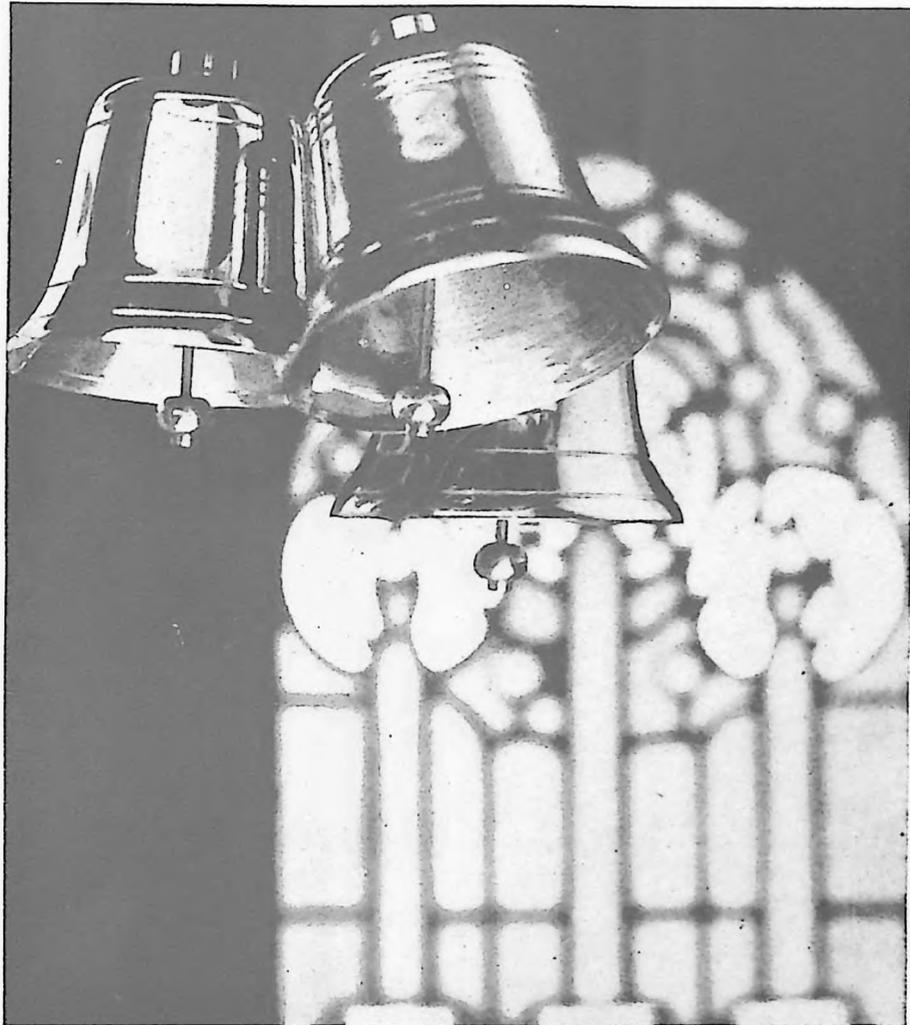


DECEMBER 23, 1967



**EVERYWHERE  
CHRISTMAS**

... page 3

THE AUSTRALIAN  
**CHRISTIAN**

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

## NOT ONLY FOR KIDS!

Christmas is very much a festival for children. The rest of us may play a little more, eat a lot more, and even gather in a few presents, but it is the children who really get the most out of Christmas.

It is the children, and not the adults, who are mainly involved in Christmas dramatics, if that is the right word, when the manger scene is produced and presented at the local church. If the family gets caught up with carol singing by candle or incandescent light, the presence of hordes of children ensures everything said and done is "for general exhibition."

Not for the world would we take the children out of Christmas. Their pre-Christmas anticipation and their post-Christmas realisation are precious experiences which time itself will take away all too soon.

We need to remember that the first Christmas was not an occasion for children. Unless there was an under-age shepherd, the only children in the Bethlehem story are those who died because of an old man's fear, one of the most stupid and cruellest crimes in all history!

The real meaning of Christmas is beyond the reach of children. The shepherds, who could not read, could understand something of its significance. For they were the representatives of all the workers in field or factory in every generation. Their lives of joy and pain, strength and weakness, defeat and depression, needed to be assured that they counted for something. They went back to their fields to work for God as well as for man.

Christmas is also for the wise men, who could read, and whose reading persuaded them that God could not leave them alone. The wise men represent the philosophers who try to understand the meaning of meaning itself, but whose answers point always to deeper mysteries. They also stand for the scientists who seek to know and to use the resources of the universe. The wise men, too, went back to their books, attics, studios, and laboratories to think through God's ways for men.

The children can enjoy Christmas in their own way, and a very lovely way it is, but let us grown ups observe Christmas in the way that we should — in worship of God, and in commitment to the Lord of life for whom Bethlehem was only the starting place of a pilgrimage to the Cross.

If nostalgia sometimes makes us regret that the cradle at Bethlehem is empty now, let us remember that the Cross and the Tomb are also empty! The Cross and the Resurrection are also a part of the meaning of Christmas.

## NEW ACCOUNTS SYSTEM

The new accounting system for "The Australian Christian," which was described in last issue of the "A.C.," has already been tried out in a few pilot churches. They are all enthusiastic about it.

One church has already sent in a long list of fully paid-up subscriptions for the new year.

If not already received by your church, the new Account-Receipt Forms will be sent to churches in Qld., N.S.W., Vic. and Tas.

We seek the co-operation of your church and your continued support for your brotherhood journal.



## THE SEASON'S GREETINGS

Here at the office of "The Australian Christian" we have a lot of goodwill for everyone at this time of the year.

We have a special place in our hearts for all of the subscribers. Quite frankly, we don't know what we would do without you. We look forward to continued co-operation with you and we confidently expect that we shall be able to give you even better service in 1968.

From the Australian Christian Limited, from the Editor, and from the printers (the Austral Printing and publishing Company), please receive our best wishes for the Christmas season, and our hopes that the New Year will lead us into peace and Christian prosperity.

## THE AUSTRALIAN CHRISTIAN

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## Christmas Greetings

*A happy Christmas once again  
With all its warmth and cheer,  
And all the happy friendship  
It brings us every year—  
This is our Christmas wish for you,  
And given without reserve;  
A Christmas full of dreams come true  
And all that you deserve;  
And when the New Year dawns again  
And work begins anew  
We but repeat this old refrain  
To everyone of you—  
May peace, goodwill and happiness  
Abide in all you do.*



# Everywhere Christmas



*Everywhere, everywhere, Christmas tonight!  
Christmas in lands of the fir tree and pine,  
Christmas in lands of the palm tree and vine,  
Christmas where snow peaks stand solemn and white,  
Christmas where cornfields lie sunny and bright,  
Everywhere, everywhere, Christmas tonight!*

## REFLECTIONS ON THE PHILLIPS BROOKS POEM

by KENNETH L. WILSON

IF THERE is one thing we have forgotten about Christmas it is its probing, disturbing, glorious everywhere-ness! Somewhere along the way we began to shut Christmas in, make it smaller than it is. We didn't do this intentionally, of course. If we were guilty of something, it was simply of not knowing that we were guilty of anything.

One thing that happened was that Christmas was shut in geographically. Judging by Christmas cards and shop windows, Christmas is pinpointed at about latitude 43 deg. north. This makes it a snow-blanketed, frosty-window-paned, red-mittened, pine-needed sort of Christmas. This is a very nice kind of Christmas, to be sure, but not everyone has this kind, or even wishes to have it. We kindle a roaring blaze in the fireplace of an idealised Christmas, whether it is in Hawaii, or Florida, Malagasy or Burundi, Malaya or Queensland.

Christmas was also shut in by myth and legend. It was easier to make a Christmas saint of a man named Nicholas than to be one ourselves. But Santa was overdressed for equatorial visitations. There were millions of people in the world who had no roofs, let alone chimneys. But everywhere, everywhere in the world, there were babies born and everywhere God's love was reflected in mothers' eyes.

We made Christmas a Never-Never Land when always it was and always it should be an Ever-Ever Land.

CHRISTMAS can go only where love is. Take love out of Christmas and every gaily-wrapped package adds to the sum total of emptiness. Take love out and every gift is profaned. Put love in and the humblest gift is complete and satisfying. Put love in and every gift is consecrated. Christmas does not depend upon things. Things depend upon Christmas. God made it that way. God made us that way. God so loved the world that He gave — and the gift He gave was a part of Himself. Love always is. The trouble with Christmas is that there is so often so little of us in it. "Christmas is coming," we say, rather than "We must come to Christmas."

Not all children are hopeful and gay at Christmas — only those who can assuredly believe that someone loves them. Christmas Eve is the saddest night in the world and Christmas Day the saddest day for some children — and some grown-ups — not because no one gave them a gift but because no one knows their name. Loneliness is not the result of being alone but the crushing realisation that no one cares. It is harder to be a shut-out than to be a shut-in.

It is the sense of relatedness, of meaning — or in adult terms, the determination to believe that life's short-term distempers become a part of long-range blessings — that provides hope. If God is not involved in man, the lights not only go out but have never really been on. The Bible says it in one magnificent word — Emmanuel, "God with us!" The hopes and fears of all the years came full crescendo to Bethlehem, where they were silenced by God's whisper in a manger.

Christmas everywhere because God may be found wherever men forget to look for Him.

*For the Christ-Child who comes is the Master of all,  
No palace too great and no cottage too small;  
The angels who welcome Him sing from the height,  
"In the city of David, a King in His might."  
Everywhere, everywhere, Christmas tonight!*



*Christmas where children are hopeful and gay,  
Christmas where old men are patient and grey,  
Christmas where peace, like a dove in its flight,  
Broods o'er brave men in the thick of the fight.  
Everywhere, everywhere, Christmas tonight!*

IN PUBLIC documents and laws we have tried for decades to prove that men are equal. Christmas does it overnight. The equality we cannot seem to find when we are on our feet we immediately discover when we are on our knees. Whether we are wise men or shepherds, rulers or ruled, we seek the King of our destiny and are forever restless till we find Him. Though we come by different routes and with different questions, we go away with the same answer.

Some who were living in Bethlehem were far from Christmas. Some who have never been within thousands of miles of Bethlehem, can know its secret. It is possible to be so near to Christmas and yet so far away.

What about the innkeeper — was he near or far? We've never given him the benefit of the doubt. He was caught up in the hectic season, that much we know. But, after all, it was the hectic season that brought Christmas to his door. Was the stable a sorry after-thought or a sensitive offer of privacy? Whatever it was, it was the best the innkeeper had to offer at that moment. Whatever it was, it was not the final indignity but surely the crowning dignity, though it would take a cross to hallow the cradle. Are we not all innkeepers at Christmas, busy with much serving? The tragedy for us would be to let Christmas crowd out Christmas.

Only the Herods miss Christmas altogether. His sin was not that he was more ignorant than the rest but that he was wiser than the rest. He knew that babies grow up. He knew that their ability to become is limitless. Herod was not afraid of the present but of the future, and he tried to keep the future from happening.

Yet, 1900 years later, everywhere, everywhere, Christmas!



*Then let every heart keep its Christmas within,  
Christ's pity for sorrow, Christ's hatred for sin,  
Christ's care for the weakest, Christ's courage for right,  
Christ's dread of the darkness, Christ's love of the light.  
Everywhere, everywhere, Christmas tonight!*

OUR domestic brand of Christmas can be overpowering. Eyes become satiated with twinkling lights and ears with Christmas carols and tintinabulation of cash register bells. Every counter and store window and street corner clings for dear life to the coat-tails of Christmas. Not peace and goodwill but tired feet and an irritable disposition are the hallmark of the season. The classic Christmas posture has a shopper home at last, sprawled full length in a chair, utterly done in. Red and green are clearly appropriate Christmas colours: the one for what merchants count on Christmas to get them out of; the other for keeping Christmas green — with money. One could be as cynical as that and organise a Let's Abolish Christmas Committee!

But one need not be overpowered. It is not necessarily any more crass to commercialise Christmas than it is to commercialise life. Man shall not live by bread alone but neither can he live without it. The grossness lies in assum-

ing that a Christmas which is untouched by human hearts can be Christmas at all. Christmas must show the fingerprints of love, and these are sometimes small and smudged.

There comes a moment in December when to rescue Christmas — and oneself — one must invite it to the quiet hearthstone of one's soul, shutting out for a while even the carols. But Christmas will not stay there for long. It has work to do. Christmas will invite you to go out into the tensions of life with it. Outside — often within view of the sights and within hearing of the sounds — are sorrow, fear, hunger, injustice. The bright hearthstone of Christmas grows cold when want looks wistfully in the windows from the darkness. Could that be what has happened? Christmas must give its light to have its light. Have we tried too hard — and too successfully — to "keep" Christmas?

If Christmas is to be anywhere, it must be everywhere!

*So the stars of the midnight which compass us round  
Shall see a strange glory, and hear a sweet sound,  
And cry, "Look! the earth is aflame with delight,  
O sons of the morning, rejoice at the sight."  
Everywhere, everywhere, Christmas tonight!*



—Adapted from "Christian Herald."

# ADVENTURE INTO HUMAN RELATIONSHIPS

BY KEITH SKILLICORN

It must have been providential when Ruth and I arrived at the Khulwanti River, six miles from home, only to find it impassable by Jeep, due to flooded waters. Before leaving Bhandaria for that sloshy 18-mile return trip to Sarguja, a most fervent and urgent appeal for baby food had reached me from Dr. Matthews, Medical Supt. of St. Barnabas Hospital, in riot-torn Ranchi town, from where I am writing.

As I find it difficult enough to operate our high pressure Sarguja Relief programme, it needed a mighty big obstacle to prevent me from getting through to Nawadih, and the flooded river provided the necessary blockade. Ruth managed to wade across, where she was picked up by another of our CORAGS Relief vehicles, so our "food-for-work" projects do have her oversight.

In torrential rain, I drove the 180 miles to Ranchi, arriving just before the start of the nightly curfew, at 11 p.m. During the seven days of bloody rioting from Aug. 22, a 24-hour curfew had been imposed on several occasions by reason of which all shops had to close, and many people were only able to eat what food was left over from the day before.

The trouble began with a dispute between Hindus and Muslims over the question of whether or not Urdu should be officially recognised as the second language in Bihar. Like a fire in tinder, the violence spread in a most terrifying manner, until thousands were involved in looting, burning and killing by frenzied mobs from both the Hindu and Muslim groups.

In one area I visited, in Hatia, near Ranchi, there had been a vicious slaughter of one family after another in a closely packed Muslim community, consisting mainly of the families of staff technicians, including not a few graduate engineers of the Heavy Engineering Corporation, one of India's largest industrial concerns, in what may become the "Ruhr of Asia." Many shops also have been burned, and lovely new government staff quarter-flats stripped of everything removable. I toured one refugee camp in which 1,500 middleclass Muslims were being cared for through an emergency relief programme in which CORAGS (National Christian Council Relief Committee) was playing no small part.

### Visit to Scene of Worst Massacre

With some of Dr. Matthew's staff, I arrived in our new Mobile Clinic-Ambu-

lance at a village where the death toll had been very heavy. The wailing of the bereaved was heart-rending, and I shall never forget the look of anguish in the faces of those whose loved ones had been taken from them.

One of the saddest aftermaths of the riots is the number of babies and small children, approx. 2,000, for whom Dr. Matthews is caring until homes can be found for them. Many babies have been deprived of the breast because either their mothers have been cut down, or forced to flee their homes and the town in terror.

