciprocal membership with the Presbyterian Church.

One of our largest mission fields is Rhodesia, where New Zealand missionaries and independent missionaries from the United States maintain a very large work. Another growing field of the independent missionaries is in Brazil. The largest number of our people and churches is located in the United States. Here the "co-operative" Disciples of Christ number about 1,500,000; "independents" about 750,000; and "anti-instrumental" Churches of Christ over 2,000,000.

The World Convention seeks to maintain a liaison relationship with all of the various groupings of churches. We receive a number of their publications in our office here in New York, and through our Assemblies held every five years, the next one to be held in Adelaide, South Australia, in October, 1970 — we seek to maintain fellowship with our brethren everywhere.

## YOUNG AUSTRALIANS BUILD FOR ABORIGINES

(Sydney). A project to assist in the assimilation of Aboriginal families and a summer vacation school will be conducted by 160 young churchmen in N.S.W. in January. They will be participating in the ecumenical work camp programme of the N.S.W. Christian Youth Council.

About 60 of the work campers will build a home for an Aboriginal family in the township of Bega. Because there has been some resistance to such projects on the part of the white community, the young builders will also be interpreting to the community why the home is being located there instead of on an Aboriginal Reserve. Aboriginal youth are included in the camp team, and an attempt is being made to involve white townspeople in the project.

The new home, to be completed in three weeks, will be the sixth built by work campers in recent years.—E.P.S.

## BETHLEHEM FOR CHRISTIANS ONLY

(Jerusalem). Israeli authorities plan to bar non-Christians from Bethlehem on Christmas Eve in an effort to help control the crush at the traditional service in the Church of the Nativity. The church is revered as the site of the birth of Jesus, and the midnight mass has become the focus of Christmas worship for thousands of Christian pilgrims. It was anticipated that this year many thousands of Israelis might travel to Bethlehem for the festivities.—E.P.S.

## CARDINAL TO SERVE LEPERS

The Pope has accepted the resignation of Cardinal Paul Emile Leger, Archbishop of Montreal, who wishes to become a missionary working among lepers. The decision was taken last month when the Cardinal attended the Synod of Bishops in Rome.

Cardinal Leger is not new to mission work, having founded the Fukuoka Seminary in Japan in 1933. When rector of the Pontifical Canadian College in Rome he was active in collecting funds, food, clothing, and medicine for the Middle East. He was named Archbishop of Montreal in 1950.—E.P.S.

## FIRST WOMAN PREACHER AT ST. PAUL'S

(London). Miss Janet Lacey, Director of the Christian Aid Division of the British Council of Churches, on Nov. 12, became the first woman to give an address from the pulpit of St. Paul's Cathedral.—E.P.S.

## BIRTHDAY and CHRISTMAS SALE

Genuine cut prices. At least 25 per cent most lines. Some at half price. Watches, Clocks, Gifts, Diamond Rings, etc. We cannot enumerate the large variety. All stock must be sold. H. J. and C. LEM,

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20-5656; 211-6063 (Melb.).

### STORYTIME

## THE PERFECTIONIST

Seventeen-year-old Andre Chique was the most talented, though youngest pupil of the celebrated painter, Jacques Louis David. A brilliant future was opening before Chique — until death ruled otherwise.

David was as stunned as though young Chique had been his own son, and always, when he wished to inspire some pupil, he would hold up one of Chique's excellent miniatures as an example. When a student's work lacked color and detail, David would shake his head and say, "That's not Chique!" If a sketch pleased him he would cry out, "That is Chique!" Because David was so famous the name of the dead artist became synonymous with polished form and perfectly finished work.

Today, shortened to "chic," it is, in our language, slightly modified to mean the elegant, the significant, the unusual.

## OPEN FORUM

### GREETINGS FROM INDIA.

Christian Friends,

This year, owing to critical famine conditions, and our heavy emergency relief programme, we have not found time to send out the usual Christmas greetings by card, calendar or letter.

Our hearts, nevertheless, go out to all of you at this time, especially to those who so prayerfully remembered us during the months of crisis. Your gifts of cash, food, and equipment, but above all, the Christian concern that motivated such giving, simply overwhelmed us and contributed to the physical salvation of 32,000 people in our valley.

May yours be as happy a Christmas as ours will be.

Lovingly in him,

Ruth and Keith Skillicorn,  
Paul and Bruce.

### BAPTISM.

To the Editor,

Some people continue to argue against the importance of baptism in the plan of salvation. It seems to me that people do this because they are afraid of offending their friends if they should have to speak to them of baptism.

The main argument seems to be that, because baptism is not mentioned in some cases, it is not important. M. R. Morton, "A.C." Nov. 25, quotes one common reference, Mark 16: 16, in which the omission of the word "baptized" in the last part of the verse is taken to imply that baptism is not important.

Discussion of these "omissions" can become quite complicated, but it is quite unnecessary in the light of the clear-cut indications that baptism is a very necessary part of the plan of salvation.

Jesus insisted on being baptized "to fulfil all righteousness" — to use his own words. Are we more righteous than he?

In the Great Commission of Matt. 28: 19, 20, do we take notice only of the "teach all nations" and not of "baptizing them"?

The sinner certainly has the choice to be saved or not to be saved; but, once he has chosen salvation, the question of the moment is "what must I do to be saved?" The answer is quite clearly stated in Acts 2: 38, "Repent and be baptized, etc."

There are many references in the Scriptures to baptism; but I have not seen anything that would indicate that we have any choice regarding baptism if we want salvation.

By this statement I am not saying that none of my unbaptized friends will get to heaven; but I am showing what I read in the Scriptures and what I would say to my friends if the question arose.

—D. B. Price, Qld.

## LETTERS FROM TERTIUS . . .

### BATMAN OR JESUS?

To the Editor,

Four-year-old Amanda from next door has almost taken up residence with us. I showed her a picture of Jesus with arms outstretched and asked her who it was. She said, "It's Batman." Then she reflected a moment and said, "Or it's Jesus." Amanda has been brought up to be familiar with both, and perhaps it was the artist's fault that she was confused.

In a few years she will have relegated Batman to the world of fiction and make-believe. Will she do the same with Jesus? How can modern children, growing up in front of TV sets with fiction presented as real, distinguish as the years pass between Batman, Robin Hood, Santa . . . and Jesus?

Amanda threw me, and all through the weeding her prattle was away in the background as I wrestled with this one. I came up with the thought that she will only find Jesus real if she gets the feel of him in the experience of the adults of her world, and as she has adopted us, that applies to me.

We can tell modern children about Jesus being real, but how can our prose, and our Sunday School projects, and our pretty little pictures compete with the reality of the TV heroes who live right in their lounge rooms? If Amanda keeps coming, and one day she wants to know if Jesus is real, perhaps the shades of Batman will haunt our explanation, unless she has been able to sense that we find him real. She's getting pretty sophisticated now, so we don't have much time.

Do editors get time to watch Batman?

TERTIUS.

### CALLED TO WANGARATTA

The Vic.-Tas. Dept. of H. M. and Evangelism, in association with the Wangaratta church, announces that H. W. Street will commence with that church in April, 1968.

### TO CHAPLAINCY POST

W. W. Saunders, Vic.-Tas. Sec., has been unanimously elected as Chairman of the Federal Chaplaincy Board of the United Churches. Mr. Saunders has served for some years as our Federal Conference representative on this Board.

## WORLD VISION FILMS

AVAILABLE —

- **A Cry in the Night** — \$5.00 — 55 minutes — sound, colour.
- **So Little Time** — \$5.00 — 85 minutes — sound, colour.
- **The Red Plague** — \$5.00 — 27 minutes — sound, colour.
- **Dead Men on Furlough** — \$5.00 — 30 minutes — sound B/W.
- **The Flame** — \$5.00 — 50 minutes — sound, colour.
- **New China Challenge** — \$5.00 — 40 minutes — sound, colour.

The above films are available on the \$5.00 service charge provided you take a collection for your church's own Foreign Missions programme. You pay shipping charges.

### WORLD VISION'S Newest Releases —

- **Vietnam Profile** — 75 or 48 minute version — sound, colour.
- **The Least Ones** — 52 minutes — sound, colour.

These two films available on a freewill offering basis to be sent to World Vision immediately after screening.

BOOKING DATES: 6-8 weeks' notice required.

To book a film or receive more information, write to:—

Film Department — **WORLD VISION OF AUSTRALIA,**  
Box 399-C, G.P.O., Melbourne, Victoria, 3001

## MEMO TO ALL SUBSCRIBERS . . .

# "A.C." ACCOUNTS FOR VIC., TAS., N.S.W. and Q'LD.

### PLEASE READ CAREFULLY

1. Commencing with January 1968, a new system of accounts has been introduced for "The Australian Christian."

2. All subscriptions will be regarded as commencing on January 1 each year. This may require an adjustment which can be made through the local church representative, or through the office of "The Australian Christian."

3. To save high postage rates, accounts will be sent to the local church representative to pass on to the subscriber. For this to operate effectively we need to know which church each subscriber attends. If your name is not on your church representative's list, please ask him to advise the "Christian" office. As some churches have 40 to 50 subscribers, there will be a substantial saving to both the subscriber and "The Australian Christian" when the local church representative cares for the accounts.

4. It is requested that subscriptions be paid in advance. This is in accordance with general journal practice. In our case it is even more desirable. "The Australian Christian" has no capital provision for trading operations, and the only way that we can be good Christian stewards, and pay our bills regularly, is for subscriptions to be paid in advance.

5. It is requested that subscribers make payment through "The Australian Christian" local church representative. He will issue a receipt for all payments made to him.

6. Naturally, it will be of great assistance to the local church representative, and to "The Australian Christian," if full payment for the year can be made. However, for those who prefer to pay quarterly, the local church representative has facilities to receive four quarterly payments of \$1.00. He will issue a separate receipt for each payment.

7. Although it is desired that subscribers make payments through the local church representative, subscribers may pay direct to the office of "The Australian Christian," 119-125 Hawke Street, West Melbourne, Vic., 3003. Receipts will not be issued for payments made by individual subscribers direct to the "A.C." office, where there is a local church representative. Postage and duty stamp costs and book-keeping expenses make such receipts an unreasonable extra charge. This is especially the case where the local church representative already has facilities for issuing receipts.

8. When an account for a year's subscription of \$4.00 is handed to a subscriber by the local church representative, it may be the case that some, or all of the amount, may have already been paid in advance. In such cases, the subscriber is asked to inform the local church representative who will adjust the account accordingly. In doing so, he will ensure that the account will commence on January 1, and close at December 31, each year.

9. The new accounts are for January 1, 1968, onwards. It will be greatly appreciated if any accounts for 1967 can be attended to as early as possible. If there is any doubt as to the position of a subscriber's account, it should be referred to the local church representative, or to "The Australian Christian Ltd.," 119-125 Hawke Street, West Melbourne, Vic., 3003.

10. IMPORTANT. — Please note that this information does not refer to Western Australia, South Australia, or to Australian Capital Territory. Those areas have separate accounting arrangements.

Please refer to:—

Mr. A. D. Pyne, 142-146 Beaufort-st., Perth, W.A., 6000.

Mr. I. J. Chivell, 189 Gawler Place, Adelaide, S.A., 5000.

Mr. D. W. Burdett, 22 Ferdinand Place, Campbell, A.C.T., 2601.

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## FREE GRAHAM FILMS

Dr. Billy Graham documentary films are being made available free of charge by the State Crusade offices, as a means of promoting the forthcoming Australian Crusade.

Challenge Films, with offices in Australian capital cities, are co-operating with the respective State Crusade offices in these pre-Crusade promotional programmes.

Many churches and fellowship groups are taking advantage of this offer of the films free of charge, on the basis of a donation contributed towards Crusade funds.

Enquiries and film bookings in Victoria and Tasmania should be directed to Challenge Films, 4 Canning-st., Carlton, Vic., 3053 (phone 34-1211), and in other States to the respective Crusade or Challenge Films offices.

The films available within this offer include the new London and Denver Crusade TV films (each 55 mins.); Southern Cross Crusade (70 mins), the historical record of the 1959 Australian Crusade; Africa on the Bridge (72 mins., color); Miracle in Manhattan (49 mins.), the New York Crusade; The Mighty Fortress (37 mins), covering Crusades in principal European cities; Outpost Berlin (35 mins.), a startling revelation of the aftermath of war; Caribbean Crusade (23 mins.) — Latin America, Battleground Europe (25 mins) — Scandinavia through to Switzerland, West Germany and Paris; Decade of Decision (65 mins), being a summary of 10 years' evangelistic ministry, with a behind-the-scenes story of the man, his message and methods; Eastward to Asia (45 mins.), a missionary film in its own right, graphically portraying the culture and way of life in India and seven other countries included in Dr. Graham's 30,000 mile evangelistic tour.

Because most of the films have a documentary-type approach, an impact is being made on widely diverse audiences wherever shown. The shorter titles provide useful material for use in ISCF and like groups in schools, besides business Christian fellowships. The full range of films comprise an excellent presentation of the Graham team, acceptable to all.

