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EXPLORER SPORTSMEN
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DISCUSSION ON BAPTISM

There have been occasions when we have been somewhat embarrassed because our brothers in the divided church have looked on us as having an obsession with baptism.

We would prefer them to think that we have an obsession with Christ.

Of course, some of our spokesmen, in the heat of controversy, have sounded as though they were preaching baptism rather than Christ. In giving emphasis to an important but neglected truth, the restoration pioneers did sometimes raise their voices, but nothing in biblical scholarship, or historical research, or Christian experience, has affected the strength of their true position.

Indeed, there is more and more support for that position. In a recent issue of "Time" magazine it was reported that 50 German Lutheran pastors will not baptise their own children. One of their arguments, so familiar to us, is that baptism is only meaningful when the individual understands its significance.

The article went on to say that in Karl Barth's latest volume of "Christian Dogmatics", he declares that there is no biblical basis for infant baptism, and that the ritual should not be treated as an act of God's grace, but as a human response to that grace. A candidate for baptism should be mature enough to make a responsible decision and personal commitment. Barth says that "infant baptism is an old error of the church."

Augustine helped to shape the prevailing doctrine of infant baptism by declaring that each individual was stained with original sin and that baptism alone could cleanse him. The unbaptised were doomed to hell.

Thomas Aquinas taught that the unbaptised children would not go to hell but to "limbo", a region on the border of hell, where they would join pre-Christian good men. This idea certainly did not come from the Bible.

Some of the reasons for the present revolt, which is taking place even in the Roman Catholic Church, are listed as:

1. Many R.C. scholars now see original sin as a universal weakness of man rather than an individual fault.
2. Others reject the suggestion that a spiritual cleansing can be effected by the physical act of pouring a few drops of water on an infant's head.
3. The churches are increasingly disenchanted by the numbers of unchurched parents who have their children baptised but who have no intention of giving their children a Christian home or training.

One Jesuit theologian says it would make more sense for a child to be brought up in a Christian home and baptised when he could believe in the church and what it means. He would postpone baptism until the age of ten or twelve. An Anglican priest complained that "infant baptism is producing little conscripts for Christianity, when God really wants volunteers."

Despite these arguments, there is little immediate prospect for revolutionary changes in the practice of infant baptism. It is still strongly held that baptism does confer the grace of God through the parents and the church. The rite is also defended as showing that a child is acceptable to God even before he is able to understand or respond. We have no quarrel with this, but see no need for it to be related to baptism which is for a different purpose and a later time.

Your attention is drawn to Principal Stephenson's article in this issue for evidence of continuing dialogue among the churches on this and other questions that divide.

We need to remind ourselves, however, that the real debate is not upon forms or about words, but about Christ. The Lord is our obsession, not baptism, and we are not debating with our enemies, but searching with friends for a sure way to him. Our aim is to have men and women accept Christ, not simply to have them accept baptism. As Campbell said, "It is the image of Christ, the Christian looks for and loves; and this does not consist in being exact in a few items, but in general devotion to the whole truth as far as known."

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119-125 Hawke St.,
West Melbourne, Vic., 3003
Phone: 30-1848

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

Associate-Editors:

- W.A. — J. K. Robinson,
11 Almondbury Rd., Mt. Lawley, 6050
- S.A. — E. P. C. Hollard, J.P.,
31 Tapleys Hill Rd., Glenelg North, 5045
- Tas. — C. J. Robinson,
43a Jermyn St., Ulverstone, 7315
- Vic. — W. W. Saunders,
217 Lonsdale St., Melbourne, 3000
- A.C.T. — G. R. Stirling, B.A.,
88 Limestone Ave., Canberra, 2602
- N.S.W. — Dr. A. G. Elliott, M.A., Ph.D. (Lond.),
B.Sc., Dip.Ed.,
41 The Point Rd., Woolwich, 2110
- Qld. — Allan C. Male, Dip.R.E.,
428 Ann St., Brisbane, 4000

Overseas Correspondent:

S. H. Wilson, 18 Stanley Rd., Leicester, LE2, 1RE,
England.

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Christ of the Everywhere

*Christ of the Andes, Christ of the
Everywhere.*

*Great Lover of the hills, the open air,
And patient lover of impatient men
Who blindly strive and sin and strive
again,—*

*Thou living Word, larger than any creed,
Thou Love Divine, uttered in human
need—*

*Oh, teach the world, warring and
wandering still,*

*The way to Peace, the footpath
of Good Will.*

—Henry van Dyke.