Many mothers are thought to be still in hiding in Ranchi, and part of the CORAGS relief team's survey work is to trace the living mothers of some of these children. Bodies continue to be recovered from rice-paddy fields, ponds and streams, and though the official number reported as dead is about 72, independent surveys made by public bodies put the figure as high as 588 to date. It may take weeks before the total number killed is known.

### Blessed Are the Peace-Makers

Special credit must be given to Dr. Matthews, who is also our CORAGS Relief Medical Officer, and through whom we receive volunteers for our own Sarguja relief clinic. This dedicated Indian Christian, at great personal risk to himself and his driver, was the first to secure a curfew pass, enabling him to rush to the aid of the victims while their blood still flowed freely down the gutters. His sealing-off of so many severed arteries has surely prevented an even higher number of casualties.

Some tragic cases have passed under the kindly doctor's healing touch, one being a lad of 12 years, who has been admitted to St. Barnabas Hospital. It is hard to believe that man can be so cruel, for this boy's body has been systematically punctured in several dozen places by superficial stab wounds.

Though Hindu and Muslim atrocities are beastly on a par, a larger number of Muslims was affected, which led Dr. Matthew's to fear lest his greater attention being given to the Muslims may be interpreted by the Hindus as favouritism towards the protagonists of Urdu. To obviate these apprehensions, he approached the leaders of both opposing communities, appealing to them to join forces in a mutual concern one for the other.

Against all expectations, the proposal worked and, to my amazement, I saw social workers of the Ramakrishna Mission serving in one refugee camp, in a predominantly Muslim area, where a number of their own kith and kin had only just recently despatched a Muslim group with the sword.

When I expressed appreciation of this self-sacrificing spirit of service, the Swamiji replied, "Oh, this is all the work of Dr. Matthews." Truly, this is the Ministry of Reconciliation. Conversely, a group of Muslim social workers was ministering at a Hindu victims' ashram.

In the light of this, how can they say that the Kashmir question is beyond solution? The reconciling doctor had brought Hindu, Muslim and Christian welfare workers together under what he called the Ranchi Central Relief Committee, and it was indeed a privilege for me to attend one of its meetings and to experience a very unique spirit of forgiving grace.

Later, through this Committee, I was able to secure a pass for a group visit to the Prime Minister during her visit to Ranchi, and was able to meet, in a private interview, both the Chief Minister and Police Minister of Bihar. I am deeply impressed by the way the authorities so quickly brought the situation under control, and without having to fire a single shot.

### All Things Work Together for Good

It has always been my firm belief that however undesirable may be the calamities that befall us, if appropriated as a Cross in the Spirit of Jesus Christ, and grasped as a precious opportunity for service, they can contribute tremendously to restoring peace in human relationships.

I came here primarily to arrange for a shipment of Australian baby food to be sent up from Calcutta. The consignment is from Dr. Rae W. Dungan, of Melbourne, and is now on the way to Dr. Matthews.

It has been a privilege, in an indirect way, to again be on the giving end, but greater than all I may have been able to give in this period of crisis, has been this thrilling adventure into human relationships. Yes, truly, all things, even tragic things, DO work together for good — to those who are called of God, according to his purposes.

# "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.

GIVE TO THE . . .

# CHRISTMAS BOWL

# CHRISTIAN UNION

### UPPSALA REPRESENTATIVES—

The Federal Department of Christian Union announces that Neil Gilmore, of the Brighton church, Vic., and Harold Gross, of Meadow Side Manse, Furness District Churches, England, will be our representatives at the World Council of Churches Assembly, to be held in Uppsala, Sweden, from July 4 to 20, 1968. We are grateful to both churches for their willingness to release these men to be our representatives in such a significant occasion.

### FEDERAL CHRISTIAN UNION CONSULTATION

This will be held in Sydney from Jan. 26-29, 1968.

At Woolwich College, over Australia Day weekend, representatives from Christian Union Departments and Committees, with representatives from State Home Mission Departments, State Executives, and also a representative from the Federal Executive, will meet to discuss important matters relating to "What we believe about Christian Union," and in what practical ways we can work to achieve the goal which we believe is the commission of our Lord.

We believe this gathering should be a significant occasion, because it will help cement our ties, and enable us to appreciate differing points of view. Queensland, N.S.W., Victoria, Tasmania, South Australia, Western Australia and the Australian Capital Territory will be represented.

### WORLD VISION APPOINTMENT

Graeme Irvine, General Secretary of the Y.M.C.A. of Adelaide for the past three and a half years, is to join the staff of World Vision in Australia. The Director of World Vision, the Rev. Bernard Barron, said that Mr. Irvine would be the first Australian member of the Executive Staff of the organisation.

Originally from Tasmania, Mr. Irvine, 36, has spent 18 years with the Y.M.C.A. Mr. Irvine's wife, Fran, a former airline hostess, has been deeply interested in World Vision's ministry for many years. They have two daughters, Joanne 7, and Rosamunde, 5. They sponsor a little orphan child in Indonesia.

### RELIGIOUS TV MUST PENETRATE "PRIME TIME"

(Montreal). A noted Hollywood script-writer told Christian communications experts here that the church should try to penetrate evening "prime time."

But the church can succeed only if it is willing to become a major active force in the overriding social crises of our time, said John Bloch, of Los Angeles, a writer for such programmes as "The Man from U.N.C.L.E.," "Run for Your Life," "The Invaders," "The Rogues," "Dr. Kildare."

# RECONCILIATION

## A Biblical Doctrine and a Practical Reality

The Bible teaches that Reconciliation is God's work, through Christ. It becomes a practical reality when men and women accept Christ and enter into the task of uplifting him in "the ministry of reconciliation."

### Reconciliation — in the Incarnation

God's purpose in redemption has made it possible, through Christ, for sinful, rebellious man to be "reconciled" to him. Christianity is uniquely the religion of the Incarnation. The importance of the theme is only surpassed by the simplicity of its presentation in Scripture. No attempt is made to "philosophise" or "systematise." We are simply told that—

"The Word became flesh and dwelt among us . . ." (John 1: 14), and

"God was in Christ reconciling the world unto himself . . ." (2 Cor. v. 19).

In Anticipation, prophetically, the "reconciling" plan is woven throughout the whole fabric of the Old Testament. Thus, in Eden (Gen. 3: 15) there is a pre-view concerning the "Seed of the Woman." To Abraham (Gen. 12) is given the promise relating to his Seed blessing all nations. In Isaiah (Isa. 53) the Suffering Servant is revealed.

### BY DR. A. G. ELLIOTT

The classical Scripture concerning RECONCILIATION is 2 Cor. 5, where Paul speaks of God "having reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation," and adds that "God was in Christ, reconciling the world unto himself . . ."—2 Cor. 5: 18, 19.

These are merely examples illustrating the general trend of prophecy.

In Manifestation, actually, throughout the Gospels the Incarnation is either stated or implied (John 1: 1-14). Furthermore, Jesus' identification with humanity is clearly seen in his Baptism, his Temptation, and his use of the title "Son of Man." For while this latter has notable Messianic overtones it also links up with the Pauline concept of Christ as the "Last Adam."

Moreover, the Incarnate Word, in his death, burial, and resurrection — is indeed the Great Reconciler.

### Reconciliation — in the Cross

Why did Christ die? The answer is that "Christ died for our sins, according to the Scriptures" (1 Cor. 15).

"For our sins" stresses the fact that all unregenerate men are "enemies" of

God — needing reconciliation. The Crucifixion, Burial and Resurrection of Christ are the simple facts of the story of Reconciliation. This is the Biblical explanation — in fact, the only explanation. As Samuel Chadwick says: "This is the thing to be remembered . . . in every approach to the subject of Christ's death: there is no interpretation of Christ's death apart from the Scriptures."

Similarly, Denny's 9th Lecture in "Studies in Theology" quotes Roberston Smith as saying, "If I am asked why I receive Scripture as the Word of God and as the only perfect rule of faith and life, I answer — Because the Bible is the only record of the redeeming love of God, because in the Bible alone I find God drawing near to man in Jesus Christ . . ." And this "drawing near to man" is what the Bible means by Reconciliation.

The Way of the Cross was essential to the process of reconciliation. God "reconciles us to himself" not only by softening our hard hearts by the Saviour's love on the Cross, but also by making our peace with himself. The Kingdom could only be established by the Way of the Cross. The Church, as the "Reconciling Agency" and "dwelling place" on earth of the Holy Spirit,

is the creation of the Cross. The thrilling story of the early Christian church could never have been told without the Cross.

The Meaning of the Cross, however, is also important in considering Reconciliation. The Cross does not stand alone. It is more than a fact of history. It is a sign of love and mercy. There were thousands of other Roman crosses. In fact, there were two other crosses at Calvary — but they have no significance for us, they have no bearing on our reconciliation.

The Cross has supernatural meaning; it demands interpretation, and this interpretation is given to it because of him who was nailed upon it. The Person and Work of Christ are inextricably connected. His Resurrection proved who he was and became the explanation of why he died. What Christ did at Calvary he did because of who he was, the

Second Person of the Deity, Son of Man, Son of God.

### Reconciliation — in Practical Christian Living

Reconciliation is not of man — but of God. Yet, as we lift up the Reconciler, we share in the "ministry of reconciliation" as he draws men unto himself. The distinctive element in Christianity which makes it different from all other faiths is the kind of Redemption Christ offers. His is the Way of Reconciliation. We, in our sin, are "at enmity with God" until Christ the Reconciler draws us to himself.

We Are Partakers in Reconciliation in so far as Christ, in Risen power, living within us, makes his own appeal to our fellows. We, as his instruments, lift up our Lord in this practical, personal, reconciliation.

Enmity against God is primarily enmity against the life he desires man to live. We so often insist, in our own self-will, on ends other than his. His reconciliation becomes a change of will whereby we are constrained to employ our lives in accordance with the ends he has in view.

God's ways are always personal. That is why he reconciles us to himself in the Person of Jesus. Modern science and philosophy proclaim human personality as the highest and most sublime thing within our universe. How much more sublime is the Person of God! That is why it is sheer paganism — in truth, a form of pantheism — to conceive God, who has revealed himself in personality, in any lesser form. And this is why Reconciliation, the very heart of the gospel, is so intensely personal.

The Ministry of Reconciliation, then, is part of our "sharing" of our new Life in Christ. Reconciliation is not a physical, geographical or social change; it is not an intellectual insight. Neither is it an evolutionary process, a reformation, or a self-improvement. Reconciliation, in the practical, personal, Biblical sense — is an experience of Jesus Christ and a relationship with him, whereby I, who was once his enemy, am now his friend.

For this reason, I am committed to him forever, in this task which is mine because it is his.

In that absorbing little book, "Defeat Triumphant," Lewis Maclachlan reminds us that, as Christians, we should be much more responsive to the Divine Forgiveness in Christ — which he calls "the reconciling attitude of God to man which implies forgiveness — 'not reckoning unto them their trespasses' . . ."

This is Reconciliation: and wonder of wonders, Christ calls us — even us — to share in this "ministry of reconciliation."

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# BETHLEHEM SPECTACULAR

! ! ! !

Then God said, "The Time is come, the Time is now Indeed, there is no other Time.

Let us go to man and offer ourselves;

Let us be what we are and what man is meant to be— AT ONCE— Very God and Very Man!

Now is the Time of rescue and of light

The Time when stars must be blackened by clouds

In order to shine more brightly.

Let us go even now to dip into the heart of man,

To ease the hurt and mend the Sin.

The worship of the 'I' must Fall

In writhing death, in clash of worlds, and shock of soul.

The Universe of things must meet

The Universe of man and man.

Let us be Born;

Let us go even now to Bethlehem."

From countless depths there came reply.

"O Lord, how excellent! how fine!

That you should come to us.

Bethlehem shall give you proper claim.

The life of man shall greet you as befits your crown.

First — spot announcements on Station WBET.

Oh, subtle — to be sure — and of the highest taste!

Clever! — Clever! — Clever! Leave it to us!

The world will know in undetected ways.

Chipmunks and reindeer will sing

The songs of this great day.

Abraham and Jacob's Department Store

Shall glisten and sparkle on Avenue Salem.

Their wares shall shout your Day

For weeks ahead.

Gold and silk — silver and furs

And frilly frills of lace and rayon;

Maybe even acetate and nylon.

Plastics, ribbons, lights, and blurbs,

Champagne, perfume, spice and herbs;

Music, gaiety, LP discs, and noise;

Ah, what magnificent, glorious build-up!

The streets we'll gild and trim and brighten

Especially where the sights are drab, the people shabby.

BORN! you say — a real birth?

That is full of human interest!

Colour scenes of home and family!

The magazines can carry 'shots' of the Expectant Mother

And perhaps just a touch of glamour to the girl.

The father a carpenter? Well, we'll arrange a change!

A man of such import could be 'consultant'

To the architects' firm of Wright & Wright.

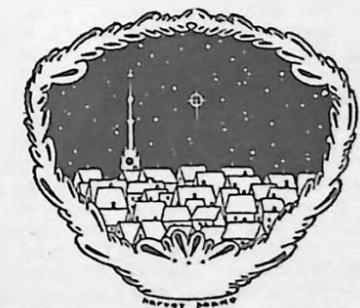
For weeks ahead we'll give direct TV report

To stir the public interest.

Follow eyewitnesses to the presidential suite  
Of the Bethlehem Hilton  
Where finest obstetricians and dutiful nurses  
Will provide the most majestic care.  
The office staffs of Trans Eastern Airlines,  
Of Ishmael & Abimelech, of Nazareth Imports, Ltd.,  
Will toast the day in festive mode.  
Tickertape and limousine  
Shall manifest the grandeur  
And men shall give You thanks.  
They shall honour You, worship You, O Lord!  
The bands will play, the people shout,  
And thousands march  
With Hebrew Legion Drum and Bugle Corps.  
The ultimate of ultimates — the piece d'occasion  
The Sinai Summit of all shall be  
An IBC Video Colour Spectacular  
Of songs and dances,  
With Elvis ben Canaan and Pat boone David;  
Climaxed — capped — and exalted  
By a visit to the Grand Ballroom  
Of the Bethlehem Hilton with dancing for all  
And testimonies by mayors and chieftains,  
Robbers and kings, presidents, governors  
And all of those things!  
The Royal Couple — wined and dined,  
Honoured and sped.  
A Merry Christmas we'll call it! A Spectacle of Thanks!  
A Spectacle for God! Spectacle in Bethlehem! Bethelhem Spectacular!"

THEN GOD SAID, "Bethlehem! Bethlehem! How, oh how long  
Will you persist in justifying the power of power?  
How long will you worship the big and the bright?  
Why must you say, 'This is the way it should be'?  
Your way is your sin — your spectacle your righteousness.  
But I am gentle and lowly in heart.  
I shall put down the mighty from their thrones  
And exalt those of low degree.  
Unto you shall be born secret chambers  
Of the humblest sort  
A Saviour, the Lord your God.  
Seek Him while He may be found.  
Spread a simple table;  
For He comes in bread and wine  
And the cries of the despised and rejected.  
No ballroom of honour and esteem;  
Only the recovery room of an unnoticed stable.  
SPECTACULAR, Yes! God's own Spectacle—  
In God's own Time! In God's own design!  
Bethlehem Spectacular!"

By RICHARD E. WENTZ



"The Pulpit."

