

February 4, 1967

MY NEIGHBOUR'S WATER POTS

(see page 2)



LESLIE GREEN

J. DANIEL JOYCE

AUDREY WINDRAM

THE AUSTRALIAN

CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

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THE WATER-POTS OF INDIA

I read somewhere that during India's present terrible drought the only local craftsman who was working overtime was the potter, making water-pots. The reason for the shortage of water-pots during a crisis shortage of water was that the villagers believed that a broken water-pot would bring to the attention of the gods their need for water. So there was a water-pot breaking spree to persuade the deities to send some rain.

Although they are quite clear that water-pots have to be broken in order to bring rain, the rules do not specify whose water-pots. Therefore, the villagers do not break their own. They break their neighbour's. This does not make much difference to the total destruction because, while a man is next door entering and breaking, his neighbour is performing the same service for him. The potter is the only one to profit.

I haven't any faith in the broken pot system of producing rain, but it is significant that a man's neighbour becomes the target. This may be very human, but it has always been condemned by God. Indeed, Moses, in giving the people the Ten Commandments, quoted God as saying that they should not covet "anything that is their neighbour's."

The Indians are our neighbours now that the whole world is one great neighbourhood. We do not covet our Indian neighbour's water-pots for any purpose whatever but we do covet for him the means to live in human dignity.

For this reason, our concern is with his empty food bowl rather than his broken water vessel. Almost every issue of the "Christian" reminds us of India's great need. We cannot meet all of the demands, but we must continue to give what we can.

We are reminded that the Wheat for India appeal is still open.

THE LAST ROPE

As this editorial is being written, a man is destined to hang in Victoria. By the time it is read, unless there is a most unexpected change of heart on the part of Sir Henry Bolte, the deed will have been done.

The protests, petitions and demonstrations on behalf of Ryan are not made because of his innocence, or because he is decent, or because he had a difficult youth. They are made because he is a human being whose life should not be forfeited despite the crime for which he was convicted.

Capital punishment is no longer regarded as having a place in civilised communities. Indeed, even in Victoria, the last 35 murderers, some of them guilty of much worse crimes than Ryan's, have all had their sentences commuted. Ryan, the 36th, is to die.

The strange reason given by the Premier for making such a terrible exception is that Ryan killed a warder, a man in uniform. Ryan's act was against authority, said the Premier, and this is more serious than crime against society. Not one responsible person has publicly agreed with Sir Henry that the distinction can be justified. Neither N.S.W. nor Queensland find it necessary to make the killing of a man in uniform a worse crime, say, than the murder of a little girl in lust, or any other degree of homicide. It is worth remembering that the last time Sir Henry made a determined effort to hang a man it was solely on the ground that it was an awful crime against society, and had nothing at all to do with the only reason Sir Henry now gives for his refusal to consider a reprieve.

Two men, in the presence of the Governor of Victoria, decided in twelve minutes to hang Ryan. One of them was the acting Attorney-General. The other was the Premier. This seems a most inadequate and unrepresentative Executive Council to decide an ultimate issue with such speed.

Are the careful arguments and reasoned appeals of church leaders, lawyers, university men, psychiatrists, social workers, business men, a host of ordinary men and women, together with the declared misgivings of five of the jurymen who convicted Ryan, to be disposed of in 12 minutes? The two who felt competent to assess and dismiss the wide appeal are a farmer-politician and an acting Attorney-General.

(continued on page 7)

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THE CLIMATE FOR EVANGELISM

BY J. DANIEL JOYCE

Statistics which detail the decline in the number of baptisms during the last five to ten years have been published too often to need reiteration. The loss in the number of baptisms seems indicative of the decline in total evangelistic effort.

There are some parallels to our situation among other well-known denominations; but there are outstanding contrasts, too, and these serve as our indictment and challenge. There are some cases where evangelistic growth is evident and the number of baptisms increasing; these cases are not all among fringe groups. Some major religious bodies are showing increases in the number of baptisms each year.

There are some persons within our churches who are waking up to what has been happening in the brotherhood insofar as growth is concerned. Unhappily, however, there are not nearly enough who share this concern to any considerable degree.

There are not enough people in positions of leadership who share this concern and are willing to do anything significant, especially in the changing of existing structures for evangelism, to correct it. Much more will need to be said and done about our situation before it is taken very seriously.

There are several circumstances which are a part of this total picture of decline.

1. A changed attitude toward baptism. Our attitude toward baptism, until recent years, was a dogmatic and legalistic one which insisted on baptism as a requirement of God for salvation. This attitude did not question deeply the meaning of baptism and its special place in the theology of salvation.

There were not many questions asked about the presuppositions for baptism and more and more people became dissatisfied with what was being said about it because it seemed to have no theological basis.

We were quoting passages of scripture which called upon persons to be baptized, but we were not seeking to explain to our people how God had set baptism within the total plan of salvation.

We had some real fear of sacramentalism as it has been seen in the Roman

Catholic Church, because we identified it with magic. If we had been explicit in articulating that baptism is efficacious in making people members of the Body of Christ, and in mediating the grace of God in forgiveness of sins, we could have been spared the disillusionment which has come upon us.

Because we have not put the ground work under our teaching and preaching of baptism, we have lost confidence. Consequently, people give less attention to baptism, relegating it to an insignificant place in the scheme of salvation. They have not seen its proper theological basis.

The result is that we have lost what theology of baptism we had. We now have a generation of people that does not believe in the efficacy of baptism for the forgiveness of sins and for incorporation into the Body of Christ, as well as for the reception of the Holy Spirit.

Baptism means a great deal less now than it did. In the process of reexamining our understanding of baptism, many have abandoned their convictions about it and it does not bother many of our ministers to contemplate a life without baptism.

This is not true for a Lutheran or a Roman Catholic or an Episcopalian. It is unthinkable for these people to live a life unbaptized. Even Thomas J. J. Altizer, the great exponent of the "God Is Dead" theology, had his baby baptized when he thought that the child was in danger of dying.

There is something operative here which has not been confessed. There is something in his Episcopalian background which led him to act in this crisis and that something is a sacramental understanding of baptism.

One of our preachers told me, two years ago, that he had become so embarrassed about the form of our baptism because he sees it as the last vestige of an ancient culture which we try to preserve. He believes we have no business trying to maintain our form of baptism because it is an embarrassment to people. Let us, I say, reaffirm that its design is a humbling experience and was intended to be so.

This changed attitude toward the significance of baptism has been a great factor in the decline of the number of people baptized.

2. The church renewal movement has brought us into an apologetic mood. The total movement into church renewal has brought us into an apologetic mood which is self-defeating. We are no longer so enthusiastic about getting new people into the church. The patient is diagnosing his own ills with such thoroughness that he has no time to help other people get well.

We are in an unhealthy period of the total process of self-examination, with a mood of what may be described as self-pity, and this mood can hardly lead to any kind of new conquest. We have some kind of inferiority complex that causes us to bow in the face of any and all opposition.

Our invitation cannot be strong until we believe in what we are doing. Furthermore, we must believe that what we are doing is more important than the mistakes we are making, or more important than what we are leaving undone. We are almost paralysing ourselves with self-examination.

Our ministry is not preaching for conviction and decision, but is somewhat afraid to come out strongly for any doctrinal position. We have resorted to vagaries and platitudes which leave us beyond the realm of criticism, but also leave us without any harvest of conviction about sin, forgiveness, righteousness and salvation.

3. The current emphasis on living the gospel, versus talking the gospel. We are in the midst of an emphasis on the new nature of our witness being that of living out the gospel in the midst of secularity, without a corresponding emphasis on verbal testimony. There is an unhealthy reaction to what was an unhealthy preoccupation with numbers, and this reaction has issued in no interest in numbers.

Numbers are people, and when this is so we cannot but be interested in numbers. Why apologise for an interest in numbers when these numbers represent people? There is a mood among us that apologises for any interest in numbers and this is destructive. Some of our people would now be embarrassed by a great number of additions.

We are called to be Christ's Body in the world, and called to live out the gospel in the midst of the world. This must not come to mean that we have

(turn to page 5)

TWO YEARS SERVING THE MASTER



Prison can become a home for many men, or even a refuge, a place of security. It is also a place of fellowship where men feel accepted. They are at peace with their environment, although in conflict with society and the outside world. In gaol parlance many say, "I'll do this lagging 'on my head.'"

There are many who find conflict with society, both in and out of prison. Un-

A TESTIMONY.

Through A. R. JONES, A.U.A.

able to quell the uneasy feelings resulting from their attitude towards life, they find prison life just as hard to accept as their failure to cope with living outside. Some men carry on this conflict of the mind for many years, others find an early release.

It depends on the individual, for when he surrenders himself to God and begins to take a more reasonable attitude to living he ceases to be at conflict with both himself and the world. As he begins to overcome the turmoil in his life he discovers joy where little existed before.

It's here in these early discoveries of the change that God can bring into his life, by the bending of his will to that of the Master, that his faith begins to grow. The proof of God's working and transforming power in his life becomes real to him as he acknowledges its effects.

Placing myself in God's hands, guided and helped by the prison chaplain, I stepped out into the outside world to put my new faith to the test. Faith was a most helpful encouragement at this stage. Accommodation and work were immediately found, though this is not always so easy. This sudden return to responsible living is a difficult time of adjustment, for only the understanding of good Christian friends, and my new faith brought me through. Entering into a friendly church, with people ready to help in many ways, restored my somewhat broken faith in humanity, besides providing warm fellowship in the spiritual worship of the Master.

Perhaps these church people sensed my loneliness and my feeling of insecurity, for except for a few, they didn't know of my past. It was one of these friendly church people who later became my wife — further evidence of his blessing and guidance since choosing his way.

Christ entered my life at what I consider was its lowest point, and in a short two years he has lifted me higher than I could have ever expected. It surely is no secret what God can do, what he has done for others he will do for you. Knowing my past, and its many conflicts, and now experiencing a real change in my life, I pray that men everywhere might earnestly seek the joy that can be theirs by surrendering their lives to the Master.

RUSSIAN BAPTIST ASKS PRAYERS TO END WAR

(Moscow). Moscow Radio, in a programme beamed at the United States, carried a message from one of Russia's top Baptist leaders urging prayers for an end to the war in Vietnam.

The message came from the Rev. Alexander Karev, Secretary General of the All-Union Council of Evangelical Christians (Baptists), who call the Vietnamese conflict "this greatest tragedy of our time."

After extending Christmas wishes to U.S. Baptists and Americans in general, Mr. Karev said:

"I welcome the call of American Quakers for an immediate cessation of U.S. bombing and the beginning of a clearly stated and swiftly phrased withdrawal of all American troops and weapons. Dear Christian friends, pray fearlessly that the New Year of 1967 will see the end of the war in Vietnam, this greatest tragedy of our time."—E.P.S.

LITTLE PROGRESS IN ECUMENISM

(Sydney). The country's only national daily, "The Australian," has charged, in an editorial, that the message of ecumenism "does not seem to have penetrated the fortresses of the major denominations — the Catholics and Anglicans."

Admitting that there are a few examples of practical ecumenism, such as the Inter-Church Industrial Chaplaincies and the Canberra Inter-Church Planning Group, the editorial still finds "very little of essential dialogue among Catholics, Anglicans and other protestants."

