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THE CHRIST  
FOR A WORLD OF SHAME



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IS NOW  
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(See page 26)

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## FOR A WORLD OF SHAME

When Christ came, it was to a world of shame.

Whole nations were enslaved, men, women and children were bought and sold like cattle, "justice" was a commodity to be bought by the rich, women were regarded as property rather than as persons, and even the Temple of God was a den of thieves.

Into that world of self-interest and self-righteousness Jesus came to live, to work, and to speak.

For a time it seemed as though his call to a new kind of kingdom with love as its king was going to succeed. The common people heard him gladly and many came to declare their faith in the good news of a God who cared.

But, soon, the common people added their voices to those already raised against him — the rich, greedy for their wealth, and the powerful, jealous of their privileges. The common people showed that they could be frightened, tricked, or even bought. The cross became a weapon in the hands of his united enemies.

But God would not give up. He transformed even that weapon of hate and anger into an instrument of love and acceptance. The Cross, symbol of man's deepest sin, became the sign of God's greatest gift.

We need to learn again what the Cross means, what it can mean for our own day. We, too, live in a world of shame. In our world a "white" child in South Africa is declared "coloured" and separated from his home, Middle East families live out their years in refugee camps, wondering why they are aliens from the lands their fathers worked for generations and wondering why no other country will have them; Vietnamese children follow their fathers and their fathers' fathers into war none can understand; Western affluence, at its highest point in world history, is contrasted with indescribable Eastern poverty; murder, rape, thieving and wanton destruction are features of our most civilised communities; and a divided church mocks its own claim that there is but one God.

Into our world of shame, the Christ comes again with his words of hope, his deeds of love, and his Cross of sacrifice.

His Cross must be carried by his Church.

## NOT FOR THE HUSTINGS

There is a state election coming up in Victoria and Sir Henry Bolte is fairly certain to extend his already record term as Premier.

The Australian Labor Party has announced that it will make capital punishment one of the major issues in the election. Let us hope that it will do nothing of the sort.

We have already seen how this issue can provoke emotional excesses. This was to be expected when people were under pressure to save a man's life. Now, it is far better to seek to resolve the problem in calm and reasonable debate.

Responsible people in the community could add their voices in calling for a Royal Commission to consider whether capital punishment can be justified as a deterrent to crime, as an act of social revenge, or for any other reason. It will be harder for Sir Henry Bolte to accede to such a request if he wins an election on the question.

There are too many other factors involved in an election to accept a vote for the Liberal Party as a vote for capital punishment. Let's face it! Sad as it is to say it, the Labor Party's standing in the community is so poor that it devalues almost every cause it pleads.

We desperately need an opposition that is a responsible and genuine alternative to the government. Labor will not find its way into the government simply by supporting one moral issue, however sincere the Party may be. Before Labor can be entrusted with the government of the State it will have to demonstrate its capacity to govern its own affairs.

In the meantime, let us work for a Royal Commission to consider the political, moral, social and religious implications of capital punishment.

### COVER:

Illustration drawn from a stained-glass window in a French chapel by Devouloux. Block by courtesy of "Herald and Weekly Times Ltd."

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## The Simple Sanctified

LESLEY STIRLING

*It was the simple things of life  
That Jesus took  
And sanctified as illustration.  
God's truths were driven sure and hard  
Into the soul of man  
By their simplicity.  
There was no fear of evasion  
Nor lack of sight through dullness;  
No issue was clouded  
By heavy words or fancy speech.  
"Behold the birds of the air;  
See the flowers of the field;  
God feeds and clothes them.  
Why do you worry then?  
"Can't you trust your Father?"  
"Worship God and Him alone.  
Why wear yourselves out to gain earthly  
treasure?  
You can't love God and money!"  
The bread, the door, the shepherd  
Become symbolic of his sustenance and  
protection.  
"He that hath ears to hear, let him listen."  
Our ears are often closed by our own muffs!*

## • THE RESURRECTION

# GOD AND THE IMPOSSIBLE

BY LESLIE G. ARMSTRONG

"HE IS NOT HERE, HE IS RISEN." These were the words that announced the fact that Jesus of Nazareth had been raised from the dead.

"Can this be true?" "Impossible!" are the words that express the attitude of many as they face this fact.

What man has claimed impossible has often come to pass. When Christopher Columbus spoke of the world being round, most laughed him to scorn. The announcement of a "horseless carriage" met with contempt of most. Leonardo da Vinci drew a sketch of a flying machine. It was centuries later after men had said, "impossible," that some even dared to build a flying contraption and were considered mad.

As children, we read our "Space thrillers," whilst our parents said, "Don't read that rubbish. Who ever heard of men travelling in space?" What some have called impossible, others have discovered to be not only possible, but a proven fact. So with the Resurrection of Jesus Christ, this is a fact that confronts us now.

There are the ancient myths and legends that tell of strange happenings. Stories and speculations, the wishful thinking of people wrestling with problems. One such problem has been common to man of all ages, that is, what happens at death. "Surely goodness, courage and bravery receive a just reward?" Surely those who perform immortal deeds must themselves gain immortality? Playwrights and authors were only too ready to fill in the missing knowledge with phantasy that satisfied the questing mind.

The Hebrew people were not affected by these stories. They had mystery enough of their own. God had made rich promises to them, promises that their finite minds found hard to understand. God's blessing and reward they saw as "extended life," or perhaps the continuation of the family through the birth of many sons. The scholars of those days debated death. They divided into parties, the Pharisees speaking of a possibility of resurrection from the dead. The Sadducees, another school of thought, ridiculed this, rejecting any possibility of after life.

Jesus of Nazareth, whom many called "Rabbi, teacher," faced this question of death. As we study his words today we can see references to this. However, his disciples and others who listened to his words did not understand the deep things he was saying. It was not until later, after his death, that they began to understand what he had been saying to them. He spoke of the "destruction of the temple that in three days would be raised again."

Those who heard him had their minds filled with the picture of the massive Jerusalem temple, thus they said "impossible." Later they came to realise that he had been speaking of his body as the Temple of God. In this statement he was speaking of his own death and the fact of resurrection. Jesus knew that the way he must go was the way of the Cross. He gave himself into the hands of those who opposed him.

When Jesus was crucified, most believed this to be the end of him. The Jewish accusers were finished with him. The Governor, Pilate, saw it as the end, the disciples who had

Mr. Armstrong, formerly minister at Springvale, Vic., has just commenced a ministry at Ann-st., Brisbane, Qld.

followed him even gave up hope, the women who had ministered to him in life asked simply that they could minister to him in death.

This was the end, but, just in case of the foolishness of any, a guard was posted, a rock rolled across the mouth of his sepulchre, and a seal set. Little did they realise the shock that was in store for them.

On Sunday morning, the first day of the week, the guards were first to register alarm. They discovered the broken seal, the moved stone, the empty tomb. Because they could not explain it, in panic they fled into the city to the Chief Priests to report it. They risked their lives. The Chief Priests were startled, quickly saying, "Say that the disciples came and stole the body." In other words, "Spread a lie." These men of high office, of respectability, unimpeachable character themselves, were in a panic.

The women coming to minister to the dead body were the next to be shocked. "Who could have done this thing?" was the question they asked on seeing the empty tomb. To them came the words, "Why seek ye the living among the dead? He is not here, he is risen." They hastened back to tell the disciples and Peter, who in turn could not believe that such a thing had happened. They raced toward the tomb, only to find that it was empty, but for the grave-clothes lying there as though they still contained the body.

Here the story could have ended. Ended simply if the enemies had stolen the body. It would have ended, for they could have produced the body and silenced once and for all the claims of the disciples. If this had been a hoax, and executed by the disciples taking the body, then we are amazed that they could go on perpetuating a lie, preaching openly something they knew to be false.

Their changed characters show that the story was no lie. They did not know where the body was. The empty tomb could not be explained by either the followers or the enemies of Jesus. No one could explain the empty tomb UNTIL. Until Mary and the women, Until two men on the road to Emmaus, Until the disciples meeting in an upper room . . . Until Jesus showed himself to them. This he did, declaring once and for all that God had power even over death, and that God had brought him back from death to life.

This is the great fact that confronts the world today. Death is not the end of the road. It is a door blocking the road, a door that can be opened by God allowing man to pass through into a new and wonderful experience of life with God.

Today, as men are experimenting, making new discoveries, entering new experiences, there is a need for someone to remind them of this great event that changed the history of mankind, to remind them that God the Creator and Sustainer raised Jesus from the dead, declaring him to be the "first fruit" of them that slept. That in his hands God holds the reins of life, and those who respond to his gentle guidance will themselves share in this life that is called "eternal."

"He is risen." "Can this be true?" The Christian Church stands today as living testimony to the resurrection of the dead. Let the world ask its questions, but let our living be the answer. "Jesus Christ is alive today, He lives in us." "With God all things are possible."

# "SHARPIES . . .

## SICK OR SINFUL?"

BY ALAN G. MATHESON

Currently Melbourne is being invaded by a strange species of creature. Called a "Sharpie," and described as a "neat dresser," who is impeccably groomed (i.e., short hair), but who has an un-repressed desire to enter into "rumbles" with that other equally strange species "the Mod.," who is described as a sloppy dresser, with hair more suited to the female of the species than the male.

Called louts by the police, deviant by the psychiatrist, delinquents by teachers and sinners by the religious,

Editorials castigate,  
pulpits condemn,  
police correct,  
courts convict,  
parents chastise,

but all with apparent little effect.

Who are they? What makes them like they are? What can we do with them? These are some of the questions that have to be answered.

### (a) A Concept of Deviant Behaviour

While the majority of Sharpies, Mods., Rockers and Surfies can be described as law-abiding and normal — even if a little "switched on," our concern is for the minority who rob, bash, truant, smash and generally engage in a great variety of anti-social behaviour. This behaviour and its associated anti-social attitude should be regarded as symptoms of an illness of the mind, personality and spirit.

They are ill. True, they may also be wrong. But we must not fall into the temptation of oversimplifying the issue by calling them wrong, and the consequent delusion that the problem of right and wrong penetrates to the core of the issue.

The minority we call delinquent.

True, delinquency is an all embracing word meaning different things to different people,

- to some it's a style of hair cut;
- to others it's the milk bar gang;

A. J. Matheson, until recently ministering to the Ascot Vale-Newmarket, Vic., churches, is now serving with the European Australian Christian Fellowship, a Vic. Council of Churches programme of Outreach to Migrants.

—to the reader of the daily paper it conjures up pictures of hoodlums who rob, rumble and run.

Broadly and generally speaking delinquency can be defined from two viewpoints. Legally a delinquent is a person under the age of 19 years, "who commits a delinquent act as defined by law, who is adjudicated as such by an appropriate court," and who must be punished.

Alternatively, it can be viewed as a psycho-sociological phenomenon taking into account psychological, biological and sociological variables. From this point of view delinquency is seen as a malady which can be treated and prevented by appropriate measures. This latter concept, to be meaningful, must be seen in the context of a revolution.

For not only is there a revolution taking place in urban-technological society, in science, in education and also in the church, there are also fantastic winds of change sweeping the world of the teenager. Youth everywhere are caught up in its implications and ramifications.

The tempo of history has doubled and social changes that once took decades are now happening overnight. Peekaboo midrifts, discotheques, discussion of everything from homosexuality to free love, hotted up cars, are all characteristics of this revolution.

The bewildered father in "Bye, Bye, Birdie" only echoes the thoughts of perplexed parents everywhere when he asks, "Why can't they be like we were, Perfect in every way? What's the matter with the kids today?"

### (b) Theories of Causation

To isolate the causes of delinquency is the preoccupation of every expert, from the sociologist to the Sunday School teacher. And the total result is almost as many theories as experts. All this is enough to drive one to delinquency.

However, all the research that is at present being undertaken does enable us to clear up one very prominent and popular misconception, that is, the idea that delinquency has a single cause. There is sufficient evidence to at least be very sceptical of some of the more popular hypotheses suggested as causes of delinquency. Some of these are,

- large families lead to delinquency.
- children of criminal parents will become delinquents.
- membership in a club will prevent delinquency.

—church attendance will prevent delinquency.

—working mothers.

—broken homes; this is perhaps one of the most popular ideas regarding the cause of delinquency, however, research indicates that the relationship of broken homes to delinquency has never been conclusively demonstrated.

Distorted and factually inaccurate beliefs are implicit in the attitudes of such statements as,

"like father like son";

"well what could you expect with a home like he's got";

"too much money, that's the problem";

"good hiding, that's all they need."

The theories of delinquency are many and varied, and the best we can hope to accomplish is to present an altogether inadequate outline of them. It is hoped that this outline will highlight the fact that delinquency as a concept is extremely complex.

1. Constitutional theories. These account for the delinquent who suffers from either a

—personality disorder, such as the neurotic or psychopathic delinquent;

—or a biological disorder, such as a mental defective, a glandular malfunctioning, or a brain injury.

2. Situation theories. These are the sociological or the psycho-sociological theories.

a. Area theories.

The propounders of these theories have demonstrated that the highest rates of delinquency are usually found in the congested and disorganised inner city. These neighbourhoods take on a certain sordidness that causes a breakdown in social controls. They see poor housing, over-crowding, low standards of living as symptomatic of a more basic degenerative process.

b. Differential — Association theories.

These state that delinquent behaviour is learned through contact with criminal patterns which are present, are acceptable, and are rewarded in one's physical and social setting.

c. Sub-cultural theories.

Professor Albert Cohen sees much delinquency flowing from a subculture that persists primarily in urban areas, generation after generation. He maintains that most middle class and working class children grow up in significantly different social worlds and, due to the difficulty experienced by working class boys in measuring up to the conventional materialistic standards and socially acceptable behaviour norms of conduct, they tend to engage in negativistic delinquency. (A. K. Cohen, Delinquent Boys).

d. Neutralization theories.

The delinquent represents not a radical opposition to law abiding society, but something more like an apologetic failure, often more sinned against than sinning in his own eyes. So he learns to justify or neutralize his behaviour by using a number of techniques. These include a denial of responsibility, a condemnation of his condemners, a denial of injury and an appeal often to such loyalties as the gang.

# RESPONSIBLE THINKING

## ABOUT

# ALCOHOL DRINKING

BY C. P. HUGHES, J.P.  
(Secretary, Australian Temperance Council).

The question of a responsible attitude to beverage alcohol is commanding the thoughts of people throughout the world. Government, medical, and public health reports reveal that the incidence of alcohol is increasing, and all will agree that we face many serious problems.

Alcohol is commonly used as an escape media. People try to escape from fear, from the tensions which develop out of worry, and from feelings of guilt. They also have a desire for social fellowship, and these things play a big part in creating the large number of drinkers, and later on alcoholics, in the community. There is urgent need for united community action. Victims of alcoholic excess should be helped, the causes of excessive drinking must be removed, and abstinence encouraged.

During the past 20-30 years a gradual change has developed in the general attitude to alcohol. The once strong support for abstinence is now missing. Churches, Government, and Social Workers are reacting to moderation as a more to be desired position. Educationists, scientists, doctors, etc., while opposing heavy drinking, and possibly practising abstinence themselves, rarely advocate total abstinence for others.

There are, of course, times when everybody knows it is necessary to abstain, e.g., piloting of an aeroplane, driving a train or motor car, performing a surgical operation — all demand abstinence. This emphasis highlights two things. First, the wisdom of total abstinence before taking any reasonable action; and secondly, to note the fact that the consumption of any alcoholic beverage might produce other results than a relaxed feeling or the enjoyment of social fellowship.

All too frequently total abstinence organisations and abstainers are relying on the same policies and expecting the same support as in long past years. A new outlook is needed. Social conditions are different from what they were 30 years ago. We must therefore be prepared to re-think the position.

Everybody will agree —

1. The alcoholic is a sick person and needs present help, whatever his past may be.

2. The heavy drinker is in danger of becoming an alcoholic and needs to be taught the dangers of his drinking.

3. Children should be taught the dan-

gers of alcoholic beverages — both in the home and by their teachers at school.

4. Drunkenness is degrading to human life and should be condemned.

In these four things there is substantial agreement by the whole community. The differences come when abstainers and moderate drinkers consider their two positions, and then decide that instead of uniting to achieve valuable objectives, they must fight each other. There is strong support for proposed unity between abstainers and moderate drinkers.

It will be found in most churches where abstinence is not a condition of membership. It also found emphasis at a conference in Geneva, during 1966, between the Church and Society Department of the World Council of Churches and representatives of the World Christian Temperance Federation.

Part of the report reads as follows:—"Some of our constituency believe that there are good theological grounds for regarding moderate drinking as an option for Christians. To some, restriction of the freedom of the Christian man seems to intrude a legalism which works against nature and responsible selfhood, whereas to others, the demand for such freedom seems to involve a failure to understand our responsibility toward

the weaker brethren who are dependent upon our example.

"Some Christians emphasise the need for the churches to identify themselves with men and women in their need, while others stress the importance of maintaining high moral standards, and there is a tendency for one point of view to be set over against the other. Obviously, different points of view can co-exist within the Christian fellowship, but in the meantime these differences of opinion should not hinder practical approaches to the problem."

Most moderate drinkers, like most abstainers, are in membership with the Christian churches. It is therefore quite possible for both these groups to work together at all points of agreement, and thereafter to respect the conviction in the opposing view which allows a brother Christian to indulge himself or abstain, according to his personal desire or choice.

This article is not an apology for moderation! The writer is a total abstainer and has always been such. God willing, he will always remain so. This is, however, a plea for both abstainer and moderate drinker to get together and do those things which are waiting to be done when both these groups unite to do them.