It is believed that a still greater number of churches and fellowship groups will avail themselves of this unique opportunity to both educate their younger members, who probably would not clearly remember the previous Australian Crusade, and stimulate interest among their whole constituencies.

In addition to those titles listed as pre-Crusade promotional material, the well known and highly rated BG dramatic films — Shadow of the Boomerang, Souls in Conflict, Lucia, Touch of Brass, The Heart is a Rebel, Wire-tapper, World's Fair Encounter, and recently released New York World's Fair title, Man in the Fifth Dimension, are also available at the normal library list fees. All BG films are handled throughout Australia exclusively by Challenge Films, a division of Fact and Faith Films.



## Books for Information Inspiration and Pleasure —

### A READING OF ST. LUKE'S GOSPEL

By D. W. Cleverley Ford (Hodder & Stoughton) Aust. \$3.25.

Mr. Cleverley Ford has provided many books aimed at bringing modern scholarship within the reach of the busy preacher and interested layman.

This book is claimed to be an "exposition" rather than a "strict exegesis." Since the ordinary dictionary tells us that an exegesis is an exposition, this does not help much. What is probably meant is that this is a book which avoids theological jargon in favor of an explanation using everyday language. This worthy objective is achieved.

The "Reading" is based on the growing acceptance of the view that the various Gospel writers came to their task with a special theme in mind. Luke's theme is "The Mission of Jesus." The gospel narrative is re-examined and related to the Mission in such a manner as to encourage an approach to the third gospel from a new angle.

The scheme of the book is indicated by the divisions: The Origins (chap. 1-2), The Beginning (3-4), The Nature of the Mission (5-8), The Extent of the Mission (9-11), The Contentions (11-17), The Mission at Jerusalem (18-19), The End of the Beginning (19-24).

It would be asking too much for such a treatment to be exhaustive, but it is suggestive, and there are scores of sermon ideas. For instance, when commenting on the manner in which the mission of Jesus caused him deliberately to cross social and class barriers in the calling of Levi as a disciple, Cleverley Ford says, "Christians have not always been ready to cross frontiers of class, race and color. And sometimes their reluctance has been due to the misunderstanding that they must bring themselves down to achieve it. They must feign a love of the crude and gaudy. But to do so is artificial. It cannot succeed. Jesus attended the reception in Levi's house arranged for him. There was a large party of tax-gatherers and others. But Jesus was himself, he did not act. No reconciliation comes by way of acting. If we heal men we must love them across the frontiers of class and color, but not patronise and not feign imitation." With such a clue in such a day of barriers as ours, which of us could not preach an effective sermon on "Love Across the Frontiers"?

The foreword by Canon Max Warren, about the place of the preacher and the significance of preaching today, is at once an encouragement and a challenge.

The text used is the N.E.B., and while we object, on principle, to the printing in full of a version which every minister and most lay preachers already possess, its only adverse effect here is that it probably limited the space available for Cleverley Ford's expositions.

The book is recommended for ministers, "preaching brethren," church libraries, and for those who want to know more about the Word for today.

### LIVING WORDS

By Frank C. Laubach, compiled by F. Elmo Robinson, (Zondervan Publishing House), Aust. \$3.30.

"Life" magazine once suggested that Albert Schweitzer was probably the greatest man of this century. Many people would rather offer that honor to Dr. Frank Laubach, even if they knew that humble man would certainly decline it.

Laubach has certainly exercised an extraordinary influence. He began as a missionary to the Philippines, but became a great teacher with the world for a classroom. Working with local committees, and in co-operation with missions, private agencies, U.S. and foreign governments, and UNESCO, he has developed literacy programmes in 274 languages. The "Each One Teach One" project was born when one of his teaching programmes looked like bogging down because of lack of funds.

This book is a collection of his writings chosen from the many volumes written by Dr. Laubach, and they provide a

splendid series of devotional readings. The book is not about literacy, it is about Christ, and contains the personal testimony of a scholar and world citizen who experienced the presence of Christ in his life, and who gives stirring evidence of that presence.

Laubach is quite sure that illiteracy can be conquered, but there are also other great needs to be met. On p. 89 he says, "We could conquer the world's heart by serving it, as Jesus said we should. But in this all-out attack of help, the church has a very basic responsibility. It must find the right kind of men. The technicians will fail unless they have the type of character that the church at its best produces: men with high honor, good habits, integrity, warm heart, Christlike compassionate desire to help—democratic and congenial men who are "color blind," loving and beloved. Such men would do as much to raise the ideals of people as they would to teach skills."

Very true, and Frank Laubach himself is the right kind of man.

### DAVID

By John Hercus (Inter-Varsity Fellowship), Aust. 80c.

This is a fast moving case history of David the shepherd-boy king. It is as exciting as any modern novel. Its speech is up-to-date and colloquial, and it makes David and his almost incredible contemporaries come alive.

It is a book easy to start, but hard to stop reading. Not since Billy Sunday's "Love Stories From the Bible," have the characters of the O.T. been subjected to such an unchurched exposition. Quote: "But if Nabal hadn't heard about David, Abigail most certainly had. Abigail was Nabal's beautiful young wife. All the girls had heard of David. He was in the pop song-hits, and you can't tell me Abigail hadn't heard of David, even in that pre-transistor era. I'll guarantee to find you plenty of 'big money men' here in Sydney who couldn't pick one single note that would separate Bing from Frankie from Elvis from a Beatle. But you just try to find one pretty little frustrated housewife who couldn't!"

This is the story of David, told with imagination, his personality so brilliantly portrayed, his sins made so terrible, his crimes so hideous, his penitence so moving, and his forgiveness so natural in the hands of a merciful but just God.

This case-book by Dr. John Hercus, a well-known Sydney eye specialist, will send you looking for his other titles: "Pages from God's Case-Book" and "More Pages from God's Case-Book."

### THE LIGHT OF THE CROSS

By S. Barton Babbage (Zondervan Pub. House), Aust. \$2.65.

In "The Day of the Cross," W. M. Clow points out that nearly all the prominent persons in the unfolding gospel story seem to be brought together in the last scenes of the earthly life of Jesus. These sixteen brief biographical studies are of the men and women who had significant roles in the drama of Calvary. Pilate, Caiaphas and Herod; Peter, Joseph and Saul, are among those whose significance is emphasised and whose motives are analysed.

This theme has often been used before and if it must be acknowledged that it has been done better by others, it has still been done well in this volume.

Dr. Babbage is a leading evangelical. Once Principal of Ridley College, Melb., he is now resident in Georgia, U.S.A.

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## INTERSTATE NEWS . . .

### LOSS OF FOUNDATION MEMBER

(Goolwa, S.A.). Mrs. O. M. Spender, one of church's foundation members, died on Nov. 16, at 82 years of age — membership about 60 years . . . On Nov. 11, young people presented a dialogue at gospel service . . . On Nov. 19, Rex Chamberlain addressed church on mission work in New Guinea. Barry Rice preached at night. It was his farewell to the church after two years' membership at A.B.I. Victor Harbour. Barry enters Kenmore College next year. On behalf of the church, Arthur Neighbour presented him with sum of money and expressed deep appreciation of his help in B.S. and church services.

### N.S.W. B.S. WORKERS

The quarterly meeting of the N.S.W. B.S. Workers' Fellowship was held on Dec. 1, when the guest speaker was Dr. Paul White, of "Jungle Doctor" fame. The meeting was organised by the secretary of the B.S.W.F., Miss Dawn Fishburn, and presided over by the chairman, J. Dainty.

### NEW N.S.W. BUILDINGS

The Home Missionary venture in the new housing area at Dapto, near Wollongong, is making good progress. The new building will be officially opened on Feb. 3, 1968.

Liverpool West, another work sponsored by the N.S.W. Dept. of H. M. and Evang., will also open its new chapel on Feb. 10. Don Norling is the minister.

### FRATERNAL MEETING AT WOOLWICH

The year's last meeting of the N.S.W. Ministers' Fraternal was an all-day session at Woolwich Bible College, on Nov. 27. In the absence of the Principal, in the New Hebrides, Dr. Elliott extended a welcome to the ministers. The chairman was the recently-elected President of the Fraternal, Roy M. Wilson, and visitors to the morning session were Rev. Alan Scott, B.E.M., State Sec. of the B. and F. B. S., and David Cohen, Bible Society representative on the Islands of Mauritius and Reunion, who was guest speaker. In the afternoon session, the Director of H. M. and Evang., Kevin Crawford, introduced Howard Ball, of the U.S.A., who is a full-time worker with "Campus Crusade." He spoke on "L.I.F.E." ("Lay Institute for Evangelism") in the task of personal witnessing.

### CHANGE OF MINISTRY

(Subiaco, W.A.). A. W. Morris closes his ministry on Jan. 7 and J. Manallack commences at Subiaco on Jan. 21, 1968 . . . Two young men have committed their lives to Christ . . . Miss Thea Lake, who spent some time in the New Hebrides, goes to Qld. for further study in linguistics. Robert Morris will begin studies at Glen Iris for the ministry. Mr. and Mrs. G. Skilling do a two-year course at Bible Institute in Auckland, N.Z.

### NEWCASTLE CONVENTION

(N.S.W.). Newcastle and Northern Districts' Convention, on Nov. 25, in the Hamilton church, was presided over by D. Holloway, Georgetown minister. He made a Convention presentation to five young people from W.A., who are returning to their home State after training for full-time service at the Singleton Aborigines Training College. These young people also brought musical items to the gathering. Guest speaker was Dr. A. G. Elliott, Vice-Principal of Woolwich College.

After tea, P. H. Morton, N.S.W. Conf. Pres., spoke on the varied activities of the brotherhood . . . John Morris and John Hunter, Chairman and Vice-Chairman, respectively, of the N.S.W. Dept. of Christian Educ., represented the Dept. in making a presentation to Mr. and Mrs. Will Fraser, for their many years of faithful service in connection with the Lake Macquarie Youth Camps. The Hamilton choir, led by Norm. Fraser, with Mrs. W. Howard at the organ, presented a musical programme . . . Conf. Pres., P. H. Morton, remained in Newcastle for Sunday, Nov. 26, addressing the churches at Hamilton and Charlestown.

### EIGHT DECISIONS

(Balaklava, S.A.). Eight young people made decisions on Nov. 5. They were baptized on the 12th and have been received into the fellowship . . . The Officers' Board met at Campsite on Nov. 19, for a whole day, to discuss the life of the church and programme for coming year . . . Len Riches, M.P., spoke to men at C.M.S. tea, and at church on Nov. 26 . . . After a long illness and stay in hospital, Will Gates, another old member, has been called home.

### \$420 AT FETE

(Swan Hill, Vic.). C.W.F. held a successful all day fete, which netted a profit of \$420 . . . A young man has been received into membership by transfer . . . 18 members of newly formed C.M.S. visited ABV2 television transmitter at Goschen . . . Combined evening services are continuing; interest is still being maintained.

### TEA WITH THE MINISTER

(Warracknabeal-Brim, Vic.). During November, the minister, B. C. Snoxall, conducted two sessions of "Morning Tea with the Minister," at Brim. Mrs. Jean Rogers and Mrs. Ollie Church were hostesses, and invited groups of women to their homes on successive days . . . The W'beal S.S. anniversary had Don Williams, of Kaniva, as guest speaker. The theme for the evening service was "My Lord and I" . . . Christmas cards are being sold for three organisations — Inter-Church Aid, Scripture Union and the B. and F. B. S. . . . Junior Good Companions participated in the Wimmera and Western District outdoor sports held at Dimboola. Mrs. Snoxall was farewelled at the conclusion of the sports and thanked for her contribution to the Good Companion Movement in this district. Mr. Snoxall opened the sports and presented trophies.

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## REX CHAMBERLAIN TO GAWLER

(S.A.). Rex Chamberlain commences a ministry in Feb., 1968. Until recently, Mr. and Mrs. Chamberlain and family, were on the mission field in New Guinea. . . . The Gawler Baptist and Church of Christ ladies raised \$422.04 at a fete for the local hospital. . . . Dean Olafsen, a Gawler young man, graduated from the C.O.B. and was ordained to the ministry. . . . H. Moyle was chosen life-deacon. . . . The church board plans to have the chapel renovated.

## NEARLY COMPLETED

(Telopea, N.S.W.). Extensions to church hall and manse are almost completed and men are busy building cupboards and painting. . . . Over 250 attended S.S. anniversary services. Mrs. R. Freckleton and K. Farmer were guest speakers. . . . Church was saddened by passing of H. Spratt. . . . A P.S.A. was held for Senior Citizens in the area, and the ladies of the church provided tea. . . . Recent guest speakers have been R. Whan, B. Armstrong and Mr. Cooksey, whilst the minister, B. White, has been at Epping and Holroyd anniversaries, and in camp with the Y.P.