## OPEN FORUM

### MINISTERS.

To the Editor,

Having read with interest comments by A. C. Caldicott and G. Setsman on men leaving the ministry, I find myself in some agreement with both. Like Mr. Setsman, I am rather unsympathetic towards those who leave in order to "better" themselves, e.g., financially, socially, or even for reasons of security. Such motives may be interpreted as a "betrayal" of the gospel.

However, many of us may know of cases where such unworthy motives cannot be imputed, and here Dr. Caldicott's ideas have some relevance. Surely the brotherhood must have some responsibility for men who have given dedicated years of study and work only to find themselves ill-equipped for the situations that develop?

My view, nevertheless, tends toward the prevention of so many "drop outs" from the ministry rather than the providing of means of security for when the "axe falls." Until such a time as our churches see the ministry not as to individual churches, but to the "whole Church," it behoves the ministry itself to seek some solutions.

From my own experience in the "competitive" ministry in which so many men are involved, there is a lamentable lack of sympathy and understanding from one minister to another, especially from the older to the younger.

The young minister in particular will make mistakes and may well have some "way out" ideas, most of which he will grow out of, if he has the chance. But how often does he not find himself in some difficult or remote ministry, and left almost entirely to his own resources. How much support can he hope to have

from his fellow ministers? Is there something in the idea that we need someone to minister to the ministers?

—D. K. Thoday, S.A.

### RELIGIOUS OPIATE.

To the Editor,

Regarding Marx's expression, "That religion is an opiate for the people," did he not pay religion the greatest compliment he could possibly have done? When we are in physical pain we go to the doctor and he gives us an opiate to relieve us.

When we praying and practising Christians are burdened with earthly worries, we go to God in prayer, he soothes us by his power to lighten our burden, or gives us strength to bear our burdens. Is this not a kind of opiate?

It is an opiate that Godless people cannot know.

—Annie Fletcher, W.A.

### BAPTISM.

To the Editor,

A recent letter on baptism refers to "The stock text of Mark 16: 16." While admitting the prominence given the passage quoted in evangelistic preaching, after exceeding 50 years of preaching I must plead guilty to its constant repetition, at the same time expressing pleasure that I have never been charged with dishonestly quoting it.

The fact that religious teachers are so little concerned about their followers' acceptance or rejection of it, and complacent about spiritual significance of baptism, does not justify such an attitude to be adopted by those who have accepted the Bible as the Word of God and wholly surrendered to its inspired teaching. The place of baptism was, as Christ declared, the fulfilment of all righteousness.

—Theo. Edwards, S.A.

### BAPTISM.

To the Editor,

Too often baptism is expressed by opinion instead of obedience to this command of Christ. It is an act in the divine plan of salvation. The N.T. states that baptism saves, gives remission of sin, washes away sin (there is no power in the water any more than in the case of Naaman) by this act we put on Christ, made a new creature, born again, and added to the church.

M. R. Morton talks of "this vexed question being left to the believers' conscience and the judgment of God" (see 2 Thess. 1: 8 and 1 Peter 4: 17). Mark 16: 16 is not a stock text, but the words of Jesus stating whereby one can be saved and whereby one can be lost. The N.T. records many conversions, in some cases faith, repentance and confession are not mentioned, but in every instance baptism is obeyed.

If members of the Churches of Christ are true to N.T. teaching and practice, "they will not enclose in a small circle" or ask "they follow us."

We do not exclude any, but proclaim the message, "Whosoever will may come."

I would like M. R. Morton, who is a baptized believer, to quote the text that he obeyed in baptism and the promise it contained.

—Les. Brooker, Vic.

## AGAINST WORLD HUNGER

(Atlanta). An urgent appeal for an all-out inter-religious campaign against world hunger was issued here by the General Council of the Presbyterian Church in the U.S. (Southern).

Goals of the campaign would include elimination of the root causes of hunger, population control through family planning services, training, and other assistance to increase food production, and the "sharing of our own harvests and technical skills through measures adopted and administered by our government."

As part of the anti-hunger programme, the General Council designated Oct. 6, 1968—World-wide Communion Sunday—as a special day of prayer and fasting. Church members are asked to give "no less than the price of one meal in the war against starvation."—E.P.S.

### CZECH RELIGIOUS ACTIVITY

(London). During the past year there has been in Czechoslovakia an increase in the number of church baptisms, marriages, funerals, and children taking religious instruction. The numbers of people participating in religious ceremonies has also increased.

"It is therefore vitally necessary to intensify the ideological campaign to overcome this negative tendency, particularly among the young," says a document circulated by the Central Committee of the Communist Party to all party organs.—E.P.S.

### MILITARY SERVICE

## CONSCIENTIOUS OBJECTORS

The attention of any person considering objecting to military service on the grounds of conscience is drawn to these points:

1. You are exempt from all liability to render military service if your conscientious beliefs do not allow you to undertake either combatant or non-combatant military duties.

2. You are exempt from liability to render combatant duties but liable to render non-combatant duties if your beliefs do not allow you to engage in the former but allow you to engage in the latter.

3. Your objection need not be a religious one. The National Service Act allows objections based on humanitarian or other appropriate grounds.

4. If you have registered under the Act and you have a conscientious objection to military service you should consider consulting a lawyer. The Conscientious Objectors' Advisory Committee, 133 Orrong-rd., Toorak, or the Conscientious Objectors (Non-Pacifist), Box 212 OT, G.P.O., Melbourne, will help you in this regard.

5. The first step in objecting is to fill in a document called Form 7. You are required to state the facts on which you support your objection. This form may be obtained from the Department of National Service or a District Employment Agency. When completed it should be handed to the Department before you answer a call-up notice.

6. You will in due course then be notified to appear before a Magistrate who will hear your case and decide whether or not you are to be granted exemption. You will need witnesses to corroborate you at the hearing. This is where you require the assistance of a lawyer or some person skilled in Court procedure.

7. If you lose your case you can appeal and have it re-heard by a County Judge.

8. Even if you lose your appeal you can again apply to a magistrate (and, if necessary, appeal again from his decision) if in the meantime your views have changed. This could be by those views becoming stronger or clearer.

9. While any application or appeal is pending you cannot be called up for military service.

10. Even if you have commenced service you may apply for exemption under the Act, but in this event your application must be based on a conscientious objection formed after you commenced service and not before.

—Inter-Church Committee on Peace.

### Member Denominations:

Anglican Church.  
Baptist Union.  
Churches of Christ.  
Congregational Union.  
Methodist Church.  
Presbyterian Church.  
Society of Friends.

## INTERSTATE NEWS

### PENSIONERS ENTERTAINED

(Ascot Park, S.A.). The C.W.F. entertained pensioners from the "Flats" at a pre-Christmas social. A concert party of women from Edwardstown Baptist Church provided the programme. Supper was served and a gift presented to each one. . . . The boys' gymn. gave their end of year display; trophies were presented. A presentation was made to Bruce Berry, their leader, who leaves for Qld. in the New Year. . . . Mrs. Neuzerling and Mrs. Pat. Frost were baptized on Dec. 10; Robin Frost was soloist. . . . Mrs. Chapman, Qld., the mother of Mrs. Dredge, has been visiting here.

TOOTGAROOK, Vic. Mrs. R. Pretty having treatment in Alfred Hospital. Mrs. Jean Sime is able to attend church services regularly, after a major operation.

1967

### CHORISTER VISITORS

(Bendigo, Vic.). On Dec. 10, Maryborough Church of Christ Choristers rendered Christmas music at an afternoon meeting. . . . The Thankoffering for the 101st anniversary yielded \$380. . . . The Church Fair raised \$224. . . . The church mourns the sudden death of Dave Kenley, who served here for many years.

### PRAYER CELLS ORGANISED

(Scarborough, W.A.). Prayer Cells for the Leighton Ford Crusade have been organised in a number of church homes, with many attending. . . . Christmas Cheer has again been distributed through the Welfare Centre. . . . An after-church fellowship talk was illustrated by slides supplied by Mr. and Mrs. H. Seaby, recently returned from overseas. . . . Young people were also invited to an after-church fellowship at the home of Len and Lella Jones. . . . B.S. superintendents were re-elected for 1968. . . . Ladies' Fellowship arranged a dine-out evening as a break-up party. . . . Mrs. Stockley, who recently moved to Nollamara, invited her B.S. class to afternoon tea, as a farewell gesture.

THE AUSTRALIAN CHRISTIAN

### THE BEDWELLS WELCOMED

(Albion, Qld.). A public welcome was extended to Mr. and Mrs. Mervyn Bedwell and family on Dec. 8. M. H. A. Pieper, Conf. Pres., led the induction service on Dec. 10. At night, a Christmas cantata, "The Night the Angels Sang," was presented by the girls' choir. . . . Trevor Meares was farewelled after two years as student minister. Appreciation was expressed to Dr. and Mrs. Jauncey at the conclusion of Dr. Jauncey's part-time ministry, and a presentation was made. Dr. Jauncey will now devote his full time to his duties as Principal of Kenmore Christian College. . . . Dr. Whiting, representing the Federal Board of Christian Educ., was recent speaker.

### VISIT TO HOSPITAL

(Hampstead Gardens, S.A.). The yearly visit to Northfield Hospital, with messages and gifts of Christmas cheer, was worthwhile and rewarding. . . . The painting of church hall interior has added dignity to its appearance. . . . One of our young men, Garth Nelson, will begin studies at Glen Iris in February.

### CHANGE AT REDCLIFFE

(Qld.). On Nov. 26, a student minister, Peter Burnham, was farewelled, and on Dec. 3, Trevor Meares, from Kenmore, was inducted into the church's ministry for 1968. Keith Burkhead, Past President, was speaker. . . . Nambour C.W.F. were guests at the Christmas break-up party. Mrs. Plint was speaker. . . . Ladies from Burdeu House Autumn Club were entertained at Redcliffe. . . . The S.S. Christmas Tree was featured on Dec. 9. . . . The church has purchased "Stak-a-Bye" chairs for the hall. Ladies have bought a Pye vacuum cleaner for the church. . . . A. J. Plint will represent Conf. Execu. at C.T.A. meetings.

### MARRICKVILLE FAREWELLS BEDWELLS

(N.S.W.). The church tendered a public farewell to Mr. and Mrs. Mervyn Bedwell and family, on Nov. 28. K. A. Rae, chairman of the official board, presided. Apologies were read from Vic. Conf. Pres., P. H. Morton, Pres.-Elect, H. M. Long, and C.W.F. Pres., Mrs. F. Elsmore. Representative speakers included Dr. A. G. Elliott (Brotherhood and Ministers' Fraternal), Mrs. C. J. Mackenzie (State C.W.F.), Rev. K. Fox (Marrickville Ministers' Fraternal), Mrs. C. A. Nutt (Marrickville C.W.F.), Brian Benson (Youth of the Church), and W. Francis (Official Board), who made a presentation on behalf of the church. Musical items were provided by soloists, Mrs. Noel Moore and Miss Janice Nutt. Mr. and Mrs. Bedwell are to serve at Albion, Qld.

### TO LET

A large Holiday House, RHYLL, Phillip Island, Vic. Also large Flat at SAN REMO. Apply San Remo Phone No. 41 or 783-7716 (Melb.).

## LETTERS FROM TERTIUS . . .

### "HONOURS OF THE FEAST"

To the Editor,

Old Brother Lawson, when presiding, always uses the phrase, "We will close the honours of the feast. . ." He means that we are going to sing a hymn. He's been saying it since I was a boy. I have always wondered what "the honours of the feast" are. Probably as a young man he heard someone else say it, and he took over the phrase.

Last Sunday morning I didn't get to singing the "hymn after supper" because my mind was preoccupied with this phrase, "Honours of the feast." Suddenly it dawned on me that it stands for flags flying, drums beating and trumpets sounding; that the cross we remember is sheer victory.

Then I remembered that old Brother Lawson is different from some of our other presidents. He doesn't make communion a sad time underlined with tragic voice and regrets about a cruel thing done. For him the "feast" has a ring of trumpet sound about it.

Our minister preached the other Sunday on a text where Jesus talked about the cross as his "glorification." It certainly wasn't very glorious for him, but it's a glory for us. I'm still not sure what "honours of the feast" are, but if it means all the stops pulled out for the sound of victory, then I can go along with it.

Mr. Editor, do you think we would be doing wrong if we didn't sing a hymn after supper?

TERTIUS.

# My Neighbour's Pen

WHAT  
OTHER  
JOURNALS  
ARE  
SAYING



## MARTIN LUTHER.

With a hammer in his hand as he nails his famous theses to the church door in Wittenberg; standing before his inquisitors as he defends his cause at the Diet of Worms; holding out as "Junker George" in Wartburg Castle, holding forth at the head of a long dinner table in the "Black Convent" surrounded by students and admirers; sitting with his wife Katherine before a dying fire late in the evening after their children have gone to sleep — how do you picture the great Reformer? For most of us the picture of Martin Luther is bound to be a blurred one at least. So it is with so many of the great men of history: we know of their influence in the world, we read of their deeds; yet how difficult it is to see them as men.

Biographers as well as fiction writers have given us portraits of Luther that are contradictory — from the defiantly dramatic to the heretically destructive, from the heaven-sent to the uncertainly human. Many have been marred by bias or over-simplification.

—"Christian Century."

## MEMO TO MISSIONARIES.

People want to read about what's going on in foreign missionary enterprise. And yet "Christianity Today" receives less missionary news than any other kind. We're flooded with other news, but it's hard to come by good missionary news, to find out what's going on in foreign countries where Christians are proclaiming the Word of God. Then you good missionaries, for some reason or other, sit on the news until it's too stale for us to use, or you fail to give us the substance of the story. I sometimes despair. Why can't we get at least a few people overseas to write some engaging copy with color and clarity?

I believe that the work of the Lord would be enhanced if all persons connected with religious work would be prepared to recognise a news story.

—"Christianity Today."

## LYLE WILLIAMS

::: FLORIST :::

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26-4880; after hours, 27-1771.

FLOWERS FOR ALL OCCASIONS.

## STORYTIME

### A MODERN PARABLE

10,000 people starve to death on our planet every day, which adds up to over three and a half million every year — every one of them an individual who has a love of life, hopes and fears, friends and family. This is a peace time death rate well over double that of Hitler's murder of six million Jews in the four years of World War II. It dwarfs the combined loss of life in all the other tragedies such as war, earthquake, floods, fire, and on the free-ways. This is at a time when many in the "Western" countries eat too much.

Someone has written this into a modern parable:

"A man was going down the road from birth to death, and he fell into the fortunes that afflict two-thirds of humanity, and he was left stripped of decent clothing, and half fed.

"Now by chance a minister was going down that road; and when he saw him he arranged for a thanksgiving collection. Doing anything more would be 'politics' and would mean getting involved in government policy, so he walked by on the other side.

"So likewise an active layman, when he came to the place and saw him, said to himself how thankful he was that he lived in the suburbs where you don't see this kind of thing. 'He ought to help himself,' he said as he walked by on the other side.

"But a Chinese Communist, when he saw him . . ."

—David M. Stowe in "World Vision."

## PRAYER.

Prayer knows no language, though it may express itself in any. It regards not time nor place nor posture. Prayers extended for hours at night will not necessarily impress God more than one short, simple, sincere prayer. Praying inside a church building may not be as effective as praying at the kitchen sink, kneeling does not necessarily impress God more than standing or sitting or even lying down. It is more a matter of how we feel and how sincere we are . . .