### APARTHEID FOUND HARMFUL BY UNESCO

(United Nations). UNESCO's heavily documented report on the effects of apartheid on education in South Africa can be summed up in one phrase: separate but drastically unequal.

This report by international scholars and researchers comes to a conclusion that Africans had long since reached — that the educational policy of apartheid is essentially intended to make the African majority "hewers of wood and drawers of water," while the white minority enjoys more orthodox education.

It raises doubts that this is good for South Africans of any race, or for the prosperous South African economy, which will increasingly need skilled workers.

The facts come mostly from official South African sources. They show that the number of Africans going to primary schools is increasing. But the percentage of national income spent on black

schools is decreasing. The expansion is accomplished by crowded double sessions.

Fund spent on the schoolmeals programme dropped from \$1,758,400 in 1954, to only \$98,000 in 1966, according to the UNESCO report. A 1960 survey showed that between 60 and 70 per cent of the children were malnourished, some 50 per cent needing nursing care, and nearly 10 per cent required hospitalisation as a result of malnutrition.

The government's expenditure per African pupil shrank from 17.08 rand in 1953 to 12.46 rand in 1960-61. Africans, whose per capita income is one-tenth that of whites, are obliged to finance most of their own school through special taxation. Missionary schools have been squeezed out. Any expansion in African education is expected to be paid for by increased taxation upon Africans themselves, the UNESCO report states.—E.P.S.

# SAINTS IN CAESAR'S HOUSEHOLD

BY M. S. GIEZENDANNER

When Paul wrote to the church at Philippi, he selected some words of encouragement because this church was under the fire of persecution. He sought to encourage these people by reminding them that he had also been persecuted in Philippi. By way of further encouragement he conveys to the Philippians a greeting from "the saints . . . of Caesar's household" (Philippians 4: 22). This is an interesting greeting, and is best understood by breaking it up into two parts.

## 1. The Saints

This is a term frequently used by Paul to describe the followers of Christ. He begins his letter to the Philippian church with the words, "to all the saints in Christ Jesus which are at Philippi" (Philippians 1: 1). This term is again used by Paul when he writes to "the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints . . ." (1 Corinthians 1: 2).

This word "saint" has lost much of its original meaning because far too often it associated with the figures of stained glass windows, or because it has been seen as a name exclusively used for a select few who have been canonised by the church. However, in its original setting the word saint was rich in meaning.

One commentator points out that the Greek word for saint, and its Hebrew counterpart, are both commonly translated as holy. The idea which the word conveys is that of difference. Exodus 19: 6 describes Israel as "a holy nation," and as such she was to be different from the other nations which surrounded her. The Old Testament title was to be "holy unto the Lord" (Leviticus 27: 30). The tithe was a special amount set apart for a special purpose.

This observation needs to be made. The "saints" about whom Paul writes are holy people, or people who are different. Those who are set apart for a special purpose. It is also of interest to note that these "saints," these different people, were located in the household of Caesar. Let us examine this location.

## 2. Caesar's Household

The Caesar of this time would have been Nero, the arch persecutor of the

Mr. Giezendanner is minister of the church at North Balwyn, Vic.

church, the jealous fiend who murdered his own loved ones lest they should steal away his throne. A good deal of suspicion has been cast upon Nero concerning the great fire of Rome, which broke out on July 19, A.D. 64. As a result of this fire, which lasted for six days and seven nights, thousands of people were either burned alive, or left homeless and injured. It is said that Nero shifted the blame from himself to the Christians, and severe persecution followed.

What is meant by "Caesar's household"? There is a wider application to be made than just the immediate personal household of Caesar. The term "Caesar's household" was the regular phrase used to describe those who were serving their emperor in many different places, for Rome had an empire which was co-extensive with the then known world. So then, "Caesar's household" was made up of those who served by way of palace officials, those in charge of the imperial revenue, and those who carried out the daily administration of the Empire.

There is a bright spot here when we notice that even within this ungodly system of government and life, Christianity found an opportunity for activity, for there were saints in "Caesar's household." What an unfavourable environment! What a challenge! Right in the midst of imperial lust and national wickedness, we discover that there are saints — holy people who wished to remain different. It is important to understand that the witness of these saints was made within Caesar's household which prompts me to consider

## Our Witness and the World

It is necessary for us to understand that our witness to the world is to be made in the world. It has to be recognised that the world just does not come to the church, and for this very same reason the church is forced to go into the world. We are to be in the world.

Our Lord's prayer to his Father concerning the disciples states, "I pray not that thou shouldst take them out of the world," and again, "As thou hast sent me into the world, even so have I also sent them into the world" (John 17). Often we are tempted to live the monastic way of life, but escapism of this nature has no part to play whatsoever.

A note of warning needs to be sounded as we seek to be Christians in Caesar's household. We are to be in the world but not of it. It is timely advice that

Paul gives when he writes, "be not conformed to this world," or as J. R. Phillips has it, "Don't let the world around you squeeze you into its own mould" (Romans 12: 2).

As Christians we are not in the world to conform, but to transform. Conformity and compromise can never be part of the church's plan as she seeks to take her place in the world. The demands of the gospel never change. They remain the same year in and year out. The change that has to take place is the rebirth of the individual. We may change the ways and means by which the message is presented, but we cannot and dare not change the message.

The saints of Caesar's household maintained their identity. They were different and preserved their difference. It would be fitting to say of them that they were "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom you shine as lights in the world" (Philippians 2: 15). As Christians in the world we are to be holy and different people. It should be possible to identify the Christian in the school, in the factory, in the office, and on the sports field, simply because he is different. A difference that has been brought about by Christ.

## Something Worth Remembering

There were saints in Caesar's household. There are now, and there always will be.

## NEW GUINEA WITNESS

(Ukrumpa). Three villages in this primitive area voted unanimously to cut loose from ancestral worship to devote themselves to learning, and to openness toward the teaching of Jesus Christ.

"We don't want to be forced to become Christians in order to enjoy the benefits of literacy," said the tribal leaders, reporting a discussion by 800 tribesmen.

"The culture of these near Stone Age people demands unity on matters of worship," reports Norman Draper of Wycliffe Bible Translators. They have unity on the principle that pagan rituals will be dropped and each individual free to accept literacy and the Word of God.—"World Vision."

# FROM C.W.F. PRESIDENTS

## WORLD

Although only a month ago, it seems such a long time since I enjoyed that delightful farewell afternoon tea at the Sydney Airport, given me by our kind Federal Executive Committee. (And, in mentioning this I still feel guilty that, probably owing to my own misinformation, those dear friends who bothered to come to "farewell" me in Melbourne, arrived just in time to see my plane take off.)

So much has happened since I arrived in Los Angeles, that my mind seems a kaleidoscope of multi-colored impressions. First, there is the warm winter sunshine, and the equally warm welcome of the Californian and Texan women. Their enthusiasm and hospitality — not to mention their organisation! — leaves me quite breathless. I have some very wonderful memories of this part of the country — Amarillo, where some women had motored over 60 miles to hear me speak at a 10 a.m. meeting; fascinating Albuquerque in New Mexico, where I stayed with Dr. and Mrs. Theo. Fisher; Fort Worth, speaking in the lovely T.C.U. Seminary, and lurching afterwards with Dr. and Mrs. Garrett and Dr. and Mrs. Kingsbury; and then Dallas, where so many wished to be remembered to their Australian friends.

In Indianapolis, it was a wonderful privilege to stay with our amazingly energetic and dedicated W.C.W.F. organising secretary, Helen Spaulding. Looking out of my window on that first morning, in her pretty little house, imagine the thrill of seeing the snow-covered countryside, looking just like a Christmas card. Here, of course, I saw for the first time the workings of the United Christian Missionary Society, which seems to be the very "heart throb" of so much of the Disciple work in this country.

One of the "highlights" of my visit to Indianapolis was driving about 30 miles through the frosty countryside to speak in the Little Flat Rock church, where Alexander Campbell gave his first missionary sermon in Indiana. Here I felt much more at home than in some of the huge, overwhelmingly large churches, of which there are so many in this country — for this little country church was much more comparable in size and atmosphere to our churches in Australia.

Helen and I then drove to the Spring-Hill State Park, for the five days' C.W.F. Staff Fellowship meeting, where I continued to be astonished at the organisation and intense programme-planning of our women in the States.

My next "hop" was to St. Louis, Missouri, first to attend the Interfaith Relations Committee meeting, and then the World Convention Executive meeting — an inspiring and thought-provoking four days. Here it was a privilege to meet with some of the national representatives, such as Peter Solomon, from India; Jean Bokealele, from the Congo; and Kingsley Dube, of Rhodesia, whom I met again yesterday working in the United Nations Building.

1967

I continue, as I travel through the States, to be amazed at the size and vigor of our American churches and the warm-hearted hospitality of our Disciple people. I am thrilled, too, on finding that many are planning to attend the World Convention. Their interest is intense and they cannot hear enough about Australia, its churches and our plans for the 1970 World Assembly.

In fact, my visit to this great country is being blessed far more than I ever dreamed, reminding me that "God is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us." Continue to pray for me as I carry out this commitment.

—Kathleen Lawton.

## AUSTRALIA

I can think of no better way to begin this message than to express the gratitude of my heart for the privilege of serving the women of Australia. I think of women throughout the Commonwealth, all with a vast diversity of activities, and yet all linked together in the bond of Christian love and service. Let us pray for one another that our lives may be lived in such a way that others may desire Christ because of what they see of him in us.

As your representative to Australian church-women it was my privilege to attend the National Committee meeting, at Deaconess House, Sydney, Feb. 8-10, with Mrs. V. C. Stafford, Vic., and Mrs. D. J. A. Verco, N.S.W. A comprehensive report will be circulated to all States in the near future.

I would like to thank the sisterhood for the support given to the special Community and Fellowship Days sponsored by Australian church-women. It was my great joy to spend some time with Miss Sabita Swarup, the Winifred Kiek Scholarship holder for 1966, who is returning to Fiji to take up clerical work in the Ba Hospital. Mrs. Badger presented a most interesting report on her representation at the 3rd Asian Women's Conference, and the growth of the Fellowship of the Least Coin is ever increasing. It is thrilling to share with other women throughout the world in the setting aside monthly of the least coin of her country's currency. A woman can contribute to the vast sum of money that is being made available to needy projects throughout the world. Our own work in New Hebrides, Thailand, and the Aborigine centres have participated in these gifts.

You will be interested to know that the Working Committee of Australian church-women is moving from Sydney to Melbourne for the next two years under the Presidency of Deaconess Ritchie, and we congratulate our Mrs. Doreen Strack on her appointment to the Working Committee.

Will you pray for your Executive as we now plan for the 1968/9 Handbook, and also begin preparing for Federal Conference, Sydney, October, 1968. Your presence is needed.

—Sheila Bloore.

THE AUSTRALIAN CHRISTIAN

# QUESTING

WITH

A. E. WHITE



Why do Christians have mental health problems and how can we help them in the church?

Christians can no more escape all mental health problems than they can escape other health failures.

Being a member of a church does not make one immune to physical ailments. Measles, appendicitis, heart trouble, cancer, and toothache are hazards that confront us all. Being a Christian will not avert them, but it will surely make a difference in the way we live with our sickness — or even die because of it.

Mental health problems may be related to heredity. As some are physically stronger because of their favorable heredity and can do more, carry more, run faster, or work longer than others, so some are endowed with minds which can stand pressures or shocks better than others.

Two men may be exposed to the same virus, one becomes dangerously ill and the other has only a couple of days in bed. Two men suffer from a similar loss. One has a mental breakdown and the other hardly falters.

Such differences may be due to the different mental and physical equipment with which people face life. We certainly cannot say that any person is less a Christian because he becomes a victim to mental disorder.

Having said that it can be claimed that the Christian faith can help a person to do the best that can be done with the physical, mental and spiritual resources available. Those resources should help every Christian in times of personal disaster, sorrow, loss, or even guilt.

Then, too, because Christians are so concerned about others, their outgoing attitudes tend to protect them from the exaggerated inward looking that is sometimes at the base of mental trouble.

Loneliness and a feeling of not being wanted are also causes of personality break-down. The presence of God and the assurance of his concern for everything will surely be some armour for Christians.

But in spite of all of the protective influence of the Christian faith, mental illness does come to good Christian people, and it is as much an illness as any physical disorder. Sometimes the reason is a recent tragic experience, sometimes the cause is buried in the mind's past.

You ask what can be done to help? The answer would depend upon a lot of factors and the specific needs would vary from person to person.

You can, however, be loving at all times, being careful to mix your love with common sense.



**BOOKS  
FOR  
INFORMATION  
INSPIRATION  
AND  
PLEASURE**

**DIAMOND JUBILEE, 1905 - 1965 — Churches of Christ in Western India.**

By B. V. Coventry. Published by the author and the Overseas Missions Committee. 75 cents.

Churches of Christ owe a great debt to Bruce Coventry for producing this summary of the first 60 years of our missionary work in India.

Although Mary Thompson went to India with the Disciples of Christ in 1891, the story of "Our India" really began in 1905 at Baramati. The choice of this site was influenced by Henry Watson, whilst on a cycle tour from Poona to Pandharpur. He spent the night at Baramati and was impressed with its potential. The unfinished story tells of the first converts in 1906 and the great Baramati evangelistic campaign of 1963.

There is an "honor roll" of missionaries containing 75 names, and in 60 years the small mission has grown into a church conference of a thousand members, with its own Indian leaders. Our missionaries are glad to count themselves as equal partners in Christ with their Indian brethren.

The method adopted in this book is that of a year by year summary. This treatment may have some disadvantages, but it has also many valuable features in that the gradual development of our missionary work is traced, the comings and goings of our missionaries are recorded, the building programme of each year is shown, and there is the gradual branching out into new districts and into new adventures of teaching and healing.

We can only guess at some of the difficulties Mr. Coventry had to overcome in digging up the information and our debt to him will increase as we use the valuable resource material he has preserved for us. There are also many interesting photographs.

To start with, every church should have one copy, and every Sunday School should have several to use as reference books for scholars. Those who are interested in our Indian mission field, and we should all be interested, will want a copy for our own shelves.

The book may be obtained through our bookrooms, or from the Overseas Mission Committee.

**CRUSADE '66 — Britain Hears Billy Graham.**

By John Pollock. 90 cents. Hodder and Stoughton Ltd.

This is the story of Billy Graham's return to Britain. The decision to go again was not taken lightly by the Graham Team. In 1954 many thought that Graham would not succeed in England. The people there were supposed to be stiff and unemotional compared with the Americans. What was good for Uncle Sam would not do for John Bull. It is history now that there was a remarkable enthusiasm in Britain for the gospel as preached by Graham.

In 1966, there were the usual charges of over-emotionalism, out-dated theology, and irrelevance.

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The Austral Bookroom, 217 Lonsdale St., Melb., Vic.

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FLOWERS FOR ALL OCCASIONS.

The students at Oxford and Cambridge were impressed by the absence of emotional stress. At Oxford, where he preached on a pre-Crusade Sunday, he did not even intend to give an invitation. Pressed by the Rector to do so, he received 90 responses, with a further 30 coming forward as enquirers at relay centres.

The support given by hundreds of ministers, and the responses of thousands of converts, gave the answer to other charges against Graham.

In the last week at Earl's Court there were over 23,000 present at every meeting except one. 39,487 signed commitment cards. This was in excess of the number who made decisions in 1954, 36,431. The 1954 campaign was for three months, the 1966 crusade was for one month!

One night 31 young ministers sat together — all of them converts at the earlier mission. 74 ministers and 42 men and women in training at theological or missionary colleges sent in their names as converts at earlier crusades.

The author of the book is John Pollock, who also wrote the standard biography of Graham. It is easily read, lively proof that there is still a place for missions, and that the results can last.

This book could possibly be called a NEWS-PAPER-BACK. The crusade it reports ended in July, 1966, but this book was published before the end of the year.

**A NEW SONG IN THE SOUTH — The Story of the Billy Graham Crusade, Greenville, C.C.**

By Lewis F. Brabham. \$2.20. Zondervan Publ. House.

Greenville, South Carolina, is Cliff Barrows' home town, and the Billy Grahams live only 80 miles away. Graham was easily able to tell his audience, "This is my home, these are my people." The old proverb about the prophet in his own country obviously did not apply to this short, ten-day, fifteen meeting Crusade in the Textile Hall of Greenville.

In those ten days, 278,700 people attended the services, at which there were 7,311 decisions or rededications. (Graham himself never calls them "converts," only "enquirers.")

There are many personal stories of conviction and conversion as all kinds of important people, and little people (also important in this context) found a new or a deeper faith. There was strong support from the churches, proving once again that evangelism is one of the strongest unifying influences of today.

One aspect of the Graham Crusades which is written up is the special orientation and training programme for college students. At Greenville, 63 came from 14 colleges throughout the U.S.A. Expenses for transportation, room and board were paid by an anonymous Texan. They varied from the ultra-radical to the ultra-fundamental and were given a close-up look at modern evangelism practised by the most successful team in the world.

The more we read of these Crusades, the more one appreciates the fact that it is a team. Cliff Barrows, Bev. Shea, Don Hustad, Leighton Ford, Tedd Smith, Grady Wilson — these were just some of the team at Greenville, their names known all over the Christian world through their co-operation in evangelism.

Being so near to home, the Graham family heard their famous father preach. Young Ned, aged 8, was making his first Crusade appearance. Before the service began he was making paper darts with the Crusade news-sheet. At the end he was among those who went forward.