"Bleak testimony to this is the fact that the joint working group, set up by the Catholic Church and the Australian Council of Churches nearly a year ago, has not yet met. Its members haven't been able to agree even on an agenda," according to the editorial.

The paper said there is "much ballyhoo about ecumenism being a 'grass-roots' movement. Yet when the recent Church and Life Movement (sponsored by the Council of Churches) took place, large numbers of Anglican and Baptist clergy in Sydney refused to let their parishioners partake in the lay discussion groups."—E.P.S.

NEW A.C.C. SECRETARY

(Sydney). A prominent Anglican layman is the new General Secretary of the Australian Council of Churches. He is V. K. Brown, of Victoria, at present Director of the Anglican Church's General Board of Religious Education. As General Secretary of the A.C.C. he succeeds the Rev. Harvey L. Perkins, a Methodist, who has held the position since 1956.

Mr. Brown is the first Anglican elected to the General Secretaryship since the Council was formed in 1946. He has been Director of the Melbourne-based General Board of Religious Education since 1956. He represented the Church of England at the W.C.C.'s New Delhi Assembly, and at the Second Assembly of the East Asia Christian Conference.—E.P.S.

THE CLIMATE FOR EVANGELISM

(from page 3)

no interest in persuading people and exhorting people to commit themselves to Christ.

A noted scholar recently spoke of the phenomenal success of the Baptist Church in a particular situation in Soviet Russia. His explanation for success was that it decided to quit talking in this situation and live the gospel until the world was convinced of its authenticity.

He himself said, "I'm tired of talking to people who don't want to listen."

I am using his statement as an illustration of what is widely held, namely, that it is not in the best evangelistic tradition to exhort, beseech, or persuade men. We shall live out the gospel and leave the persuasion to the Lord.

This attitude undersells the power of the spoken word and cuts short the total power of a personality. If our recently acquired understanding of God's Word is inclusive of both deed and word, then the gospel of the church needs both deed and word to be communicated to men. If our deed is our word, and our word is our deed, a biblical understanding of human life, then the gospel must have both to be communicated and received by the world.

Can anyone imagine Christ or his apostles taking the attitude, "I shall do my job and live my life in the world, but I shall not talk about my faith. The world will understand what kind of life I live and pursue me to know the source of my power"?

Neither the spoken word nor the active word can get along alone. This approach does not lead to decisions and baptisms into Christ.

4. The dialogue with world religions and the many discussions in general have taken some attention from the

urge to grow in one's own denomination. Whenever there is a strong emphasis on finding our kinship with the Roman Catholic Church, and with non-Christian religions all over the world, there is not a strong evangelistic emphasis within the church.

We must learn how to hold these two emphases, unity and mission, together, but we must also remember that the primary goal is mission, and unity is a God-given means to the accomplishment of that mission.

We are called to unity and mission, but we are called to unity for the sake of mission, and our primary call is to mission. The inside movement, the work of the church in setting its own house in order, is consuming the preponderance of its energies.

There has been a renaissance of interest in non-Christian religions of the world, and this has put Christianity somewhat on the defensive. We are seeking to find a kinship with these religions and a common ground on which to stand.

We do not have an understanding of what our relationship to them is or should be. We do not understand our reason for being vis-a-vis with these religions. There is a vague sort of feeling that we have no business being where they are, and that they can do the job for us. This is the wrong mood for evangelistic growth.

The way out must lie in our seeing in proper perspective the relationship of mission and unity. There will be tension here for a long time to come, but with every advance in unity, there should be a greater advance in our sense of mission and our calling in Christ to evangelise.

—Christian Churches' Quarterly Bulletin.

● CAIRNMILLAR INSTITUTE

COURSE IN PROBLEM RECOGNITION

(Melb.). An unusual opportunity exists for men and women in our community — an opportunity to learn more about people, more about how to counsel and care for people. The Cairnmillar Institute each year provides courses of instruction, and through these courses many are helped to become more effective and helpful members of our society.

Last year 130 people took part in the Cairnmillar courses. These included dentists, business managers, bankers, insurance agents, social workers, ministers, deaconesses, teachers, housewives, retail traders, cosmeticians, grocers and doctors. Their ages ranged from 20 to 60.

Cairnmillar courses are about to begin their sixth year of operation. The courses are under the direction of Dr. Francis A. Macnab, M.A., Ph.D. (Abdn.), registered consulting psychologist and psychotherapist, assisted by Hugh Eadie, B.A., B.D., Dip.Ed., and an inter-professional team representing psychiatrists,

social workers, teachers and ministers.

Supervisors and tutors assist as synodical leaders. Teaching takes advantage of the most modern aids available — films, tape recordings, case discussions, demonstrations, seminars and lectures.

Details of the courses are available from Mr. Hugh Eadie, the Cairnmillar Institute, 15 Cromwell-rd., South Yarra, Vic., telephone 24-3765. The courses begin this year on Feb. 24, but application is essential.

CHRISTMAS BOWL

The Australian Council of Churches' Christmas Bowl appeal raised over (A)\$335,000 for development work in Asian countries. This was some \$100,000 more than the total last year. The aid programme includes refugee relief, the development of natural resources, medical assistance and educational work.—E.P.S.

OBITUARY

Mrs. J. W. Nichols.

Annie Lyons ("Nell") was born in Melbourne in 1885. Her mother was Roman Catholic and her father Anglican, but she was allowed to attend a Mission Sunday School, where at an early age she became organist and a keen member of C.E. Although very poor herself she loved to take flowers and food to the needy and sing to the sick. At the North Richmond church she met the Nichols family, and in 1909 was married to Jas. W. Nichols, by William Gale. With encouragement from Campbell Edwards, they opened a S.S. at South Richmond. When the work there was established they transferred their activities to a hall owned by the Edwards in Burnley. It was an extremely difficult field, for the hall was used for all sorts of purposes, and usually many hours had to be spent each Sunday morning to make the place fit for service. The whole of the Lord's Day would be spent at the "church," where Mrs. Nichols would provide meals for College students and others who assisted them, and then hold "open house" in their home at 8 Edgar-st., for all who cared to come. No couple ever served the Lord more wholeheartedly than Mr. and Mrs. Nichols in the exacting and sacrificial service they gave.

When the church at Gardiner was formed they became foundation members. Mrs. Nichols became supt. of the Kindergarten, and Mr. Nichols a B.S. teacher. During the war days they were asked to help again at Burnley, and it was then and there, under the ministry of Chas. Young, that our great Social Service work began. Mrs. Nichols' big work in that period was chiefly with the young women as Chaplain of the Phi Beta Pi, and in the distribution of benevolence. They returned to Gardiner about 1923. Until Mr. Nichols' death in 1955, she served as President of the W.C.T.U., and afterwards, until the time of her death, was one of the church official visitors for hospitals and others who were sick. Hundreds of letters during her illness, and since her death, paid tribute to her gracious life and beautiful Christian ministry.

Funeral services, on Dec. 1, at the Gardiner chapel, and the Brighton Cemetery, were conducted by L. E. Wylie, assisted by F. A. Youens and Chas. Young. Steve Corlett brought comfort as he sang "I know that my Redeemer liveth." For the last two months of her life, during her illness, Mrs. Nichols lived with her daughter Beryl (Mrs. Charles Cole), her only surviving child. To Mr. and Mrs. Cole, and Gwenneth and Dorothy, we extend our sincere Christian sympathy.—D. Wakeley.

LYLE WILLIAMS

:: FLORIST ::

37 Toorak-rd., South Yarra, Vic.
26-4880; after hours, 27-1771.

FLOWERS FOR ALL OCCASIONS.

CHURCH MEMBERSHIP IN THE U.S.A.

(New York). For the first time since 1961 church membership in the United States is lagging behind population growth, according to data compiled by the National Council of Churches.

Total U.S. church membership was put at 124,682,422, a gain of 1.1 per cent from the 123,307,449 reported a year ago. The new figure does not represent current membership, but covers for some denominations the calendar year 1965, and for others a fiscal year ending in 1965.

The Yearbook estimates that the population grew by 1.3 per cent between April, 1964 and April, 1965.

Protestants, including Eastern Orthodox communicants, accounted for 69,088,183 church members in the latest total. Roman Catholics numbered 46,246,175, and Jews, 5,600,000. The Eastern churches were listed as having 3,172,163 mem-

bers, while Old Catholics, Polish National Catholics and the Armenian Church's Diocese of America had 483,901. Buddhists numbered 92,000.

Among the Protestants, the Southern Baptist Convention had the greatest number of members, 10,770,573. The Methodist Church was next with 10,331,574, and the National Baptist Convention, U.S.A., was third with 5,500,000.—E.P.S.

GERMANS STAY AWAY

The number of Protestants and Catholics in West Germany who consider themselves regular church-goers dropped from 45 per cent of the total population in 1962 to 39 per cent in 1966, according to the Institute of Applied Social Science in Bad Godesberg. Among Protestants the drop was especially sharp — from 28 per cent in 1962 to 20 per cent in 1966.—E.P.S.



PRE-MARRIAGE COURSE

(S.A.). The first Course for 1967 will commence at the Church Centre on Feb. 22, and young people planning marriage should contact the Social Service Dept. for application forms.

Lectures will be given by a housewife, doctor, minister, businessman and psychologist, and will cover various aspects of married life. Young people should attend as many lectures as possible to receive the maximum benefit from the films and discussions.

Ministers are requested to forward names of couples planning to marry, so that forms may be sent. Will local church papers please copy?

The other Courses planned for 1967 will be held in June and October.

THANKS FOR SEATS

(Windsor Gardens, S.A.). We thank Hampstead Gardens for the pews they gave us recently . . . Girls' Brigade and Boys' Club and S.S. all had a very successful year . . . Appeals have been held for Aborigine Missions, Prisoners' Aid and local welfare work . . . The B.S. is planning a social, picnic, camps and other interesting outings in 1967. Don Mortimer is active as B.S. supt. . . . Barbecues held at homes of the Jacobs and the Folletts.

HARVEST FESTIVALS IN S.A.

Churches will be planning for Harvest Festivals, and then planning the distribution of goods. The Harvest Festival is akin to the Jewish Feast of the First Fruits, when the worshipper brought the best of his harvest as a thankoffering to the God of the Harvest. We are apt to overlook the fact that it is a time of thanksgiving when we express to God the love and appreciation of a grateful heart for all the wonderful provision he has made.

The Social Service Dept. is inviting churches to use this special appeal as an opportunity of assisting our Homes, Hostel and Relief work. What better way to thank God for his goodness than by making a gift to help others, especially the aged and needy.

TWO CHOIRS

(Maylands, S.A.). During Dec. two choirs, under the leadership of Miss V. White, provided Christmas music at two of our evening services . . . The church has welcomed two of its young men home from C.O.B., Barry Heath spoke on Jan. 6, and David Potter on 22nd. . . . Four of our Y.P. visited Perth for the National Youth Convention.

THREE DECISIONS

(Broken Hill, S.A.). Services were back to near normal on Jan. 22, as most families had returned after four weeks' mines' holidays . . . A meeting has been held of all departments of the church to draw up the calendar for the year . . . There were three decisions on Jan. 22, a young married lady, a kinder, assistant and a S.S. scholar.

LISTENING POST . . .

Quotable Quotes from Near and Far, and from Here and There, for Now and Then.