Why need we pray when God knows what we need before we even ask him. Because prayer is many-sided and is part of a fellowship, we can share with God. It is a means of bringing us close to God and should be more like a telephone conversation than a telegram.

Prayer should develop and give the opportunity for expressing thanks to our Father God, for expressing the natural care and thought that we should have for one another, for the sick, the sad and the lonely.

Prayer should rekindle our purposes and reset our direction if necessary. It ought to get us both inward-looking and outward-looking. It ought to humble us, strengthen us, and cleanse us.

—Douglas Withnall in  
"Christian Advocate."

## HUNGER.

The situation we face is this: Half the world population today is in a state of hunger and undernourishment that is not only painful and shameful in itself, but is also a source of peril to the whole of human stability and progress. That this situation could deteriorate in the coming years is well within the bounds of possibility. Heroic efforts of will, imagination, industry and organisation are called for to make such headway as will insure human stability and progress, without which lasting peace and prosperity seem impossible.

—FAO, United Nations.

## TIME TO REVALUE.

Devaluation of currency takes place by means of considered decision in the light of the economic situation. Devaluation of persons takes place insidiously, by subtle influence, by pious prayer, by failure to understand the implications of the faith one so loudly acclaims, by entering into personal relationships that have been carefully chosen, by those who claim to follow Christ completely missing his Spirit . . .

. . . Advent calls for a revaluation of persons.

—"The Spectator."



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Elm-rd., Glen Iris, Vic., 3146

# IT MAKES ALL THE DIFFERENCE

BY W. R. HIBBURT

## IF GREETINGS ARE SINCERE

There is a high tide in human relationships during the Christmas and New Year season. Cynics refer to it as the annual swap, but the measure of sincerity that accompanies such wishes enriches life. Cards are symbols that we live in the heart of the sender. Greetings are an outward expression of inward feelings.

To be present at arrivals and departures is to witness displays of affection and joy. Emotions at times are uncontrollable until handshaking and hugging and kissing give relief. The Book of Ruth in the Old Testament contains a classic farewell story. Once read it is never to be forgotten because of a tender and sincere farewell episode, and because of the character delineation of three women under emotional strain. If the Apostle Paul had bitter enemies he also had staunch friends. A farewell scene recorded in the Book of Acts portrays the sincerity of his friends: "He knelt down with them all and prayed. Then there were loud cries of sorrow from them all, as they folded Paul in their arms and kissed him" (Acts 20: 26-27, N.E.B.).

Customs displaying greetings have characterised people from earliest times. They included the rubbing of noses, embracing, handshaking, kissing, and even a Hello! slap on the back. Whatever the form, greetings are capable of being sincere expressions, or may be mediums of insincerity, as when Judas betrayed his Master with a kiss. Birthday and wedding day greetings afford an opportunity of injecting a spiritual stimulus into the occasion.

It is interesting to note that with the passing of time that periods in the unfolding day have been prefaced with greetings . . . Good Morning! Good Afternoon! Good Evening! and Good Night! The word "good" indicates the warmth of goodwill dwelling in the heart for others as the day unfolds. The creation story, as told in the Book of Genesis, compounds the works of creation with time factors. "God saw every thing that he had made, and, behold, it was good" (Gen. 1: 31). The term "good" doubtless implying it was perfect for the purpose for which God designed it.

How expressive is God's greeting to the world when the rising sun floods the world with brightness, beauty and hope for the day to be. With the dawn of our own consciousness we are ready to greet those about us with a Good Morning! exclamation. The choice of the word good conveying the worth and the warmth of our wishes. The further exchanges of Good Day, Good Afternoon, Good Evening and Good Night are intended to be the bringer of good.

Our Heavenly Father delights in subduing the world at evening time and featuring on the skyline the prophecy of a good tomorrow. Religion is an experience in the present tense. There is meaningful significance in pre-facing each period of the day with a good prospect. This is especially so with our Good night wish. Goodnight has been the last word of many saintly souls. To say, "Goodnight" at the end of life's day is only possible to those who are sure of the "Morning."

Dr. Goodspeed, in his New Testament, has translated the word "Hail", the first word spoken by the Risen Lord as "Good Morning." "In so doing," says Rita Snowden, "he has added significance to the familiar phrases of daily life, and new hope to our hearts." When Peter Marshall was being carried from his house in the hospital stretcher, he turned and said casually: "I'll see you in the morning." That night he died. Good Night and Good Morning are full of significance of what lies beyond in the experience of death in the light of the resurrection of Jesus and the confident New Testament assurances regarding the life to come.

Dr. F. W. Boreham was a master at characterising truth. The anticipation of the morning with the Risen Lord present is set forth in this beautiful story. A minister, in the course of his itinerary, stayed over night with an aged couple. When it was time to retire the old lady said to the minister, "I must tell you a secret. It is our diamond wedding. We were married just sixty years ago. We would like you to lead our thanksgiving." He read the words of 2 Peter 1: 19: "We have also a sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

The old man, who was somewhat of an artist, said, "Those were beautiful words you read about light shining in a dark place. Would you read them again." As they were read again he rested his head back in his chair as though totally unconscious of the presence of his wife and minister, and murmured,

A Dark Place, A Light that shineth in a dark place . . .  
The Dawn — The Daystar.

The text not only prompted a beautiful picture in the mind of the ageing artist, it was the pronouncement of a great affirmation — and an anticipation of a Good Morning in the presence of the Risen Lord.

# WHERE TO GO AND WHERE TO STAY

VICTORIA

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## LOSS OF SECRETARY

(East Vic. Park, W.A.). The church was saddened recently at the sudden death of their much loved secretary . . . Mrs. Criddle, an aged member, has moved to Bunbury. Mrs. Turner is doing well after being in hospital . . . The P.B.I. conducted a recent service . . . Mrs. Peddey, from Port Hedland, has been a recent visitor.

## CHURCH LIFE CONFERENCE

(Broken Hill, S.A. Conf.). I. J. Chivell, Conf. Sec., led church in Church Life Conference, Nov. 25-26 . . . On Boys' Sunday, Explorers shared in Men's-Boys' tea, and conducted parade service. Two boys, Peter Sonsie and Bill Slee, with Chief E. Garner, attended Explorers' Rally in Melbourne to receive awards as local club tied with Ballarat for Country and Interstate Championship. . . 18 senior scholars held barbecue at manse on Nov. 19, and shared in gospel service led by Maxine Cochrane. At Girls' Brigade parade, on Dec. 3, Anne Thomas and Maxine Cochrane were promoted to Lance-Corporals . . . Crusade Landline Relay Committee formed; our representatives are R. Sack, chairman; J. Curtis, treasurer, and Mrs. G. White.

## MISSIONARIES MARRIED

(Gulgandra, N.S.W.). Friends gathered from many places for the wedding of Robert Whan and Rhonda Mudford, missionaries-elect to New Guinea . . . Neil Hodgekiss, of Earlwood, was recent speaker . . . Miss D. Butler showed picture of the work in Carnarvon, prior to her return to her work.

## MINISTER TO LEAVE S.A.

(Murray Bridge). K. H. Pitt will commence at the North Williamstown church, Vic., in Feb., 1968 . . . C.W.E.F. final meeting featured a Christmas theme, with special carol singing. Monthly project was to bring gifts for hospital visitation committee. A farewell presentation was made to Mrs. K. Pitt (President), by Mrs. G. Howell and Mrs. R. Watts. Mrs. Howell is new Pres. . . The C.W.A.F. had as guests, on Nov. 7, four ladies from the Overseas Mission Committee. An illustrated talk was given by Mrs. E. Chamberlain . . . B.S. continues to support a student in the New Hebrides, and a young boy from the Carnarvon Mission field . . . Men's Fellowship meetings included a trip to Adelaide for ten-pin bowling, and nine members attended Strathalbyn Men's Fellowship annual tea.

## WILL NIGHTINGALE IS 85

(Qld.). On Nov. 28, Will Nightingale celebrated his 85th birthday, also the 71st birthday of his Christian life. He made his decision in C. G. Lawson's mission and was baptized by Will Bolduan. He spent four years at the C.O.B., Glen Iris, and has since been in full-time and part-time ministries in five States.

Will Nightingale has organised 30 churches, baptized 1751, erected 18 church buildings, and helped 50 people to enter the College and ministry. Mr. and Mrs. Nightingale are co-chaplains at the Bay-view Hospital Home for the Aged people, voluntarily.

## CHRISTIAN MISSIONS HIT BY DEVALUATION

(London). Christian charitable organisations and missions will be severely affected by the British Government's devaluation of the pound.

An official of Christian Aid, a division of the British Council of Churches, estimated that to do the same work it did last year, £200,000 (\$480,000) more would be needed.

"About 20 projects that could have been undertaken this year may not be now," said the official. "Devaluation must considerably affect the value of our work by reducing our scope."

The United Society for the Propagation of the Gospel reports it will have to find an extra £100,000 a year to maintain overseas work at the present level.

"Devaluation has come at a time

when recruitment figures have been encouragingly high," said USPG. "Some 235 new missionaries went abroad through the society in the past two years. To keep these people in the places where they are qualified to help will now cost more — and it will also cost more to send others to join them."

A spokesman for the Leprosy Mission, an interdenominational organisation working in 34 countries, said that its executive committee might decide to increase sterling output to bring grants and salaries up to previous levels. This, however, would mean making cuts in capital expenditure. Thus less money would be available for new hospitals and research into the causes of and cure for leprosy.—E.P.S.

## FOOTBALLER AT RALLY

(Bordertown, S.A.). Keith Chessell, Sturt and Interstate footballer, was guest speaker at a rally organised by the S.S. The compere was Bill Compston, of Kilburn church. It was not only enjoyable, but was a means of raising \$70 for the B. and F. B. S. C.W.F. raised \$22 for the same purpose by providing supper at a small cost. Women's Fellowship also held a stall and Devonshire afternoon tea, at which they raised \$160 to purchase equipment for the new Bordertown Hospital . . . Church congratulates Ken Maddern on his graduation from Glen Iris.

## 150 AT COFFEE POT

(Launceston, Tas.). 150 attended the initial Youth Coffee Pot after-church function. Monthly gatherings are planned in the New Year. B.S. anniversary guest preacher was Will Taylor, minister at Devonport . . . A fellowship tea honored the visit of Vic.-Tas. Conf. Pres., Graham Gilmour and Mrs. Gilmour . . . Sympathy of the church is expressed to Mrs. Arthur Griffiths, and Dawn, in the sudden passing of Arthur Griffiths, who was a deacon of this church for several years.

## AT LOXTON

(S.A.). At the S.S. anniversary, K. Pitt, of Murray Bridge, was speaker. Singing in modern style was led by Miss Necla Higgins, assisted by Mrs. Cave and Mrs. Higgins at piano and organ . . . The Girls' Brigade celebrated its 10th birthday with a social and demonstration of various activities, concluding with a Sunday night service . . . Deacons have visited most church homes to discuss the claims of the church on its members. Results have been encouraging.

## TUMBY - UNGARRA WALKALONG

(S.A.). Tumby Bay I.C.E. and Ungarra Y.P. "Walkalong" raised \$115, when they met "half-way" (8 miles). Proceeds towards C.E. Convention, to be held in Adelaide next January . . . 32 cakes made by Guild ladies and decorated by C.W.F., have been forwarded for Social Service Christmas food parcels . . . Several cartons of new clothing, sewn by Guild ladies, have been packed for Carnarvon . . . There was a baptism on Nov. 26.

## PRAYER BREAKFAST

(Applecross, W.A.). A men's prayer breakfast is held regularly and is proving successful . . . Ladies' Fellowship finished year's activities with a visit to the Zoo. Incoming President is Mrs. Austin . . . Many young people attend "Teen-Meet." Some made decisions . . . Mr. and Mrs. Miles Green have resigned from "Karingal" Home owing to ill-health. Mr. and Mrs. B. Turner have transferred to Kwinana, and Mr. and Mrs. R. Davis are leaving for Qld.

## HARVEST FOR BOYS

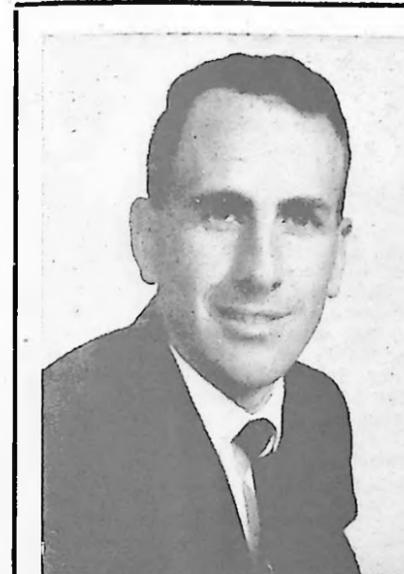
(Hornsby, N.S.W.). The Annual Harvest Festival sponsored by the B.S., had as guests the staff and boys of Dunmore House, Pendle Hill. Guest soloist at night was A. Currie. During the gospel service, Mr. Smith, B.S. supt., presented Mr. Dalton, the manager of the Boys' Home, with the goods brought for the Harvest Festival.

## NEW MANSE

(Croydon, S.A.). The old manse has been sold, and by the wonderful generosity of Mr. and Mrs. Sid Hoskin, the church has now purchased their home for its manse. Church members have had the opportunity of looking over the new manse . . . The Temple Day offering was \$916. The day was climaxed by two confessions of faith in Christ. . . J.C.E. held a successful Christmas breakup in the form of a "masquerade" evening . . . Two ladies were baptized at a recent meeting of the C.W.F. . . Visiting speakers have been W. Hewes, Rex Hollard, A. R. Jones, K. D. Horne and I. J. Chivell.

## SUBIACO C.W.F.'s GOOD YEAR

(W.A.). The Subiaco C.W.F. this year distributed to various groups \$800 which they raised by many efforts during the year. The new officers are: President, Mrs. Alice Black; treasurer, Mrs. S. Tinetti; secretary, Mrs. H. Cugley. Farewell presentations were made to Mrs. Ivy Morris and Mrs. June Toms. Mrs. P. Vawser retired after eight years as treasurer. Christmas devotions were given by Mrs. M. Furr. Items were given by Mrs. L. Wishart, Miss Barb Johnstone, Mrs. Richies, Mrs. Cugley and Mrs. Black.



K. J. HARVEY, Field Officer with the Dept. of Home Missions and Evangelism (Vic.-Tas. Conference) writes . . .

## "I Don't Like Planned Giving Programmes!"

"I Don't Like Planned Giving Programmes!" — you know, Lord???

I must make a decision about my giving!

(I prefer free will giving anytime; what does "free will" mean, Lord? It is much easier to give when I "feel" like it, and I certainly don't like the idea of giving when I am away at the beach on Sundays!)

I must be generous in my gift!

As a practical man, Lord, I have never believed "it is more blessed to give than to receive"; and remember, Lord, there are lots of Joneses to keep up to today!

My gift must say something in terms of sacrifice and responsibility!

(Sacrifice belongs to the Old Testament anyway; what was that you said, Lord, about David refusing to offer anything to his God which cost him nothing?; and please don't remind me of Ananias and Sapphira cashing in on the sacrifices of other members of the church!)

Who introduced the signed pledge, anyway? It is not scriptural! I'll blame C.E. again. (I'm not a member of C.E. now!). Why did I sign that pledge 20 years ago not to drink? I know, I'll blame Billy Graham. He is even using that infernal pledge card. (I haven't signed his Share Partner Pledge yet.)