Graham Team enthusiasts will welcome the many splendid photographs.

**• THROUGH THE FIRES**

**AGONY AND TRIUMPH**

BY LLOYD COOKE

Everything was ready. That's quite surprising — in Tasmania. Not that we were at all responsible for this readiness — mind you. Had it been in our hands we would have brought things into a characteristic steadiness. We would have dampened things down a little and given ourselves a little more time to consider how many milk wagons would be converted into water carts — how many petrol wagons converted to carry the good "oil" for this power machine that took over.

Yes! Many of us would have carefully bundled up a package of "treasures" to cart off with us as we vacated our homes, the keepsakes, the family photos, the precious papers, not to mention the money wallets and special jar we kept for 50 cent pieces as a kind of private bank account to help us on the way to Adelaide World Convention.

But we didn't have time. For although the weather man had said, three days before, that Tuesday was going to be dangerous — the weather man is only human, he makes mistakes — it wouldn't be as bad as he warned. There'll be a cold change — it could just as easily be a snow storm.

So we thought to ourselves! Then before we knew where we were we had ten seconds to think! I've got to get out — save my wife and family and fight the approaching demon fire. But what about all my things — my library, papers, notes, cuttings, projector; all my wife's sewing, the half-made dress, and the other clothes that had taken weary hours to make, in between meetings and house-keeping. What about the children's things — the school books and toys; what about Susie the doll? What about them? You haven't got time! There are homes being engulfed by flames just up the road — you most likely will see your own home go up in flames. But not if I can stop it! First, though, my wife must get to safety.

Ah! It's strange and frightening how many thoughts race through the mind in a crisis. And this was crisis. My experience could be multiplied six hundred times, almost. For this is the number of home units destroyed. But, of course, I was lucky! The manse still stands — thanks to a drop in the wind and human effort. For after dropping my wife and child "down town at church," and one of the fastest trips up Forest Road, I preached my finest sermon — with a bucket as talking point, and felt just as exhausted as when "the word is on me to deliver" in the Collins Street pulpit.

Mr. Cooke is minister to the church at Collins-st., Hobart, Tasmania.

Possibly it was this first-hand experience in tragic Tuesday's happening that made my pastoral work over this next fortnight (nearly), so searching and yet so satisfying. I knew how Mrs. . . . felt as she said, "I knew I had to get through between the burning house there and a burning telegraph pole there. So I just said a prayer, 'Lord, get me through.' Just through — the pole fell!"

Or on Sunday, as I sat behind the pulpit and quivered to think of another member who spent almost two hours standing up to her neck in the sea, wondering if the house would survive the onslaught she couldn't hope to; or of another husband and wife plastering each other with mud from a drain below the house and running the gauntlet of flame to turn back and see their home collapse like a burnt paper bag.

I repeat, I quivered to think of the task of standing before my congregation on that first Sunday morning following dark Tuesday's experience — a congregation so much involved in this tragedy, that eight families suffered total loss of home and possessions, and others, like myself, had had the wits scared out of them. Possibly it was because the words were so fresh in my mind which I had quoted two days before at a double funeral of five victims, that I was able to strengthen my own emotions (and my knees) and lead the congregation to hear strong words. "Who shall separate us from the love of God . . . ? — tribulation, distress, persecution, famine, nakedness, peril." Peril, peril, peril, nothing, nothing!!

However, even Tertius would have agreed with my short sermon that morning (or would he?), for I only quoted scripture and hoped it was God's Word indeed! But I must get on with the job! Mr. X. lives out of town, and I promised I would send him down a couple of hammers and some nails. "All I had were in the shed over there," he said, as he pointed to twisted sheets of roofing iron and heaps of rubbish. Of course, so were his axe and shovels and drills, saws, wrenches, and all the other bits and pieces that go to make a farmer able to "turn his hand to anything."

I must slip a Bible around to Mrs. T. Hers was burnt! She'll miss her Bible, it was a treasured family one. There was her great-grandmother's writing in the front of it. Yes! She'll miss it! But I've been given a special little personal gift to help some people who had suffered so much loss. I'll buy a few good Bibles, and give one to each home (sorry, family!)

I wonder did Mr. K. really have some ready money to hand? He said he did when I saw him the next day after the fire. I wonder was he just being brave, wanting to fight his own battle, and forgetting that there were others all over Australia praying for him, and answering his prayer to God for help in this desperate crisis. I must go and ask him again. I write out a cheque, and we both look down to the ground at nothing, to avoid the tear in each other's eye as we both silently sense the worth of the supposedly worn out word, "brotherhood." "The brotherhood of our churches is with you in this fight," I say to him, "in prayer and ready cash."

You see, it's easy for me to write out cheques, especially when it's other people's money. But these are different — these cheques! I notice a strange perspiration on my hand as I write this cheque; that's not usual for me. Maybe it's because my emotions are so sensitive in recent days as I sense again that there are not many really important things in life — but these things are so very important, not the least is love.

I hope, in some ways, that my people soon forget this tragedy; and yet, no! Forget the hurt and harm, but I hope they remember the compassion, sacrifice, love, gifts and untold goodness which was evident in so many ways.

Yet, here am I treasuring a souvenir of the fire. For as I walked amid the ruins of one of the most beautiful homes south of Hobart, I saw the charred remains of expensive ornaments and family treasures. "Can I have that — that there?" I asked the once proud owner. It looks like a Greek athlete, muscles tense in struggle — desperate struggle. I intend mounting this in a new pose, and give it a title to remind me of a never-to-be-forgotten experience. I'll call it "Agony — and Triumph." For my people have surely been through agony, but as surely, too, they will triumph.

**MINISTER QUILTS SOUTH AFRICA**

(Capetown). An Anglican minister who has been harassed for years as a result of his strong stand against South Africa's racial segregation policies, has gone to live in England.

He is the Rev. R. F. G. Pearce, of St. Anne's parish, born in South Africa and an Anglican clergyman for 25 years.

His decision to leave the country came after a family in his parish was threatened with separation because the mother and one of her three sons were declared "colored" by the government's race classification authorities.

Since, under nation's Group Areas Act, whites cannot live together with non-whites, the mother and son had to separate from the two other children and find accommodation reserved for non-whites. In South Africa, the "colored" are people of mixed blood.

Mr. Pearce, who fought for the re-classification of Mrs. E. Fabian Ether, and her son Kenneth, as whites, said he was leaving the country because his conscience could not allow him to tolerate race classification any longer.—E.P.S.

## OPEN FORUM

### QUO VADIS.

To the Editor,

During a period of internal dissension in a Sydney Baptist Church, one of the dissidents painted "Ichabod" on the wall above the pulpit. It was only a little previous, as eventually the building was sold to picture show interests.

It would not surprise this writer if someone similarly wrote "Quo Vadis" in one of our buildings, as few of our churches appear to know where they are heading. Their meeting places have become merely convenient spots for friends and relatives to meet in comfort for weekly worship.

The rugged individualism of the Churches of Christ — call it evangelistic fervour if you wish — has been replaced by a complacent denominationalism.

—Percy C. Williams, Qld.

### CAPITAL PUNISHMENT.

To the Editor,

Doubtless all who read the "Open Forum" of March 4 feel that further comment is called for. If we are to accept the idea that divine action brought about the death of Ananias and Sapphira, the whole lesson of Luke 9: 54-56 becomes reversed, likewise the teaching of our Lord. Why the volte-face?

Again, it is beyond belief that God would punish, with the death penalty, what modern parlance would describe as a conspiracy to defraud. In comparison with this, let us remember that the murder of Abel was not avenged by capital punishment.

Another writer quotes from Gen. 9: 5, 6, to prove the idea of a bloodthirsty God, but how literally can such statements be read? After all, the phrase, "at the hand of every beast" is used in verse 5. What does this mean?

The whole of the story of the flood is usually, but erroneously accepted as recording punishment by God. But if this event is regarded as punishment by a malicious, punishing God, we find that, although the human race was reduced to eight persons, the whole destructive project was in vain, for Matt. 24 plainly shows that eventually wickedness will abound throughout the earth as it did in the days of Noah.

Do not these facts force Christian people to realise that a literal translation of God's Word cannot always be accepted?

Are we not called upon to heed Paul's advice and rightly divide the word of truth? The greatness and goodness of God must remain the yardstick by which we measure all things.

—L. R. Reeves, Vic.

### PROFESSIONAL

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## LETTERS FROM TERTIUS . . .

### BARROW PUSHERS

To the Editor,

Most of us at our church are pretty contented to go along as we always have. But we have a minority of "barrow pushers" who have enough knowledge and conviction to label their barrows "radical" or "conservative" or "evangelical." Most of us are happy to leave them to it and let any jump into any barrow that he will. But it upsets our minister.

Last Sunday he said, "Some people would sooner be called radical or conservative or evangelical than they would be called Christian." He went on to say that when a Christian needs an adjective to describe a camp he thinks that he is in, he is subscribing to civil war in the Kingdom of God. He said, "I am a conservative, in that I am dedicated to preserve the truth of God revealed in Christ. But I don't want to have that truth packaged for me in labelled boxes of either the left or the right. I am a radical, a word that means 'of the root,' in that I want to burn up or pull down all except the root of the matter of life in Christ. But because this means a life of love, I will not burn up or pull down what is precious to my brother, if in doing it I destroy him. I am an evangelical, but not in the sense that I wave a banner for a certain fashion in theology, but rather because God has given me a compassion for those who do not know the love of Christ."

The fact that I remembered it so well tells you that it was quite a sermon. Except that most of those who heard it didn't really know what radicals or evangelicals or conservatives are. It probably did good to those who did.

I hope that you are a radical, conservative, evangelical editor.

TERTIUS.

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APRIL 11, 13, 14, 7.15 p.m.;  
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ST. KILDA TOWN HALL,  
APRIL 12, 10.15; a.m., 1.45, 7.15 p.m.

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MINISTERS' and SECRETARIES'  
TEA  
RECEPTION ROOM, BROTHERHOOD  
CENTRE, APRIL 10, 5.45 p.m.

MINISTERS' CONFERENCE  
RECEPTION ROOM, BROTHERHOOD  
CENTRE, APRIL 11, 9.45 a.m., 2 p.m.

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RECEPTION ROOM, BROTHERHOOD  
CENTRE, APRIL 11, 5.30 p.m.

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### • BACKGROUND TO THE MORNING READINGS

# COLOSSIANS

Part 1 :: Chapters 1, 2

BY C. E. BOWSER, B.A., Dip.Ed.

"It shall greatly help ye to understand the Scripture if thou mark not only what is written but of whom, and to whom, with what words, at what time, where, to what intent, with what circumstances, considering what goeth before and what followeth after."

So wrote the translator Coverdale, in 1535. The principle is obviously a sensible one, and one which we must never forget when we study the Scriptures. So often Bible study is carried out in a fragmentary fashion, looking at verses or portions completely out of context. This leads to many erroneous conclusions. Thus as a general principle it is always wise to study the Scriptures, paying heed to these principles.

This is particularly the case in the Epistle to the Colossians. We will fail to appreciate much of its significance and pass over much of its doctrinal wealth and practical application unless we first note the reasons for its writing. This Epistle is of immense importance in the light of the modern religious situation. Many of the problems which the Holy Spirit is trying to resolve through the writing of the Apostle Paul are problems of our own day. We would do well to hear the voice of God in this portion of his Word.

### Introduction

Colosse was a relatively unimportant city in Asia, situated in the valley of the River Lycus. It was not far from the towns of Laodicea and Hierapolis. From a reference in the epistle (ch. 2: 1) it would seem that Paul had not visited the place personally. He had learned of the church there, and its problems, from its evangelist, Epaphras (ch. 1: 7). He visited Paul and sought his guidance in combating the false teaching which had crept into the church. This heresy was not merely the emphasis on the Jewish law which was the problem in the Galatian churches, but involved the intrusion of Oriental philosophy and Greek intellectualism.

### Christ, the Image of God

There was a group of people in the ancient world known as "Gnostics." This name came from the Greek word "to know," and implied that these people were in possession of some special knowledge which the ordinary Christian did not have. One of their teachings was that matter was the source of evil. Thus it was unthinkable that a holy God should come into contact with matter of the material universe. They claimed that what had happened was that a series of "emanations" had come out from God, each with a slightly reduced degree of divinity and holiness.

Finally there came a being so reduced in both holiness and divinity that it could come into contact with material things. Thus Christ stood at the end of this line of contact with God. It followed then that all the angelic beings between God and man should be worshipped in proportion to the degree of divinity they possessed. A reference to this worshipping of angels is to be found in ch. 2: 18. Through this system God had been able to create the world and also begin the process of redemption by Christ.

Much of the first and second chapters of the epistle deals with the answer to these heretical beliefs. It is worth observing that there are many modern versions of this heresy, usually based on a claim to superior knowledge by some person or group.

After an introduction Paul begins, in verse 12 of the first chapter, to give a brief but wonderfully expressive outline of the true nature of Christ. His statement, in verse 15, "Who is the image of the invisible God," leaves no doubt about his true nature. Christ is no diminished glimmer of God, but is the very person of God stamped into humanity. As Jesus himself put it, "He that hath seen me hath seen the Father." This is followed, in verse 19, by the statement, "For it pleased the Father that in him should all fulness dwell." Here is a complete refutation that the Christian can believe in a Christ who is possessed of only a small portion of divinity.

As if these statements do not suffice, in ch. 2: 9, he clearly indicates that Christ was God manifest in the flesh when he says, "For in him dwelleth all the fulness of the Godhead bodily." To complete the picture of Christ's greatness he states clearly Christ's role in creation and relationship to all other beings and powers. This is clearly indicated in verses 16-18 of chapter one.

### Christ, the Wisdom of God

In addition to their theories the Gnostics claimed pride of place in the church because they, and they alone, were in possession of "special knowledge" apart from the simple teaching of the apostles. They were, in their own estimation, suited to the leadership of the church because of their intellectual attributes. This Paul combats vigorously by showing that spiritual wisdom

is open to all and that knowledge does not come from following those people who claim personal revelation of the things of God.

He is making this point in ch. 2: 3, when he says of Christ, "In whom are hid all the treasures of wisdom and knowledge." He follows this immediately, in v. 4, with a warning against being misled by man's "enticing words." This warning against man's teaching is repeated in verse 8. The fact that all wisdom is in Christ, but is available to all who are redeemed, is the subject of verses 26-29 of the first chapter. What Paul says here is perhaps best summed up in the words of Bishop Moorhouse —

"There is no intellectual aristocracy in the church, sharply distinguished from the common herd of believers by the possession of special knowledge. Every kind of knowledge is the property of every man, and perfection is to be attained not by the favoured few, but by the believing many. It is in Christ that are hidden all the treasures of wisdom and knowledge. Christianity is not an order with its inner circle of mystagogues and its outer circle of devotees."

### Christ, the Object of Worship

Their beliefs led the Gnostics to a further attitude, which is dealt with in the latter portion of chapter two. Since they believed that matter was the source of evil, they believed that an individual must "neglect" the body in order to allow his spirit to rise to greater heights. Thus they taught that it was vital to abstain from various foods and follow all kinds of ceremonies in order to live a holy life.

Again this form of asceticism is not unknown to us today. Paul deals with this problem in the second chapter, from the sixteenth verse to the end of the chapter. He points out that most of these things are merely ceremonial and often merely of man's invention. They are rather to seek the positive exalting of Christ in their lives, as it is in him alone that our holiness may increase with the increase of God. The two chapters may best be thought of in the simple sentence, "That in all things he might have the pre-eminence."

## QUEENSLAND

### TWO DECISIONS

(Dalby, Qld.). Two young people made decisions for Christ . . . The minister, A. C. Weedon, outlined to the Officers' Board planned services for the year . . . 80 attended the first every member present service . . . C.Y.F. conducted gospel service on March 5, followed by coffee hour . . . Officers decided to continue with a monthly gospel service at Tara.

### TWO IN ONE FAMILY ARE GLOBETROTTERS

(Qld.). Ralph Gywnne, at present overseas studying in America, under a Rotary Student Exchange Scheme, will spend one year in U.S.A. His sister, Beris, will leave soon for Canada under the American Field Scholarship Scheme.

### MINISTERS MOVE IN

(Qld.). L. G. Armstrong to Ann-st., from Springvale, Vic.  
A. C. Caldicott to Toowoomba, from Latrobe Terrace, Geelong, Vic.  
H. Davies to Boonah, from Auburn, N.S.W.  
R. Acland to Charters Towers, from Southport, Qld.

### CAMP FARTHEST OUT

(Qld.). Roland and Marcia Brown conducted a C.F.O. camp recently. Two of our members were among the 60 who participated in the programme. Campers came from as far away as Ballina, in N.S.W., and Maryborough, Qld., to attend the week's activities.

### STEWARDSHIP AT MARBURG

(Qld.). Under the leadership of the Home Missions Director, Alex. Surtees, a "Forward in Faith" teaching mission was held at Marburg. Attendances were exceptionally high and consistent, and under the continuing leadership of Rob. Holt, great things are anticipated.

### CHANGE AT SOUTHPORT

(Qld.). On Feb. 25, the church said farewell to Mr. and Mrs. Roy Acland, our first minister, who has been with us for 24 years. They were presented with appropriate gifts. They will take charge of the Church of Christ at Charters Towers.

On March 5, the ministry here will be cared for by Ted Watson, a student from Kenmore, for a period of two years. Mr. and Mrs. Watson, and small family, will live at the manse, 3 Cawthray-st., Labrador . . . Southport has subscribed \$78.25 to the Tas. Fire Relief Fund . . . Southport 9th anniversary services, on Feb. 18-19, had Rex Ellis, B.A., from Kenmore College, as guest speaker. Temple Day offering was \$130.18.