## MINISTRY CHANGES

(Tamworth, N.S.W.). R. N. Hawkins concludes his ministry on Dec. 31. He goes to Orange. Mr. and Mrs. R. Folletta commence here on Feb. 4. . . . Students from Woolwich, plus local men, filled pulpit whilst minister was at mission at Granville. . . . C. Denner, of Gospel Fishermen, Warwick, Qld., conducted children's Adventure Times, Nov. 20-24, then spoke at church anniversary. The ladies put on a play called "In His Hands". . . . Minister took part in a local seminar arranged by H. Howlett, of Sydney Christian Television Association.

## PUPPETS GIVE LESSON

(Nth. Williamstown, Vic.). The Intermediate girls, led by Mrs. Val Harris, gave the Bible lesson, with puppets, to Kindergarten and Primary classes at the B.S. anniversary. Prizes and Cradle Roll cards were distributed. Ross Howie addressed senior school at night. Ted Keating and John U'ren were speakers on second Sunday. . . . Church family picnic was held at Ferntree Gully. Alan Matheson (team member of European-Australian Christian Fellowship) spoke on work among migrants. L. Firth was evening speaker, when two young people made decisions. . . . Sympathy of the church extended to W. Griffith in loss of his sister.

## THINGS TO COME

### VICTORIA

#### DECEMBER:

- 8-10—C.Y.F. State-wide Rally (D.C.E.).
- 9—Social Service Women's Committee Rally.
- 16—C.E. Aged People's Christian Treats.

### WORLD CONVENTION ADELAIDE — 1970

## EDITORIAL (continued from page 2)

The National Civic Council, which established the D.L.P., has just celebrated its 10th anniversary. The N.C.C. President, Mr. B. A. Santamaria, must be feeling very happy about the way things are going. After all, the Senate is a very valuable birthday gift.

It is a bad thing for Australia when such a small group can exert such a strong national influence. And it is strange to reflect that it is this very principle of an influential minority pressure-group that the D.L.P. finds so offensive in the Communist Party!

## DR. LLOYD JONES LEAVES SWANSTON STREET

(Vic.). A wide circle of concerned friends will be distressed to learn that Dr. Lloyd Jones has offered his resignation to the Swanston-st. church, Melbourne. When it became known that he was suffering from a recurrence of the illness that troubled him last year, Dr. Jones suggested to the church that, in the interests of the ongoing work, another should be appointed in his place.

A strong desire was expressed that extended leave for intensive medical treatment and rest would enable him to return to lead the city work. After some 10 weeks there had been little improvement and, after further conference with the doctors, Dr. Jones felt it unwise to impair the witness of the church by further interruption, and has therefore taken this action, though with the greatest reluctance, after four years of ministry.

## CHURCH NEEDS MINISTER

(Hamilton, Vic.). A. Page concludes four-year ministry shortly, after which church will be without a minister, but is praying that the need for full-time pastoral oversight will be soon met. The minister was speaker at S.S. anniversary services. Evening service took the form of a cantata, led by Mrs. Page. . . . The annual meeting elected R. J. McPherson (elder and secretary), and O. Marchant (treasurer). . . . Planned Giving campaign concluded initial three-year period on Oct. 29, with reasonable success. Plans are in hand to continue planned giving. . . . Combined services with other Hamilton churches were held in our chapel and Baptist Church on Nov. 26.

## MANSE CLEARED

(Forestville, S.A.). As result of generous giving the debt on the manse has been completely liquidated. . . . S. Neighbour was guest speaker at 48th church anniversary. . . . Miss E. Hammond led devotions at Dorcas Christmas luncheon. . . . Mrs. M. Tippett was honored on the occasion of her 80th birthday. She was also presented with a book in appreciation of almost 40 years' work with Dorcas Society. Mrs. Gavros also received farewell gift. Dorcas ladies visited Mrs. Train on her 97th birthday. C.W.F. ladies arranged morning tea at home of former member, Miss P. Phillips, of Stirling. . . . \$60 was raised for Bibles for Burma project. . . . Annual business meeting elected V. Fatchen as elder. . . . B.S. picnic was held at McLaren Vale Oval. . . . Y.P.S.C.E. gave \$20 to H.M. offering.

It seems apparent, and this is confirmed by his doctors, that sixteen years out of twenty-three years of ministry, having been spent in city work, a toll has been taken physically and nervously that can only be remedied by absence from this kind of work for some time to come. It is therefore likely that Dr. Jones, if able to minister, will do so with less pressure and strain in a rural or smaller suburban context.

The earnest prayers of the churches are sought, both for our minister's complete recovery, and for the city church, that there may be divine direction concerning its future work and witness. There are many who still hope that Dr. Jones will yet be able to resume at some time this strategic ministry in the heart of Melbourne.

## TEACHING IN SCHOOLS

The only Christian teaching many children receive is that given by voluntary institutions working with the Council for Christian Education in Schools in Victoria.

This army of workers is 3½ thousand and represent the following churches:—

	Clergy.	Lay.	Total.
Anglican . . . . .	414	513	927
Churches of Christ . . . . .	64	149	213
Baptist . . . . .	100	322	422
Congregational . . . . .	22	16	38
Methodist . . . . .	296	493	789
Presbyterian . . . . .	295	419	714
Salvation Army . . . . .	137	55	192
Lutheran . . . . .	19	18	37
BRETHREN and OTHERS . . . . .	11	164	175
	1,358	2,149	3,507

## B.S. AIDS BROTHERHOOD

(Fremantle, W.A.). The B.S. has given \$50 cheques to representatives of Conf. Depts. during the annual offering months. One such presentation was made to H.M. organiser, K. J. Patterson. . . . W. Whitton, having completed the course at Woolwich College, is meeting with us before taking up a ministry in N.S.W. in 1968. . . . The C.W.F. concluded its year's activities on 23rd. 1968 officers are Mrs. E. Cole, pres., Mrs. K. Longbottom, sec., and Mrs. F. Verco, treas. . . . Two young ladies were baptized on 19th. A family from S.A. were welcomed into fellowship. . . . Y.P. took the services at Mandurah church recently, greatly encouraging the few members there.

## TRAGIC LOSS

(Harvey, W.A.). The church was saddened by the tragic loss of John Stanley Prince, aged 17 years, while serving the R.A.A.F. in Vic. A. W. Ladbroke conducted the military funeral, with 30 R.A.A.F. officers taking part. John was an only son of Mr. and Mrs. B. Prince, and to them and their daughters, we offer Christian sympathy and comfort. . . . Vernon Stanford was received into fellowship following baptism. . . . The S.S. scholars help each month with the gospel services, with items, reading, etc. . . . The Christian Friendship Group conducted a social evening to finish their year's service.

## CIVIC FAREWELL TO

### M. J. BEDWELL (N.S.W.)

On Nov. 24, the Mayor and Aldermen of the Marrickville-Petersham Municipal Council, N.S.W., tendered a Public Civic Farewell to Mr. and Mrs. Mervyn Bedwell, on the eve of their departure to Queensland, and in recognition of their splendid services to the local community. 500 people gathered in the Marrickville Town Hall and enjoyed a very fine musical programme presented by the Boys' Choir of the De La Salle College, and well known professional artists. The Mayor, Alderman Carr, in making a presentation, spoke in glowing terms of the work of Mr. Bedwell in the Marrickville district, including his activities in connection with the Inter-Church Trade and Industry Mission, the Christian Television Association in N.S.W., the "Crusade for a Christian Christmas," and the local Ministers' Fraternal. At the conclusion supper was served by the Town Hall attendants. A feature of this civic gathering was the high regard in which Mr. Bedwell is held, and the large number of the general public present.

## QUEENSTOWN

S.A.

### CHRISTMAS SERVICE:

SUNDAY,

DECEMBER 17 - 7 p.m.

### CHRISTMAS CANTATA:

## "NIGHT OF MIRACLES"

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## QUEENSLAND VETERANS

(see cover)

The cover photo shows four "pioneer" members at the Ma Ma Creek church, Qld. Their combined ages total 240 years.

From left to right they are: Eric Rosenberg, of Gatton, who attended the Australian Bible College, the forerunner of the Federal College of the Bible; Albert Bernoth, now of Toowoomba; John Chappel, of Bundaberg; and Ernie Cole, who has been secretary of the Ma Ma Creek church for over 30 years and an officer for 50 years.

At a recent Ma Ma Creek service, these four veterans were together again. Mr. Rosenberg presided, and Messrs. Bernoth and Chappel read the scriptures.

### • COLLEGE OF THE BIBLE

## GRADUATION AND ORDINATION

1. The College was used again this year as a regional centre for all students taking L.Th. examinations.

2. The Admissions Committee has considered a large number of applications for entrance to College, and it appears there will be a strong enrolment in 1968.

3. We are always grateful to friends and groups whose practical fellowship makes possible special ventures. Through contributions to the Bursary Fund we have been able to assist financially several needy and worthy married students.

4. Outgoing students this year have accepted engagements as follows: A. H. Coleman, Kalgoorlie, W.A.; M. G. Gray, assoc. minister, Doncaster, Vic.; K. R. Maddern, assoc. minister, City Church, Perth, W.A.; C. K. Muller, Maryborough, Vic.; D. R. Olafsen, Hampton, Vic. M. W. Gaskin is negotiating with a church.

5. Each year students enjoy participation in various sports, in which they compete amongst themselves, and also with other theological colleges. The year was concluded with students and friends combining in the annual banquet, when recognition was made of those who had excelled in different sports, and Robert Pfeifer was congratulated on being sports champion.

6. The crowning event of the year was the Graduation and Ordination Service, supported by a crowded congregation in the Lygon Street chapel on Nov. 17. The Chairman of the Board of Management, F. P. Chipperfield, presided over the Graduation Service, and brief messages were given by graduates, K. R. Maddern and D. R. Olafsen, with A. H. Coleman leading the worship session. Principal Williams presented certificates and diplomas. G. H. Gilmour, Pres. of Vic-Tas. Conf., led the Ordination Service, and C. H. Dow delivered a fine message. As the young men made their vows and knelt for the blessing and dedicatory prayer, all hearts were lifted up that God would enable them to do the work of an evangelist and fulfil the ministry.

### ANNUAL EXAMINATIONS HONOURS LIST

Hermenutics: M. Arnot, M. Gaskin, M. Gray, R. Pfeifer, K. Maddern, W. Thornton.

Greek I.: B. Beck, H. Clark, M. Humphries, G. Wilcott; 3 others passed.

Greek III.: B. Duff.

Homiletics I.: B. Beck; 7 others passed.

Homiletics III.: M. Arnot, B. Duff, E. Keating, R. Pfeifer, W. Thornton; 2 others passed.

Homiletics IV.: M. Gaskin, M. Gray, K. Maddern, D. Olafsen, 2 others passed.

Practical Church Work I.: B. Beck, M. Humphries; 5 others passed.

Practical Church Work II.: K. Turtmann; 8 others passed.

Philosophy of Religion: A. Coleman, K. Maddern, W. Thornton; 9 others passed.

New Testament III.: M. Arnot, E. Keating, R. Pfeifer, W. Thornton; 3 others passed.

World Religions: 3 passed.

Christian Education I. and II.: M. Gaskin, D. Olafsen; 4 others passed.

Doctrine: K. Maddern; 4 others passed.

Restoration Movement: K. Turtmann.

30 candidates sat for Melbourne College of Divinity examinations in L.Th./Dip.R.E. Results are not yet available.—E.L.W.

### BOOKS

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## ELDERLY CITIZEN GUESTS

(Croydon, Vic.). On Nov. 5, 50 of Croydon's Elderly Citizens were taken for a drive and entertained for tea with members. Mr. Lloyd featured well-known old hymns at church, where the Bible was read by G. Wilson, pres., Elderly Citizens, and G. Duncan was guest soloist. On Nov. 12, the C.M.F. took ladies from Emmaus Home for an afternoon drive and entertained them for afternoon tea. Christian sympathy is extended to Mrs. Welsh, Mrs. Cotton, Mrs. Baker and Mrs. Burch, who have lost loved ones over the past weeks. Members attended H.M. Prayer Rally at Mitcham church. Good Companions held a Mother and Daughter night, and thanksgiving party was held at Boronia church, when our girls gave gifts for Children's Hospital. On Nov. 12, Kinder and Primary prizes and Cradle Roll books were presented.

## VICTORIA

### YOUNG PEOPLE MOVE OUT

(Harcourt, Vic.). The young people's work has suffered as more youth leave the district for work in the city. Recent speakers have included representatives from Oriental Missionary Society and Gideon's International. The church combined with Castlemaine on Nov. 12, when L. Fisher showed slides of work at Carnarvon area. Successful B.S. picnic was held at Daylesford. The Conf. Pres. addressed the church on Nov. 26. A Carr is in Castlemaine Hospital.

### LANCE FISHER AT CASTLEMAINE

(Vic.). Recent speakers have been John Allison (Oriental Missions), on Nov. 5, and Lance Fisher of Carnarvon Mission. The C.W.F. have re-carpeted the chapel vestry. A delegation attended special chart series at Wedderburn. The children's anniversary had Max Whittaker as conductor, and Geoff. Read, Ballarat, as speaker. There was one decision. The C.E. average attendance is 13. A joint weekly prayer meeting is being held for Billy Graham Crusade.