"ON HAVING A SENSE OF MISSION"

THE CHURCH HAS A MISSION:

The church is called to be an affirming community. It says: God is love; Jesus is Lord; Christ died for our sins. If the church can no longer make these affirmations it forfeits its claim to be recognised as the Church of Jesus Christ. An affirmation is a positive statement, asserted with strong conviction. An affirmation means answering "Yes." The Christian gospel is both these things. It is God's affirmation about himself in Jesus Christ. It is God's affirmation to men in Jesus Christ.

—Douglas Webster in "Yes to Mission."

THE CHRISTIAN HAS A MISSION:

He who stays his mind on truth will not have a feeling of emptiness or boredom. The search for truth is stimulating. We are God's children — spirit of His spirit — and can come to no final harm in his universe. Once we accept this, then we need no goal and no purpose other than that of doing his will.

—Lyall Dixon in a sermon on "Purposelessness."

THE PREACHER HAS A MISSION:

No greater peril ever confronts the church than the danger of a shallow optimism. I do not doubt that it would please people if I conclude my ministry here with a ringing assurance about the church's future, but it would also confirm what Pierre Berton writes about "The Comfortable Pew." The pew may be comfortable, but the pulpit is not. It never has been and never will be as long as it remains a sounding-board for the inspired Word of God in Holy Scripture.

—Leonard Griffith, in his final sermon at the City Temple, London.

THE LORD GOD HAS A MISSION:

Fundamentally the mission is not man's action, but God's; it is for the Christian to choose whether he will be caught up into it and to participate in it, or remain outside. It is proclamation, not propaganda, for propaganda smacks too much of human stratagem. It is not proselytizing, for God does not proselytize; he calls and waits and judges; he seeks and serves and suffers.

—Dr. John V. Taylor in "For All the World"—The Christian Mission in the Modern Age.

THE SCRIPTURES DECLARE THE MISSION:

"Go then and make disciples of all the nations, baptize them into the name of the Father, the Son, and the Holy Spirit, and teach them to practise all the commands that I have given you. And I myself will surely be with you all the days, down to the very close of the age."

—C. B. Williams' translation of Matt. 20: 19, 20.

THE INAUGURAL SESSION of the COLLEGE OF THE BIBLE

will be held in the form of

A GARDEN PARTY

in the COLLEGE GROUNDS,

on **SATURDAY, FEBRUARY 18**, at 2.30 p.m.

An Interesting Programme. :::: Afternoon Tea.
An opportunity for Fellowship. :::: Everyone Welcome.

Note: Visitors will be very welcome when the College resumes, at a service on Wednesday, February 15, at 9.30 a.m.



N.S.W. PRAYER LIST

We invite the prayerful interest of all readers in the following vital concerns of the work of our churches in N.S.W.:

1. Broadcasting by our brotherhood representatives on Station 2CH Sydney, in the Daily Devotional Session, special Church Services, and also the specific Sunday evening programme entitled "New Life in Christ."

2. The N.S.W. Conf. Pres., Charles Cole, in his contacts with country churches and isolated brethren.

3. Home Mission preachers, as they co-operate with the Dept. of H.M. and Evangelism in planning for the coming year's activities.

4. The young men and women who have already been accepted to enter Woolwich Bible College this year to train for full-time Christian service.

5. The young men and women, boys and girls who committed their lives to Christ during the recent series of Youth Camps conducted over the holiday period at Camp Greenhalgh, Lake Illawarra, by the Dept. of Christian Educ.

6. All elderly folk, in our Aged Folks' Homes at Pendle Hill, Croydon, Hornsby, and at Thirroul.

THE TABERNACLE

(Earlwood, N.S.W.). Recent addresses on "The Tabernacle in the Wilderness" were assisted by table-sized detailed model of the Tabernacle, with several very old prints of the Priestly Garments and Tabernacle furnishings, etc. These prints, though perhaps 100 years old, in black and gold, show up clearly . . . H. Hodge-kiss is minister.

INTERIM MINISTRY AT TAREE

(N.S.W.). Following the conclusion of the very helpful period of consolidation in which our veteran minister, Percy E. Thomas, B.A., led the work, student-minister Robert Whan, of Woolwich Bible College, was invited to undertake a short interim ministry over the long vacation period, and his faithful and effective work has been much appreciated as members of the church look forward to the coming of Lyall E. Wylie, from Victoria.

NATIONAL CONFERENCE IN THEOLOGICAL STUDIES

(N.S.W.). The First National Conference of the Australian Society for Theological Studies takes place from Feb. 8 to 11 incl., at Wesley College, University of Sydney. Papers are to be delivered by prominent scholars and theological teachers on various aspects of Theology, Church History, Old Testament and New Testament Studies. The society, which was initially formed early in 1966, is designed to encourage a greater interest in Theology in the Universities. Dr. A. G. Elliott, who is a member of the Fellowship of Biblical Studies at the Univ. of Sydney, has also represented Churches of Christ in planning and arrangements for the forthcoming Conference.

EDITORIAL — continued from page 2.

Capital punishment is no longer regarded as being any significant deterrent to crime, and has no useful place as a retributive act of an angry society. The very grave probability that innocent men have been executed in the past should itself be enough to end all executions for all time.

Most civilised communities have already abolished capital punishment. Others, including Victoria for many years, have retained it in principle but rejected it in practice. It is even possible that capital punishment provokes the very violence it is intended to restrain. It does nothing for the family of the victim and shames or brutalises all who have to carry out the sentence.

A Christian will always find the greatest argument against capital punishment in the reverence for life as taught and practised by Jesus himself. We could not possibly imagine our Lord endorsing or participating in an execution.

Since Sir Henry Bolte has been elected to carry out the will of the people, it is his responsibility to listen to what the people are saying. It may be true that in earlier times a majority would have supported him. It is almost certain that Victoria has followed other States and nations in a change of attitude. Sir Henry should find out what the people think before he executes Ryan; it will be too late afterwards.

If the Premier persists in the act, which more and more seems to be in response to his personal attitude, the only comfort he is likely to find is that South Africa hanged 24 persons last year. But South Africa is as much out of step with the world as Sir Henry is with his own people.

Capital punishment will surely be abolished in Victoria. It will be an unnecessary stain for the Premier to carry into history the personal responsibility for its last hanging.

N.S.W. BROADCASTS IN FEB.

The following Radio Broadcasts have been arranged for Churches of Christ in N.S.W., Station 2CH Sydney.—

Daily Devotional Sessions: — Wed., Feb. 8, at 8.45 p.m. — H. C. Wheat, Dip.R.E. (Church of Christ, Padstow). Wed., Feb. 22, at 8.45 p.m. — D. C. Nutt (Church of Christ Penshurst).

NEW TESTAMENT TRAIL

(N.S.W.). During last Nov. and Dec. a group from our Australian churches travelled overseas on what has been described as a "New Testament Trail." The party was organised by Dr. J. H. Jauncey, and included Dr. and Mrs. R. L. Green, K. B. Mitchell, Mrs. Pedler and Miss S. Pedler, all of Qld., Mrs. Sheppard, of W.A., and Mrs. Hansen and Dr. A. G. Elliott, of N.S.W.

Italy, Greece, Cyprus, Turkey, Lebanon, Syria, Jordan and Israel were among the countries visited, and interesting archaeological sites were investigated which were reminiscent of Biblical history and background.

In subsequent issues further reference will be made to the experiences of this group of Australians as they journeyed in Biblical lands.

N.S.W. RADIO VENTURE

During the past few months a new venture in the realm of Radio Evangelism has been entered into by our N.S.W. brotherhood. Each Sunday evening, at 5.50, on Station 2CFI Sydney, a specifically Churches of Christ presentation is being made, with various men in our brotherhood sharing in the programme. The session is entitled "New Life in Christ," and reports indicate that already it is making a valuable impact. It is understood that this session will continue throughout the early months of 1967.

VISITOR FROM SOUTH

(Gillandra, N.S.W.). Many members were away and many visitors present during holiday time. On Jan. 15, V. Quayle, minister of Sunshine, Vic., was speaker at the morning service.

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IT MAKES ALL THE DIFFERENCE

BY W. R. HIBBURT

IF WE UNDERSTAND THE PSYCHOLOGY OF DESIRE

"Granny," she was called by all as a title of age, endearment and honor. Granny had weathered 80 winters or more. The dear old soul had one failing, though even this did not detract from her saintliness. Her one besetting sin was that she had a "sweet tooth." In the days of my youth, Granny filled me with wonderment when she talked about her "sweet tooth." I used to speculate which was the "sweet tooth" of the six teeth that still remained to do her service.

I have since learnt that had Granny lost all her teeth, there would still have been a "Sweet tooth" in her head — with the roots of that tooth reaching deep, deep down to the world of desire. Since understanding a little about this world of desire within, I seem to love Granny all the more because she desired sweet things, and since it is natural to desire, let us follow Granny's example and desire the sweet things.

"A sweet tooth" in the head is, after all, a monument that declares there is within a vast world of desire. And the "sweet tooth" has revealed some of the secrets of that world. It has taught me, that if I yield to it and supply it with a sweet, it will soon come desiring another and another, and reinforced by its last indulgence, it will persist with all the accumulated power of its earlier success. A desire will return to attack a will that has been weakened by every case of yielding.

Desire, therefore, is a world in which we must learn to have dominion. We must determine whether our desires are to be a world of good or evil. There is, for most, a long conflict of desires — but one day that conflict will cease, because we are mastered by one absorbing desire. The heart will concentrate on one mastering desire, and though this may be hindered by other desires, our strength will be given only to one. What that one desire is, will determine the usefulness of our life to our fellowmen and God.

It was one of the world's great lives that was lived according to the rule, "One thing I do, I press toward the mark for the prize of the high calling of God in Christ Jesus." The palmist, too, had learnt that desire had a great deal to do with a correct attitude toward God. "One thing have I desired of the Lord, that will I seek after."

George Stevens, in the "Warp and Woof," takes the suggestive statement that "Success in religious work is success in directing the desires of men on God, and that in practice means the presenting of God to men in such a way that they will find him attractive, will see him to be a 'good.'" The supreme business of getting men to "seek first the kingdom of God," is largely a matter of creating, directing and focusing of desires.

LETTERS FROM TERTIUS . . .

"BORN TO DIE"

To the Editor,

Our minister preached on Christian Unity again. He said, "Churches of Christ came into existence for the express purpose of going out of existence. We were born to die!" He explained that we came into existence to unite the Body of Christ. When that happened we would cease to exist as a separate body. He said that we should be working hard for our death.

I asked him afterwards where he got that new-fangled notion. He told me that the expressions he used were straight from the pioneers of our Movement.

Maybe he's right, but I'm not sure that I like the idea of Churches of Christ going out of existence. It would mean that there would be no longer any point in my being proud of being fourth generation Church of Christ. And our revered pioneers would have to take pot luck amongst the revered pioneers of a lot of other denominations, and would lose some of their glory. Our Brotherhood leaders who are big fish in a little pond would become little fish in a big pond, and that doesn't seem fair after all their years of service. And we would lose what the New Testament calls "our identity as a people" (2 Peter 4: 1).

However, Mr. Editor, you would have more people to brainwash into subscribing to the "Australian Christian" . . . if there is an "Australian Christian."

TERTIUS.