### A NORTHERN CIRCUIT

(Boondall - Zillmere, Qld.). The annual meeting of the circuit, on Feb. 11, elected officers. Circuit chairman, Mr. Fraser Boondall - elder, G. Thornton; B.S. supt., Mr. Harlow. Zillmere - elder, R. Herrmann; B.S. supt., K. Albury. Circuit sec., R. Capell. Circuit treas., S. Chalmers. . . . A committee to present social fellowship was formed . . . A Girls' Brigade Company is formed at Zillmere; actg. Capt., Sister Carla Van-Laar. 15 girls attended the meeting . . . R. Holt is minister.

## DR. CALDICOTT WELCOMED

(Margaret-st., Toowoomba, Qld.). Toowoomba churches welcomed Dr. and Mrs. Caldicott to the ministry at Margaret and Crown Streets on Feb. 11. W. Savill chaired the meeting. Those who welcomed the preacher included H. Finger (Harlaxton), K. Burkhead (Conf. Pres.), L. Storey (alderman, Toowoomba City Council), D. Baker (Conf. Comm); J. Knights (Ministers' Fraternal). Mrs. E. Skerman, helped by Mary Ann Paton, and Mrs. H. Christensen, presented Mrs. Caldicott with bouquet of flowers from Margaret and Crown Streets and Harlaxton Ladies' Fellowships. Items were rendered by Misses Kay and Gail Dean and L. Encheimaier.

On Sunday Mr. Burkhead presided and gave the charge to the minister. Dr. Caldicott then preached his opening address . . . After service on the 19th, fellowship and supper was enjoyed with

local C. of E. Youth Group, who had previously been present at combined Youth Fellowship tea . . . Ian Yesberg was baptized by P. Jauncey on Feb. 26.

The annual business meeting, on Feb. 20, appointed: deacons, A. Bade (treas.), R. Hill (asst. treas.), A. Mortensen (sec.), K. Paton (asst. sec.), B.S. supt., M. Muller (Margaret-st.), A. Thurrowgood (Crown-st.). Youth Counsellor, K. Paton. The church decided to continue the ministry of the Kenmore College student as asst. minister. A dedicatory prayer was offered for church officers by Dr. Caldicott in morning service on Feb. 26, deacons and deaconesses being called to front of congregation . . . C.M.S. annual dinner was held on Feb. 27 . . . Church regrets that E. Grenfell is in hospital, and prays for a recovery. Health of A.C. Thurrowgood is also causing concern.

### TOWNSVILLE APPOINTMENTS

(Qld.). Annual business meeting, on Feb. 22, appointed Messrs. Allan Lowe, Frank Hammond and Ron Northey as sec., treas. and B.S. supt., respectively. Mrs. Reid is pres. of the C.W.F. . . . On Feb. 15, Ray Veal and Hariba Waghmode gave an informative talk and showed slides of mission work in India . . . Mrs. Gent is recuperating after surgery. . . . Two young people attended the 3rd National C.Y.F. Convention at Perth.

### SUCCESSFUL STEWARDSHIP PROGRAMME

(Gatton, Qld.). The recent annual meeting reported that the Stewardship Programme continued to be successful, with an average of \$2 per earning member being received. \$1622 was distributed to brotherhood and Christian work outside the local area. The B.S. is having its highest attendances in history. The church unanimously decided to invite the minister, M. H. A. Pieper, to continue for an indefinite period after the expiry of his present term at the close of 1967. Gary Staddan, a first-year student at Kenmore, is travelling to Gatton each weekend to help in the work and gain practical experience. Gary comes from El Paso, Texas . . . Planning is under way for a "This Is Life" Crusade, with Des. Nelson of Maryborough, in May.

### BAPTIST EDUCATOR DEPLORES "ECUMENICAL BAITING"

(London). Attacks on ecumenism sometimes constitute "evangelical irresponsibility," according to a widely known British Baptist educator.

G. R. Beasley-Murray, principal of Spurgeon's College here, was replying to allegations that a Christian unity meeting was called in Ipswich "to unite Protestants under the Roman Church." The charge was made by the Protestant Truth Society.

Noting that he had participated in the unity meeting, Dr. Beasley-Murray said, "The allegation is not only untrue, it's ludicrous. The Baptist denomination has as much intention of joining the Roman Catholic Church as the Roman Catholic Church has of applying to join the Baptist World Alliance."

Evangelicals engaged in "ecumenical baiting" should recognise that "there are no groups of Christians without sins to confess," said the principal.

Concerning the prospects of church union, he declared, "Whether the reunion of all churches of Christ will come to pass before the millennium I do not profess to know. But why raise an outcry against those who pray that the miracle may happen before the end of history and seek to pave its way?"—E.P.S.

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Dr. James H. Jauncey,  
Brookfield-rd., Kenmore, Qld.



## • INTERSTATE AND WORLD NEWS

# WOMEN AT LONGWOOD

Women's Camp conducted by the Christian Education Committee at Longwood Camp, S.A., March 3-5.

Sixty from city and country churches shared the inspiration, fellowship and fun of the 1967 Women's Camp. The camp has become an annual feature in the programme of the Christian Education Committee of the Women's Conference in S.A..

Campers arrived on March 3, and the programme opened with "mini-orations" from a representative of each Conference Committee — Miss Dorothy Geyer, missionary guest, Mrs. Pauline Crosby, concerning "Tuxis," a course of studies on public speaking, and also Miss Erica Hammond and Mrs. Shirley Holmes, on their recent tour of the South-east women's groups.

Devotional material for the "quiet times," held early on Saturday and Sunday mornings, was prepared by Miss Hammond. The theme was "Wholeness in Christ," and the devotions were conducted by Mrs. T. Scarlett and Mrs. R. Edge and Miss Hammond. The Communion Service on Sunday was beautifully conducted by Miss Hammond, who is Acting-Pres. of Women's Conf., in the absence of Mrs. Lawton, who is in U.S.A. on World Convention business. An offering was taken for the work of the Dept. of Christian Educ., and it amounted to \$2.63.

### HOMES IN DANGER

(Red Hill, Vic.). The homes of several members were seriously threatened in recent Red Hill fires, but there was no bad damage . . . S. Russell Baker spoke on Feb. 12, representing the B. and F.B.S. . . . At church anniversary, Feb. 19, John Sutton, former student minister, spoke at three services. . . . Seven C.W.A.F. ladies went to Monbulk Camp . . . The half-yearly business meeting accepted responsibility for specific Overseas Mission Project . . . Mrs. W. Torney recovering well after period in hospital.

### TASMANIA FIRE APPEAL

On going to press the amount received from the churches in Victoria for the Tasmania Fire Appeal totalled \$6,397.

Churches are still sending in the proceeds of special offerings.

Other States have made similar appeals.

### ATHEISM AND COMMUNISM

(New York). Professor Josef L. Hromadka said, "It is now being recognised that atheism is not part of the essence of communism."

Although he expressed his opposition to Communist teaching, Dr. Hromadka maintained that it was possible for Christians to co-operate with the Communist economic and social programmes without compromising their religious faith. —"World Vision."



## WESTERN AUSTRALIA

### CANTATA PRESENTED

(Subiaco, W.A.). The church choir presented the cantata, "Faith Triumphant," on Feb. 26, conducted by Charles Nelson. The tuneful and joyful music depicts the story of the healing of Naaman. Organist was Ron Raymond; soloists were: Mrs. G. Marshall, Mrs. J. Smith, Mrs. R. Furr, Messrs. V. Pallot, R. Gething and E. Wilson. This cantata was a prelude to special meetings up until Easter entitled, "The Greatest Story Ever Told." . . . The S.S. teachers' dedication service was held on Feb. 19 . . . A "Prayer Diary" is compiled by church members. A list of prayer points for all members to study and pray for is set out for each day . . . The ladies have resumed their "Coffee Break for Shoppers" in the Fellowship Hall.

### MINISTERING AT APPLECROSS

(W.A.). The church welcomed into fellowship and ministry, L. Austin and his family, and we pray that his ministry in this district will bring forth much fruit. . . . "Teen Meet" is a new club for teenagers, under the leadership of Mr. O'Grady and Miss Jan Clarke. It meets every Friday evening . . . The Ladies' Fellowship has commenced for 1967 under the presidency of Mrs. Pendlebury.

### SOCIAL PROGRAMMES WILL NOT ACHIEVE MISSION GOAL

(Germany). A prominent German missions expert has cautioned against equating the achievement of social programmes and a "better world" with the accomplishment of Christian mission goals.

Professor Georg Vicedom, of the Neuen-dettelsau Church Academy, told participants in a stewardship conference that the basic aim of mission "remains the gathering of God's people by preaching the gospel."

While efforts to improve world social conditions should go forward, he said, it should not be assumed that advances in this area alone will fulfil mission objectives.—E.P.S.

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



## o CHURCH WORKERS' CONFERENCE

In cold statistics, there were 75 members from 27 churches present at Caloundra's Conference Centre for the Church Workers' Conference, Feb. 10-12. In terms of warm fellowship, deep experience and a wide appreciation of the total work within the State, the value of the Conference could not be measured.

Church Boards were asked to subsidise their schools to the extent of \$12 in order to provide a travel pool for the far distant churches to be represented. Out of this, those who came from Townsville, 1,000 miles north, and Roma, 450 miles west, were reimbursed by those churches situated in the metropolitan area. This was putting into practice the advice of Paul: "The strong ought to bear the burdens of the weak." The response was magnificent. The result was worthwhile as we shared together and as the Conference concluded it was with the realisation that we are one though miles may separate us.

A summary of the Conference has been compiled and sent to all churches.

Refund cheques to all participating churches have also been forwarded, and through the "Australian

Christian" we acknowledge the willingness of the Church Boards who contributed to making the Church Workers' Conference a real success.

## o TEENWEEK AT KEDRON

The "Kedron Krew" are the C.Y.F. group at Kedron, and their banner design symbolises the philosophy of the Department of Christian Education in its approach to youth in this day and age.

Christ is sitting in a boat being towed by four young people who are unable to see the direction in which they are going, but they look to him to guide them. Our unique Teenweek symbol represents:—

Christ as coxswain in the "Boat of Life."

The figure of enthusiastic young people looking to Jesus.

The Krew, emphasising the need for co-operative effort in Christian living.

The Megaphone — to stress the fact that over against the clamour of the world's attractions, Christ is calling youth to hear him and answer to his call.

# FOCUS ON QLD.

## YOUTH AND CHRISTIAN EDUCATION



## AMERICAN CHURCHES REPORT DECLINE

The Christian Churches (Disciples of Christ) in U.S.A. and Canada report a membership of 1,903,395, a decline of 23,985. Giving was shown at a record level of \$109,626,907.—"The Christian."

## THINGS TO COME

### WESTERN AUSTRALIA

#### MARCH:

23-27—Easter Youth Camps at Waterman's Bay, Point Peron, and country districts.

27—Brotherhood Sports Day at McLean Park.

#### APRIL:

3—Conference Youth Service, at the Christian Centre.

### VICTORIA

17-19—C.W.F. Missionary Camp — Hall's Gap.

19—Midlands Dist. Conf., St. Arnaud.

19—Annual Offering, Properties Corporation.

23-27—Youth Camps and Young Adult Easter Conf.

23-27—C.E. Easter Camp, Cheshunt.

#### APRIL:

1—C.W.F. Thanksgiving Service, College of the Bible, 3 p.m.

1—C.E. Sports Day.

7—Explorers' Swim Night.

8—Good Companions: Field Day.

9—VIC.-TAS. STATE CONFERENCE BEGINS. Devotional Prelude, President's Address, Swanston Street.

10—Conference — Ministers' and Secretaries' Tea, Brotherhood Centre; Business Session, Nicholas Hall.

11—Conference — Business Session, Nicholas Hall.

### QUEENSLAND

18—Swimming Carnival — Valley Baths. D.C.E.

24-27—Camps at Caloundra, Emu Park and Magnetic Island.

31—Vintage Tram Ride and River Cruise, Y.A./Y.M.

#### APRIL:

7-9—"This Is It" — Ipswich. Rally No. 5.

7-9—Women's Camp at Caloundra.

14—"This is Life" — Gatton.

24-27—Minister's Conf. — Caloundra.

28-30—State Conference.

## WORLD CONVENTION ADELAIDE — 1970

## MURRAY SAVAGE AT HARTWELL

(Hartwell, Vic.). Mr. and Mrs. M. J. Savage, Maureen and Gavin, from N.Z., were welcomed into church fellowship by elder K. Barton, on March 5. Later an induction service was conducted by H. J. Patterson. Mr. and Mrs. Savage had previously met members and wives of Official Board at an informal evening in the home of Mr. and Mrs. L. Butler. A large congregation gathered for a church welcome tea, at which greetings were expressed by the following representatives: Mr. Padson, Pres. Church (Ashburton Ministers' Fraternal) Mr. Gil-mour, Pres.-elect, Vic.-Tas. Conf; L. Butler, church auxiliaries; Mrs. Seath presented flowers on behalf of ladies to Mrs. Savage; L. Seath was chairman; Mr. Savage responded. A large number assembled for evening service, preceded by time of singing. Choir rendered anthems morning and evening, led by Mrs. Willing.

## TO WORK AMONG MIGRANTS

(Ascot Vale - Newmarket). A family church social was held, when opportunity was taken to wish Mr. and Mrs. A. Matheson success in their new work among migrants. The services of Mr. and Mrs. Graeme Smith were also recognised and appreciated. . . . Ascot Vale S.S. is glad to still have services of Mr. and Mrs. G. Smith on the teaching staff. . . . Mr. and Mrs. A. E. White were welcomed. Mr. White will preach in the circuit, assisted by G. Wilcott. . . . Good Companions will introduce new "Standards" during this year. Mothers showing approval of these programmes. . . . Donations have been forwarded to Social Service for Hobart Bushfire Appeal. . . . Sympathy is expressed to Mr. and Mrs. R. Mitchell, and Mr. and Mrs. H. Thomas in their recent bereavements. . . . Many friends returned to Newmarket church anniversary, which was celebrated by combined services with Ascot Vale, A. E. White being morning speaker, and H. J. Patterson addressed evening service.

## COMMENCES FIFTH YEAR

(Caulfield, Vic.). F. A. Youens has commenced his fifth year of ministry at Bambra Road. . . . A film and fellowship night was arranged by R. Storey in conjunction with the annual business meeting. . . . Plans are afoot for the enlargement of overseas giving, including support of Mr. and Mrs. Close and Mervyn Davies, with Wycliffe Translators. . . . The Youth Council donated \$20 to New Guinea Hospital project. . . . Plans are in hand for the enlargement of the manse, and supplying carpets.

## FIRST FOR MILLEARA

(Vic.). E. C. L. Ots, of Cowand'lia, S.A., will commence the first-full-time ministry at Milleara in 1968. This appointment is being sponsored by the Nth. Essendon church and the Dept. of H.M. and Evangelism. The 1965-1966 C.W.F. Golden Bag Appeal was given to the Department for the support of a full-time ministry in a new area, and this gift will be used for the support of the work at Milleara.

## INDUCTION AT RINGWOOD

(Vic.). On Feb. 12, the new minister, G. W. Barnett, was inducted by Principal E. L. Williams. At night, C.Y.F. led in the service, and afterwards met at manse for "singalong" and to meet their new counsellors, Mr. and Mrs. Greig. . . . A teachers' dedication service was held on Feb. 19, and at night teachers assisted in service. . . . The clubs paraded on Feb. 26, with leaders taking part. At night, C.Y.F. groups from district churches shared in worship, and C.W.F. also assisted. "Singalong" and coffee followed. . . . Ten have been welcomed into membership by transfer, and a B.S. girl made confession on March 12. . . . Christmas Bowl offering, \$72, and Tas. Bush Fire Relief, \$140. A very enjoyable B.S. picnic was held at Mordialloc, March 11.

## WARRAGUL BAPTISM

(Vic.). Young man who recently confessed Christ was baptized on Feb. 26. . . . A new children's club, "Christian Helpers," has been commenced, led by H. McDonald. Two new teachers have been added to church school staff. Members donated \$64 to Tas. Bush Fire relief. . . . Mrs. T. V. Weir addressed United Churchwomen's rally on Feb. 22. Anniversary and Temple Day, on March 5, had Dr. L. E. Jones as guest speaker. Temple Day gifts amounted to \$865. The church appreciated help of Miss Jean Milne, Mrs. Joan Loft, and the Campbell Singers at P.S.A. on Temple Day. . . . Church and school picnic at Glen Cromie Park was enjoyed by all. . . . T. V. Weir is minister.

## CHALLENGE TO EVANGELISM

(Belmont, Vic.). Members who attended South Western Dist. Conf., on March 4, appreciated fellowship and were challenged by discussions on evangelism. . . . Successful church school picnic at Port-arlington, Feb. 18. Church school attendances give cause for encouragement, with record attendance on Feb. 26. . . . Evening services are being well attended, teenagers are supporting evening meeting and enjoying after-church fellowship. . . . C.W.F. Day Group has commenced year with increased attendances. Recent talk on opal mining was well appreciated.

## DIAMOND ENGAGEMENT AND WEDDING RINGS

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## SHE STILL SERVES

(Melb.). The church at Blackburn was happy to forward to the College of the Bible an amount of \$450 to be used to help support students, preferably married ones, who are training at the College. This gift was made possible from interest received from the B. J. Lowen Bequest Fund, a sum of money left the church by the late Miss Bessie Lowen.