### EVANGELISM AT PARKDALE

(Vic.). The church has been enriched by the intensive period of evangelism led by Allan Avery. A number of decisions have been recorded and several transfers awaited. A number of special functions have been held as part of the mission project, in which the church undertook to try to raise \$800 for Bunapas airstrip. \$636 have been received so far. Directors of "Tangleil" told of the special project which the church at The Patch sponsored.

### MORE ADDITIONS

(Chadstone, Vic.). There were six more baptisms at recent morning service. Church secretary, J. Brewster, has moved from area, and P. Downard appointed to succeed him. 20th Century Folk Mass sung at evening service, with H. Whittaker as cantor. The minister, P. E. Perry, has been elected to executive Waverley Council of Churches. Explorers' Club recently visited Salvation Army Home for Boys.

## FOOTSCRAY AND CRUSADE

(Vic.). Sixty ladies from local churches met for pre-Crusade meeting, with Mrs. Leon Morris as speaker. Evening Fellowship Fair raised \$560. V. Quayle (Sunshine) was a recent speaker, and Explorers assisted at an evening service. Prayer and Bible study meetings are being held in homes of members. B.S. anniversary, on Nov. 5, had Mrs. F. Palmer and A. E. White as speakers. At night scholars presented "The Living Book," produced by G. Baulch.

### 434 AT ANNIVERSARY

(Burwood, Vic.) There were 434 present at the best attended service for the B.S. anniversary. The integration of the Senior School into the morning worship service was a helpful innovation. Weekly B.S. attendances average 200, and work in the Primary Dept. is more effective by dividing the room with folding doors. An attractive Notice Board and Wayside Pulpit enhances the church's witness. One junior and two senior cricket teams are active and successful. Quarterly combined services with district churches in the P.L.C. Hall have offered provocative and challenging programmes with "The Paul Story" and "Casey."

### MUSICAL CELEBRATION

(Swanston-st., Melb.). At the celebration of its 102nd anniversary, the church was led musically by the Choral Association, under Valentine Woff; the Campbell Singers, under Ron Mullen, and the Swanston-st. Youth Choir, under Paul Tam. Harold Steele, who has been an appreciated interim preacher during the illness of Dr. Jones, led all services. Guest speaker for the afternoon was Bernard Barron, Director of World Vision. Teen and Twenty activities continue.

to touch a large section of the student population of Melbourne. 86 attended the regular fellowship tea. After an absence through illness extending over many months, Mrs. Harry Lyall was a most welcome worshipper recently. Recent visiting speakers have been David Cummings, of Wycliffe Translators, and George Lazenby, a lecturer at Melbourne Bible Institute.

### CIVIC SERVICE

(Essendon, Vic.). A Civic Service was held on Nov. 19. The Mayor, John Williams, presided, and Cr. Allison read the N.T. lesson. 80 ladies were at C.W.F. luncheon on Nov. 17 to hear Mrs. Gordon Powell. The soloist was Mrs. Brereton. S.S. picnic was held on Cup Day at Gisborne. C.W.E.F. Pres. for 1968 is Mrs. Lynch.

### BERWICK BAPTISM

(Vic.). A young lad was baptized recently. Annual business meeting has been held, all officers being re-elected. S.S. picnic was held at Mornington. Transport was by private car. Bill Newton (C.O.B.) gave talk on Landscape Gardening at Y.P. Fellowship.

**RED HILL (Vic.)** — The church was visited by W. White, Pres. Bayside Conf. The B.S. anniversary, on Nov. 12, had Mr. and Mrs. K. J. Clinton as speakers. J. Kirby led the singing. At night, the children acted the play, "Peter and Dorcas," written by Mrs. Wright and J. Kirby. Members attended the Bayside Conf. at Cheltenham. The last combined service for year held in our chapel, with M. D. Keatch as speaker. The Good Companions went to Chelsea to give gifts to "Uncle Charlie". Junior auxiliaries finished year with fancy dress party.

Christians of all Churches are cordially invited to the

*Belgrave Heights*

## JUBILEE CONVENTION

— An Australian "Keswick" or Victorious Life Gathering — to be held in the **LARGE OPEN-SIDED AUDITORIUM** on the Delightful Convention Grounds, commencing **DECEMBER 26, 1967, 11 a.m.**, through to **JANUARY 1, 1968. Meetings daily 11 a.m., 3 p.m. and 7 p.m.**

Chairman: **A. E. Coombe.**

Deputy Chairmen: **L. E. Buck and J. H. McCracken, LL.B.**

### PRINCIPAL SPEAKERS:

Rev. **GEORGE B. DUNCAN, M.A.**, St. George's Tron Church, Glasgow, leading speaker at Keswick Convention, England.

Rev. **ALAN REDPATH, D.D.**, gifted Bible Teacher and Evangelist, with wide experience in pastoral and Convention ministry in Britain and U.S.A.

Rev. **DUDLEY FOORD, M.Sc., B.D.**, Dean of Students at Moore Theological College, Sydney.

**ALSO Full C.S.S.M. Programme for Children, led by Rev. Norman Lacy, Th.L.**

**DAY VISITORS PLEASE NOTE:** Good train and bus (or taxi) service; also Special Buses from Melbourne on Dec. 26 and 30, and on Jan. 1. (Bookings **MUST** be made by Dec. 22). Tea or boiling water provided on Grounds. Light Refreshments also obtainable.

Programme and information about Buses, Accommodation, Caravan Sites, etc., obtainable from the **CONVENTION OFFICE, c/o Keswick Book Depot, 317 Collins-st., Melbourne, Vic., 3000. Phone 62-2777.**

## SMALL CHURCH — BIG EFFORT

(Warrawong, N.S.W.). The church celebrated its 17th anniversary with a former member, Laurie Wallace, serving with the O.A.C. in the Parkes area, as guest speaker. This small church is bearing one third of the cost of the establishment of a new cause at Dapto, and also helping with services there. David Surtees, of Bowral, exchanged with A. MacRoberts on Nov. 12. C.W.F. and G.L.B.'s held successful concert in aid of D.C.E. Projector Fund. Boys' Club is led by Eric Waring. S.S. had picnic at Mount Kembla. Harvey Reid is supt. Discipleship classes are held in many homes to help young converts.

## N.S.W. — QLD.

### SEVEN DECISIONS

(Wollongong, N.S.W.). There have been seven decisions and baptisms in the past three weeks. One family who have made decisions migrated to Australia from Indonesia, and had virtually no religious background. Many of our new converts are entering into the active life of the church. Men's Fellowship has been reorganised under the leadership of J. Vromans and G. Thompson. The Youth Fellowship had a special visit from a psychiatrist, who spoke on the dangers of drug addiction. Boys' and Girls' Brigades are growing. The evening gospel service has several times reached 250.

### OLD. PRE-SERVICE TEACHER TRAINING

From three metropolitan churches, eight students ranging in age from 17-21, have completed a twenty-weeks' course of pre-service teacher training, organised by the Christian Education sub-committee. The course consisted of twelve weeks of lectures and discussions on elementary teaching techniques and child knowledge, interspersed with eight weeks of practical work.

The lectures were held in the Brotherhood Centre on Sunday mornings from 9 a.m. to 10.30 a.m., and the practical work was undertaken in the student's own Sunday Schools, where they observed experienced teachers at work and taught themselves under supervision. Each student was awarded a qualifying certificate.

Helen Trudgian, B.A., B.Ed., Senior B Lecturer at Kelvin Grove Teachers' College, an Albion member, supervised the 20 weeks' course.

### ROSEVALE REWARDS

(Qld.). The church at Rosevale has been led through a special week of meetings by Dr. J. Jauncey (Principal of Kenmore). The theme was "To Spend a Week with God." This was a time for every Christian to experience those things which we have known by faith. The meetings were well attended, the closing one being in excess of 200 adults. The Church Office Board have plans in hand for the installation of an open baptistry in the church.

## CHURCHES OF CHRIST BIBLE COLLEGE, N.S.W.

## GRADUATION SERVICE, 1967

Enmore Church of Christ chapel was crowded to capacity on Nov. 17, 1967, for the annual Graduation Service. The chairman, G. Sloman, welcomed visitors from Victoria, Queensland and country areas; also Miss N. Mobbs, from New Guinea, and Miss K. Williams, from the New Hebrides. Delegations came from the Newcastle and Wollongong districts. Greetings were presented by the Pres. of Conf., P. H. Morton, and G. Wlady-suk, pres. of ex-students' association.

A feature of the gathering was the assistance of the State Conference Choir, under the leadership of A. Rae. This choir is preparing for the musical programme of the Federal Conference meetings in 1968. All were delighted with the choir's contributions to the programme.

The devotional address was given by J. Bacik. R. B. Whan and K. Farmer spoke on the Christian's need of being crucified with Christ. The Woolwich Quartette Party supported the evening theme with appropriate musical items.

The Principal presented an Honours

Diploma to K. Farmer, and Diplomas to J. R. Bacik, K. Caulton, B. Flett, L. Morris, R. B. Whan and D. Croot.

The announcement of various church appointments were made: Mr. Bacik to Dapto; Mr. Caulton to Nth. Parramatta; B. Flett to Nubeena, Tas.; L. Morris to Eidsvold, Qld; W. R. Witton to Fairfield, N.S.W., and Mr. Whan to the New Guinea mission fields.

The charge to the outgoing students by the Conference President urged the new ministers to be dedicated to Christ and to seek to serve their congregations with love and understanding.

The Principal agreed to take greetings to the Graduation Service at Banmatmat, New Hebrides, to which he has been asked to go by the College Board and the Federal Executive. Mr. Eagling, the Principal of that College, is a graduate of the N.S.W. College. The students have supported one of the New Hebridean students financially.

Many young people are indicating their intention of entering College in the new year.—A. W. Stephenson, Principal.

### SPECIAL BRIGADES' SERVICE

(Kedron, Qld.). Guest speaker on 26th was V. Stafford, when Girls' and Boys' Life Brigades held special parade. Badges were presented to successful members. A baptism was conducted during the service. A boy from the Brigade made his confession. Mrs. H. Basile is convalescing after surgery. The church congratulates Mr. and Mrs. Ron. Mutzelberg, who celebrated their silver wedding anniversary on Nov. 25. Mr. Mutzelberg is church secretary.

### YOUNG PEOPLE LOYAL

(Nambour, Qld.). It is pleasing to see more young people at morning service. Regular auctions are still being held. The electric organ has been paid, and new project will be a church hall. Church was saddened by the sudden death of Miss Alice Kingston.

### GOOD S.S. RESULTS

(Warwick, Qld.). Lively interest is shown in the personal evangelism classes being held each Wednesday evening. M.P.A. S.S. exam results included one

of 96 per cent. One scholar obtained 4th place for Aust. There have been five decisions at recent services. E. K. Scott concludes his ministry on Dec. 31, and I. Martin commences on June 7, 1968. Delegates attended Qld. Half-yearly Conference at Gympie.



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# PERSONAL

## DISCIPLESHIP

Richard Van Der Knaap, Matti Keentok, Paul Ogden, Telopea, N.S.W.

Susan Clare, Mrs. Val Link, Tony Wolfe, Essendon, Vic.

Robert Williams, Daniel Labinsky, Gloria Martin, John Hannaford, David, Barry and Heather Cockrane, Sue Kent, Nambour, Qld.

Mr. and Mrs. R. Van Reede and Marcel, Mrs. Sandra Sampson, Miss Alana Douglas, Ken Hatcliffe, Gelrod Demasi, Wollongong, N.S.W.

Mr. and Mrs. Stoops and Alan and Michael, Glenda and Ross McGrice, Chadstone, Vic.

Mrs. J. Brown, Mrs. Kirkpatrick and Robert, Colin Rees, Parkdale, Vic.

Helen Sutton, Margaret May, Michele Carslake, Robert, Adrian and David Shepherd, Geoffrey Cottle, Ian Gay, Balaklava, S.A.

Vernon C. Stafford, Harvey, W.A.

Ian Potter, Castlemaine, Vic.

Helen Morris, Kedron, Qld.

David Mills, Berwick, Vic.

Diane Griffin, John Hamden, Peter Price, Scott Capell, Kenneth MacLennan, Boondall, Qld.

Herbert Marshall, David Stewart, John Wighton, Stephen Preston, Zillmere, Qld.

Barry Gavin, Fairfield, N.S.W.

Meril Robinson, Fremantle, W.A.

Ron Webb, Prahran, Vic.

Adrian Bowen, Rodney Toms, Subiaco, W.A.

## MEMBERSHIP

Eva Kingston, Hervey Bay, to Nambour, Qld.

Mr. and Mrs. Boettcher, Mackay, Qld.; Mr. and Mrs. G. Rochester, Padstow, N.S.W., to Boondall, Qld.