By PAUL LÖFFLER

Secretary for Urban and Industrial Mission, World
Council of Churches

A PREPARATORY PAPER FOR UPPSALA FOURTH ASSEMBLY

THE CHURCH AND THE CITIES

Nothing demonstrates the hopes and fears of our world more dramatically than man's attempt to build himself a new city. Everywhere in the world people leave villages and centuries-old rural societies to flock into the cities, to converge in industrial combines, to create vast metropolitan areas.

Africa is dominated by its expanding towns and urban areas. Asia shows more than 40 cities with over one million inhabitants. In Europe, government planning has not managed to decentralise the huge urban conglomerations around London, Paris and the Ruhr district which resulted from large-scale industrialisation in the last century. The United States has changed from the rural-oriented country of frontier days to one of the most urbane and thoroughly urbanised societies in history.

The city is the mark of our age. Through urbanisation modern man in all six continents realises his hopes and expectations for the future. Churches in all continents are awakening to this fact and beginning to search for relevant forms of mission, of service and witness in a world of cities. In metropolitan Los Angeles several denominations participate in the City Council's long-range project to set goals for the development of that urban complex. Through different expert groups in which the churches share, through meetings of laity and clergy, Christians bring to bear the insight of their faith on the future of Los Angeles.

Experiments in Mission

In Mombasa, the main part of the East African state of Kenya, a team of industrial chaplains is concentrating on the dock area. Freed from parish duties, the chaplain becomes a new type of missionary, available to people at their place of work, who engages with dockers and sailors in shaping the industrial world in which they live and which in turn shapes the life of the city.

In one of the worse "quarters of misery" in Buenos Aires, Argentina, social workers, theological students, together with people of this slum

area, have organised self-help building projects, adult education, and medical care to meet the needs of helpless city drifters and to create a new community.

On Japan's No. 1 highway an ex-trade union organiser who became a Christian pastor has created a centre for truck drivers. It is first of all a rest place for that fast-moving occupational group which performs its demanding duties jammed into a small cabin for hours on the road.

A bad accident shocked the pastor into action. He found that neither the general public nor the employers were aware of the special needs of these drivers. In co-operation with trade unions he established a centre which belongs entirely to the truck drivers of Japan as a new form of witness and service of the Christian Church.

"The only question for the Christian Church is whether the tragic mistakes made in Europe or elsewhere will be repeated on a world scale, whether the Church will again refuse to be present when the people build their factories and cities."

The World Council of Churches is in touch with a good number of these experimental projects which are developing new forms of missionary response in our urbanised world. Yet their number is still insignificant compared with the vastness of the challenge. We know that the average growth rate of cities is twice as large as the population increase, which is being compared to an explosion. A few statistics demonstrate this with brutal accuracy: Mexico City increased from 1.75 million in 1940 to 4.636 million in 1960. Calcutta doubled its literally uncouneted millions within six years. These are, however, mere symptoms of the urbanisation of the total modern society. While Brazil's rural areas could encompass a major part of Western Europe, this is today an urbanised country in which all decisions are made in the cities, the countryside having become a kind of urban backyard.

The Reluctant Church

When the urbanisation process started 150 years ago as a result of the industrial revolution,

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THE CHURCH AND THE CITIES

(From page 3)

the churches were extremely slow to adjust. Christianity, which began in the urban centres of the Roman Empire, had by that time become imprisoned in a rural or middle-class mentality. First attempts to participate in the struggle of the new working class, such as the French Worker Priest Movement and similar Protestant endeavours, came late and were overshadowed by the existence of a tragic gulf between the Christian church and the world of industry. In consequence, the churches in Europe are even now alienated not only from important new social groups including workers, technicians, management but from the industrial structures and economic processes that shape the entire society.