"Auntie Bess," as she was known by so many, spent her whole life, gladly, in the service of the Lord, giving of herself in a wide variety of church life and work. She was an inspiration to all who knew her, and we are happy that, through her generosity, we are able in this way, to help those who are training themselves to tell others of the Lord whom she loved and served.

## FAITH IN ACTION

(Bentleigh, Vic.). On March 1, after prayer, 42 members went out in pairs to visit homes, inviting the people to a guest service on March 5. A crowded church, including 40 of those visited, appreciated inspiring messages from A. Pigdon and B. Sheppard, and the singing of Mrs. R. Gore. . . . D. Winstone has resigned as S.S. sec., after 26 years of faithful and loyal service. G. Butler succeeds him. The S.S. went to Mt. Martha Park for annual picnic on March 4. . . . Miss Taylor and A. Box are in hospital.

## TOUR PLANNED

During the Eight-Day Tour round Victoria, after the recent Federal Conference, the Coach Captains thoroughly enjoyed the fellowship and suggested they would like to have the same, or a similar party of Church of Christ people, on a trip to the Snowy Mountains in the Snow Season.

The Tours Convener, Alon Fergeus, agreed to keep the matter in mind, and has now made arrangements with PARLOUR CARS Travel Center to have one or more of the same Coach Captains available for a SEVEN DAY TOUR to CANBERRA and the SNOWY MOUNTAINS, leaving Melbourne on the morning of Sat., August 12 next, visiting Canberra over Sunday, and then after several days in the Snow, return to Melbourne via Khancoban, Mt. Beauty and Mt. Buffalo, arriving on Friday evening, August 18.

For further details, see advertisement on page 19.

## CONFERENCE HOSPITALITY

Members of the Victorian country and Tasmanian churches who are planning to attend the forthcoming Annual Conference are reminded that the Christian Women's Fellowship is prepared to arrange hospitality in church homes for any who may desire it. This could be for the whole Conference period — Sunday, April 9 to Sunday, April 16 — or a part thereof.

The hospitality convener is Mrs. K. H. Morris, 27 Albert-st., East Malvern. Phone 211-2982.

Any who would avail themselves of Mrs. Morris' services in this connection are invited to write or phone her as soon as possible.

## WIDE OPEN DOORS IN CONGO

"All over Congo there are doors open for the Word of God," writes Miss Kathryn Holmes-Libbbs, Assistant Secretary of the Bible Society in Congo. "God's Word is more precious than ever to the people of Congo, and it is being demanded in no uncertain tones. Our greatest difficulty is to provide sufficient books to meet the demand."

The visit of Miss Kathryn Holmes-Libbbs to Melbourne, from March 29 to April 3, is being looked forward to with keen anticipation, for she is well-known in Bible Society circles throughout the world, for her thrilling reports concerning the work of Bible translation and distribution in Congo.

She will be one of the special Overseas visitors to Australia this year, to mark the 150th Anniversary Celebrations of the B. and F. B. S.

Ladies of all churches are invited to hear Miss Holmes-Libbbs, and a special meeting is being arranged for Thurs., March 30, in the Baptist Church, 174 Collins-st., 2 p.m. (Enquiries 63-1896).

## COLLEAGUE WANTED

A Victorian Church of Christ invites inquiries for the position of Ministerial Colleague. Male, and either full or part-time, he would major in youth evangelism, leadership and teaching. Strongly orthodox doctrinal position is essential. Inquiries to "Ministry," c/o Austral Coy., 119 Hawke-st., West Melbourne, Vic.

## EASTER READING

"Who Moved the Stone?" by Frank Morrison, 65 cents.

"The Day Christ Died," by Jim Bishop.

"The Prince of Life," by Marcus L. Loane, \$1.35.

"Mary of Bethany," by Marcus L. Loane, \$1.35.

"Did Jesus Rise?" A book written to remove doubts. By James H. Brookes, \$1.30.

Easter Flannelgraph Lessons for S.S.

Yeswick Book Depot

317 Collins-st., Melb. (62-5581)  
100 Ryrie-st., Geelong (Tel. 4229).

## Wanted . . .

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A two-year term as a Welfare Representative is an invaluable preparation and training for missionary and evangelistic service.

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Federal Secretary, Campaigners for Christ,

P.O. Box 27, Carlton, N.3, Victoria.



## SOUTH AUSTRALIA

### BAPTIZED ON LEAVE

(Ascot Park, S.A.). A youth service, on March 5, began with a baptism. Geoffrey Chalklen, on weekend leave from Flinders Naval Depot, was baptized, and his confession of faith was taken just before immersion. He was received into fellowship the same evening and will probably not be able to meet with us again for six months. The Gospel Folk (a trio) sang gospel songs in the modern style. Robin Frost contributed a solo. Fred Peters and Lindsay Simpson also took part in the service. . . . Max Cooper is in hospital for surgery.

### FAREWELL AND WELCOME

(Mt. Compass, S.A.). When Mr. and Mrs. Saunders and family were farewelled, representatives of all auxiliaries spoke in appreciation of their work during the last five years. Mr. and Mrs. Greenwood were welcomed at an after-church social hour, Mr. Greenwood having been inducted by Roland Pittman . . . 17 were present at the first C.W.F. meeting for year, and 12 attended first Bible Study prayer meeting . . . Church was saddened by the passing of Bert Anderson and will never be able to really measure the debt to God for this devoted Christian father, elder, deacon and B.S. teacher . . . A good delegation supported Sthn. Conf. at Goolwa, and several men gave two days' work on Pt. Sturt Youth Camp site. Successful B.S. picnic was held at Normanville.

### OFF SUBSIDY LIST

(Port Pirie, S.A.). This church is now off the Home Mission subsidy . . . Harvest Festival services were held and a group of young people from the B.S. assisted at night . . . The church started the year with a full programme of activity. An Intermediate C.E. Society has been commenced . . . The minister, E. S. Thomas, has accepted another year with the church.

### MUSIC

No family can afford to be without MUSIC, it is a luxury and an economy; an alleviation of sorrow, and a spring of enjoyment. A protection against vice, and an incentive to virtue. When rightly used, its effects — physical, intellectual and moral, are only good.

Do not neglect to see the LISZT PIANO, THE KINSMAN and YAMAHA ELECTRONIC ORGANS before you make your choice from CHENEY'S 808 South-rd, Clovelly Park, S.A. Phone 76-2880

## UNLEY HOST TO MISSIONS

(S.A.). Unley was the venue for the annual meeting of the Federal Overseas Mission Board, March 4-5. Under the leadership of Mrs. A. Burdett, ladies prepared meals for the local and interstate members of the Board. The church kitchen and halls proved very satisfactory for this type of extended meeting. . . . Our minister has introduced several series of educational biographies, etc., in the evening services. At present our serial story is of the life of Alexander Campbell . . . At annual business meeting, the minister, R. V. Holmes, outlined programme of activities for church during 1967, under the theme, "A Living Lord and a Living Church." Also, A.E. Brooks was appointed as elder emeritus

### HAWTHORN IS 71

(S.A.). Church celebrated its 71st anniversary over March 5 weekend, with 200 attending a family tea and social on the Friday evening. Guest speakers on Sunday were H. G. Norris and E. O. Stevens. . . . Attendances at recent a.m. services have exceeded 200. B.S. has also enjoyed increased attendances exceeding 100 . . . Church has given \$105 so far to the Tas. Bush Fire Appeal . . . New C.W.F. executive appointed includes Mrs. M. Bowden, pres., Mrs. S. Flight, sec., and Mrs. V. Gamble, treas.

### W.W. DAY OF PRAYER

(Clovelly Park, S.A.). 70 attended the Women's World Day of Prayer meeting in our chapel. Mrs. Martin, of the Church of England, was speaker. The service was also helped by a combined choir . . . In February, the Women's Fellowship visited the girls in Vaughan House, and held a social evening, followed by devotions and supper . . . L. Rowe, W. Philp, representing the Aborigines Mission Dept., and J. Edwards, of the New Hebrides, have been recent speakers . . . A family camp was held at Longwood Camp site, with 30 adults and 19 children . . . Roger Hollard is now at Glen Iris to train for the ministry.

### HARVEST FESTIVAL

(Brighton Gardens, S.A.). Harvest Thanksgiving, on Feb. 19, had over 200 present at both services. A fine display of produce was later distributed to Colbrook Home and the Christian Rest Homes. On the same day there was a record attendance at S.S. of 377. At the

after 25 years, first as a deacon and then as an elder. In supporting this appointment, Sir Philip Messent said the value of Mr. Brooks' service to the church, given quietly and graciously, would be hard to assess . . . Both the secretary and treasurer mentioned, with gratitude, the help of members in repayment of church overdrafts. An anonymous donation of \$672 from one member enabled us to pay off the overdraft on manse property. Because of the tremendous effort of members, who used their time, talents and money, we were able to pay \$1,000 off the Kitchen Fund debt, instead of our annual amount of \$500.

evening service the guest artist was Ray Newling, playing the vibraphone. At the coffee hour following the service, Desmond Ross played the bagpipes, to the delight of the minister and reporter, who proudly claim Scottish ancestry . . . K. D. Horne was preacher on Feb. 26. Mr. Wright was absent at West Coast youth camp . . . The Girls' Brigade meets on Tuesdays (Juniors) and Thursdays (Seniors). This was necessary as the membership has increased to 80 . . . 60 ladies attended first C.W.F. meeting, when a barbecue was held at the home of the Pres., Mrs. H. Thomas. Eight members are attending the counselling and befriending course to follow-up the Church and Life Movement last year. Most denominational churches in the district are represented at the lectures, given by Rev. H. V. Hansen . . . "A" grade cricket team is in the final four, also "A" grade tennis.

### IVAN HULL AT STIRLING

(Stirling East, S.A.). Ivan Hull commenced his ministry with the church in Feb. . . . The S.S. teachers' annual meeting noted that Mrs. A. Greaves and Miss Joy Kotz have been added to the teaching staff, together with Mr. Hull to Bible Class, and Allan Greaves as Kinder. pianist. Six new scholars have been enrolled in this dept. The S.S. supt., Miss Dianna Kilpatrick, has returned from a three weeks' holiday in New Guinea, and on Feb. 24 a welcome home social was arranged for her, when 60 attended, scholars, parents and friends. . . . The church annual meeting on Feb. 22, elected officers . . . Arrangements are being made for the church Centenary in Jan., 1968.



## NEW SOUTH WALES

### N.S.W. MINISTERS

The February meeting of the N.S.W. Ministers' Fraternal was held at the Burwood church. Ernest Plenderleith, of Loftus Park, was in the chair. Speakers were Noel Flint, from North Sydney church, on "Ecumenical Relations with the Church of Rome," and the Director of the Dept. of Christian Educ., Bruce Armstrong, who brought a special report on the recent Consultation at Woolwich College between representatives of the N.S.W. Dept. of Christian Educ., and representatives of the Federal Board of Christian Educ. on "B.S. Lesson Materials."

In connection with the N.S.W. Annual Conference, the Ministers' Fraternal All-Day Conference Session will be held at Enmore on March 16, and will feature reports and discussions on the "Berlin World Conference on Evangelism." Speakers will be Dr. E. H. Watson, Rev. Geoffrey Fletcher, and Rev. David Mack.

### WHEAT FOR CHURCH

(Gilgandra, N.S.W.). First payment for wheat grown on property of J. D. Morris was \$2523.59, towards Building Fund. . . . R. Hillford has been taking services while B. Benz has been assisting with the mission at Naracoorte, S.A. . . . Mrs. J. Morris was welcomed home after several weeks' absence in hospital in Sydney.

### BIBLE SOCIETY ANNIVERSARY

(N.S.W.). Opportunities are being taken in many of our churches in N.S.W. to feature the 150th Anniversary of the British and Foreign Bible Society in Australia. This is being done not only by participation in the State-wide celebrations, but also by local gatherings in suburban centres. Through the Conference meetings too, the N.S.W. brotherhood is sharing with the Bible Society in this special time of thanksgiving.

### HORNSBY ACTIVITIES

(N.S.W.). The first church parade for the Brigades for 1967 was held on Feb. 19. Mr. Oldfield conducted the service, M. Leask was guest preacher, and was assisted in song by his musical team. The B.S. held its promotion service on Feb. 26, which was well attended by parents of the scholars. T. Smith, the supt., led the meeting.

### 2nd YEAR COMMENCES

(Georgetown, N.S.W.). The commencement of the second year of ministry of Mr. and Mrs. Holloway was recognised at a coffee hour . . . 34 parents were present at B.S. graduation and prize-giving . . . Two teachers have joined the staff . . . Recent visitors who helped in gospel service were Wal Kusay, from Eidsvold, and Mr. Hope, of S.I.L., soon to go to New Guinea . . . A party of 15 men were taken over the new Oil Rig being built at Newcastle by Mr. W. Glass, of Houston, U.S.A.

## "OPEN DAY," WOOLWICH COLLEGE

After almost a week of heavy rain, Saturday, March 4, turned out to be a beautiful day for the "Open Day" at the N.S.W. Bible College at Woolwich. Principal A. W. Stephenson conducted the formal Opening Session in the presence of a large gathering assembled on the College Tennis Court. A welcome was expressed by the Chairman of the College Board, I. J. Torode, and greetings were brought by the N.S.W. Conf. Pres., Charles Cole, the C.W.F. Pres., Mrs. C. J. Mackenzie, and the Student Pres., W. Flett. The Vice-Principal, Dr. A. G. Elliott, briefly outlined aspects of missionary and historical displays by the students, and

new projects such as provision for additional quarters for married students.

A notable feature of the afternoon was the honoring of Mrs. Corlett, who, for nearly a quarter of a century has undertaken the catering arrangements for College opening functions. A presentation was made by the Chairman of the Board. Reference was made by Principal Stephenson to the 25 years of service, and also to the splendid gift of a new kitchen stove from the N.S.W. State C.W.F. The large crowd then enjoyed afternoon tea and inspected the alterations and additions to the College property.

### RESPONSE TO FIRE APPEAL

(Asquith, N.S.W.). The generous response to the Tasmanian Fire Relief Appeal has been forwarded to the Social Service Dept. . . . 19 of our members attended the C.F.A. annual dinner and business meeting at Chatswood on Feb. 27 . . . The annual business meeting announced that the student minister, B. Brown, has been appointed for a further 12 months. We look forward to continued progress under his able leadership. B. Heatherington was appointed Youth Director . . . The current series of Prayer and Bible Study meetings (illustrated slides and tape recordings on the Bible) being held at Mrs. Collins' residence on Thursday evenings, are being attended by 30 or more members . . . Regular working bees are being held to improve the church grounds.

### FROM N.S.W. TO QLD.

(Marrickville, N.S.W.). The church has received, with regret, the resignation of its minister, M. J. Bedwell. In December he will take up the ministry at Albion, Qld. He has served us faithfully and well for six years . . . The B.S. picnic was attended by many parents not church members, and provided excellent fellowship . . . Paula Watts and Ken. Warne, both C. of C. members, students residing in the district here, are attending services . . . A mission is planned in July, with Ben Ewing, of Central Baptist Church, as missionary. During the months preceding the mission special meetings will be held . . . Many of the young men from our Young Men's Hostel attend the evening services and youth meetings.

### TWO INTO ONE

(Greenacre, N.S.W.). The folk of the former Wiley Park and Bankstown congregations are working together as plans are being finalised for their new buildings in the Greenacre shopping centre, Waterloo Road. All auxiliaries have resumed following the holiday period. Dr. A. G. Elliott, of Woolwich College, is assisting in an interim ministry. Mr. Walker, of Woolwich, is helping in a student ministry. Family tea and gospel service, on March 5, provided fellowship and witness.

### GOLDEN WEDDING

(North Turramurra, N.S.W.). The congratulations of the church were extended to Mr. and Mrs. T. Jackson, who celebrated their golden wedding anniversary on Feb. 28 . . . The work continues to grow under the ministry of Graham Warne. A record of 93 attended S.S. The Girls' Brigade numbers 31. An increasing number from both these auxiliaries are beginning to attend the church services.

### LESLIE E. COOKE DIES

(Geneva). Dr. Leslie E. Cooke, 58, an Associate General Secretary of the World Council of Churches, and Director of its Division of Inter-Church Aid, Refugee, and World Service, died on Feb. 22 in a New York hospital.

Born at Brighton, Sussex (England), Leslie Edward Cooke, a Congregational minister, was a rarity among churchmen, for he combined exceptional gifts as a preacher, a pastor, and an administrator. From pulpits throughout the English-speaking world he had for more than a quarter of a century roused congregations with his vision of the good life made manifest by both faith and works. He was loved by countless persons whom he had counselled and helped when in difficulty, a service which especially had marked his wartime ministry at Warwick Road Congregational Church, Coventry.

Leslie Cooke joined the staff of the World Council of Churches in 1955. As Director of the Division of Inter-Church Aid, Refugee, and World Service, he found work which gave expression to all his many gifts. His division controlled a world-wide programme through which churches in 80 countries help to relieve need as the manifestation of their essential Christian unity. The Division's project list now details some 600 activities and attracts support amounting to more than \$12,000,000 a year. The Refugee Service has helped to resettle about 300,000 uprooted persons around the world.

Dr. Cooke was a graduate of Manchester University and was awarded doctorates by Chicago Theological Seminary, and by Toronto and Mount Allison Universities, Canada.