Thanks be to God for C.E. and Billy Graham . . . and Planned Giving Programmes. In my mind, no programme has equalled the challenge of down-to-earth commitment that received in a P.G.P. Thanks be to God for the vision of the Vic.-Tas. Dept. of Home Missions and Evangelism for a programme which raises new men and new churches.

(P.S. My church is having a P.G.P. early next year and I must pledge! I think I will be sick . . . or perhaps take my holidays, except that it will be the 28th programme for me to direct. Honest, Lord, I get excited every time I think of a P.G.P.).

## SENIOR CITIZENS' LUNCH

(Balaklava, S.A.). The C.W.F. ladies of church entertained the Senior Citizens' of the town to a Christmas luncheon, and afterwards provided a programme of musical items, Christmas carols, and devotions . . . The Junior C.E. and I.C.E. and the Kinder and Primary Depts. of B.S. held successful Christmas functions.

## "TOP TEN" HYMNS

(Glenelg, S.A.). A recent poll of the membership showed taste in hymns. Two "Top Ten" services were held with church choir, soloists and organ recitals featuring the selected hymns . . . In recent weeks a number of adults have been baptized, including two people over 80 years of age . . . Church has decided to continue weekly financial support for another church and, after six years' aid to Ascot Park church, will share with the church at Clovelly Park in a goodwill gesture . . . Dedication service for two C.W.F. groups was conducted by State President, Miss Erica Hammond, and address given by World President, Mrs. C. V. Lawton . . . Nearby Immigration Hostel has been target for ministry of the women of the church . . . Mr. and Mrs. James Whitehead, of the U.S.A., were recent visitors. Mr. Whitehead spoke briefly on the World Convention, and then met some members of the Convention Committee at lunch at the manse . . . E. P. C. Hollard is minister.

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## LEIGHTON FORD TO PERTH

The Rev. Leighton Ford, Billy Graham's Associate, has been invited by the Perth Inter-Church Evangelistic Committee, to hold an eight-day Crusade in Perry Lakes Stadium, March 22-29. Preparations for the Crusade have been under way for eight months. Headquarters have been established at 50 King's Park Road, West Perth, and hundreds of churches throughout Western Australia are working together.

Thousands have been enlisted to serve in the Crusade in various ways. Prayer cells have been formed in over 600 homes, and hundreds more have been enrolled to sing in the Crusade Choir. Other phases of usher recruitment and training of lay-people in evangelism, a city-wide "invitation blitz" are projected for early next year.

Leighton Ford is a Canadian by birth and was ordained to the Presbyterian ministry after his graduation in 1955. In the same year he joined the Billy Graham Team.

Ford will be accompanied by Choir Director, Rev. Irv. Chambers, tenor soloist Homer James, and John Innes, the Crusade pianist.

## P.C. AT ROCKDALE P.S.A.

(N.S.W.). Special services recently have included a cricketers' service, the annual service of the Sydney Bus Depots' Christian Fellowship, and our own 80th anniversary, on Nov. 19. Guest preacher was Dr. A. G. Elliott, Deputy-Principal of the Bible College. The Deputy Commissioner of Police, M. Chaseling, spoke to the P.S.A. meeting. Music was presented by the New World Singers. The anniversary tea was catered for by the C.W.F. Temple Day offering was \$750. . . . Recent visiting speakers included Chaplain Denby Holmes and Principal A. W. Stephenson . . . Birthday greetings were offered to Lew Johnson, who has passed his 92nd birthday.

## MRS. CON GORDON DIES

The death has been announced of Mrs. Jean Gordon (nee Craigie) in Virginia, U.S.A. She was the widow of C. M. Gordon, a great temperance worker in Vic., and was one of our ministers well known for his powers of oratory.

## Churches of Christ BIBLE COLLEGE in New South Wales

Established in 1942 to train men and women for the Master's service at home and abroad.

Regular support in prayer and gifts is sought.

- A. W. Stephenson, M.A., Principal.  
57 The Point-rd., Woolwich, N.S.W., 2110.
- N. Flint, Secretary,  
6 Baden-Powell-st., Artarmon, N.S.W., 2064.
- E. F. Morris, Treasurer,  
31 Collins-rd., St. Ives, N.S.W., 2075.

## D.C.E. AT WORK IN VIC. — TAS.

### 1. Gift of Toys.

Thousands of toys have been donated by the girls of the Good Companions at a series of Thanksgiving Parties. These will be distributed by C.W.F. hospital visitors and the hospital chaplain, Charles Young, who personally attended many of the parties to receive the gifts. 2,000 girls and leaders share in these occasions to climax a year of fine service. (280 blankets sent to India have arrived safely.)

### 2. Explorer Activities.

Boys' Sunday, 1967, was again a great success. More than a thousand boys shared in teas and evening services throughout the State. One boy wrote a play on the theme, "Beyond the Barriers"; another trained a choir of senior Explorers; while others led in prayer, read the Scripture, and shared in discussion with the minister. At least 13 boys decided to follow Christ at Boys' Sunday services. Many fathers attended and have been drawn into closer relationship with the church.

At the outdoor break-up rally, at Doncaster, top Explorer awards were presented to Trevor Boyd (West Preston), Garry Donnan (Oakleigh) and Grant Shaw (Doncaster) — a triple tie! Chelsea won the Metropolitan cup for the best club, while Broken Hill (N.S.W.) and Dawson Street, Ballarat, clubs tied for the Country and Interstate championship cup, awarded for the first year in honor of Will Newham, former Explorer Chief.

### 3. Exodus.

Young people from Ararat, Ballarat, Dunolly, Echuca, Geelong, Harcourt, Horsham, Kaniya, Morwell, Robinvale and Stawell, travelled to Melbourne to join several hundreds of young people from

suburban churches for Exodus on Saturday, December 9. The group travelled by special steam train to Mornington, where they spent the afternoon swimming, boating and playing games. After tea an outdoor concert was held, concluding with a challenge by Gordon Moyes, minister at Cheltenham, Vic.

### 4. Camping.

The drought has caused the cancellation of the Eppalock Camp this Christmas, but the other six camps sponsored by the Department during the holiday seasons will go on. There are still some vacancies for the Hall's Gap Camp, late January — applications may be lodged before Christmas.

—Dr. K. R. Bowes, Consultant.

### BUSINESS AND ANNIVERSARY

(Croydon, Vic.). The church annual meeting elected; sec., F. Sterling; treas., A. Rackemann . . . On Nov. 12, prizes for Kindergarten, Cradle Roll and Primary children were given out during B.S. hours. A presentation was made to B.S. supt., F. Archer, on the occasion of his approaching marriage. He has been associated with the school for many years . . . On Nov. 19, we had V. Quayle, a former minister, as guest speaker. At night prizes were distributed to Senior scholars . . . C.W.E.F. held an Australian gemstone display.

### "CHRISTMAS IN OCTOBER"

(Moreland, Vic.). "Christmas in October" made it possible for many useful items to be sent to Overseas Missions . . . 27 young people were in camp at Seaford recently. The leaders were Bill and Evelyn Yarwood . . . The Thanksgiving

Day appeal offering, on Nov. 12, almost reached the target of \$700 . . . The Afternoon Women's Group made a Christmas visit to Greenvale Village for Aged People and distributed gifts of fruit . . . A few of the young people visited Ballarat Dawson-st. church on Dec. 3.

### MUSICAL INSTRUMENTS

(Hurstbridge, Vic.). The electronic organ paid for, and a piano has been purchased for the Kindergarten . . . W. Belot has been elected as elder and treasurer, and D. Mynott is secretary, and B.S. supt. is Miss M. Pletsch . . . The W.C.F. raised \$66 . . . The Diamond Valley Fellowship conducted a district Billy Graham Crusade meeting in our church, showing films of past Crusades. . . . The church has joined with Conference in budget giving.

The first issue for 1968

will be printed on

DEC. 19, 1967.

Material for "A.C." JAN. 27, 1968,  
required by JAN. 9, 1968.

### 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.

### MISSIONS IN CRISIS AREAS

All missionaries have left South Arabia. On Sept. 9, when the territory became independent, the three societies working in the territory (Church of Scotland Mission, the Danish Missionary Society, and the Red Sea Mission Team), withdrew their personnel.

For the past two years fighting in the south of Arabia between factions of the Arabs, and between these factions and the British, have made missionary work hazardous. Resentment increased considerably during the Israeli-Arab conflict. The church in South Arabia is very small, with one trained national pastor. Missions are holding their property in South Arabia and hope to return.

In Yemen, where anti-American feeling was especially high during the six-day war, the only American citizens left were three Baptist missionaries. All were medical personnel associated with a hospital being constructed in Jibla.

The United Presbyterian Church, U.S., has re-deployed missionaries evacuated from the Middle East during the Israeli-Arab war. Twenty-one of the sixty-eight available personnel have been reassigned to Iran, Iraq, Lebanon, and Arabian Gulf. The remainder have gone to Africa and South Asia.

In Nigeria, missions can be described as nervous. Missionaries working outside the area of conflict have added a new urgency to their work. In battle areas, most missionaries have left.—"World Vision."



## VICTORIA

### \$2,895 FOR MISSIONS

(Maldstone, Vic.). Missionary giving reached \$2,895 for the year just closing. . . . A Graham Crusade film night was held on Dec. 10 . . . C.W.F. held Christmas fair on election day . . . Several members volunteered for "Walk for Want" campaign.

### BOX HILL DECISIONS

(Vic.). Nine lads were received into fellowship after baptism, and two lads and a young girl made decisions on Dec. 3 . . . 30 young folk attended the C.Y.F. camp at Bullarto, visiting Ballarat and Daylesford. Good Companions were at Tootgarook, and Junior boys camped at Red Hill . . . At the C.W.F. Christmas break-up, 50 jars of sweets were donated for hospital visitation. 250 bon-bons are being prepared by C.W.F. Afternoon and Evening groups, and Endeavourers, for distribution, with other gifts, to hospitals, homes, aged, sick folk "shut-ins," for Christmas cheer . . . Mr. and Mrs. Ron Muller are back from an overseas trip . . . Mrs. Davis and K. Steele were successful in Box Hill Art Exhibition . . . C.M.F. were represented at dinner at Brotherhood Centre . . . Mrs. Graeme Wigney improving after sudden illness and consequent operation. Miss Cameron is in continuing weakness in hospital.

### MISSIONARY VISITORS

(Geelong, Vic.). On Nov. 19, Phil. Mathieson was speaker. Mr. and Mrs. Mathieson are missionaries on furlough from New Guinea, and are members of the Wycliffe School of Linguistics . . . The Billy Graham film, "Southern Cross Crusade," has been screened . . . The Ladies' Aid Society, on their fellowship afternoon, were entertained by Mrs. Deamead, showing color slides of her trips to the Northern areas of Australia. . . . The Y.P.S.C.E. group held a progressive evening, when they visited homes of several church families . . . On Nov. 26, the Girls' Brigade met at the church for tea, followed by a church parade. On 28th, the Girls' Brigade held their Christmas break-up.

### MINISTER GRADUATES

(Hampton, Vic.). The minister, D. R. Olafsen, has now graduated from the College and serves the church in full-time ministry . . . On Dec. 3, the chapel was re-opened after extensive interior alterations and re-furnishing. Alterations included a new foyer, platform and baptistry. The Afternoon Women's Fellowship presented new pews and a book cabinet, which is in memory of their late President, Mrs. Ronis Chapman. Platform furniture was given by a number of members who have contributed to a furnishing fund. Miss Beverley Hamilton made her decision at the close of the evening service . . . Mrs. Buckley is home after almost six months in hospital.

### BLACKS AND WHITES

(Ararat, Vic.). The C.W.F. sponsored a Black and White Minstrel Show, presented by members from Camberwell. A birthday party had J. Armstrong as speaker. Mrs. Paver has been appointed President, and Mrs. Gossip, Secretary. . . . C.Y.F. journeyed to Hamilton to aid the Freedom from Hunger appeal. 18 members travelled to Melbourne to attend "Exodus" . . . Good Companions were at the Dimboola sports. K. McKinnis was Junior Champion . . . On Boys' Sunday, the Explorers had a tea and took part in the service . . . Mr. McLeod, of Peel-st., was speaker at B.S. anniversary service.

### CHURCH ORGANIST HONORED

(Chelsea, Vic.). A presentation was made to Mrs. R. Prentice, in recognition of her years of service as church organist . . . On Dec. 3, the adjoining property recently acquired, was dedicated by C. V. Thomas . . . One lady and five young people have been baptized recently. Mrs. A. Watson, formerly of West Preston, is in hospital following a stroke . . . Explorer Boys were awarded the Top Explorer Club Silver Cup for 1967, also Zone Pennant . . . The incoming officers for the C.W.A.F. for 1968 are Mrs. G. Goudie, Pres., and Mrs. E. Barndon, Sec.

### VICTORIAN C.W.F. COUNCIL

121 delegates representing 46 churches were present at the evening December Council meeting.

Welcomed to the meeting was Mr. Ambrose, from the Missionary Aviation Fellowship, who gave a resume of M.A.F. work in New Guinea, and also showed a film taken in the Sudan, which brought the work of the M.A.F. very vividly to all present. The plane has become a very necessary part of the missionary outreach in New Guinea, as has been experienced on the Churches of Christ missionary fields, where there are now three airstrips.

The Evening Fellowship March effort on March 5, 1968, will take the form of a Fashion and Fellowship evening.

Mrs. Glencie led in devotions on the theme, "The Spirit of Christmas is Self-Giving."

Evening meetings during 1968 will be held in Feb., Aug. and Nov. Next meeting, Feb. 2, 1968, 8 p.m.—M. Nelson, Asst. Sec.

### o TASMANIA

### THE BATTLE OF THE DAMSELS

With the sun shining down brightly from a cloudless sky, spectators and players converged on the bushland setting of the Rocherlea (Tas.) Sports Ground and, just 20 minutes later, the umpire bounced the ball on the first ever Launceston Church of Christ ladies' football match.

Competing in this match were the Invermay and Margaret St. girls. Ages ranged from girls in their early teens to some mothers who have just celebrated "21st" birthdays. The Margaret St. team sported yellow, and the Invermay girls wore red shirts.

The Invermay team excelled in the ruck and gained an early lead. The Margaret St. full back stopped many shots for goal. The edge was with the Invermay girls, who had a more huskily built team. In the last quarter, the Margaret St. girls showed a great burst of attacking spirit, and had the Invermay team on their toes.

The one casualty of the match occurred in the second quarter, when an Invermay wing went to the ground in a valiant effort to get the ball. Limping dejectedly off the field, she was quite indignant to think that the swelling of her leg could have been caused by a bulldog ant bite. The umpire took his dousing in fine spirit.

A medallion to commemorate the match was presented to the Invermay team in winning the "premiership" this year. The match had been arranged to raise funds for a piano for the Bicheno Campsite. \$25 was added to this fund from a pleasant afternoon in the sun.

Although the scoreboard read, Invermay 10 - 5 (65 points), and Margaret St. 5 - 8 (38 points), the final score was a wonderfully hilarious, action-packed time of fellowship together.—Colleen R. Peart.

### COMMONWEALTH YOUTH SUNDAY

The National Fitness Council of Victoria advises that Commonwealth Youth Sunday will be observed in 1968 on June 9, to coincide with the Queen's official birthday. However, organising committees should feel free to depart from this date to meet local conditions and enthusiasms, providing observances are arranged on a Sunday in May or early June, 1968.