Urbanisation is expanding into every corner of the world as a result of world-wide industrialisation, which is the only way for the developing countries to raise their living standards beyond the level of misery, or perhaps even to survive. The process is further accelerated by the population explosion. There is no way back on that road.

The only question for the Christian Church is whether the tragic mistakes made in Europe or elsewhere will be repeated on a world scale, whether the churches will again refuse to be present when people build their factories and cities.

CLEAR CHALLENGES

But what precisely are the issues that must be faced? From the experimental projects three clear challenges have emerged:

1. The new social groups must be taken seriously in the life and mission of the Church. Initially in the West and now in the newly industrialised or urbanised areas these include the factory workers, skilled or unskilled, the managerial class, the new technological elite, the city planners and all engaged in the social sciences, the service and transport occupations like truck drivers. Mission has often been concerned with alien tribes in distant lands. Here it must orient itself on new sociological frontiers, so that the meaning of the gospel becomes audible and visible among every group.

2. Rapid social change claims everywhere its heavy toll of victims. First-generation city dwellers crammed into the slums of West Africa or Hong Kong become the outcasts of the urban society. Racial barriers produce the Negro ghettos of American cities in which the powerless are condemned to a life of deprivation. New marginal groups of educational drop-outs or migrant workers form the ugly fringe of modern cities everywhere. In its mission the Church must participate in their struggle for a decent life and in their search for community if the gospel is to remain credible.

3. City and industry are highly organised forms of life and work. Their very bases are specialisation and a complex of functions and relationships. New power structures and grids of decision-making evolve. The person becomes part of a complicated and pluralistic network of interpersonal forces. Unless the Church wants to withdraw completely into the private spheres of life and retreat into the residential family circle it has to relate

to the urban and industrial structures and organisations. Biblical concepts like those of reconciliation, justice, peace need to be worked out in public as well as in private life.

Such wide-ranging issues demand new concepts as well as "new forms of mission" through which the Church as a corporate group and the persons of its laity can relate relevantly to a world of cities.

But local congregations must do more than learn to reach out beyond themselves. Groups of congregations will have to band together in an urban zone, to respond to needs in the wider areas of work, leisure, civic responsibilities or social planning. As lists of priorities and goals are worked out, flexible task groups will be required to engage members of the congregations in service projects and missions in their zone. At the same time existing resources should come under close scrutiny.

This involves in particular:

(a) Investigation of the extent to which the necessity of maintaining large existing buildings is affecting the missionary outreach;

(b) An investigation of the planning of new buildings to make sure they are of the right kind to assist the Church in mission today;

(c) An investigation of the need to provide either provisional and temporary buildings or no buildings at all.

The mobilisation of the congregation for mission is not enough. Additional forms of engagement in a world of cities have to be devised. Experimental projects like these we have mentioned need to be examined to see how they can be applied in different situations.

Surveys of the community and its industrial zones must be initiated to help churches understand their urban "neighbourhoods." Above all, people have to be set free from time-absorbing ministries centred on a church, so that they can engage full-time in the complex worlds of the metropolis.

EMERGENCY IN BIAFRA

The Australian Council of Churches has launched a \$25,000 emergency appeal for hundreds of thousands of starving and dying people in war-torn Biafra.

The Council is also appealing for doctors, nurses, and social workers to serve in the African State, stricken by famine since its breakaway from the Nigerian Federation.

Volunteers would be appointed for six months, with the possibility of extension in the light of developments. They should be available at short notice and will be paid an allowance to cover board, room and incidental expenses as well as an honorarium of \$A100 a month. Accident insurance, including war risk, will be provided. Language: English. Inquiries in the first instance to Director, Inter-Church Aid, Australian Council of Churches, 3rd Floor, 511 Kent Street, Sydney.

The Director of the Council's Inter-Church Aid Division, the Rev. E. H. Arblaster, has cabled an initial gift of \$5,000 to the Geneva headquarters of a world appeal.