He is survived by his wife, Gladys. They had no children.—E.P.S.

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# PERSONAL

## DISCIPLESHIP

Yvonne Beasley, Veronica Symons, Clovelly Park, S.A.  
 Shirley and Graham Lovell, Kevin Brown, Forestville, S.A.  
 J. Erbs, Warragul, Vic.  
 Warren Kerr, Paula Airlie, Denise Fogarty, Mike Cassels, Applecross, W.A.  
 Ian Proellocks, Ian Yesberg, Toowoomba, Qld.  
 Patricia Adkins, Elliott-MacLeod Weller, Bayswater, Vic.  
 Janis Smith, Hawthorn, S.A.  
 Lyn McCusker, Malvern, Vic.  
 Lauris and Carleen Freemantle, Dunolly, Vic.  
 Geoffrey Chalken, Ascot Park, S.A.  
 Rodney and Vicki Freeman, Darryl Davis, Padstow, N.S.W.  
 Jan Larney, Caroline Lohse, Dalby, Qld.

## MEMBERSHIP

Mr. and Mrs. R. O'Connor, Cheltenham to Warragul, Vic.  
 Mrs. Maydom, Prahran to Oakleigh, Vic.  
 Mr. and Mrs. C. L. Smith, Val and Gwen, Hampton, Vic. to Hawthorn, S.A.  
 Mr. and Mrs. M. Savage, Maureen and Gavin, Nae Nae, N.Z. to Hartwell, Vic.  
 Mr. and Mrs. L. Austin, Cheltenham, S.A.; Mr. and Mrs. Joseph, South Perth; Mr. and Mrs. Morrison, Rivervale; Mr. and Mrs. Evershed, Geraldton — to Applecross, W.A.  
 Dr. and Mrs. A. C. Caldicott, Latrobe-terr, Geelong, Vic. to Toowoomba, Qld.  
 Mr. and Mrs. Keith Way, Murwillumbah, N.S.W. to Dareton, N.S.W.

## CHANGES OF ADDRESS

L. G. Armstrong (minister, Ann-st. church, Brisbane, Qld.), 26 Gable-st., Stafford Heights, Brisbane, Qld. Phone 59-7139 (Brisbane).  
 E. Bruce Clapp (minister, Albany, W.A.), 10 Muir-st., Albany.  
 A. W. Ladbrook (minister, Church of Christ, Harvey, W.A.), 70 Uduc-rd., Harvey, W.A.  
 C. J. Heier (minister, Invermay, Tas.), The Manse, 1 Allanby-st., Mowbray, Tas.  
 Chaplain C. S. Badcock (I.R.T.B. - 1st Recruit Training Battalion), Kapooka, N.S.W.

## APPRECIATION

NEWHAM. — Will all friends please accept the grateful thanks of Mrs. E. Newham (snr.) for the loving sympathy expressed in so many ways following the loss of her son, William Frederick.

Mr. and Mrs. Fennell, West Preston Baptist; Mr. and Mrs. E. Collins, Koon Park Baptist, to Reservoir, Vic.

Mr. and Mrs. Nelson, Mooroolbark Baptist; Mr. and Mrs. Greig, West Preston; Mr. and Mrs. Barnett, Don, Christine, Peter and Phillip, Preston, to Ringwood, Vic.

Mr. and Mrs. Steer, Northcote to Bayswater, Vic.

Mrs. Hosking, Blackburn, Vic.  
 Mrs. Kenny, Wangaratta to Hartwell, Vic.

Mr. and Mrs. G. Blamford, Morwell to Moe Baptist, Vic.

Nancy Catterina, Morwell to Northcote, Vic.

Mr. and Mrs. N. Livett, Belmont to Footscray, Vic.

## MARRIAGES

Judith Burt to Mark Wilson; Leonie Letcher to Brian James; Vivienne Thomas to Roderick Cunningham, Clovelly Park, S.A.

Rosemary Rankine to Barry Kennedy, Hartwell, Vic.

Lorraine Carman to Murray Davis; Barbara Moore to Dean Whitford, Forestville, S.A.

Jill Marchant to Frank Clark, Malvern, Vic.

Sue Wright to Charles Harris, Georgetown, N.S.W.

Janette Labinsky to Trevor Mayers, Shepparton, Vic.

Marj. O'Bree to Bob Rogers, Swan Hill, Vic.

Joan Neville to John Burrett; Patricia May to Peter Shaw, Nth. Williamstown, Vic.

## DEATHS

Mrs. Harris, snr., Forestville, S.A.

Mrs. J. B. Lord, Hawthorn, S.A.  
 Jim Wallace, Oakleigh, Vic.

G. A. Anderson, Mt. Compass, S.A.

## DEATHS

CUMMINGS. — On Feb. 28, at Royal Melb. Hospital, Esme, beloved sister of Glad. and Wal. Mason, Essendon; loving aunt of Gwen and Ron. "Our memories are very sweet."

GARTH. — On Feb. 26, 1967, at Private Hospital, Preston, Vic., Harold Henry, dearly loved husband of Emilie, 76 Wallace-st., West Preston (late of Main-st., Thomastown), loved father of Linda (Mrs. Morgan), Elva (Mrs. Dowling), Thelma (Mrs. Arnold), Geoff., Ray, Ralph (2nd A.I.F., dec.), and Stan; father-in-law of Fol., Dick, Aub., Jean, Nancy and Norma; dear grandpa of 23 grandchildren and 13 great-grandchildren. Aged 81 years. "For ever with the Lord."

TURNBULL. — On March 6, at Gisborne B.N. Hospital, Vic., Vernon James, loved only son of the late David and Mary Turnbull; dearest brother of Alice, Elvia, Eva, Irene and Phyllis. Aged 50 years. "For ever with the Lord."

## BIRTHS

SANSOME (Holt). — Joy and Ron are happy to announce the safe arrival of a son — Graeme Ronald — on Feb. 26, at Rockhampton, Qld. Brother for Jillian and Sharyn. God's precious gift.

WELLANDT (Mitchell). — On Jan. 19, at G.V.B.H., Shepparton, Vic., to Kaye and Geoff., God's gift of a son — Timothy Jon.

## ENGAGEMENTS

BURTT - HARRISON. — Mr. and Mrs. S. C. Burt, 24 Madden-cresc., Devonport, Tas., have much pleasure in announcing the engagement of their eldest daughter, Colleen, to John, younger son of Mr. and Mrs. J. H. Harrison, 9 Granville-st., West Launceston, Tas.

TAYLOR - REES. — Mr. and Mrs. E. R. Taylor, 56 Irwin-st., East Fremantle, W.A., have much pleasure in announcing the engagement of their eldest daughter Margaret, to Derryck, of Albany, second son of Mr. and Mrs. F. Rees, 219 High-st., Fremantle, W.A.

## APPROACHING MARRIAGE

CLARK - MOODY. — The marriage of Glenys, elder daughter of Mr. and Mrs. A. B. Clark, Caulfield, to Maxwell, only son of Mr. and Mrs. A. E. Moody, East Bentleigh, will take place on Saturday, March 25, at 4 p.m., at Malvern-Caulfield Church of Christ, Vic. A. B. Clark will officiate.

## SILVER WEDDINGS

BRUCE - FORDHAM. — Congratulations, Mum and Dad, on your 25th wedding anniversary celebrated on March 21, 1942. — Love, Ian and Annette.

HARRISON. — Mr. and Mrs. J. H. Harrison, 9 Granville-st., W. Launceston, Tas., announce with pleasure the 25th anniversary of their wedding, celebrated at the Norwood Church of Christ, S.A., by A. J. Ingham, on March 25, 1942.

LACY - PHILLIPS. — The family of Mr. and Mrs. Ron. A. Lacy announce with pleasure the silver wedding anniversary of their parents, solemnised at Bendigo Church of Christ, Vic., on March 18, 1942, by B. J. Combridge. — Congratulations, Mum and Dad.

SWIGGS - LAWRIE. — Raelene and Malcolm have pleasure in announcing the 25th wedding anniversary of Jane and Ray, solemnised at Tumbay Bay Church of Christ chapel, S.A., on March 11, 1942.

McNICOL - FLOOG. — Murray and Dorothy give thanks to God on the occasion of their 25th wedding anniversary solemnised at Essendon Church of Christ, Vic., on March 21, 1942, with the late Ern McIlhagger officiating.

Consult . . . !

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## IN MEMORIAM

BARNETT. — In loving memory of Hilary, who passed away March 7, 1965, husband of Dulcie and father of Desmond. "In God's care."

BYARD (Pansy). — In loving memory of a dear wife and loving mother, called Home March 10, 1966. "Close to our hearts she will always stay."  
 — Inserted by M. Byard and family.

CLAYTON. — Loving birthday memories of Pamela, our beloved daughter and sister who died (accidentally) on March 9, 1964. Aged 20 years. "So deeply missed."  
 — Father, Mother, John, Perry and Susan.

HARVEY, Charles. — Loving memories of Dad, who went to be with the Lord on March 4, 1963.  
 His daughter Gladys (Mrs. Stoneham).

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## SEVEN DAY TOUR TO

## CANBERRA AND THE SNOWY MOUNTAINS, AUGUST 12 to 18, 1967.

Church of Christ members and friends are invited to relive some of the experiences of the Eight Day Tour round Victoria by travelling with the same COACH CAPTAINS and Christian friends.

The TOUR will leave Melbourne on Saturday morning, August 12, travel via Wangaratta, Albury and Yass Junction to Canberra for the weekend. Several days will be spent in the Snowy Mountains and then return to Melbourne via Khancoban, Mt. Beauty and Mt. Buffalo.

The cost will be \$71, and as the total number may have to be limited, those interested are urged to send their name, together with a deposit of \$2, or more, to:—

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## COMING EVENTS

### OFFICIAL OPENING OF Southern District Conference YOUTH CENTRE

Point Sturt, South Australia,  
 SATURDAY, MAY 6, 1967.  
 Further particulars later.

### NORTH FITZROY, Vic. 94th CHURCH ANNIVERSARY SUNDAY, MARCH 19.

11 a.m.—Communion Service. Speaker: L. G. Crisp.  
 3 p.m.—"The Christ of the Concrete City" — a play presented by the Westside Players.  
 5 p.m.—Reunion Tea.  
 7 p.m.—Evening Service.  
 Speaker: Neville S. Moore.

### Churches of Christ EVANGELICAL FELLOWSHIP

#### EASTER YOUTH CAMP BELGRAVE HEIGHTS

Applications now being received.  
 Open to all over 16 years.  
 Fun and fellowship assured.

Application form from Ron Muller, 80 Rostrevor-pde., Box Hill, Melb. 89-3294.

### ACCOMMODATION IN CANBERRA In Private Homes.

Several Canberra church families have grouped into "OPERATION TOURISM" to raise money for the South Canberra Building Fund. They offer private accommodation to any visitors to Canberra at reasonable rates, either Bed and Breakfast, or Full Board.

As well as accommodation, they offer the warmth of friendly Christian homes. For Your Next Trip to CANBERRA, TRY "OPERATION TOURISM."

For particulars, write to Mrs. R. BALL, 20 Munro-st., Curtin, A.C.T.

As you help yourself, you will also help the South Canberra Building Fund.

## 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

## MEMORIAL SERVICE

FITZGERALD, Thomas Arthur (deceased Feb. 21, 1967).

A MEMORIAL SERVICE, to be conducted by Ralph V. Amos, will be held in Fairfield Church of Christ, Vic., Gillies-st., Fairfield, on Sunday, March 19, 1967, at 3 p.m., in memory of our late father, and minister of the church. All of his past friends are cordially invited to attend.

## MELBOURNE TOWN HALL

### YOUTH FOR CHRIST RALLY

SATURDAY, MARCH 18, at 7.45 p.m.

They're Here!

### The Palermo Brothers

From Youth for Christ International in U.S.A., Phil and Louis Palermo were featured at the recent Billy Graham London Crusade. They are known by teenagers around the world for their music, their humour, and their ability to communicate with young people. Don't miss this opportunity of hearing these world famous personalities.

Because of the special nature of this Rally you are advised to be early to be sure of getting in.

For group reservations contact the

Youth for Christ Office,

747 Burke-rd., Camberwell. 82-1528 (Melb.)

## Swanston Street Church

(Right in heart of Melbourne; opp. Public Library)  
 Minister: Dr. LLOYD JONES, B.A., M.Th., Ph.D.

MARCH 19 —  
 11 a.m.—WORSHIP - COMMUNION - PREACHING.  
 Part 4 — "FUNDAMENTALS OF THE FAITH."

7 p.m.—GOSPEL HOUR — "KNOW YOUR BIBLE!"  
 "PROPHETS ON PARADE" Series 5.  
 "YOU'LL PAY FOR IT!" (Lamentations).

GOOD FRIDAY SERVICE, 10 a.m.  
 EASTER SUNDAY, 11 a.m. and 7 p.m.





## VICTORIA

### OPPORTUNITY SHOP

(The Patch, Vic.). W. Thornton, a student from the College, commenced his ministry on Feb. 12 . . . An Opportunity Shop which the church started in Belgrave in November, has made a profit of \$691 to date, after payment of rent and dry cleaning. Ladies of the church take it in turns to serve in the shop each day, and the public have been wonderful in the way they have given articles . . . Quarterly social at the home of Mr. and Mrs. Cliff Davie was very much enjoyed.

### FORWARD MOVE PLANNED

(Warrnambool, Vic.). A. A. Avery, of the Dept. of H.M. and Evang., attended a meeting of officers, outlining a suggested programme of a forward movement to be put into operation the next few months . . . S. Floyd, of the Mission to Lepers, spoke on Feb. 12 . . . Increasing interest is being shown in the midweek home fellowship for Bible study and prayer . . . A married couple came forward for baptism last Sunday . . . The annual meeting of the C.W.F. (Evening) appointed Mrs. R. Brown, pres., and Mrs. K. Heley, sec. and treas. The Afternoon group elected Mrs. Perkins, pres., and Mrs. R. Colin, sec.

### YOUTH ACCENT

(Robinvale, Vic.). What a combination! A "Youth for Christ" team from Geelong, "Gospelaire" from Ballarat, hot, dusty, unpleasant weather from Robinvale — and yet, a wonderful weekend — bright singing, fun and fellowship, stirring gospel messages . . . The film, "Without Onion," was screened next weekend. A girl made the good confession . . . A warm welcome was given to T. O.

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by B. Ward Powers.

Christ in Conflict, by Harold J. Whitney.

God Gave Me a Microphone,  
by Vernon Turner.

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### C.W.F. MISSIONARY CAMP

(Vic.). The C.W.F. Missionary Camp at Monbulk, Feb. 24-26, was one with a difference. Ably led by Mrs. M. Candy, supt., Miss Comm., with Mrs. B. Amos as song leader, and Mrs. J. St. Aubyn as pianiste, 65 ladies shared in the fellowship and activities of an "Experimental Workshop."

Special visitors to camp were K. J. Clinton, Mrs. Waterman, and Miss Carol Bray, who shared in the Friday evening programme featuring the College of the Bible. Approximately \$86 worth of canned foods were donated by the campers for the College kitchen.

K. Harvey and Mrs. Win. Thomas also visited camp and acted as leaders in

the "Workshop" activities. Along with very capable leaders from the Missionary Comm., these sessions proved most interesting, thought provoking and educational. The Saturday evening "International Carnival" was conducted by Mrs. O. Monish. The early morning communion service, held in the new chapel, set in such serene and beautiful surroundings, and led by Mrs. Candy, was an inspiration to all present. Campers further shared in study, when the booklet, "Saints — But No Haloes" was presented by Mrs. H. Hall.

The Camp Committee would like to thank all who shared in making this new experience in camping such a success.—H. Hall, Camp Convener.

Turriff, deputationist from the Dept. of Aborigines Mission. He spoke to the church, the C.E. and Bible study group. . . . A family service, led ably by Mr. and Mrs. A. Staley and family, provided opportunity for congregational participation on "Family Relationships and the Christian Faith" . . . Appreciation is expressed for able way recent speakers conducted services — Geoff. Cameron, George and Gordon Chislett, Jack Dodd, Jim Rogerson, and Ross Jones (M.B.I.). . . . C.E. and C.Y.F. have a mission hut to receive gifts for the Work Team for N.G.

### NEW OFFICERS

(Oakleigh, Vic.). The annual meeting, on Feb. 22, elected the following: elders, R. Skinner, S. Fordham; sec., A. Brown; treas., K. Buchanan; deacons, J. Herdman, J. Randall, S. Lunn, J. Masterton, K. Masterton, I. Gillespie. The S.S. supt. is S. Lunn . . . Church was saddened at the death of Jim Wallace, who has faithfully supported gospel meeting for some years . . . Mr. Hickman, of C.O.B., is our student minister this year . . . The C.E. Society have donated \$25 toward the "New Guinea '67" project.

### 35 YEARS IN MUSIC

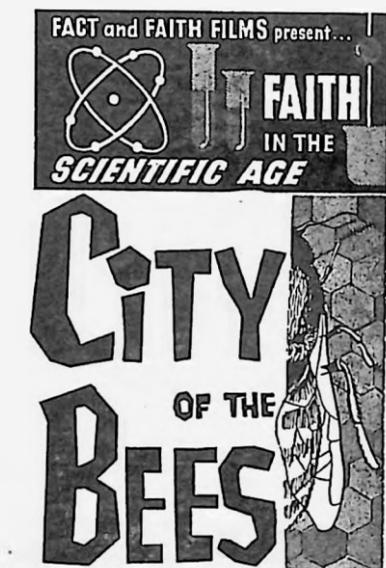
(Camberwell, Vic.). A presentation has been made to E. A. Peters, in recognition of over 35 years' service as organist and choirmaster . . . K. Maddern (C.O.B.) has commenced a part-time ministry. He and Mrs. Maddern were welcomed on Feb. 5. Plans are in hand for effective youth work . . . One young lady made her confession on Feb. 26 . . . Church mourns the passing of Mrs. Swalling . . . Mrs. Stock and Miss D. Reynolds have been elected to the Officers' Board as deaconesses.