### Les Lawlor says . . .

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# PERSONAL

## DISCIPLESHIP

Roselyn Hawtin, Rodney Page, Maidstone, Vic.

A. Reid, East Vic. Park, W.A.

Kathleen Letch, Richard Smith, Ian Irvine, Mrs. H. Pickard, Warren Winter, Bruce Fielder, Chelsea, Vic.

Christine Young, Tumbly Bay, S.A.  
Carol Austin, Morwell, Vic.

Frank Broussard, Stephen Dewberry, Kevin Earl, Neil Farmer, Andrew King, Garry McFarlane, Robert McFarlane, Geoffrey Mitchell, Les Reed, Box Hill, Vic.

Marion Burnham, Janice Kenneally, Black Rock, Vic.

Thomas Gwennyth, Margaret-st., Launceston, Tas.

Miss S. Burford, Mrs. V. Beagley, Croydon, S.A.

Ann Matthews, Rosemary Turner, Bendigo, Vic.

Mrs. F. Neuzerling, Mrs. Pat Frost, Ascot Park, S.A.

## MEMBERSHIP

Mr. and Mrs. Bennet, Shenton Park, to Applecross, W.A.

V. Beagley, to Croydon, S.A.

Mr. and Mrs. Hyde, Dalkeith-rd., to East Vic. Park, W.A.

## MARRIAGES

Dawn Bates to Ronald Thompson, West Preston and Boronia, Vic.

Jennifer Jacobs to Allan McAuliff; Joy Martlew to Dean Mader, Bordertown, S.A.

Lorraine Claydon to Robin Trotter, Balwyn, Vic.

Barbara Frost to Fred Archer, Croydon, Vic.

Yvonne Alice Lewis to William Francis Keenan, Maidstone, Vic.

## DEATHS

Mrs. Tilly, senr., Bordertown, S.A.

R. Barkley, Mrs. I. Openshaw, Moreland, Vic.

Mrs. Kolbe, Chelsea, Vic.

David A. Kenley, Moorooka, Qld.

## BIRTH

GLUYAS (Thompson). — To Jan. and Kevin, at Ferntree Gully, Vic., on Nov. 10, 1967, a daughter — Jennifer Lella.

## ENGAGEMENTS

HARWARD - REID. — The engagement is announced of Sonia, only daughter of Mr. and Mrs. A. L. Harward, Penshurst, N.S.W., to Ross, elder son of Mr. and Mrs. J. P. M. Reid, Hurstville, N.S.W.

ROBERTSON - GRIFFITHS. — Mr. and Mrs. F. A. Robertson, Dunolly, Vic., have much pleasure in announcing the engagement of their daughter Jeanette, to Robert, elder son of Mrs. E. Griffiths, 29 Mary-st., Kew, Vic. (formerly Broken Hill, N.S.W.).

## APPROACHING MARRIAGE

BRAY - MARSH. — The marriage of Carol, only daughter of Mr. and Mrs. L. H. Bray, Merredin, W.A., to Graham, second son of Mr. and Mrs. A. G. Marsh, Brunswick, Vic., will take place in the chapel of the College of the Bible, Glen Iris, Vic., at 2.30 p.m. on Saturday, Dec. 30.

## IN MEMORIAM

NEVILLE. — In loving memory of our only son, David Eli, died result of accident coming home Christmas Eve, Dec. 24, 1965. "No longer with us our lives to share, but in our hearts he is always there."

Also his friend, DAVID LANGLEY, in the same accident.  
—Ever remembered, Mum, Dad, Glenys and Harry.

FINGER. — In loving memory of Dorothea Francis, passed away on Dec. 27, 1966.  
—Lovingly remembered by her husband (Herb.) and children (Cyril, Gwyneth, John) and families.

## ROLL OF HONOR

BADE. — In proud and loving memory of our only son and brother, Captain Kenneth Wilfred Bade, 4th Field Regiment, R.A.A., killed in action, South Vietnam, Jan. 8, 1966. Aged 27 years. "Cherished memories."

—Inserted by Mum, Dad, Ruth and Keith.

The first issue for 1968 will be printed on DEC. 19, 1967.

Material for "A.C." JAN. 27, 1968, required by JAN. 9, 1968.

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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 Bermagul 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.

## SITUATIONS VACANT

Cottage Mother to care for children of school age (not delinquents) in a Children's Village. Attractive surroundings; good conditions; one child can be accommodated; to commence duty Mid-January.

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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.

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Duties to commence early in the New Year.

Applications with qualifications to: Chairman, c/o Bible House, 241 Flinders-lane, Melbourne, 3000.

closing date for applications, January 1, 1968.

## CHATSWOOD CHURCH

365 Victoria-ave., Chatswood, N.S.W.

### CHANGE OF MEETING TIMES

As from Sunday, February 4, 1968,

Church Services will be held at the following times:

MORNING, at 9.30.

EVENING, at 7.

## ALBION CHURCH (OLD.)

86 McLennan-st., Lutwyche.

Minister: Mervyn J. Bedwell.

Phone 57-6160.

SUNDAY MORNING SERVICES at 9.30 from DEC. 17 to JAN. 28, 1968 (incl.).

EVENING SERVICES at 7.15.

CHRISTMAS DAY Service at 7 a.m.

Visitors are very welcome.

THE AUSTRALIAN CHRISTIAN

## GRAHAM CRUSADE

### AUSTRALASIAN PROGRAMME

For your prayer programme note:

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New Zealand—

Dunedin — March 10  
Auckland — March 14 to 17.

Australia—

\*Brisbane — March 22 to 24.  
Melbourne — March 29 to April 7.  
Sydney — April 20 to 28.

\* John Wesley White precedes Dr. Graham — March 17 to 21.

Rev. Leighton Ford—

Perth — March 22 to 29.  
Adelaide — March 31 to April 7.

### CRUSADE STATISTICS

Victorian churches enlisted at the Crusade Office:

Denomination	City	Country	Total
Anglican	112	45	157
Baptist	92	55	147
Brethren	24	5	29
Churches of Christ	76	34	110
Congregational	13	5	18
Lutheran	4	—	4
Methodist	92	83	175
Presbyterian	56	53	109
Pentecostal	22	10	32
Salvation Army	33	27	60
Undenominational and United	29	9	38
Wesleyan	8	—	8
	561	326	887

## CHANGES OF ADDRESS

A. B. Dowsett (Secretary of Vic. Dept. of Christian Union and Federal Dept. of Christian Union), 173 Bell-st., Coburg, Vic., 3058. Phone 35-2030 (Melb.).

Charles Dow, M.A. (Director of Christian Education, Sth. Australia), 189 Gawler-place, Adelaide, S.A., 5000. Private address: 9 Brooklyn-ave., Brooklyn Park, S.A., 5032.

A. B. Dowsett (minister, Coburg church), 173 Bell-st., Coburg Vic., 3058. Phone 35-2030 (Melb.).

B. C. Snoxall, Dip.R.E. (minister, Morwell church), 5 Winifred-st., Morwell, Vic., 3840.

## TO LET

CHELSEA — Brick Villa, 6 rms., 5 mins. station, shops, beach; available from February 1, 1968. Enquiries: Evenings, 772-1825 (Melb.).

## ACCOMMODATION AVAILABLE

Accommodation in Hampton, Vic. district, offered to woman pensioner in return for light duties. Apply Victorian Social Service Dept., 217 Lonsdale-st., Melb., 3000 (32-2447).

## 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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## BELGRAVE HEIGHTS CHRISTMAS CAMP,

DEC. 26 to JAN. 1.

Applications now being received.  
Ron Muller, 89-3294 (Melb.).

## 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.

## Visitors to South Gippsland (Vic.)

### CHURCH OF CHRIST

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## A CENTURY — NOT OUT!

Few people have the privilege of worshipping regularly with one who has attained the great age of 100 years, yet this is the lot of the members of the Maylands (S.A.) Church of Christ.

For well over half a century, Alf. Hudd has been in membership with the church there, and is rarely absent from the Lord's Table, except on those occasions when he has preached at some other church.

Mr. Hudd declares that the most momentous thing he ever did was to decide to be a Christian at an early age, when associated with the Wesleyan Congregation in S.A. He was baptized in the Goodwood Baptist Church, and later came to Maylands.

He has preached in many chapels, including Methodist, Baptist, Congregational and Churches of Christ, and throughout the years has been very active in the life of his home church, where he is highly respected by all, from the next oldest member, H. Lyall, to the youngest Sunday School scholar. Alf. Hudd refers to his brain as a human tape-recorder, he has a phenomenal memory and recounts many of his early Christian experiences with keen enthusiasm. He still has a deep concern for people.

He had eight children, and has 15 grandchildren, and 30 great-grandchildren. As a joiner, he takes pride in a

table he made from 14,000 pieces of 160 varieties of timber. He has used this talent also in the service of the church here, for in evidence of his handiwork the Maylands platform is adorned by a communion table and chairs of his manufacture.

Mr. Hudd declares that the secret of his happy life is the fact that he has had the fellowship of the Christian church, his diet has been simple, and he has never touched alcohol nor tobacco. Although, at an early age his parents declared that he would never make old bones, Alfred Hudd has very good hearing, sight not so good, good health, and is most alert.

The church here was thrilled on the occasion of his 100th birthday to honor him on the Sunday afternoon, when H. R. Taylor, who was minister of the church when Mr. Hudd came into membership, spoke to the gathering on past experiences, and when Mr. Hudd himself spoke to the large congregation, he literally preached a sermon in which he impressed the importance of "sticking closely to Christ and the church." He was later entertained at a delightful afternoon tea in the church hall, which was filled.

This beloved Christian gentleman pays tribute to God, Christ and the Church, and it is always a thrill to talk with him on the things of the Kingdom of God.

## 10 COMMANDMENTS — OF FRIENDSHIP

1. Sympathy is the soil in which the seed of friendship grows. Until one can look upon all his brothers with love and care, he cannot be or become a friend.

2. Honesty gives friendship its virility. Without it the seed will be sterile and never bear fruit.

3. Humility is the gentle rain without which the growing plant becomes dry and brittle. Without an attitude which is both humble and teachable, no friendship can develop and thrive.

4. Tolerance: No one of us is perfect. Patience is a virtue, and a friend is not easily provoked.

5. Criticism of another is essential to an honest relationship. To fail to offer helpful criticism for fear of hurt is to fail to help a friend to grow. Never criticise, until you can sympathise.

6. Don't Gossip: Gossip is the grub from which emerges the cutworm of suspicion to sever the taproot of trust which nourishes friendship's life.

7. Be on hand when needed: There are times when every one of us desperately needs someone to take over for us until we can adjust and compose ourselves. Be on hand when that moment comes in the life of your friend. He'll never forget it, nor will you.

8. Have a poor memory for wrongs: Most wrongs are unintentional. Most slights are fancied. Forget them.

9. Have a good memory for anniversaries: A little appreciation is worth its weight in gold. It always repays its trouble in a thousand ways. It is, as the poet said, "the little nameless unremembered acts of kindness and love" which make up "the best portion of a good man's life."

10. To make a friend, be one: There are two people in a church — one finds it friendly and the other cold. Each projects his own attitude into the outer situation. If you want a church to be a friendly church, be friendly.

What is the use of the tiger in the tank when an ass is the driver?

—From an advertisement for an Evangelical Crusade in Geneva, Switzerland.



## Christmas Bowl

### A MILLION FAMILIES TO GIVE HELP

An estimated million families throughout Australia will play a part in this year's Christmas Bowl programme.

The Christmas Bowl, conducted by the Inter-Church Aid Division of the Australian Council of Churches, will be conducted by local congregations of Anglican, Protestant, and Orthodox Churches in all States.

Through it the churches hope to raise more than \$600,000 for aid, development, refugees, and mission programmes, mainly in Asia, Africa and Latin America.

The programme has been an annual one since 1948.

Through it families are invited to share at least the value of a Christmas dinner to help meet human need.

Nearly a million leaflets on the Christmas Bowl will be distributed throughout churches between now and Christmas Day.

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God Gave Me a Microphone,  
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## OBITUARY

Mrs. Olive May Spencer.

Mrs. Spencer died at hospital, after a short illness. She was born at Currency Creek, as Olive May Buzacott. She was one of the very early members of the Goolwa church. She was baptized at Laffin's Point, in the River Murray, in 1907, on the property of the late James Gordon, one of the foundation members of the church. She married Jack Spencer in 1914. He pre-deceased her two years ago. During her 60 years' membership, Mrs. Spencer continued a loyal fellowship with the Goolwa church, and it was her great joy to witness her four children, also some of the grandchildren, surrender their lives to Christ. To the family, Sadie (Mrs. Reg. Hutchinson), Jack and Richard, (her daughter Katie, pre-deceased her a few months previously), and their families. The church extends sincere sympathy. Her son Richard is treasurer of the Goolwa church.—Arthur Neighbour.

John Killely.

Mr. Killely had been a member of the Richmond church, Vic., for over 53 years, during which he served in various capacities. In 1963, he was appointed as a life elder of the church. He was loved by all; his quiet and gracious manner was a most eloquent witness to the Lord Jesus Christ. His constant encouragement and friendly words were a source of comfort to all who knew him. His loyalty to the church he loved was a constant inspiration, and his dedication to his trade was as a service to the Lord. The church was crowded as family friends and many past ministers gathered to pay tribute to an honored friend. After the service the cortege left the church for the Burwood Lawn Cemetery.

Edward Victor Brodie.

Ted. Brodie died on Nov. 2, in his home at North-st., Richmond, Vic. Words of tribute recorded of him here were endorsed by all who attended the funeral at the Church of Christ, Richmond. He was a vigorous man, of great personal warmth and courage, possessing a ready sense of humour. He was ruggedly masculine, yet so completely kind — a true man. Born into an active family and as a live-wire member, Ted. chose the Christian way of life. He was baptized in 1919, sharing since then the joys and responsibilities of church life. He received early training in the Mutual Improvement Society, acted as a youth leader, president and reader, was active in the church cricket team, and at the

time of his death served as a deacon. His ability to mix endeared him to all. He was a good father and husband, and even on suffering partial paralysis, as a result of a stroke, his spirit remained unbroken. He was indeed a true churchman, drawing his inspiration from the church's work and worship, giving his strength to the church and community, without allowing himself to be locked up in the church. He was respected by all as a true man in Christ—D.J.A.

David Alexander Kenley.

Aged 76, Dave Kenley died suddenly on Nov. 30, in Stawell, Vic., where he had two sisters—Miss Christina Kenley and Edith (Mrs. Waldron). His wife, the former Miss Bessie Jack, died just a year previously, and this bereavement prevented his attendance at the Bendigo church centenary, 1966. The only child, Bruce, is at present in New Guinea. He was born at Bendigo in 1890, he took his stand for the Lord Jesus, and was baptized in 1916 by Jos. Pittman. He entered wholeheartedly into the church work as helper, reader, church treasurer and B.S. secretary for many years. He was an active worker at Moorooka, Qld., at the time of his death. Dave was on a holiday visit to Victoria. He had travelled by motor coach from Brisbane, having been away from Victoria 17 years. He arrived in Stawell the day before he died. He was a much loved Christian, quiet, shy, but with a sense of humour. He was an untiring worker in church and B.S., and gave excellent service. When he left school he entered the firm of Baker and Woods, and remained there until leaving for Qld. in 1950. He was a popular counter salesman. Bendigo, Stawell and Ballarat churches were represented at the funeral at the Ballarat Crematorium, where the services were conducted by Graham Marsh.—C. F. Houston.