The World Council of Churches launched the \$500,000 appeal for medical

At the Fourth Assembly another critical issue will be making its second appearance. Already at the New Delhi Assembly a plan was formulated under the title of "Joint Action for Mission." It was based on four affirmations:

1. Advance in the Christian world mission calls for the redeployment of all resources available in specific areas;

2. To achieve this redeployment, churches, mission boards and other Christian bodies must survey together the needs and opportunities confronting them;

3. A survey of this kind should be followed by ecumenical consultation aiming at the clarification of priorities and of common goals;

4. Joint action in mission can then result, if the churches at the same time accept the challenge to reconciliation and the renewal of their life.

Obviously more is at stake than the development of new missionary methods, though the vast demands of urban mission can clearly not be met by fragmented efforts. As the Commission on "Christ—the Hope of the World" put it years ago in preparation for the Evanston Assembly:

"All work of evangelisation, however great its history and glorious its results, remains crippled by the divided state of the Church. This is no mere matter of missionary tactics. Our sense of urgency in the task of overcoming our divisions is something more than a desire to combine in facing hostile forces on unsolved social and political problems. The mission of the Church aims at gathering all men into unity. The disunity of the Church contradicts that purpose."

With "renewal of the Church" at the heart of the Uppsala Assembly, the question of "renewal in mission" is absolutely central. It cannot be a mission which simply repeats old forms of obedience as though history had not moved on under its Lord. Now the task is to respond in forms adequate for mission in a world of cities.

aid and food supplies to Biafra.

Mr. Arblaster said: "Several million refugees in Biafra are now living in sub-human conditions. It is one of the worst refugee areas in the world now. The refugees now exceed the combined refugee populations of Vietnam and the Middle East."—A.C.C. (See also page 25).

RECRUITS NOW WANTED

Recruits are now being sought for service overseas with Australian Volunteers Abroad (A.V.A.) starting next January.

Among those most wanted are carpenters, mechanics, teachers, nurses and graduates, but opportunities also exist for other skilled persons.

This year A.V.A. has 147 volunteers working in 12 overseas countries, including Malaysia, Singapore, India and Papua/New Guinea.

A.V.A. applications should be lodged as early as possible. Further details and forms are available from the Overseas Service Bureau, 23 Clarendon Street, East Melbourne, Vic., 3002; 5A Gay's Arcade Balcony, Adelaide, S.A., 5000; and Room 1, 4th Floor, 17 Castlereagh Street, Sydney, N.S.W., 2000.

◉ ANOTHER DEAD SEA FIND

The Temple Scroll

By K. J. CLINTON

Another of the famous Dead Sea Scrolls has been unrolled at the Hebrew University at Jerusalem. It is described as "one of the most important ancient scrolls ever to be discovered."

Dr. Yigael Yadin says that the way this scroll came into his hands in the midst of the Six Day War last year is like a tale from the Arabian Nights. At this stage he is not disclosing the details lest it spoil the chances of acquiring further scrolls.

It has been kept in most unsuitable conditions since being taken from the Qumran caves and so has suffered additional deterioration to the damage it suffered in the past 2000 years of storage in the Qumran caves. Nevertheless, considerable parts have been saved from decay.

IT'S DESCRIPTION

The diameter of the rolled scroll was about two inches. The upper part looked like a completely mutilated brown-black stump but the lower part appeared to be in good condition. It is now the longest preserved scroll being over 28 feet in length. Although part of the beginning is missing, there are 66 columns that have been preserved. Of the Dead Sea Scrolls the complete Isaiah scroll was the longest up till now that had been found and it is 24 feet long. New Testament rolls like Matthew are 30 feet long and Luke-Acts is 32 feet long.

IT'S UNROLLING

Mr. J. Shenhav, the chief technical restorer at the excavations of Hazor and Masada spent several months unrolling the entire scroll. He used a scientific and painstaking process and with great skill made the membranes sufficiently limp to manipulate in sections without endangering the script.

Because the scroll had been tightly rolled since antiquity, the effect of humidity resulted in part of the ink of several columns peeling off from the surface and sticking in negative to the back of the layer above. These sections were photographed and printed in reverse to recover the lost part of the text. The parchment of various sheets was extremely thin, being less than one-tenth of a millimeter.