THE AUSTRALIAN CHRISTIAN

S.A. SOCIAL SERVICE

CHURCH COUNSELLING CENTRE

At some time or other we have all appreciated being able to talk over a problem with a friend. It enables us to see the problem more clearly. Sometimes a wise word from a friend helps but when problems become more involved, trained counsellors are required, who are not only able to assess the difficulty, but are equipped to help find a solution.

From week to week many folk come to the Church Centre with their difficulties and problems. Some have domestic worries, some financial, some legal matters requiring the assistance of a lawyer. Some ask guidance in applying for pensions or relief. There are widows bringing up their family alone, aged people who have no relatives to whom they can turn, lonely people needing a friend who can help. Young people finding it difficult to stay at home, and parents who are finding it hard to cope with the behaviour of teenage children. Sometimes attendance at Court may be required, representation to Government officers, or a referral to a doctor or lawyer. Whatever the need, the counsellor can discuss the matter with the client and help him understand the problem more clearly.

People so often worry themselves sick over the difficulties and problems they have to face, and then are directed to the Church Counselling Centre where, after sharing with a counsellor, feel the burden lifted as they find the help they need.

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February 4

WORLD NEWS

MacLEOD TO PEERAGE

The Very Rev. Sir George F. MacLeod, dynamic Scottish Presbyterian who founded the Iona community in 1938, and has remained its leader ever since, was named a life peer of the British realm in Queen Elizabeth's New Year Honours List. Sir George, who is 71, was one of only six persons given this top honour in the list. He will hold his title, once he has chosen it, until he dies, and it will then die with him. On the other hand, the baronetcy which he holds now and which gives him the address of "Sir," is hereditary and will pass to his heir. The new honour, which will give him the title of Lord, was bestowed for his leadership of the Iona Community.—E.P.S.

SPECIAL COURT CRITICISED

(Nairobi). The Christian monthly newspaper, "Target," states in its December issue:

"The Revolutionary Council has decided to set up a special court to try political offenders on the grounds that there is some threat to national security."

"The decision contradicts every notion of justice. The members of the court are to be nominated by the Tanzania Vice-President, Sheikh Karuma. They will not necessarily have any legal qualifications and no advocates will be allowed to defend those accused."

"To make matters worse, the sittings of the court will be held in secret and there will be no appeal against its decisions. It will have power to sentence people to imprisonment, corporal punishment, fines — and even death."

"The Government of Tanzania must ask itself whether it is prepared to tolerate such an abuse in a country which claims to be united."—E.P.S.

THE LOCAL CHURCH AND ECUMENICAL MOVEMENT

(New York). The critical point in the ecumenical movement "is no longer at the national or world level, but in the local church," Dr. Samuel McCrea Cavert, former Executive Secretary of the W.C.C. in the United States, has stated.

"Making due allowance for many exceptions, we can safely make the generalisation that there is a great gap between the ecumenical movement and most parish churches," Dr. Cavert said.

The ecumenical leader said he did not "at all agree with those who depreciate the local church," nor believe "that there can be any significant ecumenical movement without it." Most of the creative leadership "in the ecumenical movement today "came out of the local church and was nurtured in it," he explained. "I see no prospect that various freelance ministries, important as they are as supplements, can ever take the place of the local church."

He predicted that a "great forward thrust" would take place when the Christian insights represented in the ecumenical movement "gain their proper strength in the local congregation."—E.P.S.

1967

QUESTING

WITH

A. E. WHITE



In our church there is a family with one child who is mentally retarded. He will never be able to look after himself. His parents are wonderful, but they are spoiling their own lives without helping his. To be frank, the boy is a nuisance to everyone. Wouldn't it be better for all concerned if the child were in an institution?

I wouldn't know. There may be cases where a handicapped child would be better off in an institution. But I have known instances where love has performed — not a big sensational miracle where the subnormal becomes normal — but a genuine little miracle where a retarded child has become a real person in response to love and intelligent concern.

We are certainly not justified in sending a child to an institution simply because he is a nuisance. If we did this we should require ten times the number of institutions!

There is a temptation to find the quick, easy solution of removing our problems from our sight and sound by putting them in an institution for their own good. It is safe to say that many children were disposed of in this way, whereas they could have grown within their families and responded — within their limits — to genuine affection and informed training.

Young parents can surely have no heavier blow than to be told that their child (who is not developing as he should) never will develop. That he never will be able to talk properly, think effectively, learn the ordinary skills of living, or find a normal place in society.

Doctors are not so ready as once they were to recommend an institution as the answer. There have been so many advances in the understanding and treatment of retarded or handicapped children that new chapters of achievement and happiness are being written every year. But in all of the methods used, we cannot over-estimate the importance of acceptance and genuine concern. Improvement is much more likely to come when a child remains in the family circle and is able to use his home as a strong base for his struggle for development.

Once upon a time God was blamed for the tragedies of retarded or mongoloid children. We are wiser now, and have learned to accept them as accidents which could happen to anyone. They are not the children whom God has forgotten, they are his children whom we should acknowledge as having a claim to the best we can give to them in love and opportunity.

Which brings me back to your first words: "In our church." The family you mention should be able to count on the church to give every assistance in keeping the child at home. Perhaps, ultimately, an institution will be necessary, but this must be the last, hard, prayerful answer, not the first easy solution to a nuisance problem.

DANGERS IN "NEO-NAZISM"

(Frankfurt-am-Main). "Deep concern" regarding "the resurgence of neo-Nazism in West Germany" has been expressed by the International Consultative Committee of the Organisation for Co-operation between Christians and Jews.

"It would be not only naive, but also dangerous" to minimise the dangers lurking beneath the surface of events, said the group. "As soon as economic and political difficulties arise, the spirit of the past raises its shameless head," said the statement.

Protests by groups of young people were welcomed by the committee, which said: "The future of Western Germany within the fellowship of nations will depend on the extent to which the younger generations reject national egoism."—E.P.S.

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THE AUSTRALIAN CHRISTIAN

A CHALLENGING OPPORTUNITY

During February and early March, the Council for Christian Education in Schools will conduct two day training courses in several centres throughout the metropolitan area. This will enable new instructors to receive some basic training before they commence the year's work of teaching in schools. It will also be a good opportunity for those who have some interest in teaching to come to such a course without being under any obligation to teach in a State School.

In addition to the two day courses, courses are being arranged at the Service Centre, 55 Exhibition-st., Melbourne, on four Wednesday mornings in March, four Thursday mornings in April, and

four Tuesday mornings in June.

Even though there are 3,500 voluntary instructors at work, about 20 per cent of the students attending State Schools receive no Christian education because there are insufficient instructors.

Ministers may care to announce details of these courses, and to encourage their lay people to attend. Further details may be obtained from the latest issue of the Council's publication, "New Horizons," or by application to the Director of the Council, at 63-4105.

The Annual Instructors' Service will be at Collins St. Baptist Church, Monday, Feb. 27, at 2 p.m., After the service, afternoon tea will be served.

EASTERNERS IN STRENGTH

(North Perth, W.A.). On Jan. 8, the Sunday of National Youth Convention, the chapel was packed at night when visiting young people, also boys and girls from Carnarvon Mission, were present with their leaders . . . Miss Elaine Henderson is home from Tasmania for Christmas holidays. She is preparing for missionary service . . . Mr. and Mrs. Gordon have gone to Tasmania to live. Graham Owen is also home on holidays. The Stephens family are shortly leaving for Darwin.

SERVICE FOR THE MASTER

(Rivervale, W.A.). Ian Allsop has completed his first year of service. Much good work has been accomplished spiritually and materially. The membership has doubled from 37 to 62 in 12 months. An ambitious programme, with the theme, "Stewardship to Evangelise," has been set for us by Mr. Allsop for this year . . . Many young people from Eastern States shared with us during C.Y.F. Convention in Perth.

DR. JAUNCEY IN THE U.S.

(Qld.). Dr. James H. Jauncey, Principal of Kenmore Christian College, Qld., has left for a month in the United States where he will conduct two missions in Oregon and one in Hawaii. He will return March 5, and will be the speaker at the 1967 Convocation at Ann-st. Church of Christ, Tuesday, March 7. An enrolment of at least 42 is expected for this, the third session of the College.

VETERAN RETURNS

(Ma Ma Creek, Qld.). Our first full-time preacher, of 60 years ago, W. H. Nightingale, returned, with his wife, and took both services on Jan. 1. It was a delight for the older members to renew acquaintance . . . Judith Roberts attended the Youth Convention in Perth . . . Sympathy is extended to Mrs. Eric Metcalf on the loss of her mother, Mrs. Lucas . . . V. G. Boettcher, accompanied by his wife, took two Dec. services and three in January . . . F. J. Winter is minister.

PRIOR TO MISSIONS

(Nollamara, W.A.). J. K. Bond and family journeyed across for a brief holiday before beginning several evangelistic missions in the East, and in N.Z. D. G. Hammer ministered to the church during January.

HOLIDAY EVANGELISM

(Scarborough, W.A.). Over the Christmas period three young people joined the church. Past members, Mr. and Mrs. J. Drake, on leave from Canberra for five weeks, also Mr. and Mrs. L. Jones and family, were among the many visitors. Young people from the Waterman's Bay Camp assisted in church evening meeting. A number of delegates to the C.Y.F. Convention received hospitality in various church homes. Mr. Meyle gave the message at a special youth service, after which visitors were entertained to supper . . . Carnarvon Mission adults and children visited us on Jan. 22 and were entertained in various church homes, returning to the evening service.

FOR U.S.A. STUDY TOUR

(Queenstown, S.A.). John Spencer Mildrum, supt. of Queenstown S.S., and deacon of the church, was one of six young men selected by Rotary to represent South Australia on a study tour of U.S.A. He leaves Adelaide late in March.

PROGRAMME ENDORSED

(Coburg, Vic.). The Board accepted plans for this year's programme, which seeks to continue with our Adult Study Programme. Four segments of 4 to 6 weeks, with an area to be studied in each programme . . . Our Functional Committee system has been broadened to cope more effectively with the developing life of the church . . . Ron Harris, following several months in the Geelong Hospital, due to falling down the hold of a ship, is back worshipping with us. We would thank those of our Geelong churches who performed a real ministry while Mr. Harris was seriously ill, by their visitation and many thoughtful acts.

MINISTERS

BILL COMPSTON INDUCTED

(Kilburn, S.A.). W. Compston was inducted into the ministry on Jan. 22. The ceremony was conducted by I. J. Chivell, and Mr. Compston impressed large attendances with his first addresses.

Much activity within the church has preceded this event. A new study was provided at the church, suitably carpeted and furnished, and attention was given to repainting and repairs at the manse, including new carpets and linos, in most rooms.

Members are now looking forward to working and achieving with Mr. and Mrs. Compston. Mrs. Compston was formerly Miss Inez Groves, a missionary to India.

MISSIONARY TARGET

(Maidstone, Vic.). Over 70 people attended a farewell social, held in Newport Baptist Church on Jan. 20, for Mr. and Mrs. Alan Westaway . . . On the 21st, the church presented them with a cheque on the occasion of their leaving to train as missionaries for New Guinea . . . We also welcomed our new Minister, David White and his wife.