### PLANNED PROGRAMMING

(Moreland, Vic.). A. A. Avery was the speaker on Planned Programming on Feb. 12 . . . Discussion, with S. Allison as counsellor, followed basket tea on Feb. 14 . . . Harvest thanksgiving service was celebrated on Feb. 26 . . . The church school picnic was at the Zoo . . . Miss Adele Blain has undergone surgery at Austin Hospital . . . Stephen Finger has gained "top apprentice of the year" at Ansett-A.N.A.

### EVANGELISTIC EFFORT

(Malvern, Vic.). In connection with the forthcoming evangelistic effort, visitors were commissioned, and went out inviting guests to our first guest service, at which John Way was the speaker. The response was satisfactory and preparations are being made for the next guest service prior to visitation for decision . . . The Youth Fellowship have formed a group to meet on Wednesday evenings . . . Efforts are being made to form a girls' basketball team. . . . Mrs. Moody is back after surgery. . . . Musical items have been rendered by Mac and Eula Woff, Mrs. Judy Blackmore, Ian Cleland and Roy Fraser. . . . Aborigines offering, \$18. Tasmanian Bush Fire Appeal, \$84.



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### PLAN FOR STEWARDSHIP

(Swan Hill, Vic.). K. J. Harvey met with Officers' Board recently to discuss preliminary plans for Stewardship Campaign to be conducted later this year. . . . The minister, G. H. Harrison, led an impressive teacher dedication service on Feb. 19 . . . C.W.F. held successful film night on March 3 . . . Minister has been invited to assist with leadership of Christian Education camp at Lake Eppaloch over Easter holidays.

### LOSS AT RESERVOIR

(Vic.). Church saddened recently by the passing of esteemed member, Harold Garth. Prayers of all church members are with Mrs. Garth at this time . . . The Organ Fund was established at the annual meeting . . . G. Booth is rlder. . . . Two families were welcomed in on March 5 . . . A. W. C. Candy is minister.

### ASSISTING AT TRARALGON

(Morwell, Vic.). Several Morwell teachers give assistance to Traralgon S.S. each week . . . Morwell and Traralgon church schools combined for annual picnic to Apex Park . . . C.W.A. Fellowship was visited by Conf. Pres., Mrs. Heard. Her message was greatly appreciated. C.W.E. Fellowship conducted annual meeting. Mrs. Joan Skerry re-elected pres. . . . Teacher training classes commenced on March 1 for a six-weeks' study course.

### MANSE LADY

(Nth. Williamstown, Vic.). Church very happy to have Mr. Welden and his new bride commence another year of service together . . . C.W.E.F. catered for wedding reception, when 82 guests attended C.M.F. commenced, and Rev. Mee, Chaplain for Missions to Seamen, told of his work. Three men assisted Sth. Yarra on Feb. 19 . . . At annual meeting, L. Firth in relinquishing as secretary, was thanked for his services over four years. T. G. Bryant was elected as sec., and R. Haden as assist sec. . . . Quarterly H.M. Prayer Rally, on Feb. 23, was well attended . . . Good attendances marked the 79th church anniversary on 26th, when R. C. Bust, B.D., past minister, was guest speaker. Mr. Welden spoke at night . . . Annual Western Suburbs C.W.F. picnic, to Yan Yean Reservoir, March 1, enjoyed by 26 ladies . . . Newly formed C.E. decided to help support team of men going to New Guinea mission fields in July.

### BOX HILL ADDITIONS

(Vic.). Two B.S. girls made decisions on Feb. 26 . . . Rev. John Allison, of Oriental Miss. Soc., screened a unique film, on March 5, on the pathetic aspects of Hinduism as seen along the Ganges River . . . K. Clencie still convalescing after recent surgery. Roy Thompson still in Box Hill Hospital after further surgery . . . Explorer Boys' Club re-appointed Ted. Gray as "Chief" and Frank Jones as sec. Seniors gaining splendid training under leadership of Bob Clare. . . . Mrs. Hall and Lois farewelled prior to their overseas trip . . . Malcolm Humphries, from C.O.B., welcomed as student assistant for 1967 . . . Good attendance at commencement of Men's Fellowship, when Dr. Lancaster gave a film talk on his recent trip to India.

### THE CHURCH'S ACRES

(Dareton, Vic. Conf.). This is a big moment in the life of the growers as they see the culmination of their year's work. For many the burdens are greater, as there is a grave shortage of "pickers." Negotiations are being carried out for the church to buy a 4-acre fruit block. This will be a great asset to the church and will guarantee a continuing ministry . . . A united service with the Methodists was held recently. The theme was "Evangelism," and was taken in the form of a dialogue between the two ministers. Since the arrival of the new Methodist minister to the Went-

worth circuit, co-operation between our two churches is growing . . . The team ministry between Mildura and Dareton is proving to be of the highest value for the ministers and the life of the two churches — there is joint activity and co-operation at many levels . . . In a small community, where we are the only "full-time minister" church, there is a great need for the minister to be involved in community affairs on a number of levels, social, recreational and voluntary. The appalling Aboriginal problem is demanding in concern and time.

### BAYSWATER ACTIVITIES

(Bayswater, Vic.). Youth helped to make a capacity attendance on Feb. 26, prior to "kirk and koffee" at Ringwood Church of Christ . . . Mr. Coleman baptized Pat Adkins and Mac Weller. Mrs. Adkins and Mrs. F. Finger brought a message in song on th's occasion . . . A Hand of Friendship Committee has been formed by C.W.F. to ensure that visitors will be informally welcomed after the service.

### ALL MEET AT 11

(Shepparton, Vic.). Our "Simultaneous Church-Bible School" commenced on Feb. 12. This is the 11 a.m. worship service, when all meet together. The children and teachers leave the chapel after communion to go to their B.S. lessons. There was an increase each Sunday in numbers, both at the worship service and the B.S. It is especially good to see whole families sitting together . . . The Good Companions' club is also growing, led by Mrs. L. Johnston. Her son, Richard, is now leader of the Boys' Explorer club, which had lapsed for want of a leader. Richard is a keen sportsman in the field of archery, gymnastics and athletics and hopes to incorporate some coaching in these in his programme for the boys . . . C.W.E.F. held its first meeting for the year under the new leader, Mrs. I. A. N. McArthur. . . . Fruits and other products adorned the chapel for Harvest Thanksgiving services on March 5. These goods were sold on Monday and proceeds sent to the Overseas Mission's Dept. for famine relief in India . . . A telephone has now been installed at the Church Family Centre (phone, Shepparton 9146).

### PLANNED GIVING EFFECTIVE

(Frankston, Vic.). The annual business meeting was told that the financial position of the church was healthy, and the Planned Giving Programme was being well supported. Membership now stands at 170. J. Bolwell was elected elder, and seven deacons were elected. The B.S., with an enrolment of 146, continues to support an Aboriginal girl. The Kindergarten Dept. received appreciative letter from Carnarvon Mission for sweets sent at Christmas time . . . A "Child Recognition Service" was held recently, at which five groups of parents publicly thanked God for the gifts of their children and pledged themselves to seek to lead their children to

know and trust Christ as Saviour and Lord . . . The Dorcas group has begun work for 1967, and has sent three boxes of clothing to the Social Service Dept., and one to the Dorcas Committee.

### SISTERS BAPTIZED

(Dunolly, Vic.). Two sisters were baptized by the minister, R. Pfeifer, on Feb. 26, following their decisions at the Bendigo Youth Crusade . . . Young people attended the C.Y.F. Convention in Perth, and the Y.F.C. Gold Coast Crusade . . . Recent speakers were Mrs. F. Robertson, and Messrs. Douglass and B. Heath.

### ASSISTANT WELCOMED

(Dandenong, Vic.). On Feb. 26, Mr. Lloyd officially welcomed our new student assistant, M. Gaskin, of the College . . . Our Scouts and Cubs attended their church parade on Feb. 19. Principal E. L. Williams M.A. was guest speaker. Evening worship was led by W. W. Saunders . . . The church and S.S. picnic was held on the 25th at Ferny Creek Sports Ground.

### COLAC'S GIVING

(Vic.). The annual meeting reported that membership is now 26. \$466 was given to brotherhood appeals. \$1,222 was paid for the new hall, and \$485 for new foyer on the front of building . . . Two attended tea at Baptist Men's Society. . . . Bernard Duff is settling well into the work here . . . Prayer is offered by the church for Mrs. Melville who is ill in hospital . . . 12 members attended conference at Ballarat.

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•

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## OBITUARY

Thomas Arthur Fitzgerald.

After a long illness, including three periods in hospital, T. A. Fitzgerald died on Feb. 21, at his home in Arthur-st., Fairfield, Vic.

He became a member of the church at Glenlyon-rd., Brunswick, in 1916, where he was baptized by W. D. Moore. His decision for Christ was greatly influenced by his S.S. teacher, W. Jenkin. As a young man he was helped in his training for Christian service by the late J. C. F. Pittman.

For one period he served as the secretary of the Palmer-st. Mission, Fitzroy. Most of his ministry, however, was with the churches at Fairfield and Collingwood. He had two ministries at the first of these churches, one of more than nine years, and the other of more than 20 years. These two ministries were separated by over 16 years at Collingwood. Thus, over 46 years were spent in preaching the gospel week by week. He also served a number of missionary committees, like the U.A.M.

He was a great reader, and had over 8,000 volumes in his library, including many of a deeply devotional nature, and many more in the form of Bible commentaries and the like. He thoroughly prepared for his pulpit work, and has left behind him many hundreds of completed sermon manuscripts, which he was never able to preach.

He was married to Muriel Featherstone, at Fairfield, by the late J. W. Baker, in 1927. All their married life was spent in the one home at Fairfield, where he finally passed away. He and his wife had a daughter and two sons, and being a great family man, he took a

great delight in them and their nine children.

During all the time he ministered with the churches above, he was also on the staff of Ward Brothers, cutlers, where he remained for over 50 years.

For many years Mr. Fitzgerald was in great demand as a speaker for S.S. anniversaries, and in this ministry he took great delight.

He was a member of a large family, having two sisters and five brothers (three of whom pre-deceased him). His aged father, Thomas Fitzgerald, is still alive.

The funeral service was held in the Fairfield Church of Christ, on Feb. 23, and the very large congregation could not all be accommodated in the chapel. The burial was in the new Lawn section of the Coburg Cemetery. The service was conducted by the writer, assisted by Edward Forbes, as soloist.—R.V.A.

Jack Houghton.

In the death of Mr. Houghton, on Feb. 10, the church at Yarrowonga, Vic., suffered the loss of a pillar in the church for 40 years. Born in Leicester, England, in 1884, he emigrated with his family at 18 years, arriving in Tasmania and later coming to Victoria. Following service in the Middle East in the First World War, he settled in Yarrowonga, eventually commencing a drapery business which is now prominent in the town. He joined the church in 1925, the year of its commencement, under the ministry of C. H. Pratt. He soon became an officer and supt. of the S.S.. Other offices he held included treasurer, and secretary for many years. An elder of the church, he possessed a vision which he retained until his home-call. He is remembered for his generosity and special concern for foreign missions. Many times he was the speaker

at services when the church lacked a resident minister. His home was always open as a service to the Lord and to his people. The funeral service was a fitting witness, both to his trust and hope in the Lord, and to the faithfulness of the God who was his personal God. Many friends attended the service in the church and then again at the graveside — a token of their esteem. He leaves a wife and son, John, who have been grateful for the answers to their prayers for God's people.—Max J. Davidson.

### MORE DIVISION

(U.S.A.). A new congregation has been formed in Macon, Georgia, from discontented members who left the Tatnall Square Baptist Church after its ministers were discharged because they favoured racially integrated worship.

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S.A.

An announcement for South Australian subscriptions will be made shortly.

A.C.T.

All Canberra subscriptions should be sent to D. W. BURDETT, 22 Ferdinand Place, Canberra, A.C.T.

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# Word Studies in the New Testament

No. 40 — MINISTER :: RANDALL T. PITTMAN

The English noun "minister" is used of a person employed in the execution of the purpose, will, desire, of another. His status depends upon that of the persons served; e.g., minister of State; minister of the church; minister of Christ. It is from the Latin *minister*, related to *minor*, less.

In the Authorised Version of the New Testament, "minister" is a translation of:

(1) *diakonos* in Matt. 20: 26; Mark 10: 43; Rom. 13: 4 (twice); 15: 8; 1 Cor. 3: 5; 2 Cor. 3: 6; 6: 4; 11: 15 (twice), 23; Gal. 2: 17; Eph. 3: 7; 6: 21; Col. 1: 7, 23, 25; 4: 7; 1 Thess. 3: 2; 1 Tim. 4: 6. Elsewhere this word is translated "deacon" (Phil. 1: 1; 1 Tim. 3: 8, 12); "servant" (Matt. 22: 13; 23: 11; Mark 9: 35; John 2: 5, 9; 12: 26; Rom. 16: 1).

In the New Testament *diakonos* is used (1) in the general sense of servant, attendant; (2) in a special sense of a church officer (Phil. 1: 1; 1 Tim. 3: 8, 12). The much discussed reference to Phoebe in Rom. 16: 1 is still open to interpretation. Some translators use the word "deaconess" (Revised Standard Version, Moffatt, Phillips); others take the reference to be to "one who holds office" (New English Bible), without further definition. (3) Christ is called *diakonos* in Gal. 2: 17 in a question raised but dismissed as unthinkable. The Revised Standard Version translates "agent"; the New English Bible "abettor." Christ is also said to be a "minister of circumcision" to carry out the promises of the covenant (Rom. 15: 8). The apostles also are called *diakonoi* (2 Cor. 6: 4 and other references).

In Classical Greek *diakonos* was used of a servant or messenger. From the Papyri "there is now abundant evidence that the way had been prepared for the Christian usage of this word by its technical application to the holders of various offices" ("Vocabulary of the Greek Testament"). Although the etymology has been much disputed, the writers of this volume associate the word with a root which suggests raising dust by speed.

(2) *leitourgos* in Rom. 13: 16; 15: 16; Heb. 1: 7; 8: 2. In the only other New Testament reference (Phil. 2: 25) the word is translated "he that ministered." (Heb. 1: 7 is a quotation from Ps. 104: 4. The New English Bible translates the word "authorities" in Rom. 13: 6.

In the Greek world, especially at Athens, *leitourgos* was used of one who discharged an office at his own expense,

but the term came to be used of any public servant. In Biblical literature, the word always had religious signification, even when applied to pagan government officials. In Heb. 8: 2, Christ, our High Priest, is a minister of the true tabernacle. In Rom. 15: 16, Paul is said to be a minister of Jesus Christ to the Gentiles. "His work is described in liturgical language." (Our English word "liturgy" is derived from the Greek.) In Phil. 2: 25 the word is used figuratively of Epaphroditus, who ministered to the apostle's need (cf. Phil. 4: 18).

(3) *huperetes* in Luke 1: 2; 4: 20; Acts 13: 5; 26: 16; 1 Cor. 4: 1. Elsewhere this word is translated "officer" (Matt. 5: 25; John 7: 32, 45, 46; 18: 3, 12, 18, 22; 19: 6; Acts 5: 22, 26); "servant" (Matt. 26: 58; Mark 14: 54, 65; John 18: 36).

The term was originally applied to an under-rower in a ship, but it early lost its technical meaning and became more general. In the New Testament it was used of a magistrate's attendant (Matt. 5: 25); of officers of the synagogue; or sanhedrin; of the attendants of kings (John 18: 36); of Christian ministers (Acts 13: 5; 26: 16). It was used in the Septuagint (Prov. 14: 35; Wisdom 6: 4; Is. 32: 5).

"The Groundwork of the Gospels," by R. O. P. Taylor, 1946, presents evidence that Mark and others such as Silas and Titus were "ministers" attending the apostles. Part of their duties was the handing on of tradition in a definite manner, so that the teaching of Christ and the apostles was preserved. This is supported by the "Grammar of New Testament Greek," Vol. 2, pp. 30, 31, by J. H. Moulton.

C. K. Barrett, in his commentary on "John," says that in the Gospel *huperetes* are always a sort of military police, doubtless the Temple guard. Commenting on John 18: 36, he wrote: "The disciples are described by the same word as the Temple police (v. 3); but the word had already been taken over into Christian usage (Luke 1: 2; Acts 13: 5; 26: 16; 1 Cor. 4: 1), and John doubtless availed himself of it as a means of practising his customary play on words. Kings of this world naturally fight for supremacy; that Jesus and his followers do not do so shows that his kingdom is of a different order."

The variety of uses of *huperetes* connected with the general idea of service may be illustrated from the Papyri. Also the common use of the word as a cult-title along with *diakonos* can be shown (cf. V.G.T.). In modern Greek the word is used of a servant or waiter.

### MISS K. HOLMES-LIBBIS TO VISIT MELBOURNE

A distinguished visitor to Melbourne from March 29 to April 3, in connection with the 150th Anniversary Celebrations of the B. and F. B. S. in Aust. this year, will be Miss Kathlyn Holmes-Libbis, Asst.-Sec. of the Bible Society, Congo.