K. J. Clinton, B.A., B.D., S.T.M., Dip. R.E., is lecturer in Old Testament at the College of the Bible, Glen Iris, Vic.

1968

IT'S LANGUAGE

Dr. Yadin considers the latest possible date of the scroll as the second part of the first century B.C. or the beginning of the first century A.D. A skilled scribe of Qumran copied it in the common so-called Herodian, Hebrew. Because of the detailed description of the Temple in the scroll, Dr. Yadin has called it "the Temple Scroll."

ITS SUBJECT MATTER

It has a large collection of (Halakhoth) religious rules on many subjects and references to the Pentateuch (the first five books of the O.T.) sometimes quoting, sometimes adding to it and sometimes deleting parts.

It also describes the sacrifices and offerings which are related to the festivals of the Jews. A civil section deals with the statutes of the king and the army.

THE NAME OF GOD

The author presents the material as a divine decree by God to Moses as the laws or instructions of God for his people.

In lengthy quotes from the O.T. Pentateuch, third person singulars have been changed to first person singulars. For example, numbers 30: 2ff., "When a man vows a vow to the Lord . . ." is rendered "When a man vows a vow to me."

The scribe of the scroll used the Tetragrammaton (the sacred four consonated name for God) — YHWH (often rendered as Jehovah, but more accurately rendered Yahweh) and wrote it in the same script as the scroll itself. This was the practice of the Qumran scribes when copying biblical texts. Although in non-biblical texts they were very careful to write the Tetragrammaton in the paleo-Hebrew (ancient) script. Thus he regarded the text as part of the Holy Scriptures.

THE FESTIVALS

The author appears to have been a member of the Essene sect which adhered to the special Qumran calendar. He sets out elaborate detailed rules about the celebration of the Passover and the Day of Atonement and other festivals, sacrifices and ritual practices. The community at Qumran observed two additional festivals in connection with the "Festival of the Weeks" (Pentecost). The Festival of the New Wine and that of the New Oil. They were



each celebrated after counting 50 days from the preceding one.

Dr. Yadin considers that this new evidence from the scroll about the three "first fruit" festivals will throw interesting new light on the structure and principles of the festivals practised in the ancient Near East.

THE TEMPLE INSTRUCTIONS

Clearly the most important subject of the scroll is the Temple. Considerable space is given to instructions about how to go about building the Temple. This is after the style of the instructions about the building of the tabernacle in Exodus 35ff.

It seems that our author attempts to supply the missing instructions (Torah) about the temple which is alluded to in 1 Chronicles 28: 11ff. "Then David gave to Solomon his son the pattern of the porch (of the temple) and of the houses thereof, and of the treasures thereof . . ." All this (said David) have I been made to understand in writing from the hand of the Lord."

The scroll's temple does not seem to be identified with the temple God will make "in the end of the days" which is the subject of other Qumran writings. However, interesting comparisons can be made with the First Temple and Ezekiel's temple.

THE STATUTES OF THE KING

Finally the fourth and last section consists of the Statutes of the King. The author treats mainly the king's bodyguard and the mobilisation plans to be taken by the king when the "land of Israel" is faced with the threat of a war of extermination.

The directions for mobilisation have interesting parallels to the actual phases of mobilisation preceding the conflict of the Six Day War.

It is hoped that Dr. Yadin will be able to publish more details about this scroll in the near future.

(Further information about this scroll may be found in Dr. Yadin's article in "The Biblical Archaeologist" published by the American Schools of Oriental Research Vol. XXX December, 1967. No. 4).

THE WORD AND THE TABLE

By R. N. GILMORE



There are 75 of us—ministers, priests and missionaries—every continent was represented and nearly every Christian tradition you can name and some you couldn't name! Collars, suits and formality were the order of the first day but mercifully commonsense prevailed by the second! With most of the starch gone we were ready to work in the 1968 course for ministers, priests and missionaries conducted at the Ecumenical Institute, Bossey, Switzerland, led by Dr. Hans R. Weber, Associate Director of the Institute.