Mrs. J. Brown, Mrs. Ivy Wolff, Jim Sorensen, Redcliffe, Qld.; Mr. and Mrs. A. Sims, to Zillmere, Qld.

## CHANGES OF ADDRESS

J. E. Brooke, 56 Tullip-cres., Boronia, Vic., 3155. Phone 762-2201.

R. B. Tattersall (secretary, Manifold Heights church), 133 Noble-st., Newtown, Geelong, Vic., 3220 (Phone 21-1640 (Geelong)).

N. Holland (secretary, Church of Christ, Dimboola), Post Office, Wall, Vic., 3415.

A. Matts (church secretary, Wollongong), 3 Therry-st., West Wollongong, N.S.W., 2500. (Phone 2-8677).

D. G. Parker (secretary, Nollamara church), 24 April-rd., Dianella, W.A., 6062.

## FOR HIRE

CARAVAN — 4 berth, on powered, shady site at Queenscliff, Vic., from Jan. 7. Phone 560-9601 (Melb.).

Peter Hovey, Horsham to Swan Hill, Vic.

Mr. and Mrs. G. Thompson, Broken Hill, to Wollongong, N.S.W.

Mr. and Mrs. T. Davies and Ann, Christie's Beach, S.A., to Fremantle, W.A.

## MARRIAGES

Denise Biffin to Frank Stevenson; Evelyn Kempster to Brian Potter; Marianne Liftin to Rodney Harris, Boondall, Qld.

Patricia Hartshorn to Melvin Blake; Della Dull to Keith Birkbeck; Edith Mitchell to Owen Scheiwe; Cheryl Hopf to Keith McCahon; Valerie Powell to Ronald Wall; Cheryl Pretsel to Ken Lawrie, Zillmere, Qld.

Pam Jones to Peter Morgan; Rose Hedley to Graham Jones, Wollongong, N.S.W.

Judith Nilsen to Colln Golding, Parkdale, Vic.

Janice Hopgood to Robert Carpenter, Goolwa, S.A.

Margaret Murray to Brian Chedgery; Mary Pepperell to Stewart King, Chadstone, Vic.

Kathleen Pentland to George Strack, Essendon, Vic.

Gloria Pekers to Graham Hearn; Merlie Sanderson to Murray Ashdown; Diane Stewart to Peter Geary, Subiaco, W.A.

Beth Wong, Rabaul, to Ian Littlejohn, Red Hill, Vic.

## DEATHS

Mr. H. Spratt, Telopea, N.S.W.

Mrs. M. Hills, Parkdale, Vic.

Alfred William Alfredson, Zillmere, Qld.

John Stanley Prince, Harvey, W.A.

Will Gates, Balaklava, S.A.

Alice Kingston, David Bade, Nambour, Qld.

Mrs. O. M. Spencer, Goolwa, S.A.

Mrs. Ruth Constance Brown, Subiaco, W.A.

## SITUATIONS VACANT

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## BIRTHS

ANDERSON (Mason). — To Wendy and Keith, at Swan Hill Dist. Hospital, Vic., on Nov. 13, a son — Brian Mark.

BATES (Crouch). — To Lorraine and Ian, on Nov. 26, 1967, at Goroka, New Guinea, a son — David Marshall.

THANE (nee Warmbrunn). — To Eris and David, at Dandenong and District Hospital, Vic., on Dec. 3, twin daughters—Bronwyn Eris and Carolyn Louise. All well. Great grand-daughters for Mr. and G. F. Warmbrunn, 2 Marma-rd., Murrumbidgee, Vic.

WARREN (Bangsund). — Joy and Vern are happy to announce the safe arrival of Kelsey's baby brother — Mark Richard James, at Palmerston North, New Zealand, Nov. 25. P.O. Box 1267.

## ENGAGEMENTS

PURDIE - BRINDLEY. — Mr. and Mrs. H. J. Purdie, Croydon, S.A., are happy to announce the engagement of their only daughter, Raelen Ann, to Alan Trent, only son of Mrs. M. and the late Mr. W. Brindley, Nailsworth, S.A.

McILHAGGER - LOVE. — Mr. and Mrs. R. G. Goninon are very happy to announce the engagement of their daughter, Elizabeth, to Arthur, son of Mr. and Mrs. C. Love, Tamworth, N.S.W.

## APPROACHING MARRIAGES

PEARCE - PHILLIPS. — The marriage of Jan Elizabeth, eldest daughter of Mrs. Ethel Pearce, and the late Mr. J. C. Pearce, 6 Gardner-st., Box Hill South, Vic., to Murray, second son of Mr. and Mrs. D. Phillips, 8 Kildare-rd., Floreat Park, W.A., will be celebrated at the Church of Christ, Subiaco, W.A., on Dec. 18, at 6 p.m.

YOUNG - HICKMAN. — Mr. and Mrs. A. K. Young, 60 Nunn's-rd., Mornington, Vic., announce the marriage of their daughter, Bronwen, to Graham, son of Mr. and Mrs. C. Hickman, Mt. Gambier, S.A., at Frankston Church of Christ, Vic., on Saturday, Dec. 23, 1967, at 4 p.m.

## DEATHS

BROWN. — On Nov. 16, 1967, at her home, 231 Bagot-rd., Subiaco, W.A., Ruth Constance, beloved wife of the late John, loving mother of John, loving mother-in-law of Jena, and loved grandma of Johnnie. Reunited with dad.

GREENHILL, Robert Clive. — On Nov. 10 (suddenly) at Alfred Hospital (Vic.), beloved son-in-law of Charlotte Macdonald, Moreland. "In God's keeping."

HODSON (Foreman). — Hilda, late of Macedon and Cheltenham (Vic.), on Nov. 25, loved sister of Lynda, and sister-in-law of Gus Warmbrunn. "In God's care she rests above. In our hearts she dwells with love."

## APPRECIATION

BRODIE. — Mrs. Ruth Brodie and family, 5 North-st., Richmond, Vic., wish to sincerely thank relatives, friends and neighbours for their kind thoughts, floral tributes, cards, letters, telegrams and sympathy in the loss of our dear husband and father, Ted. As many addresses are unknown, would all please accept this as our personal thanks?

## IN MEMORIAM

JENKIN. — In affectionate remembrance of my dear husband, Frederick Thomas, who passed away at Kerang, Vic., on Dec. 4, 1964. Psalm 91: 1.

NICHOLS — Annie and James William. — In memory of our darling "Gran," who passed away Nov. 28, 1966, and "Pop," Feb. 9, 1955. "To live in hearts we leave behind is not to die."

—Inserted by their loving family, Beryl, Charles, Dorothy, Gwen (Mrs. Peng) and Bruce.

SCOTT - BROWN. — In loving memory of Grace Evaline, called to be with her Lord on Nov. 25, 1963.

—Always remembered, Florence.

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and

## Christmas Day Communion

9 a.m.

Sunday Morning Services, 11 a.m.

Please Note — NO, NO, NO — Evening Services — Dec. 24-Jan. 14 (inclusive).

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## BOOKS FOR GIFTS

"Christian Reflections" - C. S. Lewis, \$2.30.

"Where God Offers Freedom" - Eugenia Price, \$2.85.

"When I Consider" - More Thoughts for Women, by Mrs. A. M. Chambers, \$1.85.

"Bells from Many a Steeple" - Rita Snowden, 85 cents.

"Friendship Book" - Patience Strong, \$1.35.

"World Aflame" - Billy Graham, \$1.00.

"Pastor's Annual" - Complete Preaching Programme for 1968, \$3.95.

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"THE AUSTRALIAN CHRISTIAN" GIFT COUPON on page 7

## WANTED — MATRON and ASSISTANT

Croydon Guest Home (N.S.W.) requires a Christian Matron and Assistant Matron from December and October, 1967, respectively. Duties for these two positions are similar. The position of Matron carries with it more responsibility. Duties include housekeeping, cooking, etc., and care of guests. Generous salary, live-in accommodation, annual holidays. If you consider you have the necessary qualifications, please apply in writing to The Director, Social Service Dept., 69 Campbell-st., Surrey Hills, N.S.W., 2010.

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### Boys' Home — Dunmore House, Pendle Hill N.S.W.

Both positions urgently required to cater for approximately 25 boys (7 to 14 years), from commencement of school term in January, 1968.

The Home is under the control of a Manager, and casual help assists with routine duties.

The positions provide for live-in conditions, with regular two days off per week, etc.

The Home is set on 12 acres of ground, and is situated 15 miles west of Sydney on the main Western line.

No previous experience is necessary. The essential requirements are a love of boys and a consecrated approach.

Full details are available from the Secretary,

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56 Malsbury-st., Normanhurst, N.S.W., 2076.  
Phone 48-2551.

## INTO THE DEPTHS

There are many references in the Scriptures to "deeps" or "depths," from the Psalmist's "deep calls to deep" (42: 7) to Paul's wonderful statement, "the depth of the riches and wisdom and knowledge of God" (Romans 11: 33).

It is very encouraging to note that in many churches today there is a concern for things at depth; one can discern a steady looking towards integrity, obedience, clear aims, honest searching, the unadorned truth. There is a refreshing absence of cloying sentimentality, of the false, the unreal and the facile. Those who work with teenagers will sense this; fortunately, it is true of many adults also.

If the church is to experience renewal and so go forward in mission, working at depth is an essential. It is therefore a very timely question to ask of ourselves, "What do you mean by working at depth?" "Where is depth to be found?"

As far as programmes of Christian Education are concerned, depths and deeps can be understood in terms of the two main aspects of "group life,"

BY R. V. LONGTHORP

that is, that which we can call "content" or "subject matter" and that which we identify as "process."

We work at depth in a discussion when persons really communicate with each other, when one person really understands, as far as he is able, the truth which the other is attempting to impart.

Two men recently walked through an old cemetery in an old mining town, inspecting the headstones. Inevitably the subject of death was raised, and what happens to the dead. One of the men had, to quote, "given church away." Nor did he understand much of the language used in church. His friend talked to him, as best he could, about the Christian belief in the resurrection, and of eternal life. The man went away satisfied, for he had understood enough to answer his questions of the moment.

That conversation was at depth, not because the great words (or subject matter) relating to "resurrection" and "eternal life" had been exhausted, but because one man had communicated his faith to another, to the full extent to which it could have been heard at that moment.

Working at depth does not necessarily mean using theological jargon or pushing ideas and concepts to their logical limit. Rather does it mean a reaching to the understanding, at whatever level that understanding happens to be. Of course, over a span of time, it would be likely that two

individuals, or a group, would reach greater depths of understanding and become more expert in plumbing the full meaning of a given area of subject matter.

Again, working at depth means meeting the needs of people, answering their cry, however inarticulate or unformulated that cry may be. In an adult discussion group a leader asked the members to answer a question about an important life issue. One person answered the question by triumphantly quoting a verse of Scripture. But another member said, "that doesn't really help me. Tell me what it means and how it can help me with my problem."

In our teaching programme, in order to work at depth, we must be constantly asking, "what does this passage of Scripture mean in life, and what does it mean to me — now?" You cannot give glib and tidy answers to such questions, all wrapped up in texts. Such questions thrust us with halting, but honest, searching into the deeps. Individual texts are more often starting points to a search, rather than the finishing point.

We stand in the depths when we act — when subject matter is translated into deeds. The New Testament emphasis on "doing the will . . ." is entirely right and healthy. For truth is not merely to be talked about, or argued out — it has to be lived in order to be true.

It is fatally easy for Christians to imagine that they have achieved depth by engaging in close-knit arguments, well studded with Biblical references and couched in closed-circuit Biblical vocabulary. To win such arguments, or to have the last word, is to achieve very little in reality.

Rather the depths of God is with the man who, even imperfectly, translates his words into deeds. Revel Howe has added a helpful word here

when he writes, "The church must go beyond mere verbal affirmations about the meaning of life and help people experience the meaning of life in their relationships one with another."

We work at depth, in this sense, when people are really involved in a discussion on a practical project. The depths of a truth overtakes a person as he is actively engaged in a programme with others. Depth comes when we are involved in the stream of life, not when we dream alone in some ivory tower. Those artists and thinkers who have brought mankind closest to the deeps of reality have done so as they were grappling with the normal everyday tasks of their trade — not standing aloof, or alone, waiting for inspiration to seize them.

Depth is also achieved when we feel a responsibility for one another. It is not so much a case of a person with lots of "know-how" eagerly putting another person on the right path, rather is it a sharing of a common problem or insight and reaching an answer together. Depth means sensitivity to others. When Paul talks about "speaking the truth in love" (Ephesians 4: 15), he is not only telling of the spirit in which a truth ought to be spoken, rather he is telling us about those interpersonal conditions which alone enable the truth to be the truth — that is when we love, when we accept one another and are responsible for one another.

To achieve depth we must share. The test of a person's maturity lies in their ability to honestly share their doubts, their ignorance and failures, as well as to be able to share their insights, strengths and joys.