Miss Holmes-Libbis is well known for her vivid writings, in which she so graphically describes recent events in the Congo, and the amazing opportunities that exist there today for the distribution of the Scriptures.

In honor of her visit to Melbourne, a City-wide meeting is being planned for Thursday, March 30, at the Baptist Church, 174 Collins-st., at 2 p.m., to which ladies of all churches will be invited.

It is to be hoped that many will take this opportunity of hearing Miss Holmes-Libbis' thrilling story.

During her brief visit to Melbourne, Miss Holmes-Libbis will visit Bendigo and Geelong to address special meetings being arranged in these centres. Enquiries 63-1896 (Melb.).

### ALAN REDPATH 32nd NATIONAL CONVENTION SPEAKER

(S.A.). Dr. Alan Redpath has accepted an invitation to be the speaker at the 32nd National Christian Endeavour Convention, which is to be held in Adelaide, Jan. 11-19, 1968.

Dr. Redpath is well known for his ministry at the Duke Street Baptist Church, Richmond, England, and as min-

ister of the Moody Memorial Church in Chicago. In 1962, he became minister of Charlotte Chapel, Edinburgh, but resigned last year to take up work as an itinerant evangelist.

The Rev. R. H. Barnes, of the Melbourne City Mission, has accepted an invitation to be Intermediate Bible Study Leader, and the Rev. Geoffrey Bingham, of Adelaide, will be Young People's Bible Study Leader.



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# My Neighbour's Pen

## WHAT OTHER JOURNALS ARE SAYING

I actually hear people say, "What could Abraham say to us? After all, he never went faster than a few miles per hour. And any of us can go 600 miles an hour if we want to now." "What can Socrates say to us? He never saw a university with 30,000 students. He never saw a really big city. He didn't see any advanced technology. Therefore obviously his answers are not answers that are relevant to our day."

This, if it applies anywhere, is bound to apply all across the board. And what I want to say to these men is this: they have not really considered carefully enough the nature of the human problem. I want to say that a man can hate his wife at 600 miles an hour just as much as at six miles an hour, and that the temptations to compromise with integrity are not really changed at all.

—Ellen Trueblood in "Christianity Today."

denominations, having achieved a pacific co-existence between them — sometimes through generous and valuable gestures of mutual forgiveness — ecumenism is nevertheless becoming a source of disappointment for many. It is running the risk of becoming paralysed in its institutions of dialogue which are multiplying throughout the Christian world.

Br. Gerrard in "The British Weekly."

In the midst of the crisis of the secular city resides the church of Jesus Christ. What are we supposed to do with all these problems? Should we follow the advice of many church leaders today and simply adjust to the times?

I say an emphatic "no!" Christianity was intended not to be subservient to the times, but to be the leader in all times! If there is one thing the church cannot afford, it is a sell-out to public consensus.

We must continue doing what Christ has asked us to do; that is to preach and teach the gospel from house to house, and from person to person, so men might find an authority for life, a fullness of purpose, a challenge for their minds, and a goal beyond this world.

—Dale E. Erickson in "Christian Standard."

## OPEN-ENDED STORYTIME

## Point Your Own Moral

# ONCE UPON A TIME

A poor farmer who lived in a small shack, and wore shabby clothes, had had one prized possession — an expensive Persian lamb. It was so precious that during the day he stayed right beside it, and at night he brought it into the shack with him. He knew that others coveted the lamb, and he was prepared in case someone should try to steal it, for he had a good gun, and a large supply of ammunition.

One night a band of thieves surrounded his house. There were just two windows, one at either end of the shack, and he decided that his best defence would be to run back and forth between the two.

He put his plan into action, firing twice from the first window, and then running towards the other. But before he got there, he pitched to the floor. He had tripped over the lamb. He got up quickly, fired a shot, and headed for the other window, only to trip over the lamb again.

He got up frantically, and fired from the window. Every time he went across the dirt floor, from one window to the other, he tripped over the lamb. Finally, with a mixture of exasperation and desperation, he opened the door, pitched the lamb outside, and as he resumed his rushing back and forth he muttered: "Maybe I can get this job done now that I have you out of the way!"

—From Harold E. Hatt.



As evangelists, you see, we can approach persons not in the attitude of selling, but in the spirit of giving. It makes all the difference in the world to our approach, our conversation, our success . . . and it makes all the differences in the world in the way we are received and heard, and in determining the effect of what we have to say. We are not called to sell something, to force something on someone else. We are invited to share with someone, give to someone, offer to someone life's greatest gift, its most priceless possession, and most fulfilling experience.

To fulfil our discipleship, our calling to be evangelists, true to the spirit of our Christ, we need to shake the image of pressuring, pushing, selling — and begin humbly, sincerely, genuinely to share and to give. I think it will make a difference to us, and to those with whom we speak.

—Wm. G. Howland, Jnr., in "The Christian," U.S.A.

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March 18

## "THE AUSTRALIAN CHRISTIAN"

# 50 YEARS AGO

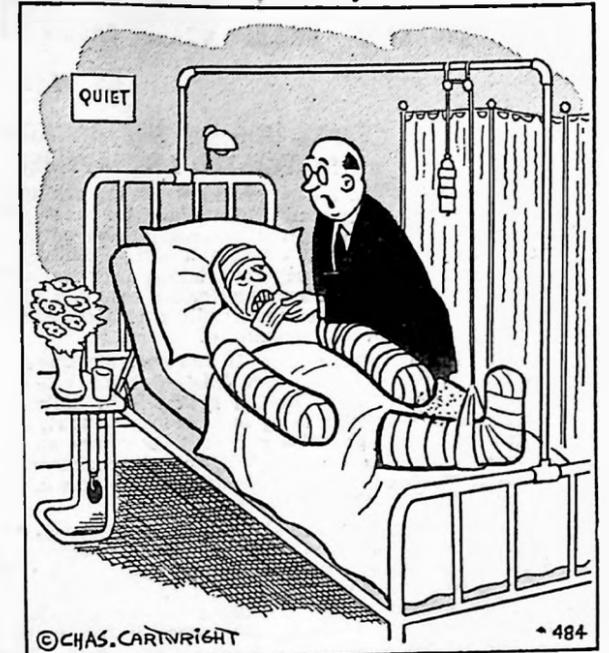
1916

**HERE AND THERE.** The church at Ballarat, Vic., held a special celebration to congratulate Chas. Morris. Fifty years ago he became a member of the church and for many years has been its elder . . . Victor Giles is working in the Swan Hill circuit. We regret that on his way from Ultima to Woorinen, on Sunday week, he was injured through his horse stumbling . . . Australian soldiers in England are recommended to attend our church at Twynholm, Fulham Cross, London. Here they will find a large church ready to make them feel at home.

**WAR AND SCRIPTURES.** When the first 150 men from Niue sailed to Wellington, N.Z., on their way to the war, each man was presented with a New Testament in his own language.

**WHICH CHURCH FOR THE P.M.?** "The Christian-Evangelist" (U.S.A.) headed a paragraph, "A Disciple as Premier of England." "The Standard" (Chicago) congratulated its readers and the Baptist denomination in that a Baptist and Welshman now becomes England's leader. The "Christian Century" enquired and published the following letter from Griffith P. Williams, of the Church of Christ: "Mr. Lloyd George's membership was with us at Criccieth. Since living in London he has had membership with the Baptists, but still retains his membership with us at Criccieth. He was with us last Lord's Day."

## Church Chuckles by CARTWRIGHT



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# IT MAKES ALL THE DIFFERENCE

BY W. R. HIBBURT

## IF THE "BEATITUDE OF THE BACKGROUND" IS APPRECIATED AND APPLIED

The advent of the motor car introduced the descriptive term — back-seat driver. One frequently hears a driver and back-seat dialogue — participants sometimes jesting, accusing and concluding with advice containing a hidden barb. Over concern, over estimate of one's ability and over attention to self converts a back-seat passenger into a back-seat driver. Lack of confidence in the driver often, accounts for the take-over attitude from the back-seat. Whatever the cause, the resulting embarrassment is disconcerting to the driver and provokes resentment.

Most like the driver's seat. If, however, life shoves us into a back-seat, some natures resent it and seek relief by being back-seat drivers. He is a rare soul who can behave himself graciously in life's back-seat. Yet it can be done. History provides many outstanding examples. Epaminondas, a Greek, was derailed from high office and made the town scavenger. He performed the lowly task with such dignity and thoroughness that he exalted the position of scavenger into a proud office that others coveted. Classic illustrations are found in the scriptures.

A recent edition of the Queensland Maryborough church bulletin highlighted two — Samuel and John the Baptist. "Samuel was the last of the judges. He got caught in a change of dispensations. The people of Israel wanted to be like the nations around them — the first step in many a downfall. They wanted a king. Samuel counselled against it. He knew that it was not God's best for them. But when it had to be done, he graciously took a back seat in favour of the glamorous Saul. There he remained for the rest of his days, far abler and far godlier than the king.

"John the Baptist also took a back seat. He too was caught in a change of dispensations. For a little while his career was a spectacular one. He stood beside the Jordan and called listening multitudes to repentance. A colorful figure, he was the talk of the country. When Jesus came along John gave a classic text for all saints of the back-seat: "He must increase but I must decrease." The contributor, D. G. Nelson, concludes: "Not every Christian has learned to take second place, even to Jesus. How often has he taken the background while proud self has refused to resign in his favor. Few there be who attain to 'none of self but all of thee.' Paul summed it up best of all with 'Not I but Christ liveth in me.'

"Whoever gives Christ first place will always consider others better than himself! He will not be a Diotrefes loving the pre-eminence, but a Demetrius of good report clothed with humility. And he will be a blessing to everybody, for he will have learned the 'Beatitude of the Background.'

"Playing second fiddle" in the orchestra has been resented by many proud and ambitious players, whereas others have accepted the position graciously and magnified it into a background beatitude.

The back-seat driving complex sometimes intrudes into the life of married couples. Over individualism threatens husband and wife harmonious relationship. As a gesture of true chivalry, the husband refers to his wife as the better half, while the wife exercises characteristic modesty and refers to her husband as the better half. Neither the husband nor the wife can claim ownership to the title of better half, because there are situations when husband is the better half and other situations when the honor belongs to the wife.

The law of marriage is the law of pairs — each member being supplementary and complementary, as the captain and first mate of a ship. If the husband measures up to the scriptural expectation as "head of the wife" he should face the heavy weather. When the journey is finished, the skipper will be greatly indebted to his First Mate. Few skippers are aware of the many duties of a first mate and what they owe to them. Their work is accomplished without recognition or reward.

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### o INDEX o

You will find the news from the States on the following pages:—

W.A.	- - - -	13
S.A.	- - - -	16
VIC.	- - - -	20
TAS.	- - - -	15
N.S.W.	- - - -	17
A.C.T.	- - - -	15
QLD.	- - - -	12

Other Interstate News on pages 14 and 15.

### o FEATURES o

Questing	- - -	7
Open Forum	- - -	10
Personal	- - -	18
Coming Events	- - -	18-19
Obituaries	- - -	22
Church Chuckles	- - -	25
Storytime	- - -	24
My Neighbour's Pen	- - -	24
50 Years Ago	- - -	25

## THE "CHRISTIAN" GOES

# ON HOLIDAY

Years ago, and at the beginning of each year, T. H. Scambler wrote in "The Australian Christian" about "A Preacher on Holiday." His holidays were in places of beauty, there was a stimulating conversation with interesting people, there were friendly roads, and enriching reading.

I, too, needed a holiday. Much as I like "The Christian," there are times when I would gladly get away from it all. I knew a place where there were no phones, no mailman, no publication deadlines, and no creditors. With No. 1 son, I headed for the Howqua Valley, out past Mansfield and beyond Prince Charles' school.

When the car could go no further we parked it in the bush, shouldered our packs and headed up river. The track crossed and recrossed the stream a score of times and sometimes we held hands to support each other against the nudging water.

At nightfall we crossed a creek where it joined the river. All the omens were good, for there at the meeting of the waters, was a hut — complete with open door, fireplace, kitchen utensils, table, chairs — and bunks with rubber mattresses! A few heavy drops of rain fell as we prepared our meal. But what are drops of rain in December? They would only freshen up the bush.

There were more than a few drops. The rain poured out of a black sky as we ate and, our torch having developed a fault, we left the dishes till morning and crawled into our bunks.

When I awakened it was dark and comparatively quiet. The bush is never silent, and now the river was a dull roar and the trees were restlessly swishing with wet branches. These were pleasant sounds which caused us to pity the city dwellers.

Suddenly, there was an almost unbelievable cacophony of noise — basins clattered, plates fell to the floor, tins

were rolling, and there was a pattering of feet.

Before I eased myself out of the sleeping bag, the weak light from No. 1 son's torch was focused on our tormentors — possums. There were possums everywhere. I stood on the floor. It moved and squeaked, and a slim grey form moved into the darkness. "What's that?" asked No. 1 son "That," I replied, "is a rat, a country rat. A bigger, better, and bite-ier rat." There was a crash against the floor and the wall "And what's that?" asked the boy. I said, "That was my boot, also bigger and better for the purpose."

We made our food secure, but left everything on the floor. From the time some earlier generation possum had accidentally knocked over a jar or tin and spilled some food, it was obvious that the strategy for survival caused the possums to push over everything that was off the ground and pushable.

On the next morning, Tuesday, we saw that the way in was no longer the way out. The shallow creek was now an impassable, rushing torrent. The river was an ever more forbidding stretch of sullen dark brown. In any case, it was raining again. It rained all that day, and all the next night. Wednesday morning came, fine, clear, and fresh, and we headed further up the valley toward Mt. Howitt. But the brightness of the morning was just a trick to get us away from shelter. After walking for an hour and a half, we were caught in a storm the heaviest rain of the whole trip. We slogged our way back to the hut, the possums and rats.

The rain eased on Thursday, and we were due home that night for dinner. But there was nothing we could do but measure the level of the slowly falling creek, and re-read the two books we had found in the hut. We also gained pleasure and courage in the little Gospel of John which we had taken with us.

At last we were able to move out, and early on Friday afternoon crossed the creek and headed for home. We still could not ford the river, but we found a high, safe track which soon led us safely out of the bush. Two miles from where we had left our car we met a couple of characters in a jeep, nosing out into a creek. It looked foolish to me, so I said, "You're not going to drive that through there, are you?" One answered, "Not if your Mr. White, we're not."

"What gives?" I asked, "do you know me?" He replied, "We know of you. Your wife reported that you were overdue so we thought we had better have a look. Now that you're O.K., we'll let her know."

We had been safe all along, but we soon learned that radio and TV stations had been giving progress reports about a man and a boy missing in the bush. It was a most embarrassing result of our misfortune. Although we had waited deliberately for this usually dry month, we ran into the wettest December the area had ever experienced.

Our holiday hardly qualified for comparison with the happy adventures of the Scamblers, but there was at least one melancholy distinction that came to this later preacher on holiday.

I guess I am the only minister in our Australian churches who was reported to the police for being late home for dinner.



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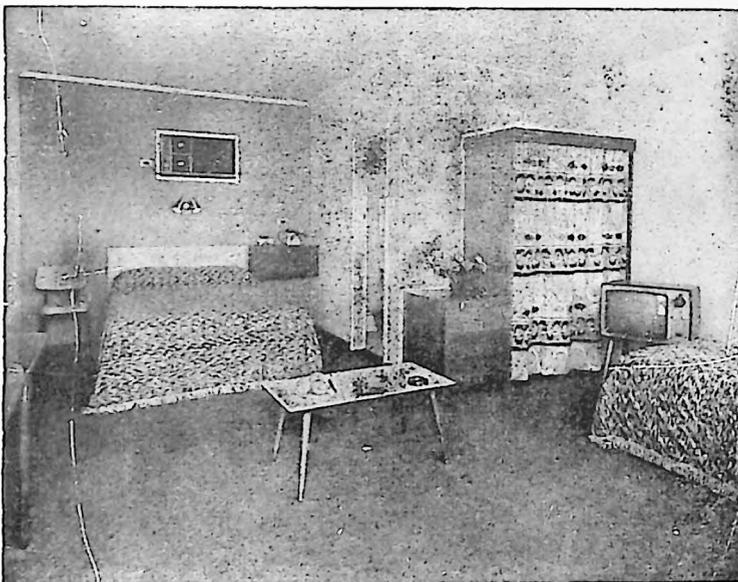
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**THE LAST  
WORD**

Choice (3)

Knock, and the door shall be opened  
to you.

—Luke 11: 9.

Knock and the door shall open.  
Knock . . . knock.  
Two doors are there. Beware!  
Think well before you knock;  
Your tapping fingers will unlock  
Your heaven or hell.

—Ellen Coit Elliott.



Someone has said that thankfulness  
means "thankfulness." If that be true,  
then let us think and give thanks.



Some people make hay with what grows  
under other people's feet.

—N. Hobson.



Definition:

**Optimist:** A fellow who can always see  
the bright side of the other chap's  
troubles.



Having been asked by her S.S. teacher  
to name her favorite hymn, Jane blushed  
furiously, replying with downcast eyes,  
"Willie Smith."



All sunshine makes a desert.

—Arab proverb.



After arguing for several blocks with  
a woman passenger who wanted to pay  
10 cents instead of the 25 cents fare,  
the exasperated conductor picked up her  
shopping bag as the bus crossed the  
bridge and threw it in the river.

"You fend," exclaimed the woman.  
"First you try and charge me too much,  
and now you drown my boy."