When we think "social evil" our minds run on certain well-known tracks but at Bossey there was a set of points which switched us to other tracks less conventional. The problem of poverty and underdevelopment—the developed northern hemisphere and the underdeveloped south, the problem of human misery—"you cannot understand mercy until you have known misery," we were early told, and the problem of racism—"legalised social evil," said Dr. Weber of South Africa. For two weeks we faced the challenge of social evil—faced the challenge through Bible study, the accounts of those actually caught up in the evil itself and their efforts to meet that evil, through the songs of hope and protest and even through acts of worship we faced the matter of evil and human misery.

In summary, Dr. Weber was to use four words to catch up the path of the course.

STEWARDSHIP—Get rid of the ideas enshrined in the English word "stewardship"—use it in the Biblical sense, "care for the whole cosmos or world." Dolf Coppes of the "Shalom" Group of the Netherlands set the pattern by his word that the "ecumenical movement means to bring the whole world to the shalom—the all embracing good purpose of God. Let it fail to do that and it fails at the very point of economy—the concern of God for the whole world." Man has not and is not fulfilling his stewardship of the whole world and therefore there is poverty—there are rich men and there are poor, there are rich nations and there are poor! Not only man rebels against his task as a steward, the forces behind society rebel also—the principalities and powers of Paul (Rom. 8). These are the forces of religion, of commerce, of

Mr. Gilmore, of the Brighton church, Vic., is en route to the Fourth Assembly at Uppsala.

sex, of industry—originally made good and meant to sustain life now in rebellion they become anti-God. Stewards want to be masters but in the wanting become slaves to productivity, efficiency, wealth, results where love and mercy find no place.

In the combat of social evil the Church must begin with stewardship. The Jew knows more of stewardship than the Christian for his prophets see that faith must be rooted in every life. Amos, "seek the Lord that ye may live" and the Lord is found in daily living. Deuteronomy seeks always to humanise life in the every day—the slaves are set free in the seventh year and given a new start in life. In the light of this there is nothing more Biblical than technology with its roots in the common life and its ability to transform that life, given proper stewards. To belong to the people of God is to be human—to be a steward of the whole world.

REPENTANCE — CONVERSION. Dale White of the Wilgespruit Fellowship Centre, South Africa, spoke from his own setting of racial segregation. "The churches," he said, "have acted together only when their own life was in danger; when human dignity was threatened they are separated!" It came too close to home for comfort! The second step in facing the challenge of social evil is repentance. We are so many; we have done so little! Gone is every excuse for self-righteousness when we see ourselves as others see us—the fisherman safe and dry in the boat fishing in the dirty sea for other fish to bring into the safety of the boat.

When we use "conversion" we normally use it in the context of evangelism calling for the conversion of the world to God; here we use it in the context of fighting social evil calling for the conversion of the church. "Seek the Lord and you will live!" "Risk" is the word! Are we prepared to risk the life of the Church in the service of the world? Let the Church hear the Word of Christ: "If any will come after me, let him deny himself, and take up his cross and follow me." (cf. Matt. 10: 39) — our Lord is so far ahead of us bearing the cross of the suffering, the social evil of the world.

SUFFER WITH — COMPASSION. Dr. Jean Vanier of L'Arche, France, led us into misery. Both philosopher and psychologist, this man of remarkable compassion lives with 70 mentally retarded men who have no hope of ever

being drawn back into society—thrown off by a society built on efficiency, a society that demands performance. What is there for these men? At L'Arche (the Ark) these men have found one thing which they need—compassion, mercy, acceptance and here they thrive. "No one can understand mercy who does not understand misery." No participant at Bossey will ever forget the compassion seen in Jean Vanier. Compassion is the real test for the Christian; Bonhoeffer reminds us that all men go to God in suffering whether they admit it or not, the Christian is not holier than others but that which marks him out is that he stands by God in God's hour of grieving.

ANTICIPATION — FIRST FRUITS. The remnant of the Old Testament looks not only backward to a people who have been but forward to a people who will be. The New Testament sees the Christian as the first fruits of the multitude—but remember the first fruits are always offered to God. Christ anticipates what is to come by calling into being the Church and he calls that same Church to anticipate the glory in the depths of its life and worship. We were aware of our separation at Bossey. Although we lived in close proximity we broke not the bread at the Table together—at the very point of anticipation of the heavenly feast we were apart! That is our tragedy! For me personally there was a moment of anticipatory worship when with others from various communions I took the bread and drank the cup in a service of the Eucharist presided over by a priest of the Jesuit order. There was a service as simple as any of our own churches in a simple room with a wooden table serving as an altar and we were one.