These also are the conditions of reaching the deeps. Unless we are real in ourselves and are prepared to share honestly, it is doubtful if we will ever reach far down to the depths — to the riches of Christ. To know reality, we must learn to share our experiences of God, of sin, of failure, of strength, of grace, and not dress these up for effect to prove our preconceived notion of their working.

We are being challenged today to "launch out into the deeps," as surely as were those first disciples. And it's good to know, that like them, we know where the deeps are; for he who laid down the challenge also points the way.

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## WHICH VERSION?

### — FOR CHILDREN

An experiment was recently conducted by the Superintendent of Edwardstown, S.A., Church of Christ B.S., Bill Fairclough, relating to the comprehension of words now out of date in our modern usage of the English language, as against words currently used.

Phrases were taken from the King James Version and words emphasised were to be substituted by another depending on their appropriate understanding.

The phrases used were:—

1. Compassed me about.
2. Thou shalt not do this.
3. Ye are the salt of the earth.
4. Jesus had compassion on them.
5. When they drew nigh unto Jerusalem.
6. Verily I say unto you.
7. And the multitude saw him.
8. When the king heard thereof he was wroth.
9. Neither durst any man ask more questions.
10. He fell down and gave up the ghost.

Following the above the same people were requested to make up a sentence using the following words which are the modern usage of above emphasised words. This second test was used to show whether the people had comprehension of these words:—

1. Surrounded.
2. You shall.
3. You.
4. Pity.
5. Came near to.
6. Truly.
7. Crowd.
8. About it, angry.
9. Dare.
10. Died.

Samples Used.

Ten children were chosen at random

from each age group from 9 years to 13 years. In addition five adult teachers took part. Three of the children were known to be below average intelligence. 25 per cent of the samples were from church members' homes, others have little contact with the church other than Bible School.

Results:

All age groups had extreme difficulty with the words "compassed," "compassion," "verily," "wroth," "durst" and "gave up the ghost." 50 per cent did not attempt these words, whilst others suggested the following:—

"compassed" — bossed, ruled, take, captured, fought, ordered, directed, led, pushed.

"compassion" — mercy, ruled, sympathy, patience, comfort, trust.

"verily" — happy, trust, honestly, therefore, wisely, listen, often, willingly.

"wroth" — ask, sorry, wrong, stunned, scared, upset, astonished.

"durst" — dust, enemy, does, don't, good, must, ask.

"gave up the ghost" — praised, sinned, gave up the devil, gave up Christ, risen again, believed.

The words "multitude" and "drew nigh unto" were left blank in a third of the answers, while others suggested:—

"multitude" — group, disciples, angels, most, many, small congregation.

"drew nigh unto" — came at right time, left behind, came right into, would not go in.

The word "ye" was answered correctly in 90 per cent of papers. Some said it meant "he," "she," "people." "Thou shalt" was answered correctly by 80 per cent, whilst most of the remainder were around the correct answer.

Average Result marked out of ten:—

- 9 years = 4
- 11 years = 4
- 13 years = 5
- 10 years = 3½
- 12 years = 4½
- Teachers = 9

The three who were below average intelligence scored 1, 2, 2.

In the second test every child was able to make up a phrase or sentence without any apparent difficulty. Every paper marked scored the maximum 10 except the 3 below average intelligence who all scored 8.

From this overall result can it be inferred that much of what is read from the King James Version by children and young people is virtually not understood, but worse in many instances a false impression is gained?

There are many schools and churches still using King James Version. Ministers and instructors in our day schools (Education Dept.) also use this translation in Religious Instruction Classes. For a better understanding of God's Word, let's get with it!

### CHRISTMAS RADIO

"Christmas in the Congo" — Dec. 17, 2BL, 2NC, 2CN, 3LO, 4QR, 6WF, 7ZR, at 7 a.m.; 5AN, 6.30 a.m.

"The Messiah" — Hurlstone Choral Society and Sydney Symphony Orchestra, Dec. 24, 2FC, 2NA, 2CY, 3AR, 4QG, 5CL, 6WN, 7ZL, 2 p.m. (E.T.); 1.30 p.m. (C.A.T.); 2 p.m. (W.A.T.).

Divine Service. An ecumenical service for Christmas Day, presented by leaders of various branches of the church — Dec. 25, 2FC, 2NA, 2CY, 3AR, 4QG, 5CL, 6WN, 7ZL, 11 a.m. in all States.



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## VICTORIA

### MINISTER RECOVERING

(Prahran, Vic.). The minister, T. H. Ede, is making good progress after surgery. Church has engaged Harold Jones, of Child Evangelization Fellowship, for one year in a part-time capacity. He will begin his ministry on Feb. 5, 1968. . . . Premature twin daughters were born to Mr. and Mrs. Ian Burnett, on Nov. 6, but lived only 24 hours. Ian is assistant-minister and graduated from M.B.I. on Nov. 27.

### STUDENT TO CONTINUE

(The Patch, Vic.). W. Thornton, from the College of the Bible, will continue to minister to the church next year. He has returned home to Kalgoorlie, W.A., during College vacation. . . . A concert, with half the programme provided by the men, and the other half by the ladies of the church, provided much fun. The Opportunity Shop has now been going 12 months and profit for the period was \$2,133.

### RUBY WEDDING

(Pyramid Hill, Vic.). A social evening was held to celebrate the ruby wedding of Mr. and Mrs. J. Chalmers. After games and items, Mr. and Mrs. Chalmers were presented with a travelling rug and cake. . . . C. G. Henderson preached recently at Woorinen church, and also was guest speaker at Bendigo church's 101st anniversary service, broadcast over 3BO. Pyramid used this broadcast for their own morning service. . . . The Ladies' Guild annual street stall raised \$281.25.

### IN CRUSADE

(Malvern, Vic.). The church is preparing to take part in the Graham Crusade. Robert Pfeifer has been appointed student minister at Knoxfield for 1968. . . . A presentation was made to Harry Pfeifer who is serving as superintendent of the St. Kilda S.S. . . . Will Atkin spoke to C.M.F. on "Homes for the Aged." . . . C.M.F. officers are: pres., E. Smith; sec., A. S. Crowley, and treas., A. H. C. Pfeifer. . . . Mrs. Winter is holidaying in N.Z.

### GIRLS' SCHOOL CHOIR

(Northcote, Vic.). On Nov. 13, a choir from Preston Girls' School assisted in the evening service. Supper was held in

the school hall. . . . On Nov. 15, the Good Companions' District Rally was held in the school hall, when Christmas toys, etc., were brought for "Uncle Charlie." Mrs. Ferguson (W.C.F. Pres.) received them on his behalf. . . . L. Crisp, Thornbury, and W. Gale, were recent speakers.

### LATER EVENING SERVICE

(Balwyn, Vic.). From Dec. to March, the evening service commences at 7.30. . . . The book stall is flourishing, with brisk trade in books for Christmas giving and Christian literature. . . . C.W.F. and E.F. combined to give a family Christmas social and concert. Big parcels of gifts have been sent to hospitals, and Food to India.

### COLLEGE LECTURER QUESTIONED

(Morwell, Vic.). Dr. Keith Bowes was guest speaker at 27th church anniversary on Nov. 26. He spoke of his travels at the luncheon, and at night he was questioned by a panel of three concerning life at the College. As we have young men entering College next year this service was of particular interest to all.

### R.C. THEOLOGIAN DEFENDS LUTHER

(Geneva). "Luther, unlike others who had preceded him for 1,500 years, including St. Augustine, found direct access to St. Paul's doctrine of justification by faith and suddenly understood it again in its original meaning."

This statement was made by Hans Kung, the Swiss Roman Catholic theologian, in a lecture at the University of Geneva, founded by John Calvin. The talk, entitled "Is Luther's doctrine of justification by faith a Catholic doctrine?" was in commemoration of the 450th anniversary of the Reformation.

Historically, however, it would be wrong to regard Luther's doctrine as entirely new, as Protestant theology tends to do, Kung contended. This doctrine was an integral part of the theological tradition that preceded it and cannot be understood without reference to the piety of the Middle Ages. Catholic theology today, therefore, can no longer condemn Luther's doctrine without condemning itself; in the same way Protestant theology can no longer reject medieval theology without rejecting a large part of Luther's thinking.—E.P.S.

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## OBITUARY

Gertrude Richmond Wilson.

Mrs. Gertrude Wilson was born in Gippsland in 1874 but, when a young woman, moved to Melbourne and attended the Swanston St., Church, Vic. She became a member during the ministry of Andrew Meldrum, beginning an association which lasted for 54 years! In 1910, she married the late Alexander Wilson, whose faithful service and wise counsel, as an officer of the church, is still remembered, both at Swanston St. and in a wider circle of Christian witness. Mrs. Wilson was a faithful and gracious companion and help-meet to her husband during the 49 years of their married life. Mrs. Wilson interested herself in all the activities of the church, particularly in the Ladies' Mission Band and the Dorcas Society. For a number of years she was secretary and president of the Mission Band. Following the death of her husband, in 1959, she left Melbourne to live with her sons, Alex. and Lindley, in Sydney — her membership being with the Chatswood church. She died on Oct. 22, and the funeral services were conducted by the writer. To the bereaved relations, and especially to her two sons, sincere Christian sympathy is extended.—K. A. Macnaughtan.

Miss Esther Mary Messent.

It is not difficult to find something good to say about Esther Mary Messent. Her whole life bore witness to the reality of the spiritual world. In a frail body she carried a strong mind and an even more powerful spirit. It would be hard to number the people who will remember Miss Messent with respect and affection. She had a wide circle of interests and people were always central in them. She was a Y.W.C.A. representative during the war, and worked as a welfare officer with the women's services in the Northern Territory, particularly Darwin and Alice Springs, and retained her association with ex-servicewomen. She was associated with various groups in the realm of education and women's work. For a number of years she chaired the S.A. Committee of the Overseas Missions Dept. of Churches of Christ.

She was born in Park St., Unley, S.A. within a few doors of the church, and was associated with it all her life. In earlier days she had a large Bible Class of girls. Over the years she has kept up a reunion of those girls annually, and at some evening service during the year we have come to look for a large gathering of women who were Miss Messent's class in years gone by. Only two or three years ago she relinquished her teaching of teenagers in the Sunday School, but still kept her home open to them and her interest in them.

Miss Messent was the daughter of the late Mr. and Mrs. P. S. Messent, sister of Sir Philip Messent, and sister-in-law of Lady Messent and Mrs. Frank Messent.

She graduated from the University of Adelaide in 1935 with a Bachelor of Arts degree, and held a Diploma of Public Administration. Perhaps the biggest thing in her life was Saltash College. It began after war, when she gathered a handful of ex-servicemen who wanted

to do further studies. It grew until many hundreds of students of all ages will look back with gratitude to Saltash. Of recent years it has provided a particular service to students from overseas. When Miss Messent visited South East Asia she was overwhelmed with grateful parents whose sons and daughters had studied at Saltash.

While Saltash was a coaching college seeking to give a good educational standard, this was never in Miss Messent's mind the whole story. Each week she conducted prayers. Here a voluntary gathering of students met to think together about "living" and not just making a living. Christians, Hindus, Muslims, young people of various faiths, or perhaps unsure of what they believed, would pack into the main classroom and listen to a talk on eternal things by Miss Messent or some invited guest, and bow before the God in whom she believed.

On Nov. 12, while the congregation of which she had been a part for over half a century, was gathered in worship, she passed into the hidden congregation of those who worship face to face. — R. V. Holmes.

Miss Alice Kingston.

Sister Kingston died suddenly on Oct. 29, 1967. She was a foundation member of Nambour Church of Christ, after transferring from Gympie. She was baptized at Wygong, N.S.W. in 1937. At her death Miss Kingston was superintendent of the Cradle Roll. The loss of our faithful member will be felt by all. To her aged father and family the church extends its heartfelt sympathy and praise for a life well lived.—D. Usher.

Robert Hans Mitchell.

The church at Newmarket, Vic., lost a faithful Christian servant and a loyal friend when Robert Mitchell died suddenly on Nov. 12. He was convalescing in hospital following an operation, and thought to be making good progress when the end came unexpectedly. "Bob" Mitchell was born in Stawell, where his family was very well known. He joined the Victorian Railways as a young man and served there for 40 years, retiring two years ago. He came into Churches of Christ through the Kellems-Richards mission, and spent most of his church life at Newmarket. He gave himself to two special services. As doorkeeper in the house of the Lord he made a significant ministry out of a humble task. His other main concern was the visitation of the sick and shut-in. On foot, he carried the goodwill of the congregation

into the homes of the church. He was a good man, simple and humble. We are glad we knew him and our hearts go out in sympathy to Mrs. Mitchell, who has lost him for a time.—A.E.W.