FAREWELL AT GOOLWA

(Goolwa, S.A.). R. W. Saunders immersed three young people who had recently made their confession, Diane Bugar, John Bugar, Jeffrey George. Immediately after the baptismal service (morning) they were welcomed into the fellowship of the church. A packed church heard Mr. Saunders preach his farewell morning address. On Jan. 23 a large gathering of church and towns folk farewelled Mr. and Mrs. Saunders and family in the church hall. Leaders from all auxiliaries expressed happy appreciation of the five years of ministry. A set of cutlery was presented to the family from members and friends. Mr. and Mrs. Saunders responded, expressing regret at leaving Goolwa.

MR. and MRS. GREENWOOD CONCLUDE

(Berri, S.A.). Recently a social evening was held for members to say farewell to Mr. and Mrs. Greenwood. We wish them joy in their ministry at Goolwa . . . An enjoyable evening was held in the Church Hall, on Jan. 27, for the young folk . . . The church is looking forward to the ministry of Mr. and Mrs. Baxter in Feb. This is their first appointment, and we pray they will be blessed as they lead us.

NATIONAL DIARY

VICTORIA

- FEBRUARY:
 4-6-Explorers — Adventure Camp.
 5-C.Y.F. "F Day."
 6-Good Companions' Fellowship Tea.
 12-Annual Offering — Aborigines' Mission Dept.
 12-C.Y.F. "F Day."
 15-College of the Bible resumes.
 18-College of the Bible Inaugural Meeting and Garden Party at the College, 2.30 p.m.
 19-C.Y.F. "F Day."
 22-Dept. of H.M. & Evangelism — Prayer Rallies.
 24-26-C.W.F. Missionary Camp — Moonbulk.
 25-Young Adults' "Foya."
 26-C.Y.F. "F Day."

RENOVATED CHAPEL

(Murray Bridge, S.A.). The first service in the newly renovated chapel was held in Dec. Carpet has been laid in the foyer of the church . . . Three members of the Tallem Bend Methodist Church were baptized in our chapel on Dec. 28 . . . Bruce Roberts, minister at Ipswich, Qld., addressed the church on Jan. 8 . . . Recent speakers have included Messrs. S. E. Riches, E. Dinning, M. A. Thompson, E. W. Long, G. A. Bywaters and I. H. Roberts.

GUESTS FOR BAPTISM

(Brighton Gardens, S.A.). Local Methodist minister baptized two adults at a midweek service . . . Peter Wright gained top distinction in first year Science at the new Flinders University. Anne Wright gained B.A. Honors degree from Adelaide University . . . Welcome tea and social for Vic.-Tas. tennis team held in church hall . . . B. V. Coventry and H. Phillips conducted services whilst minister was at 3rd National C.Y.F. Conv. in Perth.

CHRISTMAS CHEER IN S.A.

The Social Service Dept. in S.A. wishes to express sincere appreciation to all those who helped with the recent Christmas Cheer Appeal. Once again churches sent in cakes, groceries, toys, gifts and finance so that the church could share Christmas with the less fortunate. Dozens of food parcels and Christmas stockings were packed by our ladies for distribution through the churches. A large 7ft. stocking was given to the Dept. for a large family in necessitous circumstances. Many homes and families knew something of the joy of Christmas because Christian people cared enough to share their Christmas with others. To all who helped, we would say a sincere "thank you."

MINISTER AS COMPERE

(Kensington Park, S.A.). Prior to Christmas, C.W.F. held a social afternoon for elderly folk and others in the district. Over 50 folk enjoyed community singing, musical and other items, compered by Mr. Parry. A family tea was followed by a social evening and distribution of S.S. prizes. Church family communion service was held at 10 a.m., in lieu of S.S., with guest speaker, I. J. Chivell (Conf. Sec.) . . . Four different committee meetings of Church and Life Conference are being held . . . Monthly paper and rag drives are being held to augment church funds.

1967 PROGRAMME

MAJOR MOVE AT BURWOOD

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HOME MISSIONS

Victoria - Tasmania.

WRIGHT THINKING

— BY C. H. J. WRIGHT WORSHIP

There is a story of a clergyman, meeting one of his parishioners at the garden gate, respectfully imploring him to attend the services of the church. The workman, who was enjoying his evening pipe, replied, with a twinkle in his eye, "No, guv'nor, I've no use for the church. Only been there twice — the first time I went they threw water over me, and the second time I went they threw confetti over me." "And, I suppose," retorted the clergyman, "the next time you go they will throw dirt over you!"

Joking aside, it is lamentably true that the vast majority of people only think of the church at the birth of a new baby, or the death of a grandmother. They go to church only when they are cornered.

But the Scottish catechism says, "Man's chief end is to glorify God and enjoy him forever." In other words, we were created and redeemed that we might worship God forever, and for this reason, as one old saint put it, "nothing must precede the worship of God." If worship is so important then we want to know, what does worship mean? What does it do?

For one thing, in worship we are reminded of values the world makes us forget. The word itself means "worship" — the recognition and appreciation of real worth. In that sense we all do habitually worship. We all have our price list — the scale of values we place on things. Whatever we think is of supreme worth — whatever we give ourselves to — that is what we worship. Do we give ourselves to sport, to money, to comfort and pleasure, or to God?

Winston Churchill once told of a sailor who dived into Plymouth Harbour and saved the life of a boy. Two or three days later the sailor came across the boy and his mother in the streets of Plymouth. He saw the boy nudge his mother, and the mother then stopped the sailor and said, "Are you the man who pulled my little boy out of the water?" Expecting some kind of gratitude, the sailor smiled, saluted, and said, "Yes, madam!" "Well then," said the mother, with mounting anger, "where's his cap?"

We may smile at the story, but our sense of values is sometimes just as far astray. The world we live in today is like a shop window, in which some mischievous person has got in overnight and shifted all the price labels round so that cheap things have high price labels on them, and the really precious things are priced low.

And we let ourselves be taken in. Getting on in the world, having a good time, making money, seeking beauty and glamour, sex expression without thought of the cost to others, or the hurt to ourselves — these we price high. But

the eternal values — faith, hope, love — we despise. We let ourselves be taken in. So we need to worship, to be reminded of the true values.

Secondly: Worship rebukes the evil in our lives. Out in the world it is dangerously easy to get by with one's conscience. Plenty of people are living worse than we are. The "done" thing is often a pretty rotten thing. Our weak compromises do not show up much. But when we come to worship — when we look at Jesus and listen to his words — when we go into the church and do what the old French peasant did, "I just sit and look at God, and he looks at me" — this rebukes the evil in our lives. After Simon Peter had been with Jesus for a while, the contrast was more than he could stand, "Lord, leave me," he cried, "I am a sinful man."

Thirdly: Worship leads to a rededication of life, and releases power. A journalist in New York, one Sunday morning checked out of a hotel, went to a chemist shop, bought a bottle of poison, and was on his way to a park to take it and die. But as he went he passed Riverside Church, and his journalistic curiosity was awakened by the crowd entering for the service. So he went in, and found himself lifted by the worship of the congregation. Coming out, he pored the poison down a drain, and took a new grip on life. A week later, with the battle for a new career begun, he went and told the minister what had happened.

Worship leads to dedication of life. It opens the eyes to life's wonderful possibilities. Faith is deepened. Hope is born. Power is released. We find life's meaning and purpose.

A young courtier, before the time of Christ, was in the Temple one day. He really worshipped — saw the Lord "high and lifted up" — heard a voice saying, "Whom shall we send? Who will go for us?" And the young man answered, "Here am I — send me!" That was Isaiah, one of the greatest of God's prophets.

A young man of our own day stood before a picture of Christ in a great art gallery. He really worshipped that day. At last he saw heard to murmur, "O Christ, thou Saviour of men, if there is anything I can do to help build your kingdom you can count on me!"

Worship rededicates life and releases power. How desperately this generation needs to worship. Our World is sick — sick for lack of reverence towards things that ought to be revered — sick for lack of adoration toward One who ought to be adored, sick for lack of loyalty towards things alone worth living for.

"O magnify the Lord with us and let us exalt his name together."

AMERICAN THEOLOGICAL EDUCATION

BY LESLIE GREEN



In 1962 I returned to the U.S.A., with my family, following a very wonderful ministry at Chatswood, N.S.W. We had greatly enjoyed our stay in Australia and had come to love the people very dearly. Actually, the decision to return to the States was more difficult than the original one to go to Australia. One of the basic reasons for our return here was to give me the opportunity to continue my graduate study in theology, pastoral counselling, evangelism and sociology.

During the last several years theological education in the United States has been in a state of turmoil and flux.

There are now a number of different degrees that a person can receive from a college or university in America. There are also several types of schools in the U.S. Because of the state of confusion that exists it may be helpful to set forth some of the facts.

TYPES OF SCHOOLS.

American colleges and universities may be classified in a number of different ways. There are State supported and controlled colleges and universities. There are privately endowed and operated colleges and universities. There are also colleges and universities supported and controlled by religious denominations.

Unfortunately, there is a fourth category, which consists of "degree mill colleges," that usually are little more than an office where for money, and possibly by passing some exams. and writing a paper or two, one may receive a Master's or Doctor's degree.

Among the recognised universities and colleges there is an important distinction. Some are accredited, while others are not. There are regional bodies (The Southern Association of Colleges and Secondary Schools, etc.) which set the standards for accreditation. They also send teams of educators to investigate all schools seeking accreditation. If a school is accredited it means that the degrees it offers are recognised as valid degrees and study done at that college or university may be transferred to another accredited school.

To qualify as an accredited school the college or university must, in addition to many other things, provide a certain level of instruction, require cer-

tain subjects of its graduates, the teaching staff must have acceptable graduate degrees, and the students must spend a minimum number of hours in class work, research, etc.

There are many American schools that may have a State "charter" and look like a good school, but because it is not accredited, it is not recognised and its degrees not accepted. I have spent a great deal of time studying this whole question, and I do not know of any American school that offers graduate degrees (a Master's or Doctorate) that are accredited and recognised as valid, without requiring a great deal of time spent in resident study, class work, extensive exams, and a lengthy thesis or dissertation.

My own education may be a case in point. Texas Christian University (owned and operated by the Christian Churches of Texas) and T.C.U.'s Brite Divinity School, are both fully accredited institutions of higher learning. In 1954 I graduated from T.C.U. with a Bachelor of Arts degree in Religion and Sociology. This was after four years of hard work and full-time study. In 1957 I graduated from Brite Divinity School with a Bachelor of Divinity degree in Theology.

Since Brite is a fully accredited theological school by the American Association of Theological Schools, it requires that before a student can begin work on a B.D. degree he must have a B.A. or B.Sc. degree from a fully accredited college or university. Then to earn the B.D. degree I had to attend an average of fifteen hours of lectures and seminars a week for three years, write literally dozens of lengthy papers and pass many difficult exams. In such subjects as Old Testament, New Testament, Church History, Theology, Preaching, and Christian Ethics.

Because this normal course of training for the American minister involves seven years' full-time university and seminary study, most of the American theological schools are dropping the name Bachelor of Divinity and will now be giving a Master of Divinity (M.Div.) degree as the basic theological degree.

When I returned to America in 1962 I enrolled once again in Brite Divinity School at T.C.U., and spent twelve hours a week in lectures for a year. I then conducted extensive research in personal evangelism through reading, questionnaire and personal interview and, after several months' writing, I completed my Th.M. thesis of 120 pages on Some Inter-relationships Between Client-Centred Counselling and Personal Evange-

lism. I received my Master of Theology degree from T.C.U. in 1965.