In anticipation of our oneness we can face social evil together, we can live in the note of hope and expectancy found in the spiritual, "We shall overcome." We must break through those barriers of prejudice and blindness which hide us each from the other in realisation of our oneness in Christ Jesus.

Climactic to the course came the final worship. Centred in the verses, "If thou bring thy gift to the altar and here rememberest that thy brother hath ought against thee . . ." (Matt. 5: 23-24). The service was planned by the course members—new prayers were brought, new hymns were written but "remembering" we found many responses which could not be given, we found bread and wine brought to the Table but there remaining unpartaken! The Scripture passages were read: "But whoso hath this world's goods and seeth his brother hath need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3: 17), "If thou bring thy gift . . . and rememberest that thy brother hath ought against thee . . . leave thy gift . . . first be reconciled to thy brother and then come . . ." (Matt. 5: 23-24), "Where is thy brother?" (Gen. 4: 9). Upon the scripture there followed the address; the shortest and most telling I have ever heard. Two words only, "Go out!" And rising we left, unblesed by any spoken benediction, to be reconciled to our brother.

piece of mind

Well, why didn't they rush him at the end of that incredible marriage service, or put some knock-out drops in his Coca-Cola? Is it reasonable to expect that promises should be kept when they are made to a mentally disturbed gunman who was threatening to kill a woman and her child? And would any fiction writer dare to match the truth of a police chief giving such a gunman a more dangerous weapon than any of those he had gathered for himself?

At the time of going to press the end of the story had not been reached. Wally Mellish was still holding out with a large arsenal of weapons including the high velocity rifle and 200 rounds of ammunition handed to him by the N.S.W. Police Commissioner, Mr. Allan.

If the story ends happily, the Commissioner, the prison chaplain (the Rev. Clyde Paton) and others involved with the gunman, will receive credit and praise for wisdom, courage, patience, and compassion. If, in spite of all, the story ends in shooting and tragedy, they will probably be tried by public opinion and found guilty

of faulty judgment and social irresponsibility.

Their decision, however, had to be made before the end of the story could be known. There was an immediate threat to the lives of a young woman and her 11-week-old baby. The Commissioner could do only what seemed right at the time the decision had to be made.

Truth and trust are so often the first casualties in society. There is no doubt that many people feel that any lie, or trick, or force would be justified in ending the sick man's dangerous game. But isn't that just what is wrong with so much in our community? It has been too ready to resort to lies, deceit, or coercion.

Whatever the outcome of this drama, the actions and attitudes of those who represented the law, the church, and the people, brought a touch of decency and dignity to the tarnished spirit of man.

The Wars of the two Roses were each brought to successful conclusion last week. Lionel's battle took less than an hour in Tokyo, Alec's conflict was fought out all over the world and took nearly a year.

There were other differences. The boxer and his connections are unashamedly in it for the money and to get it there was all the ballyhoo of modern showman-

ship building up to 60 minutes of sensationalism. There was even a professional journalist, thinking Lionel's thoughts for him and writing the words which sustained an image of shy belligerency for the Aboriginal boxer.

Alec Rose, however, is something different. He is the week-long grocer and the week-end sailor who took a year off to follow a dream. He bought a second-hand ketch and without the sponsoring assistance of beer, cigarettes, whisky or wool, set off to fight the sea. This Rose is also writing the story of his adventures—all by himself.

When he returned to his port and home of Portsmouth last Thursday, he was greeted by his wife, who looked after the shop while her husband was away. Rose was also greeted by 250,000 others, including an Admiral of the Royal Navy, Commander of the Portsmouth.

The crowded homecoming was a genuine, unorganised tribute to the courage and achievement of a sailor home from the sea. But none of the external praise from royalty, press and public, could match the inner satisfaction that comes from making reality out of a dream.