### — VICTORIA —

#### AUXILIARY ACTION

(Dunolly, Vic.). The C.M.F. tea, in the United Church Hall on Nov. 12, had Ralph Ashmore, Principal of the School for the Deaf, Bendigo, as guest speaker. . . . S.S. has been combining with Bet Bet S.S., giving the minister, R. E. Pfeifer, more time for Sunday visitation. . . . C.Y.F. were active in Shire Freedom from Hunger campaign. . . . A Teens group has been formed under the guidance of M. R. White. . . . C.W.F. conducted annual street stall on Nov. 14. . . . Fortnightly Bible study and prayer meetings are well attended. . . . Members attended Home Mission Prayer Rally (Maryborough) and special meetings at Wedderburn.

#### IN SOUTH GIPPSLAND

(Toora, Vic.). Meetings continue to be held fortnightly in the Toora Hall, and regular midweek prayer and Bible study meetings are held in Members' homes. Church is participating in the Billy Graham Crusade preparations. . . . Recent visiting speakers have included T. Weir, Warragul, and A. E. White. On Nov. 19, the church held its second anniversary service, with A. R. Haskell as guest speaker. 84 shared in fellowship luncheon. . . . Two new families are now meeting with the church.

#### ALL-AGE EDUCATION

(Warrnambool, Vic.). The inauguration of All-Age Christian Education gatherings, held on Wednesday evenings, is proving successful. Meeting together for the evening meal, followed by group Bible study brings closer fellowship and greater spiritual growth. . . . Following a baptism of two B.S. students, a married man responded for baptism. . . . Four members of C.W.F. attend the Woman to Woman pre-Crusade Rally. . . . Among those elected at annual meeting were D. Witham, treas., and E. Porter, sec. Elders are E. C. Houston and C. G. G. Clowes.

#### TWO DECISIONS

(Kadina, S.A.). Two B.S. scholars made decisions and were baptized. . . . Men's concert raised \$100. . . . S.S. picnic held at Wallaroo. Rex Chamberlain paid a welcome visit. . . . Fellowship raised \$246 by individual talent effort, which was culminated in a praise and thanksgiving service, at which the minister, O. Clark, spoke. . . . Tennis team formed recently.

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# IT MAKES ALL THE DIFFERENCE

BY W. R. HIBBURT

## WHEN FRIENDSHIP IS BEFRIENDING

One touch of friendship braces the whole being. Friendship, however, can be formal and nothing more than a veneer of polite courtesy. The quality of Christian friendship is not so, it befriends. It is not strained, it is as natural and refreshing as the gentle rain from heaven. It is twice blessed, it blesses the one who imparts it and the one who receives it. The birds of the air, and the animals of the field, in the protective caring of their offspring evidence the befriending quality.

On the human level, befriending bespeaks a generous self giving. It is displayed in the parent and child relationship. It gladdens the heart to observe children at a tender age befriending other children, and in exerting a befriending influence of dolls teddy-bears and pets.

While serving as Youth Director for over a quarter of a century, I recognised in the befriending habits and capabilities of young adults the growing edge of the kingdom of God. Now, in later years, the heart is gladdened when it observes the purposeful befriending exercised by those of mature years. Being in close proximity to Emmaus Guest Home, under the aegis of the Victorian Department of Social Services, I have ample opportunities for verifying this observation — the stronger helping the weaker, companionship offered in the lounge, and in the sun room, or on a garden seat in the sunshine, guardianship when crossing the busy highway, the "seeing eye" provision towards those with failing eyesight, the supporting arm for those with faltering steps. Such befriending is typical of those who belong to the fraternity of the aged, and confirms the belief that it is God's intention that such befriending should girdle the earth.

Jesus, in his teaching and miracles, put the befriending content into friendship. Active friendship — idealism is portrayed in the story of the Good Samaritan. When Jesus rebuked slothfulness in befriending, his hearers replied, "Lord, when was it we saw you hungry and fed you, or thirsty and gave you drink, a stranger and took you home, or naked and clothed you? When did we see you ill or in prison, and come to visit you?" (Matt. 25: 37-39).

Henry Watson, one of the early missionaries on our Indian mission field, when on furlough often repeated a story to galvanize his hearers into practical missionary befriending. He depicted an incident that took place at the kerbside in Swanston Street, Melbourne, when it was customary for men endeavouring to make ends meet to cater for homeward theatregoers by offering for sale the equivalent of today's "hot dogs," kept warm in a fuel heated urn. A man whose business had brought affluence, was surprised to find a one-time mate reduced to such a meagre profit making business. He was profuse in offering sympathy to his erstwhile mate who, detecting the insincerity of the friendliness, exploded in the Australian parlance of that day — "Blow your sympathy, buy a saveloy!"

Much New Testament teaching adds up to the befriending principle. The history of the church outlined in the Book of Acts gives evidence of the communal outworking of the faith of the early Christians (Acts 2: 44-45). An inadequate befriending of certain widows was corrected by the appointment of deacons (Acts 7: 3). The practical minded Apostle James gave a graphic illustration: "The kind of religion which is without stain or fault in the sight of God our Father is this: to go to the help of orphans and widows in their distress and keep oneself untarnished by the world" (James 1: 27, N.E.B.). The Apostle Paul revealed the befriending technique operating in his mind in his instruction to his friends at Philippi: "I ask you to help these women, who shared my struggles in the cause of the gospel, and my other fellow-workers, whose names are in the book of life" (Phil. 4: 3, N.E.B.).

The business of befriending is a function of discipleship. With commendable insight von Hugel declared, "Christianity is caring." It is not surprising that the history of Overseas Christian Missionary work is largely the story of the church befriending the sick, the widow, the orphan, the leper and the illiterate. Friendship Centres have become an approved missionary medium of contacting people and providing opportunities to witness for Christ. From a Nazi prison cell, in which he died a martyr's death, Dr. Dietrich Bonhoeffer wrote, "The church is her true self only when she exists for humanity. She must take her part in social life of the world, not lord- ing it over men, but helping and serving them. She must tell men, whatever their calling, what it means to live in Christ, to exist for others."

The World Council of Churches has not bogged down on doctrinal issues, but has exercised itself in implementing the mission of the church in spiritual and social befriending exploits. The United Nations has to its credit many befriending achievements.

It makes all the difference when those who claim friendship with Jesus translate that friendship into compassionate self-giving. It is not enough to be moved by compassion; we must act upon it. When Jesus was moved with compassion he always did something.

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# TO PREVENT FAMINES

(New Delhi). Representatives of 21 non-governmental agencies and government departments that had participated in relief operations in Bihar met to pool their experience and suggest policies for the future.

Eighty-five delegates attended the five-day seminar at Neterhat in Palamau district. They included Bihar Relief Committee, the Indian Red Cross, CARE, Bharat Sweek Samaj and CORAGS (Committee on Relief and Gift Supplies) of the National Christian Council of India.

Among their recommendations were the following:—

- Government priority and subsidy for digging and improving wells, including large-diameter wells where feasible.

- Increased storage facilities at rail-heads and construction of rodent-proof godowns at each block centre.

- Emphasis on food-for-work projects rather than on feeding through free kitchens.

- Increased facilities for soil testing, with the provision of seeds and fertilizer made dependent on soil testing.

- A permanent co-ordinating committee composed of non-government relief and development agencies and the government.

Dr. Donald Rugh, representative of CORAGS, reported to the Famine Evaluation Seminar that "some tremendous leadership potential and resources have been discovered among the people themselves."—E.P.S.

## REFUSAL OF VISAS FOR REFORMATION OBSERVANCES

(Berlin). Observances in East Germany marking the 450th anniversary of the Reformation were marred by the tightening of State regulations affecting the church.

The full contingent from the World Council of Churches, the Lutheran World Federation and the World Alliance of Reformed Churches could not participate in the celebrations because several members of each delegation were refused entry visas by the German Democratic Republic. Notification came shortly before they were to leave for Wittenberg.

Furthermore, those who went were not permitted to attend ecumenical parish days at which they were scheduled to speak. No reason for the refusals was given.

Dr. Eugene Carson Blake, W.C.C. general secretary; Dr. Marcel Pradervand, general secretary of the W.A.R.C.; and Pastor Carl Mau, of L.W.F., issued a joint statement from Wittenberg on Oct. 29, saying that their ecumenical bodies might not have sent representatives to Wittenberg if they had known that such restrictions would be imposed.—E.P.S.

## UNION SEEKS UNION

(N.Z.). At their annual assembly in Wellington the Congregational Union decided, by an overwhelming majority vote, to approach the Presbyterian Church about holding discussions on the possibility of the two churches combining. Already several Presbyterian-Congregational joint parishes exist.

## HITLER IN CHURCH WINDOW

Hitler and Mussolini are among 50 figures shown falling into hell in a stained-glass window at Trinity Episcopal church in Tulsa. The controversial, contemporary scene is part of a series of 14 panels illustrating the Apostles Creed.

## TESTING TIME

Protestant groups in Burma, cut off from outside missionary support, have formed a negotiating committee to work toward a united national church.

## BEATLES' CHAPLAIN?

Attention of the Beatles is currently focused on a squat, jovial, mystic of the Kashmir who proclaims a transcendental message (for a fee) and has shaggy locks only slightly longer than those of the mop-headed singers. Maharishi Mahesh Yogi, the rage of London's young intellectuals, expounds a spiritualist meditation, insists his mission is not mass conversion, but a custom-made salvation for the intellectually chosen few. The Yogi's philosophy is less lucid than his explanation for charging admission to hear the word: "I need the money."

Despite his medium of exchange, the Beatles shower His Holiness with higher praise than LSD. —"Christianity Today."

## DISCIPLE LIGHTS ORPHANAGE

In Korea recently a six-year-old Korean orphan at the Inchon Social Welfare Orphanage, near Ascom, stretched out a thin arm to turn on the first electric lights in the orphanage while Lt. Gary Norton, member of the First Christian Church, Mt. Vernon, Mo., U.S.A., held her up to reach the switch.

Large credit for accomplishing the project to bring electrical lighting to the orphanage goes to Lt. Norton who, through his appeal to members of Mt. Vernon church, secured substantial funds.

## "THE AUSTRALIAN CHRISTIAN"

### 50 YEARS AGO

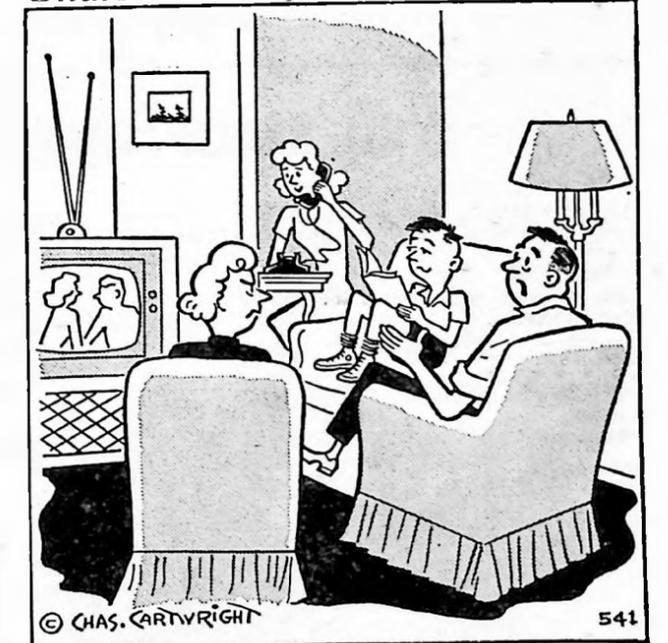
(From "The Australian Christian," November, 1917).

**DEAF PEOPLE.** Deafness and noises in the head can now be most certainly cured by the newly discovered "French Orlene." This new remedy goes right to the seat of the trouble, and effects a complete and lasting cure in a few days. One box is ample to cure any ordinary case. 4/6d.

**HERE AND THERE.** Sample copies of the Churches of Christ Almanac have been forwarded to the churches. Price: 2d, post free . . . An informal gathering was held at the College of the Bible. Several visitors gave bright speeches: J. Saxby and G. C. Saxby, of N.S.W.; I. A. Paternoster, of S.A.; W. B. Blakemore and J. E. Thomas. At the meeting of the College Sports' Union, the championship shield and medal were presented to H. L. Davie.

**SERMON ILLUSTRATION.** At a Boston meeting, Billy Sunday produced a bottle of whisky which he had purchased for \$1.25, and then proceeded to exhibit foods which he had purchased for the same amount. When the cheering audience had grasped the significance of the exhibit, Billy seized a hammer and smashed the bottle of whisky on the pulpit carpet, saying, "If I don't do that, the dirty gang would start the story and send it up and down the land that I'd been buying booze for my own use."

## Church Chuckles by CARTWRIGHT



"All right, I'll meet you half way. If tomorrow is nice, we go fishing; if it rains, we go to church!"

# Word Studies in the New Testament

No. 48 — TIME :: RANDALL T. PITTMAN

The English word "time," which is from a Teutonic root allied to "tide," is a translation in the Authorised Version of

(1) *genea* in Acts 14: 16; 15: 21. Other translations of this word are "age" (Eph. 3: 5, 21), "nation" (Phil. 2: 15), and in the remaining passages "generation." The Greek word can be seen in the English "genealogy," related to the Latin genus, English "kin."