Should I decide to work on a Doctor of Theology degree (Th.D.) I would probably have to spend at least another full year attending lectures and seminars, take many more exams, both written and oral, write many more research papers, and do a dissertation of several hundred pages, requiring much more work and research than did my Th.M. thesis. For a Doctor of Philosophy degree (Ph.D.) I would have to probably spend at least two more years in lectures, seminars, research, exams, and dissertation. This would be true if I would seek a degree from a fully accredited school in America that offers recognised degrees.

TYPES OF DEGREES.

There seem to be an endless variety of degrees available in America, but they can all be broken down into three basic types: earned, honorary and bought. Earned degrees in the United States are from schools where the recipient has spent the specified number of hours in class work, papers, exams, etc., to qualify. The honorary degree is one given by a school in recognition of a person's outstanding service and achievement in his field of endeavour. If the earned and honorary degrees are from accredited schools they will be recognised and worth-while. Otherwise, the recipient may waste a lot of time and money.

The bought degree comes from the "diploma-mill college," which may in the process give some exams. and require a "thesis" as a cover, but it is usually only a cover for a racket. The U.S. government, through the office of the Postmaster General, has published a list of these "diploma-mill colleges" and looks upon them as fraudulent. The school may even have a State "charter" and the diplomas given look very official, but the degree thus received is worthless and not recognised or accepted by any accredited school.

If a person is thinking of coming to the United States for study he needs to investigate everything very carefully, otherwise he may waste his time at an unaccredited school. For someone who may be considering taking the easy way of getting a degree from America through the mails, I hope that he will not waste his time and money. The degree thus received is not worth the paper it is printed on. He is also, often unknowingly, helping to perpetuate a racket that is already too widespread.

OVERSEAS MISSIONS

TIME HAS RUN OUT

We have heard so many rumours that there were famine victims in Sarguja whose hope of survival had all but run out, but I wanted to know the truth, so with Dr. Rae W. Dungan, of Melbourne, I set out to inspect for myself.

Dr. Dungan, Australian delegate to the recent All India Medical Conference held at Dhanbad, has close connections with Oxfam Red Cross and W.C.C. relief, and is now perhaps one of the most informed authorities to return to Australia from India's hardest hit famine area. What he has seen must somehow be conveyed to the Australian public.

BY K. SKILLICORN
(British Churches of Christ Mission, India).

I am a great believer in surprise inspection visits and on this occasion none of the villagers had a chance to race ahead to conceal their grains, if any. At random I asked if I may inspect any home in the village and, having been granted permission, proceeded to examine the contents of baskets, earthen pots and other food containers.

In most I found nothing — not a single grain of any form of cereal. In one home the doctor and I did find rice, about two pounds, which we were told was all that the family of five had left. "Just what do you eat?" the doctor asked, "How do you live?" Upon that we were shown a most unsavoury looking concoction which we were informed was prepared from the flowers of the kumum tree. "And how long do these flowers last?" "Fifteen to twenty days," was their tragic reply! "We have tried by every means to survive, but now the time has expired — we are ready to die," they said.

Sarguja, where we live, and where starvation deaths could be a stark reality within a matter of weeks, is adjacent to Palamau, the Bihar district said to be the worst affected. In this extremely remote pocket we have no ration shops, no relief work — no hope, for time has run out for the poorest peasants. Six miles from us, over the State border, the Palamau District Officer, Mr. Suresh

Singh, is doing a splendid piece of work of famine relief, and has helped us in our own schemes, which involve the handling of grain by the rail wagon load.

Recently I have taken delivery of wheat, milk and oil, but it is all just a drop in the bucket, nevertheless we must press on, for upon our Christian concern hangs the very lives of thousands of desperately needy people.

Originally we asked for 10 tons of wheat and 2½ tons of milk, but with the assurance of a 7 ton truck to be loaned through the National Missionary Council of India, we could take the full 40 tons which you hoped to send. Apart from the families of the leprosy patients there are many others who will owe their lives to the spirit of Christian giving that you have so graciously displayed.

Yes, the time for some has expired, and we ask you to fervently pray that the Sarguja authorities may be moved to have the same concern for the hungry as that shown by the Palamau Deputy Commissioner who has sanctioned our relief programme.

Are there deaths from famine? Yes, one man just recently died in my hands — Oedema, due to malnutrition — protein deficiency. He came when it was too late — bloated until fluid accumulation even prevented his breathing.

Keep up the good work folk, your giving is just wonderful, but all praise and glory to Christ who has made it so.

The gift of wheat and milk forwarded by the Overseas Mission Board to the area in India where Mr. Skillicorn is working was valued at \$2649.43. Freight charges to Calcutta, and transportation costs to Daltonganj, where Mr. Skillicorn is working, must be added. While famine conditions prevail, the Overseas Mission Board will continue to send as much gift food as possible to the areas where our missionaries are working.

We are most grateful that because of generous giving by the Australian Churches of Christ, we were able to extend our concern to the area in Bihar where the Skillicorns are serving.—R. S. A. McLean, sec.

BATS IN THE BELFRY

Old Goa, the ancient Hindu capital city of Goa, was described in the 16th century as "Golden Goa, Queen of the East," and a "Rome in India" both for absoluteness and fabrics. As a centre for trade between East and West, as a starting point of pilgrims from India to Mecca, and as a field for gaining Christians by Portuguese missionaries, Goa in the 16th century became the metropolis of the East. The most

BY MRS. E. THOMAS.

noted among the missionaries was, of course, St. Francis Xavier, whose remains are enshrined in the Basilica of Bom Jesus (Good Jesus) in a silver casket.

This city today is a smudgy shadow of her former glory. The ruins of some of the 100 churches, colleges, palaces, monasteries and royal courts — superb examples of renaissance architecture — are the only reminders of the past.

There are numerous public and family shrines bedecked with flowers and incense sticks as offerings along roadsides and in front of houses, not a strange sight to one accustomed to Hindu shrines, except that a cross on top, or a picture inside, identifies these as being Christian! At the top of the hills there are not the usual Hindu temples, but Roman Catholic monasteries, either used or disused. Around the necks of so many of the inhabitants are gold crosses — and in the breath of many is the pungent smell of alcohol, for in Goa there is no prohibition.

At a stall outside a huge cathedral, which houses enormous gold leaf carvings and works of art, one can buy a statue of Mary, or a statue of Father Christmas. In a deserted belfry, or a leaning tower, which in their heyday looked down on the busy streets that once echoed to the thud of marching feet of infidels on their way to the Court of Inquisition, live numerous bats which pollute and spoil.

Are we proud to be identified by Hindus and Moslems with this form of Christianity? To them there is no division between Roman Catholic and Protestant. If we left our "mission field" what would remain? Can anything be done to enlighten the people of Goa and eradicate the decay?

Department of Social Service

(The Church in Action).

Churches of Christ Centre,
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Mrs. Brewer, Brighton Gardens, S.A.
Diane and John Burgar, Jeffery George, Goolwa, S.A.
Lesley Harper, Trevor Lindsay, Claire Sauerwald, Pam Thompson, Murray Bridge, S.A.
Diane Sulfaro, Masters Donald Parry and Stephen Watson, Nurses G. Newman and L. Urlaub, Earlwood, S.A.
Keith Miller, Berri, S.A.
Helen Waters, Malcolm King, Maidstone, Vic.
Robyn Dow, Ian Cromarty, Coburg, Vic.

MEMBERSHIP

C. Pemberton, Windsor Gardens to Hillcrest Baptist, S.A.

CHANGES OF ADDRESS

G. W. Barnett (minister, Ringwood church, Vic., secretary of Fed. Literature Dept.), and Mrs. G. W. Barnett (acting treasurer, Vic.-Tas. Aborigines Missions Dept.), 5 Bond-st., Ringwood. Phone 870-8169.
R. E. Pritchard (minister, Bendigo, Vic.), 6 Burr-st., Bendigo. Phone Bgdo. 35245.
C. R. Perkins (minister, Warrnambool church), 36 Allison-ave., Warrnambool, Vic.

COMING EVENTS

PLEASANT SUNDAY AFTERNOON

In recognition of the service of Mr. and Mrs. H. J. PATTERSON to the BURWOOD CHURCH and throughout the brotherhood will be held at
BURWOOD, Vic.
(Highbury-rd., one mile east of Warrigal-rd.),
3 p.m., MARCH 19, 1967

NEWMARKET (Vic.)

83RD ANNIVERSARY
SUNDAY, FEBRUARY 26,
11 a.m. and 7 p.m.
Speaker: A. E. WHITE.

Hospitality provided on request to the Secretary:

Mrs. A. Mitchell,
242 Railway Place, Flemington.

MARRIAGES

Marjorie Lucas to Ian McFarlane, Brighton Gardens, S.A.
Vena Dyke to Daryl Shinnick, Maylands, S.A.
Margaret Tuckwell to Vivian Deboo; Catherine Elizabeth Bowley to Brian Henry Slade; Emily Muriel Reed to Sydney Victor Weston, Goolwa, S.A.
Heather Bywaters to Ian Rawlins, Murray Bridge, S.A.
Marlene Tasker to Jackie Williams; Lynley Stewart to Lindsay Michael, North Perth, W.A.

DEATHS

Mrs. A. E. Birkett, Dunolly, Vic.
Alfred Henry Hall, Castlemaine, Vic.

VISITORS TO SOUTH GIPPSLAND

CHURCH OF CHRIST
meets in Toora Hall fortnightly, from Dec. 18 at 11 a.m., God willing.
A. E. Stevens (Manifold Heights) will be speaking on Jan. 15 and 29.
A warm welcome is assured to all.
For times and details, contact
ERIC PAYNE,
Phone 1R, Boolarong South, Vic.

FREE GIFT

ORGAN, available Free, some repairs necessary. Telephone 772-1825 (Melb.).

HOLIDAY FLAT

McCRAE, Vic. — Flat, close beach, all conv., vacant from Feb. 18, Easter and school holidays, reasonable tariff. Write 21 The Avenue, McCrae, Vic.

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ENROL NOW with The Secretary,
College of the Bible, Glen Iris, Vic.

THE AUSTRALIAN CHRISTIAN

BIRTH

ELLIOTT (Parry). — To Gwen and Roger, at Mitcham and Dist. Hospital, Vic., on Jan. 23, a daughter — Susanne.

ENGAGEMENTS

MOTT - STRACK. — Mr. and Mrs. C. Mott, 9 Best-st., Ringwood, Vic., are happy to announce the engagement of their only daughter, Andrea, to Greg, second son of Mr. and Mrs. J. Strack, 66 Tennyson-st., Moonee Ponds, Vic.
GABY - HARRISON. — Mr. and Mrs. R. A. Gaby, Nabageena, Tas., have pleasure in announcing the engagement of their eldest daughter, Yvonne, to Gordon, elder son of Mr. and Mrs. J. H. Harrison, 9 Granville-st., Launceston, Tas.

APPROACHING MARRIAGE

MARCHANT - CLARK. — The marriage of Jill, youngest daughter of Mr. and Mrs. O. Marchant, Hamilton, to Francis, second son of Mr. and Mrs. A. B. Clark, Caulfield, will take place on Saturday, Feb. 18, at 6 p.m., at Malvern-Caulfield Church of Christ, Vic. A. B. Clark will officiate.