### INDIAN CHIEF MINISTER URGES REPLACEMENT OF MISSIONARIES

(Shillong, India). Chief Minister B.P. Chaliha, of Assam, has called on Christian institutions in his State to replace their foreign missionaries gradually with Indian personnel.

Speaking here to a delegation of the North-East India Christian Council, Mr. Chaliha said the government policy was framed after "the fullest and most exhaustive consideration."

The delegation met the chief minister after three of its missionaries in the North Lakhimpur district were ordered out of the country by the government, which announced a decision to clear virtually the whole State of all foreign missionaries.

The church leaders told Mr. Chaliha that the proposed repatriation was the "thin end of the wedge" and a prelude to a general drive against the entire Christian community.

Following the interview, the State government issued a press note claiming that there was no question of taking any action injurious to missionaries and institutions conducted by them, "much less any action meant to hurt the Christian community as a whole."

"In fact, deserving Christian institutions performing valuable services to the community would continue to receive the support and assistance of the government," the press note declared.

### W.C.C. MEDICAL COMMISSION

(Herakleion, Crete). A Christian Medical Commission has been established by the World Council of Churches' Central Committee in an attempt to help hospitals which are maintained by Christian groups throughout the world.

A survey presented to the Committee here showed that in January, 1967, there were 1,238 medical institutions related to Protestant and Orthodox Churches in Asia, Africa, Latin America and the Near and Middle East.

The Commission was instructed to spend three years collecting information on existing institutions and determining how health services can be relevant to local needs and to the mission and resources of the church.

It then is authorised to raise five million to initiate specific programmes.

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# WHERE TO — FROM HERE!

Our local church has a fairly small, active membership. The roll, for instance, shows that we have about 115 of such people, whilst, in practice the number is much smaller.

This church could be said to be a happy church — we don't have arguments, we are friendly with each other, we welcome new members with open arms, we don't run others down, and we have a flourishing group of auxiliaries.

On the negative side, it could be said that our willing members are overworked and, again, whilst we are friendly, we have not really learned to extend this friendship to the not-like-us people, so we don't have them with us. Again, perhaps we are too contented.

Like most other churches, our membership is made up of the middle-class

BY C. G. DREDGE

people. We are situated in a basically working class area, but our outreach, if it can be called that, does not extend in that direction.

This church is not unusual. It is very like so many other newer churches scattered throughout the suburbs. It has a big debt to pay off; it cannot adequately support the brotherhood offerings (and realises this) and, like so many churches, it has the "writing on the wall" financially, unless something is done and quickly.

## WHERE TO FROM HERE?

This we have asked ourselves and, in all honesty before God, we have had to re-examine our present way of doing things.

Now, we had read some of the many books about how we should look at the present structure of the church critically, and these books gave us some hints on how to re-construct.

We wondered if these could be applied to the local church, with its various members who seem to have so many needs themselves, and in the end it seemed so unreal that we shelved those thoughts as being too theoretical. Besides, we found that the people who were able to organise, or think, were so busy keeping the present things going that they didn't have time for anything new.

C. G. Dredge, L.Th., is the minister of Ascot Park church, Adelaide.

Where to from here? Again, we ask the question, and as we view it now, perhaps God forced us into looking at things in a more realistic way. This way, we must admit, is the way of looking at structures of today, seeing how they are preventing us from proclaiming the gospel to the world, and forcing us to devise new ways for our new age.

To do this we looked at the future of our district. We found that the schools here are starting to decline in numbers. This means that our Bible School will also show a drop over the years to come if we are bound to the usual ways.

Again, the area is fully established now and very few vacant blocks are left. This means that our potential new members, if the same trend continues, will be found in the slowly diminishing numbers of teenagers, an occasional adult convert, and a small number of house purchasers in the middle-class area who transfer to us from other churches.

## EVANGELISM.

We then looked at our forms of evangelism. We faithfully preach the gospel on Sunday evening, and there is always a number of teenagers who have not made a decision for Jesus Christ.

We have come to the conclusion that if this is our only form of evangelism, then it is not enough. We are almost sick to death of displaying "Welcome" on our Notice Board, and saying "Come" in our church paper, when the only non-members we attract are a few teenagers and an occasional adult.

Jesus, we are well aware, said "Go," so we are being very critical now of any part of our present structures which keep us safely tucked away from the outside world — and the people for whom Christ died.

In all honesty, we must do something or we have had it. As a typical church, it must be said that we have many members who want to be good examples for Jesus Christ, and most of these people would be good "talkers" for him too if they knew what to say.

They have been exhorted time and time again from the pulpit to "bring others" or "witness to others," but a deep frustration sets in, for they don't know how, and no-one bothers to tell them.

We believe that our present plight is a judgment of God upon us. We have been so content with ourselves because of the ten or so converts each year, that we have failed to break into (for

want of a better term) real evangelism aimed at the community as a whole.

We trust that we are being realistic here in not considering a tent mission, or a special week "splurge" as the answer, but we believe that God would rather have our evangelistic effort as a continuous one by the church. This does not deny our having "special" services, but does deny our evangelism being a "special."

## HONEST BEFORE GOD.

Let us be honest. It took a critical financial situation for us to see God calling us on. We realise how wrong it would be to seek new members only to relieve this problem of finances, but we do believe that this extreme position in which we have found ourselves has revealed God's call coming to us more clearly.

Indeed, a Planned Giving Programme may have solved our financial worries, but it may have blinded our eyes to the more basic failure of our evangelistic effort.

Our Home Missions Department has agreed to help us in our present efforts as we seek a closer commitment to God, and as we train ourselves for our new outreach. We are aware that this time we spend on our programme of training will be long, but we also realise that it will not be preparation for a "once" effort, as so many of these programmes are, but it will rather be a training for a very integral part of our church programme over the years to come.

## OUR PURPOSE.

You may well ask the purpose of this article. Our hope is that, through our experience, you may benefit in your church programme. We do not believe that we are saying anything new, but enquiry shows that such a programme of outreach beyond the walls of the church buildings is rare.

If you are satisfied with your present efforts of evangelism, take another look to see where these converts are coming from. It could well be that behind the cloak of respectability shown in increasing numbers, you have become dulled to the wider call of Christ to evangelise the world.

This means more than the Bible School scholar, or the occasional adult convert who slipped into your present system. It means also an evangelism aimed at every member of the community, and how can this be better achieved than by the committed to Christ who have not only been told to go, but have also been trained to do it.

Remember, evangelism is not an affair associated with Sunday night, or a week, or month of special meetings, but rather a continuous charge to every Christian in his daily life.

Perhaps the frankness of the report of our experience will help you.

We are not too late, we trust, to remedy a developing situation here which faces many of our older churches today. We trust that we shall not be left with a handful of members with a sterile evangelistic programme when the younger people have left the district. Through God's grace we trust that our venture here will be a successful one — but if it isn't, at least we will have tried.

# BRITAIN'S MORAL AND SOCIAL PROBLEMS



Britain's moral and social condition is giving much cause for grave concern. Folk who have revisited England recently speak of Britain's moral decline. Morally England is sick, and many see in this Sexual Offences Bill a miserable comment on the nation and the most pernicious measure ever put before Parliament.

"Britain's Sexual Offences Bill, legalising homosexual acts between consenting male adults in private would be considered as further evidence of Britain's degeneration," was the opinion of Rear Admiral Giles, in the British Par-

BY A. R. JONES, A.U.A.

liament debate. "This Bill," declared Esmond Wright, M.P., "makes legal practice which the vast majority regard as depraved, and it tends to corrupt public morals which ought to be the task of Parliament to defend and to maintain. It is a miserable comment on the state of Parliament and of the nation."

But the Bill became Law in July, just as announcement was given to a "marriage" in Holland of two males who alleged they were married by a Roman Catholic priest with a pledge of their love and promise to be faithful to each other until death." The report stated that the couple said they were deeply in love with each other and wanted their union to be blessed by the church. "A natural culmination of our love affair."

Outraged Dutch Roman Catholics protested that it was a brazen attempt to solemnify the union of two homosexuals by the Holy Sacrament of marriage and that it was a calculated plan to give homosexuals another veneer of respectability.

In Holland, homosexual acts between consenting males is legal, and clubs exist there to which men resort from England and other countries surrounding Holland. They are seen publicly holding hands, kissing and embracing. In their clubs they dance together cheek to cheek, with heavily painted and perfumed partners.

The public of Britain fear the worst, that many young men will be easily tempted into this dreadful vice, especially where those who indulged in the practice were great proselytisers and have free use of some magazines to solicit. One magazine contained an advertisement: "Are you a gay young bachelor interested in male-only activities? I am forming a social club in London. Send for details. Cosy lodgings with meals available."

There are magazines operating in the interests of such people. The British

public rightly fear the consequences when they realise that all forms of corruption corrupt other people, and more so when they can wear the cloak of legality and respectability.

Instead of legalising, approving and encouraging such activities, the Government should be doing all in its power to prevent the spread of the disease and heal the diseased.

In the U.S.A. homosexual conduct is considered a psychological problem, and a commission on law enforcement is urging that the problem be handled by other than criminal law processes, which is a saner approach than the legalising and approving of a practice which can have very far-reaching, grave consequences.

The public are at a loss to know why the Government should think of legalising the practice, believing they are legalising the unnatural, perverse nature of man when they should be considering prevention and treatment.

## VANDALS.

Vandalism seems ever present and takes strange turns. It appears that wherever it hurts the public most, vandals will vent their anti-social feeling. One county reported that, with public co-operation, the damage to telephone booths had been reduced to 40 for the month. The latest attacks, however, have been against historic properties, which are being maintained by grants from the Historic Buildings Council, and whose funds are very limited.

One home had 100 windows smashed and historical carvings on interior panelling destroyed. A 16th century home had all its sluices and weirs damaged. A castle received damage to stone work. The main difficulty is that some of these historic homes are unoccupied, so that hooligans can act at will and destroy or damage what they like.

## DRUGS.

The increased use of drugs is also causing grave concern in Britain, and it appears that the recent measures taken remove all treatment of addiction from the general practitioner, and places it with specialised treatment centres, which at present do not exist. The Government is at a loss to deal with the problem, and apparently thinks that to make a public example of certain prominent figures may help addicts or pedlars realise the consequences. All it is doing is driving hundreds of addicts on to the illegal black market.

Punishment has never been an effective deterrent to alcoholism, and it will never deter the drug addict. The answer lies with more publicity and understanding of the tragic effect of drugs, the offer of specialised treatment centres, together with stronger police effort to track down the illegal market. The fear in England at the moment is that the drug market has become remunerative enough for the international narcotic ring to move in, and when this happens, as in the U.S.A., the problem will become serious indeed.

## SPEAKERS FOR 4TH WORLD COUNCIL ASSEMBLY

(Geneva). A Nobel prize-winner, an authority on world economic development, an ecumenical pioneer, and a distinguished Swedish theologian, are among the speakers announced for the Fourth Assembly of the World Council of Churches, to be held in Uppsala, Sweden.

Dr. Martin Luther King, Jr., winner of Nobel Peace Prize in 1964, and a noted Baptist preacher of the U.S.A., will give the sermon at the opening service of worship, on July 4, 1968.

Others who will speak during 16 days of the Assembly are: Dr. Barbara Ward (Lady Jackson), British economist; Dr. W. A. Visser 't Hooft, Gen. Sec. of the World Council until his retirement in 1966; and Prof. Krister Stendahl, professor at Harvard Divinity School, who was one of the three final candidates for Primate of the Church of Sweden.

The principal address on the Assembly theme, "Behold, I make all things new" (Rev. 21: 5), will be delivered by Professor Savvis Agourides, of Salonica, Greece. One of the leading Greek Orthodox theologians, he is Professor of New Testament on the Theological Faculty of University of Salonica.—E.P.S.

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# THE GOSPEL SERVICE— A REVALUATION

No discussion of the gospel service is complete without an examination of the function of the church. Clearly, the main task of the church is the building up of Christians. The church is a group of Christians whose purpose for gathering is to worship God, to minister and to be ministered unto, in order that they, being the Body of Christ, might be edified (Ephesians 4: 12). Such edification will be achieved by doctrinal instruction. No harm will be done to any non-Christian who might be present, for, after all, it is the Word of God which the Holy Spirit uses to convict men of sin.

The church service was never intended to be evangelistic. There is no evidence in the New Testament that people were ever converted in church meetings. The popular dichotomy between "Gospel Services" and "Worship Services" indicates

BY ROSS D. MURRAY

a gross misunderstanding of the nature of worship, namely, the giving to God of his worth. We are called to worship and glorify God in all that we do, and evangelism is but one part of this worship.

## Invitations

It is wrong to suppose that a man's salvation is dependent upon his being given the opportunity to respond to an "appeal" at the conclusion of a gospel service. It is God who saves, and not man, and nowhere are we given to understand that this saving activity will be performed only in a gospel service. Rather, God acting through the Holy Spirit will convict men of sin and call them to himself in his own time.

God's purposes cannot be frustrated. Our task is to proclaim the whole counsel of God, but too often, in our evangelistic activity, we try to do the work of the Holy Spirit as well. Such a usurpation of the Spirit's role is nothing less than a denial of the ability of God to fulfil his purposes.

## Confessing Christ

Although the Scriptures often talk about "confessing Christ," in no instance

Ross D. Murray is a final year Arts student at the University of Newcastle, N.S.W., and is a member of our church at Taree. He has been associated with Beach Missions conducted by the C.S.S.M., and has been an executive officer of the University of Newcastle Evangelical Union.

do they refer to the act of walking to the front of a meeting, or to the raising of a hand. Matthew 10: 32 and Romans 10: 9, 10 indicate that confession of Christ is, rather a public acknowledgment of the new relationship to God into which the Christian has entered. A man who is truly justified will confess this fact by his whole life. To talk of confession of Christ as being an act which may be committed only within the context of an evangelistic meeting runs counter to all that Christ taught about discipleship.

## Individual Responsibility

Nor can we regard the gospel service as the most effective means of evangelism. Evangelism, as it is seen in the New Testament, was almost always performed by individuals (who were members of a Christian congregation) in the context of meaningful personal relationships. It is only as we develop a concern for people as whole individuals, and as we identify ourselves with them (1 Cor. 9: 19-23) that we can establish such a relationship. Our concern for their spiritual welfare will be part of our total concern for them.

If a group of evangelising Christians believes that an evangelistic message would assist them in further communicating the gospel to those with whom they have established such relationships, there is some justification for this type of message. However, these meetings must always be subordinated to personal evangelism, and ought to be in addition to, and never in place of the church's primary activity of biblical exposition.

To preach an evangelistic message every Sunday night, even when the congregation consists almost wholly of Christians, is surely a waste of time, and is hardly conducive to the spiritual growth of such Christians (Heb. 6: 1). This time could be spent much more

profitably if the members were instructed in personal evangelism and Christian doctrine.

## Deficiencies

○ The main fault of the gospel service as it exists today, is that we expect people to commit their lives to Christ without our allowing them sufficient time to consider the implications of such an action. Obviously we cannot hope to declare the full gospel within thirty minutes, and as a result, what is usually presented is little more than a three or four point formula, with the cost of following Christ being omitted. Given that it is necessary for a person to understand the character of the God with whom he is seeking a relationship, we should not expect him to make such a commitment on the basis of but one short address.