(2) *hemera* in Luke 9: 51; 23: 7; Acts 8: 1. This much used word has a number of other renderings, and is used in several senses. The most frequent translation is "day," but it is also rendered "age," "always" (Matt. 28: 20, literally, "all the days"), "daily," "daytime," "judgment" (1 Cor. 4: 3, literally "day"), "midday," "now and for ever" (2 Pet. 3: 18, literally, "unto a day of an age"), "while," "year." The word was used of the natural day, between sunrise and sunset; the civil or legal day, including night; of an appointed day, especially the day of judgment; of an indefinite period, time. The last sense is the one found in Luke 9: 51; 23: 7; Acts 8: 1. A similar use of *hemera* can be found in Greek authors and in the Septuagint.

(3) *kairos* in many passages. Other renderings of this word are "always" (Luke 21: 36; Eph. 6: 18); "convenient season" Acts 24: 25; "due season" (Matt. 24: 45; Luke 12: 42); "due time" Rom. 5: 6; 1 Pet. 5: 6; "opportunity" (Gal. 6: 10; Heb. 11: 15); "past (age)" (Heb. 11: 11); "season" (several passages), "while" (Luke 8: 13).

In Classical Greek, *kairos* was used primarily in the sense of "due measure, proportion, fitness." Used of time, it meant "exact or critical time, season, opportunity."

The Arndt and Gingrich Lexicon gives four New Testament meanings, three of which can be paralleled in secular Greek: (1) Generally, a welcome time; (2) the right, proper, favourable time, opportunity; (3) definite, fixed time; (4) one of the chief eschatological terms, the time of crisis, the last times.

In the Papyri, the meanings "fitting season," "opportunity," "crisis," can be found. In Modern Greek *kairos* has the meaning "weather."

Paul Tillich has an article on "Kairos" in "A Handbook of Christian Theology."

(3) *khronos* in many passages. Other translations are: "season" (Acts 19: 22; 20: 18; Rev. 6: 11; 20: 3); "space" (Acts 15: 33; Rev. 2: 21); "while" (Luke 18: 4; John 7: 33;

12: 35; 1 Cor. 16: 7). The word appears also in phrases: "as long" (Mark 2: 19; Rom. 7: 1; 1 Cor. 7: 39; Gal. 4: 1); "how long" (Mark 9: 21); "before the world began" (2 Tim. 1: 9; Titus 1: 2); "since the world began" (Rom. 16: 25); and "full forty years old" (Acts 7: 23). In Luke 8: 29 the word "often-times" is from a phrase including *khronos* with the adjective "many."

The usual sense of *khronos* is that of duration, whether long or short. Sometimes the word is used in the plural. In Acts 1: 7; 1 Thess. 5: 1 the two words *khronos* and *kairos* are used together, both in the plural. The distinction is probably that of periods of time and critical occasions within them.

(5) *hora* in Matt. 14: 15; 18: 1; Mark 6: 35; Luke 1: 10; 14: 17; John 16: 2, 4, 25; 1 John 2: 18 (twice); Rev. 14: 15. Other translations are: "day" (Mark 6: 35); "eventide" literally, "the hour being late" (Mark 11: 11); "high time" (Rom. 13: 11); "instant" (Luke 2: 38); "season" (John 5: 35; 2 Cor. 7: 8; Philemon 15); "short time" (1 Thess. 2: 17).

In secular Greek *hora* was used of any period fixed by natural laws and revolutions, whether of the year, month, or day. Homer used it of part of the year, season. Later writers used it of "time of day." The division of twenty-four hours was probably made by Hipparchus the Greek scientist (second century B.C.), but he probably used data derived from the Babylonians. The word was also used of the fitting time or season.

In the Septuagint, while *hora* was not uncommon, there is no mention of the word as meaning a division of daylight, but the "dial of Ahaz" (Isaiah 38: 8) suggests that some such division may have been known.

In the New Testament *hora* is used (1) of the time of day; (2) a short part of a day, a twelfth part of a day; (3) a definite point of time; (4) the time when something took place, is taking place or will take place; (5) a time of crisis, especially of death and glorification of Jesus.

In addition to these definite words, Scripture contains many terms which indicate time. Young's Concordance lists these: "About, ancient, appoint, appointed, before, before-time, beyond, born, by, come, convenient day, due, earing, endure, fifth, first, former, high, in, long, many, old, past, second, set, seventh, short, sowing, spend, such, that, third, this." Among New Testament phrases are: "at any time," "for a season," "of old," "time of need."

## OVERSEAS MISSIONS

# SILAS

BY JACK EDWARDS,  
New Hebrides.

Silas lives on the Island of Pentecost. He is 93 years of age this year. He was converted to Christianity in Queensland under the witness of Miss Young and John Thompson. During his stay in Australia he visited many of our churches and still remembers visiting Richmond church in Victoria.

Upon returning to New Hebrides at the beginning of this century he and others faithfully witnessed for Christ, and several churches were commenced. As the work grew an invitation was sent to Australia to send a missionary to help them in the work. In 1904, John Thompson went to Pentecost, and in 1907, Frank Filmer.

Silas has faithfully served Christ and his people throughout his life as a teacher, pastor, elder and friend. He knows that Christ is the answer to the needs of his people, for Christ has met all his needs throughout his life and has never failed him.

Today Silas rejoices to see his people being confronted with the challenge to commit their lives to Christ through our schools, hospitals, and the witness of the church and various individual Christians. He rejoices to see young men being trained for effective Christian service in our Bible College at Banmatmat.

Only Christ can forgive sin and remove all guilt. Only Christ can replace fear by love. Only Christ can give men strength and courage to forsake all sin,

and walk in the way of righteousness, truth and love.

Because of his failing health, Silas can no longer walk the distance to worship at the nearest church, so as often as is possible we visit him in his village, sit in his dark, unswept smoky kitchen, and worship Christ with him around the Lord's Table, using bread and coconut milk as emblems.

At such times of worship I have realised the truth of the statement in Psalm 96: 9: "Worship the Lord in the beauty of holiness." It is not the building, the music, the carefully prepared service, but Christ dwelling in the heart which enables us to worship the Lord in the beauty of holiness.

## FIRST LANDING, BUNAPAS AIRSTRIP, NEW GUINEA

A cable from New Guinea has been received advising that the first landing was made on the new Bunapas Airstrip on Nov. 23. We give our thanks to God that this third airstrip has been opened in our mission area in New Guinea, and know that it will be of great benefit and blessing to the work as a whole, and will eliminate the tiring journey by river transport for missionary personnel.

Our grateful thanks are expressed to all who have assisted in any way, and especially Earle Chislett, a member of Victorian Work Party, who has played a major part in its construction.

## S.A. WOMEN'S CONFERENCE

175 attended the November business session, followed by the Aborigine Dept. Rally, also heard Miss Dorothy Butler, who had stopped off in S.A. especially to speak at this meeting.

It was decided to enter an exhibit in the religious competitive section of the 1968 Flower Day, held in connection with the Festival of Arts. The Flower Convener had chosen the subject, "The Light of the World."

Mrs. Stevens, leader of the Aborigine Mission Dept., brought greetings from Mrs. Hammer. Mrs. Bell gave the devotional message, and Mrs. Nobel and Mrs. deWildt, with guitars, sang two duets.

Miss Butler, as secretary for the C.W.F. at Carnarvon, brought their greeting in just two words, "By Faith," and then went on to tell how, "by faith" the work at Carnarvon had grown from the humble beginning of just the Hammer family, with one house in a small town, to today, when the work has gone out from Carnarvon, North, South and East, to an extent that we will never know. —Alma Eagles, Asst. Sec.

## OLD. C.W.F.

November being H.M. month, Mrs. Surtees, the supt., led the meeting. She presided over 30 women, representing 13 churches. Mrs. Jill rendered two solos, and Mr. Surtees showed slides and spoke on the fast-moving work at Gladstone, and also of the possible outreach.

Some of the ladies shared in World Community day.

Plans were made to purchase sweets, etc., for the guests in our Aged Home for the Christmas season.

For our Dec. meeting each C.W.F. group has been invited to present an item. Several ladies are assisting with the newly formed "Autumn Fellowship" at Burdeu House.

## Department of Social Service

(The Church in Action).

Churches of Christ Centre, 217 Lonsdale-st., Melbourne, Vic., 3000.

A church without hands or feet is just as helpless as an individual without them.

SOCIAL SERVICE is the hands and feet of the church, functioning according to the measure of support it receives.

Three Homes, sheltering over 130 Sick and Aged.

Let us share together our prosperity and adversity.

Remember the Homes in your will.

Information from the Secretary, 32-2447.

## MISSIONARIES EVACUATED

Un evangelized Fields Mission, Inc., reports that 17 of its mission staff, including five children, had to be evacuated to Kinshasa (formerly Leopoldville) from Kisangani (formerly Stanleyville). No missionaries or national Christians were hurt.

Evacuation means a few months of limited activity in Kisangani, states the U.F.M. However, Delbert Carter, of U.F.M., continues his ministry in that city, and 13 other U.F.M. staff remained in the trouble zone. Eight missionaries returned home for furlough or relocation.

## HARD LINE IN INDIA

The Indian Government has been refusing visas for missionaries, even for Commonwealth citizens. In some sensitive border areas missionaries are even being expelled.

## GERMAN STUDENTS DENIED KAISER WILHELM'S CHURCH

(Berlin). Kaiser Wilhelm's Church on the major Berlin thoroughfare Kurfurstendamm can no longer be used by the seven Protestant student groups of West Berlin.

The Parish Council, in making this decision, stated that "some student chaplains pay more attention to politics than to their spiritual duties." Apparently, it was feared that the church might be drawn into a political conflict.

In the past the building has often been the scene of services conducted by the Christian student group at the Technical University. Two other groups asked permission to hold joint monthly services there because of the church's central location. Their application was refused because "the recent behaviour of student groups has not been above criticism."

Dr. Kurt Scharf, bishop of the Evangelical Church of Berlin-Brandenburg, put himself squarely on the side of the students. In a statement to the Consistory, the bishop said it was unheard-of for a parish council to refuse to lend its building to a group with the same church wishing to hold a communion service there. Such a council was not competent to do this, he said.—E.P.S.

## DEADLINE

Issue No. 29/67 — DECEMBER 23—  
NEWS and ADVERTISEMENTS will be received until **FIRST MAIL, FRIDAY, DECEMBER 8.**

Issue No. 1/68 — JANUARY 13—  
NEWS and ADVERTISEMENTS will be received until **FIRST MAIL, THURSDAY, DECEMBER 14.**

## WHO READS WHAT?

Do you know that the capital city daily and Sunday newspapers published in Australia total nearly 25 million copies every week?

The following table shows the audited sales figures:

BRISBANE	
Morning — "The Courier Mail"	246,225
Evening — "The Telegraph"	153,145
ADELAIDE	
Morning — "The Advertiser"	205,298
Evening — "The News"	136,000
PERTH	
Morning — "The West Australian"	182,882
Evening — "The Daily News"	91,492
HOBART — "The Mercury"	
	51,209
SUNDAY PAPERS	
"The Sun-Herald" (Syd.)	729,933
"The Sunday Telegraph" (Syd.)	678,000
"Sunday Mirror" (Syd.)	497,067
"Sunday Mail" (Adelaide)	230,892
"Sunday Mail" (Brisbane)	336,218
Incidentally, "The Australian Christian" circulation is 5,201. You need the "A.C." to keep you informed. The "A.C." needs you to keep it solvent.	
MELBOURNE	
Morning—	
"The Sun News Pictorial"	625,422
"The Age"	182,248
"The Herald"	486,734
Morning—	
"The Daily Telegraph"	338,000
Morning—	
"The Sydney Morning Herald"	289,683
Evening—	
"The Daily Mirror"	341,392
"The Sun"	332,556

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189 Gawler Place, Adelaide, 5000. A.C.T.: D. W. BURDETT, 22 Ferdinand  
Place, Campbell, 2601.

All Others: "The Australian Christian," 119-125 Hawke-st., West Melb., Vic., 3003.

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# THE LAST WORD...

### For Humility and Responsibility.

Lord God of Heaven, who hath so lavishly blessed this our beloved land, keep us humble. Forgive our boasting and our pride, and help us to share what thou hast given. Impress us with a sense of responsibility, and remind us, lest we become filled with conceit, that one day a reckoning will be required of us.

—Peter Marshall.



O Lord, I cannot be righteous. Let me be repentant.

—Bishop Hall.



A teacher makes a practice of hunting up the most unattractive girl in her class and whispers, "You're looking prettier every day." She says it always works. Almost at once the child begins to bloom.



If there's no sunshine in your religion, don't be surprised if nobody wants it.



Many a man has a culinary thrombosis due to a clot in the kitchen.



The art of book-keeping in one easy lesson: Don't lend 'em.



The supply sergeant handed the new recruit a pair of trousers and the recruit put them on.

They fitted perfectly, as did the shirt and cap.

"Man," exclaimed the Sarge, "you must be deformed."