DEATH

JACKEL (Oxley). — At Melbourne, on Jan. 28, Ivy Beatrice, much loved wife and faithful partner in the gospel of Christ of Cecil William, of Castlemaine, and formerly of Ballarat and St. Arnaud. A patient sufferer with the Lord. "She has done what she could."

JACKEL (Oxley). — At Melbourne, on Jan. 28, Ivy Beatrice, loving mother of Graeme, mother-in-law of Judy, and much loved nana of Deanne and Peter. "To be with Christ which is far better."

APPRECIATION

HUGHES. — Mrs. Jessie Hughes and family wish to thank all Christian friends for prayers, tributes and many expressions of kindness at the recent passing of our husband and father, the late George Edward Claude Hughes, who was minister of the church at Corrigin, W.A. The knowledge that so many brethren shared with us at this time was indeed a source of comfort and inspiration.

IN MEMORIAM

TREMBATH, Roy Whitfield. — Loving memories of my darling husband and our devoted father, passed away on Feb. 4, 1965. "Forever we will remember." — Sadly missed by Meg and children.

PRINCE. — In loving memory of my dear wife, Irene, who passed quietly away on Feb. 4, 1965. "Sadly missed."

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INVITATION TO A FIRE

Well, not really, although it looks sometimes as though we do the things that deliberately invite fire to our homes, or farms, or bushland.

Although some fires are the result of criminal carelessness, many of them are due to the ignorance of ordinary people who ought to know more and do more to keep fire in its place as our servant.

Ansvar Insurance Co. Ltd. have issued an invitation to a fire protection night. Youth leaders, church officers, ministers

and other interested persons are invited to the Shell Theatre, on Feb. 16, to see films and hear discussion on methods of fire protection.

The programme, in which the Metropolitan Fire Brigade is co-operating, will commence at 6.30 and conclude at 9.30 p.m. A break for supper will be made from 7.20 to 8 p.m.

As attendance is limited to 120, it will be wise to read the notice on page 18 of this issue and phone for a reservation.

VIC.-TAS. MINISTERS' ASSOC.

(Melb.). The next meeting of the Association will be at the Brotherhood Centre, Feb. 6. Lunch at 1 p.m. At 2 p.m. the speaker will be R. V. Amos. (Secretary: M. S. Glezendanner, 7 Gardena-rd., Nth. Balwyn. Phone 857-6444).

CHANGE OF SECRETARY

(Box Hill, Vic.). After four years of consecrated service as church secretary, George Mullen has resigned to concentrate on the work of C.Y.F., and Jack Winkler has taken on the duties of secretaryship. . . Mr. and Mrs. Hattersley welcomed into the church, having transferred from Lygon-st. . . Mrs. R. Peters, a member of long standing, has died after a long illness. . . Recent speakers have been Messrs. George Mullen, Ron. Muller and Harold Smedley, three of our own members. Mrs. Dorothy Wigney was soloist on Jan. 29.

SILVER WEDDING

(Maidstone, Vic.). Mr. and Mrs. A. Bradley celebrated their silver wedding anniversary. . . Two of our young men, with 730 other teens, attended a camp organised by Melbourne Youth For Christ at Burleigh Heads.

\$300 FROM STALL

(Pyramid Hill, Vic.). The C.W.F. held a successful street stall and raised approx. \$300. Boort C.W.F. ladies have been entertained. Members presented a play, "Like a Tree," from the C.W.F. Handbook. . . Fellowship Hour concluded for the year with a talk by our minister on sermon preparation, and what people look for and need in a sermon. This was aimed at helping speakers and congregation alike. . . Recently, at the evening service, a tape recording of a

message given by the lecturer from the N.Z. Bible Institute, at Belgrave, was used.

LOSS OF MINISTER'S WIFE

(Vic.). Mrs. Cecil Jackel died in Melbourne, on Jan. 28, after a long illness. Her husband, Cecil, is minister at Castlemaine and Harcourt. Her son, Graeme, is minister at Wedderburn.

It was most unfortunate that, at the time of the death of Mrs. Jackel at St. Andrew's Hospital, Melb., Mr. Jackel was also a patient in hospital at Castlemaine, suffering from pulmonary embolism as the result of a fall.

PROFICIENT YOUNG CHURCH MEMBER

(Bendigo, Vic.). Apprentice Sergeant Lionel Houston, of Flora Hill, has emerged from the Balcombe Military Training Camp, near Mornington, as one of the top graduates. 18 years of age, Lionel has been in the Army for three years, graduated as a motor mechanic and was awarded the Military Training Proficiency Award (made to the most outstanding apprentice of the Graduating Class in consideration of military skills, including regimental, physical and recreational training and qualities of leadership). He also won a similar award at the end of his first year. He went to Church School, Flora Hill State, Y.M.C.A., and Bendigo High School.

ABORIGINES SUNDAY.

— February 12, 1967 —

PRAY AND GIVE



Swanston Street Church
(Right in heart of Melbourne; opp. Public Library)

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

— ● —

11 a.m.—WORSHIP - COMMUNION - PREACHING.
7 p.m. — GOSPEL HOUR.

OBITUARY

Mrs. Helen Popp.

On Jan. 14, 1967, the church at Maryborough, Baddow and Hervey Bay, Qld., was saddened by the death of one of its pioneer stalwarts, aged 82 years, Mrs. Helen Popp, affectionately known to one and all as "Granny," who passed away after a taxing illness in St. Stephen's Hospital, Maryborough. Since the erection of "Fairhaven Aged Christians' Home," Granny was a well-loved guest among all the residents. Her bright, down to earth disposition made a wonderful impact. Her Christian life began in Dec., 1919, when she joined the church under the ministry of E. C. Hinrichsen and L. Brooker. Her zeal and love led to the formation of the first B.S. in the Baddow State School, then known as Croydon Junction. In ensuing years, this centre of instruction was transferred and conducted within the chapel which was erected as a Church of Christ. Today, an annual presentation of a Bible in honor of her witness, is presented to the outstanding scholar of the year. We thank God that our sister's mental and spiritual strength sparkled right to the end of the road. Though very frail and weak, her sanctified sense of humour and concern for work yet to be done, and people yet to be helped, remained uppermost in her lovely life. To her family and loved ones is extended the sincere sympathy and thanks of the church for one who discharged her faith through a life of self-denial and captivating personality. —D. G. Nelson.

Donald John Lawrie.

The church at Croydon, S.A., and the South Australian brotherhood, suffered a bitter loss in the death of Don Lawrie, on Dec. 3. For some time he had been in poor health, but not until last November, after surgery, was it realised that he was seriously ill. He was a grandson of John Lawrie, one of the three brothers who came from New Mills, Ayrshire, Scotland, in 1853, and eventually settled at Alma Plains in S.A. Baptized when 19 years of age by John Turner, on Owen, Dec. 7, 1924, he has given himself unreservedly ever since to the service of Christ and the church. He became a very willing and able helper in the needy church at Moota from 1939-1945, when he took up land in that district. He filled the offices of deacon, secretary and elder. For a lengthy period he preached on alternate Sundays with his fellow elder, A. Doley. He served as President of our Northern Conference of Churches, 1941-2. Upon coming to Croydon, in 1945, he continued to use his ability as a leader. He was an able preacher and teacher and served in the B.S. and choir and on many committees. He was the local liaison officer for the State League of 2,000. Thoughtful of others' needs, careful lest strangers should be overlooked, concerned about every phase of the church's work, he set an example of service, courtesy and love. For over 20 years he was a member of the State Home Mission Committee, and

for seven of those years he led the church at Croydon, a large number of friends gathered, together with relatives. Representatives of all State Conference Departments were present, and so also were the heads of the firm where Mr. Lawrie was employed. E. P. C. Holland spoke words of praise and expressed sympathy on behalf of the brotherhood, and the writer on behalf of the local church. His wife, who has been a loyal helpmeet to him through the years, and his daughter (Mrs. Noel Beaumont), his son-in-law and two grandchildren, Peter and Kerry, his brothers and sisters, are all commended by the church to the loving Heavenly Father for his abiding comfort.—W. N. Bartlett.

At the funeral service, held in the church at Croydon, a large number of friends gathered, together with relatives. Representatives of all State Conference Departments were present, and so also were the heads of the firm where Mr. Lawrie was employed. E. P. C. Holland spoke words of praise and expressed sympathy on behalf of the brotherhood, and the writer on behalf of the local church. His wife, who has been a loyal helpmeet to him through the years, and his daughter (Mrs. Noel Beaumont), his son-in-law and two grandchildren, Peter and Kerry, his brothers and sisters, are all commended by the church to the loving Heavenly Father for his abiding comfort.—W. N. Bartlett.

Frank W. Clark.

Frank Clark is remembered as a likeable man of congenial nature. A kindly, compassionate, deep-feeling person; a successful business man who had not lost the common touch. A husband and father with a tremendous capacity for love, his Christian example has left its indelible mark in that, through his radiant Christian life he made Christ and his way of life real, vital and desirable to his loved ones. His ready and generous help to his family, and the unique and whimsical sayings in which his advice was given, will be long and affectionately remembered.

The Church of Christ, Box Hill, Vic., speaks with thanksgiving of Frank Clark's love for and involvement in the Christian church. He gave himself to the church unstintingly and enjoyed, with an enjoyment amounting to relish, her ministries, her worship, her service and her fellowship, over a period of more than 30 years. Perhaps we remember him best of all as a member of the church choir, and supporter of the singing ministry of the church. We feel we are a better Christian family because he lived among us as a brother.

The church's sympathy and fellowship were passed on to Mrs. Clark; Valda and John Henley and family; Beverley and Terry Poustie; and son John. Also to son-in-law, Howard Stevenson and family, and Mrs. Clark's children, June, John and Rodney, and the surviving brother of the deceased, Jack Clark.

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Barbara Ellen Swain.

At the advanced age of 89 years, Barbara Ellen Swain died peacefully on Dec. 12, 1966, to be with the Lord she loved and served so faithfully. In 1917 Mrs. Swain, together with her daughter, Constance (Connie), and her son Jim, joined the church at Valetta-st., Malvern, Vic., under the ministry of G. H. Oldfield. For many years she served well, always active in and for the church. Nothing was too much trouble to her. Sorrows came her way, and in May, 1926, her life partner passed away. Mrs. Swain, with her daughter and son, never lost her grip on and in the church. Circumstances compelled her removal from the district many years ago, but "Malvern" was always "her church." Weakness of body and ill health came upon her, but under the loving care of her daughter she enjoyed life. A. B. Withers, of Northcote, who for some years had ministered to her, and whose help was highly appreciated by the family and friends, conducted the service at the house, and later at the Brighton Cemetery.—James Holloway.

Alfred Henry Hall.

Mr. Hall died on Jan. 15, at the age of 80 years. He made his decision for Christ at the age of 14 years, and was baptized by the late A. W. Connor. In 1913 he married Alice May Sharp, at Windsor. Joseph Pittman was the officiating minister. For some time he has not attended church services, but has regularly supported the church financially. He was a staunch Recha-bite. His places of employment were the Castlemaine Bacon Factory, where he worked for 28 years, and also Thompson's Foundry. A very large congregation assembled at the chapel, and also at the graveside in the Castlemaine Cemetery. Sincere sympathy is expressed to his widow, sons Jack, Clarrie, Alf., and all others bereaved by the passing of this loved one.—A. C. Mudford.