○ Often the luscious music which is played during the "appeal" to stir the sentiment tends to produce conversions which are generally psychological and emotional upheavals and are not the fruit of spiritual conviction and renewal at all.

○ The naivety and generality of the messages which many of our ministers present, demonstrates the failure on their part to come to grips with the immediate problems of their contemporaries.

## Conclusion

Therefore, if a minister wishes it to be made known to his congregation that he is willing to discuss the implications of his biblical exposition with any one of them personally, then he ought to indicate this at the conclusion of his address.

This is a practice which is observed in evangelical Christian meetings in Universities and Colleges throughout the world. It has the added advantage of overcoming the inhibitory and exhibitory factors involved in "appeals" and places the onus upon the individual to approach the minister with a view to having a friendly chat.

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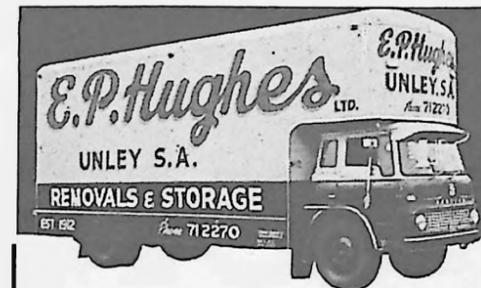
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# Word Studies in the New Testament

No. 49 — WORLD ::: RANDALL T. PITTMAN

English dictionaries derive "world" from Old English weoruld (wer, man, and eld, old, age). The former part is cognate with Latin vir, a man; compare "virile." The word is used in various senses, and this variety must be noted in New Testament usage.

In the Authorised Version "world" is a translation of

(1) aion in many passages. This word, the meanings of which are summarised in Study II, ETERNAL, is also translated "ages" (Eph. 2: 7; Col. 1: 26); "course" (Eph. 2: 2); "eternal" (Eph. 3: 11; 1 Tim. 1: 17); and frequently "for ever," "evermore," and, with the negative, "never."

(2) aionios in Rom. 16: 25; 2 Tim. 1: 9; Titus 1: 2. See Study II, ETERNAL.

(3) ge in Rev. 13: 3. This word is translated "world" only here. It is usually rendered "earth" or "land." It is also translated by "country" (Matt. 9: 31; Acts 1: 3) and "ground." Several Translations give the rendering "earth" in Rev. 13: 3, but the Authorised Version is supported by Weymouth, Knox, and the New English Bible. The reference, of course, is to the inhabitants of the earth.

(4) kosmos in numerous passages. This important word is translated "world" in the Authorised Version in every passage except 1 Peter 3: 3, where it is rendered "adorning." It appears 77 times in the Gospel of John, and 22 times in the First Epistle of John, while it is used only once in "Acts" (17: 24). Cremer cites an authority for deriving kosmos from a root kad, giving the notion "polish," but the much more recent second volume of Moulton's Grammar (1929) derives it from the Indo-European kens, to make authoritative pronouncement; compare Latin censeo, judge. It is necessary to study the history of kosmos in order to understand the variety of uses in the New Testament. According to Liddell and Scott, the primary meaning in Classical writings was "order." Then it was applied to "ornament" as a manifestation of order. This meaning is found in 1 Pet. 3: 3. Compare English "cosmetic" and "cosmos" as the name of a flower. The word was then applied to "world-order," "universe" (compare

English "cosmic," etc.). In later Greek the term was applied to the inhabited world.

A full treatment of the New Testament usage of kosmos is impossible here, but it can readily be seen that each passage must be considered carefully to determine the particular sense of the word. Several of the Classical meanings can be paralleled, but a special use appears in the New Testament, especially in the writings of John. The world is regarded as in opposition to God. It is still the object of God's love (John 3: 16), but is in need of reconciliation to him. This fact accounts for the paradoxical statement that while God loves the world, the Christian is exhorted, "Love not the world, neither the things of the world" (1 John 2: 15). Nevertheless the ministry of reconciliation was committed to the church (2 Cor. 5: 19). John 1: 10 is an important passage where kosmos is used three times with differing shades of meaning. A full discussion of this word may be found in the larger Lexicons.

(5) oikoumene in Matt. 24: 14; Luke 2: 1; 4: 5; Acts 11: 28; 17: 6, 31; 19: 27; 24: 5; Rom. 10: 18; Heb. 1: 6; 2: 5; Rev. 3: 10; 12: 9; 16: 14. This word is used in one other passage, where it is translated "earth" (Luke 21: 26).

In secular Greek oikoumene was used of an inhabited region, then of the Greek world as opposed to "barbarian" lands. In the days of the Roman Empire it was used of the Roman world. In the New Testament the term was applied to the inhabited world, sometimes to the Roman world. The word "ecumenical," much used of late, is an Anglicised form of oikoumene.

This series of  
50 WORD STUDIES WILL CONCLUDE  
IN THE NEXT ISSUE

## "THE AUSTRALIAN CHRISTIAN"

### 50 YEARS AGO

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

**RUSSIAN TREACHERY.** The sad spectacle of treacherous Bolsheviks in league with Germany taking possession of divided and palsied Russia, and seeking to dominate 170,000,000 people, is unparalleled in the history of modern nations. There is not the slightest doubt that M. Lenin and his most prominent accomplice, M. Trotsky, are working with Germany for the undoing of the land they profess to love as their own.

**EDITORIAL.** We recall Dr. Bruce's famous prayer for Brownlow North, the fiery evangelist, that the Lord who had granted him so much zeal might be pleased to add a little knowledge also!

**OUR OWN LESSON SYSTEM.** Each school in the Commonwealth and New Zealand has been informed that the Austral Publishing Co. and the Vic. B.S. Dept., are uniting to arrange a system of lessons suited to the needs of our own schools.

**FROM THE FIELD.** Eltham. For the second time this month we had not sufficient wine glasses at the Lord's Table. Dumunkle. Meetings keeping up. Service held once a fortnight at Lawler, 86 present on last occasion.

## Church Chuckles by CARTWRIGHT



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"I givo a tenth to the Lord, and then the government and I fight over the remaining nine-tenths!"

# WRIGHT THINKING

## ANXIETY

Some doctors are saying today that it is more important to know what sort of patient has the disease, than what sort of disease the patient has. The mental states which often cause illnesses are resentments and hatred, anxieties and fears, and self-centredness.

This means, you see, that a good dose of Christianity is what many of us need to get rid of these things which make us sick. The Bible has been saying this a long time, and we have paid little attention to it. But now that some doctors are saying the same thing, people are more ready to listen.

Dr. William Sadler said, "If people lived in a truly Christian way, half the diseases would drop off tomorrow morning." Dr. C. G. Jung, a world authority in nervous disease, said, "Among all my patients, 35 years and older, there has not been one whose problem in the last resort was not that of finding a religious outlook on life."

A minister went once to the doctor. This minister was a very sick man. He could not eat, and he could not sleep.

BY C. H. J. WRIGHT

He had sledge hammer pains in the back of his neck. He was very worried about the future. How long would he be able to carry on? Would he have to resign from his ministry? When he was examined, it was found there was nothing organically wrong with him. His tissues were all healthy and every organ in his body was as sound as a bell."

The specialist, to whose rooms he finally came, said to him, "As a clergyman I suppose you read the New Testament?" "Yes," he answered. "Well," said the doctor, "why in thunder don't you believe it? It says, among other things, 'Be not anxious,' and you have been doing nothing but being anxious. You have been worrying about your sermons, wondering how they would be received. You have been worrying over your position in the community, wondering how you would be received. You have made yourself sick through needless anxiety. Go home and stop worrying or even thinking about yourself, and for goodness sake put a little trust in the God whose minister you profess to be."

You see, even ministers need to be talked to sometimes on this subject. It is the doctors who are preaching the Christian faith to us now, telling us we can find the healing power of God by deliverance from those mental states which make us sick, and by filling our minds with the truth which has the power to give health.

Few things are more destructive to our health of mind and body than

anxiety and worry. We worry about our health, we worry about our financial security, about our competence in our job. We worry about people's opinion of us, about what might happen to a loved one if we were taken, or to us if a loved one were taken.

The reason why some people break down, lose the power to relax, to sleep soundly, is simply the fact that when they are alone, when they lie in bed at night, they allow their minds to become crowded with all manner of images of possible disaster, possible misfortunes to themselves, to their dearest, and after a time the whole of life becomes like a dark haunted wood.

Now it would be foolish for us to pat you on the back and say, "Cheer up now! Don't worry, it may never happen!" The thing you fear may happen. Many of the things we fear are imaginary — but not all of them.

However, there must be a way of handling our anxieties, so that they do not destroy our health and our peace. Edwin Markham once said, "Through long years of experience I have learned to live one day at a time, to take what is, to trust what may be, and to meet tomorrow when it comes. And there is a lot of sound sense in this way of facing life."

There is a wonderful sentence in the Old Testament which reads: "As thy days so shall thy strength be." These eight words contain a great deal of wisdom provided they are linked, as they were intended to be, with faith. We can express the truth of these words in another way, "The strain will bring the strength." Have you noticed how we all possess reserves of strength and energy on which we can draw in time of need.

For example, think of some of the things men do in time of war. If a man in time of peace were asked to endure the labour, the fatigue, the hunger and the thirst, the loss of sleep that men in combat are called upon to do,

they would say it is impossible — yet in time of battle men do it. The strain brings the strength.

Or take a woman, for example, who in the ordinary course of events says that she is tired. She says she can't take another step, and means it. She is literally worn out. Then her child becomes ill. She not only takes another step, she stays on her feet all night. She may go for days with little sleep, irregular meals, extra effort. She does not think of herself or her exhaustion. She carries on, seemingly inexhaustible. If she had been told before that she had to do it, she would have said it couldn't be done, but she did it. The strain brought the strength.

You see, if the thing you fear does happen, and if you have faith in God, you will be able to handle it. He has promised you the strength. "As thy days, so shall thy strength be." And the final word is from Jesus, "Be not anxious about tomorrow for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day."

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# BALAKLAVA, S.A. AFTER 90 YEARS

Special services in October saw the culmination of 90 years of worship and witness in the town of Balaklava and district.

On Oct. 14, 1877, the first meeting was held at the home of John Fisher, Dalkey (about five miles south of Balaklava). At the second meeting it was decided to erect a chapel in Balaklava. This chapel was opened in 1878, the speaker at the opening being D. A. Ewers, then preacher at Two Wells. This original chapel still stands and is owned by the Lutheran Church.

The Balaklava congregation set up causes in different parts of the district — 1879 at Dalkey and Bowilla; 1880 at Halbury. Because of a diminishing population, these causes ceased after some years.

After 20 years the membership at Balaklava stood at 111. Because of the growing congregation, the present chapel was erected in 1908. In 1927, a large S.S. hall was added. Ministers who have served church include: Mr. Day, 1911; W. L. Ewers, 1912; C. Taylor, 1915; W. Beiler, 1916; F. T. Saunders, 1919; W. L. Ewers, 1922; B. W. Manning, 1926; L. C. McCullum, 1929; A. J. Ingham, 1934; W. N. Bartlett, 1938; A. Hutson, 1942; A. C. Crenmin, 1948; D. G. Hammer, 1950; L. G. Armstrong, 1955; K. J. Patterson, 1959; K. J. Edwards, 1963; C. A. R. Smith, 1966.

Several from Balaklava have entered college to train for the ministry, and include Frank Hollams, James E. Webb, J. and G. Holloway, Colin Curtis, Geoff. Whiting, Phil. Woolford and Bruce Roberts.

The church has been saddened in its 90th year by the passing of several of the pioneers of the church in this district.

In June W. Greenshields died at the age of 83. For most of these years he had lived in the Nantawarra district and served the church at Lochiel as secretary and S.S. supt. and in many other capacities. When Lochiel closed he transferred to Balaklava.

John Carslake was 91 when he passed away in August. He farmed in the Avon district and was a member and deacon of our Avon church. He was one whose memory was undimmed by the years and he also took a keen interest in current affairs.

On Sept. 16 Alan Whiting passed away at the age of 85 years. He served for some time as a deacon in the Balaklava church. His visitation of the sick and elderly was very much appreciated and while a man of quiet disposition he showed clear understanding and insight, and the church benefited from these gifts.

George May was 80 when he died on Oct. 1. He served this church well for many years as a deacon. He was also

an active person in community affairs and in this way always endeavoured to exert a Christian influence.

After many months in hospital, William Gates died on Nov. 15, at the age of 78. Mr. Gates was a quiet man, but a real inspiration to those who knew him, through his endurance and vital Christian faith.

We thank God for these men and their faith over the years. The descendants of each of these men are serving today in the church here and in other parts of our brotherhood.

While the church has been saddened by the loss of some of its older members, it has been encouraged by the 12 young people who have accepted Christ and come into the church this year.

This year we have added a unit of three class rooms for the S.S.; they are also being used for young people's work and other meetings. Early in 1967 the church accepted, as an anniversary project, the purchase of a Hammond electronic organ. This beautiful instrument will be an asset to our worship. Also this year the church accepted the challenge to fully support Mrs. Jack Edwards in the New Hebrides. In the local community the members of the church have been active in many areas — district Council, school committees, sporting bodies, etc.

In particular, the "Balaklava Committee on Ageing," which has set up a Senior Citizens' Club and other services, has had the support of the minister (as secretary) and many other church members. Mrs. H. Bertram kindly donated a large block of land to be used for Senior Citizens' clubrooms and Home Units.

At the anniversary services in October, many past members returned. At the three meetings, about 1,100 people were present. J. Baker (Hospital Chaplain), C. Curtis (Edwardstown), and R. S. A. McLean (secretary, Overseas Mission Board) were speakers.

Each auxiliary in the church was asked to set up displays showing the history and work of the auxiliary. Incorporated in the displays was the work of the brotherhood at home and abroad, to which the church at Balaklava has had the privilege to share in for so long.

Today the active membership of church stands at 111. The opportunities for evangelism are limited because of the diminishing rural population. The church, however, is conscious of a call to minister to the people in this area. On the cover of our anniversary programme (or folder), were these words—

"For 90 years as a Church of Christ we have followed the Master. He has led our people forth; he has given them a vision; he has renewed their spent strength and faith.

"In 1967 he calls us to dedicate ourselves afresh to him and his church, that we might be equipped for the ministry before us."

—C. A. R. Smith.



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**Christmas Prayer.**  
Lord Jesus, as we celebrate thy birthday, may we do it in a manner well pleasing to thee. May all we do and say bring honour to thy name, that we may remember thy birth and feel thy presence among us even yet.  
May the loving kindness of Christmas come into our hearts and there abide, so that not even the return to earthly cares and responsibilities, nor all the festivities of our own devising, may cause it to creep away weeping. May the joy and spirit of Christmas stay with us now and forever. Amen.  
—Peter Marshall.



Not the Christ in the manger,  
Not the Christ on the cross,  
But the Christ in the soul  
Shall save that soul  
When all but love is lost.  
—Katharine Lee Bates.



Keep your tents separate, yet bring your hearts together.  
—Arab proverb.



... The Law of Triviality. Briefly stated, it means that the time spent on any item at the church board meeting will be in inverse proportion to the sum of money involved.  
—Application of "Parkinson's Law."



Religion takes people many ways. It sent Annie Purdie out to buy a scrubbing brush.  
—Winifred Carter.



A housewife was complaining to her husband. "Just look at me! My clothes are so drab and shabby, if anyone came to the door, he'd think I was the cook."  
"Not if he stayed for dinner," was the quick retort.