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50 YEARS AGO

1916

WHO WILL PREACH? We are persuaded that our preachers are not mercenary. Practically all could earn more in other walks of life. Indeed, if we have any preachers who could not earn more in other directions it would be good policy to relieve them of their work as preachers . . . At present it is notorious that rich men, or men in fair business positions, rather advise their sons against the work of the gospel than encourage them to enter it. Thus we lose many of our best men.—Editorial.

REPORTS FROM THE FIELD. Petersham, N.S.W. After a stirring address on "The Deluge," a sister was immersed. Belmore, N.S.W. Frank Morton addressed the church. At the close we commended him to our Father's care, as he leaves for America on Wednesday. North Auburn, N.S.W. Mr. Breach gave the gospel address on "Who will win the war?" Croydon, Vic. The B.S. will hold its annual picnic on Foundation Day. Messrs. Gill and Beavis have kindly offered to convey the children in their wagons. Maryborough, Qld. Arrangements have been made for Lars Larsen to begin work in this important centre.

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THE PUBLIC RELATIONS WAR

BY DR. DESMOND CROWLEY

Following President Johnson, Air Vice-Marshal Ky has come and gone. So ends a second successful exercise in conducting a foreign policy by public relations.

Never before in history have the public had such opportunities to make up their own minds on great issues. Yet, do we make up our minds, or are we fooled by skilled salesmanship? Are the smile and the bland reply to a hostile question the evidence of character and reasonableness we take them to be — or the disciplined, studied reaction of the consummate television performer?

Television claims to be a powerful instrument for revealing character. Sometimes it is; sometimes it is deceived. There are sincere, profound people who do not impress on television; and insincere people who do.

Even if we may have thought his hand-shaking rather obvious, we couldn't help warming to "L.B.J.'s" enjoyment of it; but we should guard against liking for the man influencing us towards liking for his policies. (Or, for that matter, against dislike for the man influencing us against his policies.) Since he was using his personality to win favour for his policies it is not fair to argue that those who expressed disapproval of his visit were being personally rude.

It was he who had brought personal relations into a political argument. But there are different ways of expressing disapproval: some of those used were ill-advised. The people who used them should have paid more attention to the public relations aspect of what they were trying to do.

Marshal Ky seems to have done better than "L.B.J." Reading the press after thoughts on his visit, we can find hardly a note of criticism. He reminded us, very effectively, of many of the points we needed to be reminded of — for instance, that if innocent people have been killed by American bombing in North Vietnam, a great many have also been killed by the Viet Cong in the South.

Looking back, some journalists feel Ky was not questioned as effectively as he might have been. Though some aspects of the American policy do not seem satisfactory, he was not pressed closely enough about them. But that was their fault, not his.

The development during his visit that gives me least satisfaction was another public relations "ploy." With a gesture of great magnanimity, the N.S.W. Government promised to send a forestry and house-building team to Vietnam for a few months; and the Victorian Government followed suit.

Is this our response to the tragic challenge of that war-torn country? Doubtless it will warm our hearts—we will have the satisfaction of knowing that we are "doing something"; but how many houses will be built? Will the efforts of this team make a perceptible impression on all the misery of Vietnam?

How much of a sacrifice will it mean for us? Why can't our leaders propose action that would really do and cost something?

You can sell soap powder by public relations; you can even win support for a political policy. But public relations can't repair shattered lives.

RHODESIA DROPS SUPPORT FOR CHURCH SCHOOLS

(Salisbury). In the future the Rhodesian Government will not subsidise church-operated elementary schools for African children. And only local officials will have the right to erect new schools, according to a new ruling issued by the Smith regime.

Existing schools will be affected particularly by the loss of government subsidies for teachers' salaries. The churches had always supplied building and operating costs.

Rhodesia's school system has been based almost entirely on mission schools with 86 per cent of the country's children enrolled in these institutions.—E.P.S.

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JAPAN'S PUBLICATION BOOM HELD CHALLENGE TO CHURCH

(Tokyo). It is reported that a "publication boom" is currently being experienced in Japan. Some 42 million newspapers are distributed at the rate of 2.3 per family; 283 million books, 424 million monthlies and 565 million weeklies were sold in 1965. While some of this material is "definitely lowbrow," the bulletin states that "the top half-dozen magazines tailored for intellectuals have circulations in the millions."

This "constitutes a massive force in the life of the nation which the church can overlook only at its own peril," says the article.

Three major areas call for "renewed Christian evaluation and effort." First "we must examine the quality and methods of producing specifically Christian literature.

"Secondly, we must ask how well-informed and how deeply involved we are in the social forces that have fostered this rich atmosphere of avid reading, and in the ideas and values expressed.

"Finally, we must commit ourselves to the tasks of rethinking the entire Christian economy of resources — men, money and institutions — in terms of this overall academic presence in the national life."—E.P.S.

CHURCHES HARASSED IN CUBA

(Washington, D.C.). Continued harassment of Cuban churches is reported by J. D. Douglas, British editorial representative of "Christianity Today," who spent a week in Cuba "getting a first-hand look at how churches fare under Castro."

"The harassment continues more subtly than in 1965, says Mrs. Douglas, "when 53 Baptists were arrested simultaneously. Thirty-four of them were brought to trial and sentenced for a variety of offences, from espionage to 'twisting biblical texts for the purpose of ideological diversionism.'"

He cites the following as evidence: churches cannot build; theological students are whisked away to military service or to work camps; unbelievers have been known to attend a church service, stand up at a given moment and sing the national anthem, then accuse those who do not join in of disrespect. According to Mr. Douglas, "a few pastors have become firm 'Fidellistas' trusted by the regime, and their sermons and other utterances are considered to be political propaganda rather than Christian messages."—E.P.S.

SHORTAGE OF MINISTERS

The Church of England faces a shortage of about 3,000 clergymen by the end of 1968, according to the Church of England Year Book for 1967. The Year Book also reported a continuing decline in active adult lay membership. Thus Easter communicants in 1964 (this figure is recorded only every two years) numbered 1,957,000 against 2,158,000 in 1962. Numbers on parish electoral rolls dropped over the two years from 2,790,000 to 2,730,000.—E.P.S.

THE NON-ATTENDERS

I do not attend church. This is no great loss to the church. As an individual, my reasons for non-attendance are inconsequential (presumably I must be one of those who dash off and get baptised without having any of "the real stuff"). Nevertheless, for those students who have a clinical interest in non-attenders, I record a few impressions.

Why DO people go to church?

For many people it is a life-time habit, and as such has not been queried — a comfortable habit like having a bath. Others are converted by a deep psychological need for something to lean upon and somewhere to hide. The church offers this shoulder, the solace and the retreat. And there are those who consider that the world cannot exist without moral guidance, and they look to the church to provide it.

The habit attenders continue on steadfastly, usually opposing new thought or any attempt by odd church members to adjust to contemporary needs. The solace-seekers either remain as they are: forever seeking and receiving solace, or becoming psychologically mended, then seeking, as recovered people should seek, outgoing activity to help other beings.

It is questionable whether the church furthers this outgoing of minds for contact with others, except as far as dogmatic and parochial strings allow. In other words: "Think and seek, but make sure you come up with the conclusion that WE were right all along — convert, don't collaborate."

An educated mind needs exercise. Education is not a by-product of an institution of learning, it is the result of seeking answers to numerous questions, in numerous places, from numerous people.

It is not really wise to separate "spiritual" and "intellectual" needs. The home of thought is the mind. Do things "of the spirit" have to do with emotions and things of the intellect have to do with reason? Reason can guide more wisely than emotion. This is not blasphemous comment. It is difficult to apply Christ's kind of love by emotion, simply because we don't always feel a desire to love a person, but if this reasonable idea of behaving charitably towards a person, irrespective of our emotions, prevails we can "love" in the practical sense that Christ made habitual. When emotional disorders are resolved, reason should move uppermost to control action. Church accent, however, is on emotion.

The moral-guidance seekers, whether they represent a third of the people going to church, or a third of the

Mrs. Audrey Windram is a member at Aldgate Valley, S.A.

1967

reasons for attending, or bitterly deciding not to attend, the question of moral guidance remains vital. Not the question of whether to do the washing or the gardening on Sunday, but the rather more important questions of whether the church should remain quiet when, as one American Senator puts it, "Australia and New Zealand are aiding and abetting

BY AUDREY WINDRAM.

America in starting the third world war" — and conscripting our minors for the battlefield; and whether sending a little powdered milk and a multitude of prayers to Asia will nullify the scientific prediction that in the next decade mass millions will die of starvation, irrelative, and millions will continue to die until full-scale, and comprehensive measures can be taken; and whether we show, by word and deed, that racial discrimination is just "damned silly"; whether we should continue to condone a system which makes some few fabulously rich, while millions die of the other extreme rather than risk being called by that naughty word applied to all dissenters which starts with a "C."

The questions the moral-guidance seekers are asking are being side-stepped by the church. What church? The others — of course! While we profess a desire for unity we persist with the habit of seeking fault in the other camp. Actually, it is only by self-criticism that any of us mature. Let us not overlook the need for maturity — nor Paul's injunction to seek it.

I stay away from church because the psychological need previously felt has been replaced by an intellectual need and a moral need. I want wise people to answer questions fully and adequately — without making lazy use of my emotions to hide their deficiencies. I learnt the old, old stories at my mother's knees — next lesson please! I want to hear and see moral and courageous people speak and act — then details of diver-

sity will fade away. I won't care if it's a Calluthumplan, or a Buddhist, who figures out a way to feed a million people — I doubt if Christ will care whose camp he comes from.

My reasons for non-attendance may not be unique, so I give them. My children are better educated than I. How can the church cope with them?

I have pursued for some time the question of whether the scientist or the church is right. There is no longer doubt in my mind.

The church will have to learn to reason, straightforwardly and scientifically, if it wants to be of any assistance in the world at all; otherwise it might as well throw in its hand now, for without reason, it cannot know what is wise, what is moral, what is universal need. If it doesn't learn to learn with each advancing year, why should we bury our heads in its sands when perhaps there is more for us to do out here.

One thing more: as the word "Communism" is used to discourage political dissenters, so is the word "Atheist" or "Blasphemy"—used to discourage church criticism, but if we can countenance the idea that all the others are a bit wrong, I think it should be faced that the "Word of God" if that means the "voice of common sense" needs re-interpretation — for all of us.

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The Lord drove the sea back by a
strong east wind.—Exod. 14: 21.

Have you come to the Red Sea place in
your life,

Where in spite of all you can do
There is no way out, there is no way
back,

There is no other way but through?
Then wait on the Lord with a trust
serene,

Till the night of your fear is gone.
He will send the winds, He will heap the
floods,

When He says to your soul, "Go on."



O Great Spirit, help me never to judge
another until I have walked two weeks
in his moccasins.

—Sioux prayer.



If any monk utters jocular words
causing laughter, let him be excom-
municated.

—2nd Council of Carthage.



Definition:

Life: A span of life in which the first
half is ruined by our parents and the
second half by our children.



My father was so good an agnostic
that he would not let me sing in the
church choir until the choir leader ex-
plained that it would improve my chest
expansion.

—Noel Adams on the A.B.C.



After looking up and down the side-
walk of a crowded city, a little boy went
up to a policeman and asked: "Did you
happen to see a lady going by without
me?"