P.S. The Royal Navy which honoured the man, rejected the boy Alec Rose when, as a 15-year-old, he tried to join the Navy and was turned down as physically unsuitable.

• MENTAL HEALTH WEEK

MENTAL HEALTH AND THE CHURCH

(Vic.). "Mental Health and the Church" is the theme for Mental Health Week, July 21-28, when the relationship between religion and psychiatry will be brought to the notice of the public in a variety of ways.

The term "mental health" suggests a degree of happiness and peace of mind as well as a capacity for making healthy and acceptable relationships within the family and the community in which we find ourselves.

The Mental Health Authority as its name implies, is concerned with maintaining mental health in the community and restoring to health those who become mentally ill. The Church also is vitally concerned with mental health and the minister of religion is quite possibly the first person to whom the lonely, the depressed and the unhappy may come.

All of us strive for emotional maturity but this ideal state so often eludes us. Each and every one of us has to seek ways and means of coming to grips with our imperfections, our neuroses, our sin, our guilt feelings or whatever term seems apt for the occasion. We may reach a stage when our own resources are inadequate and we turn in desperation to the psychiatrist or the minister of religion whom we hope—or pray—will help us find an answer to the problems which we can no longer tackle alone. Until we can live peaceably with ourselves, we cannot live with others.

Both religion and psychiatry using different terminology, different methods of treatment, in different environments endeavour to help us to understand our-

selves, our tensions, our reactions and our conflicts. The Church exists to help us to see ourselves realistically in relation not only to one another but to God and in this way offers a unique ministry which we as individuals are perfectly at liberty to accept or reject.

The dividing wall between religion and psychiatry is crumbling and in places has broken completely as men of goodwill from both "camps" come together to discuss how best they can serve mankind with its enormous variety of crippling problems. All of us suffer from anxiety to a greater or lesser degree and everyone has a breaking point. Severe mental conflict, all too prevalent in our world today can have many causes not the least being the broken home, rejection of one person by another or emotional insecurity in childhood.

Prior to 1954 in Victoria, there was not a single full-time chaplain in any of our mental hospitals. Today we have nine full-time chaplains representing the Anglican, the Roman Catholic and the Nonconformist denominations in eight different hospitals. The chaplain's prime function is to minister to the spiritual needs of the mental hospital patient and to draw upon the resources of the Church to meet these needs. At the same time, chaplains interest themselves in any educational and recreational activities in which they are able to assist.

Thus the chaplain takes his place in our hospitals as a member of the "healing team" along with the psychiatrist, the social worker, the therapist, the trained nurses and the psychologist. Each contributes to the whole but none

encroaches on the other. Together they make a team. Alone each is incomplete.

FEATURES:

- July 21: Mental Health Sunday.
- July 21: 3 p.m., Wesley P.S.A., Prof. G. Dybwab.
- July 22: 8 p.m., Patients' Social Centre, Mont Park Hospital. Film: "Bold New Approach."
- July 23: 8.30 p.m., Archbishop J. R. Knox, D.D.
- July 24: 8.30 p.m., Prof. B. Hetzel at Public Lecture Theatre, Old Arts Bldg., Melb. Univ.
- July 23-24: Open Day at Richmond-Hawthorn Training Centre for Retarded Children.
- July 28: Church services at Larundel, Mont Park, Kew, Royal Park Hospitals.

"MILK FOR INDIA"

The 1968 "Milk for India" appeal opened in Melbourne on July 1 with a drive to collect 100 tons of Australian powdered milk for distribution in India.

Students of State and private schools are being asked to help. In 1966 and 1967 these school children made significant contributions to the appeal.

Sir Charles Lowe launched the appeal and hoped Victorians would make a very ready response to it. He said 1,020 tons of powdered milk had been sent to India since the campaign started in early 1965. This was worth more than \$500,000.

Money donations in Victoria can be paid into the "Milk for India" account at any branch of the Commonwealth Savings Bank or sent to Milk for India, Box 430C, G.P.O., Melbourne, 3001.

MOVES TOWARD UNITY

By Principal A. W. STEPHENSON

Two very important church conferences have been held by representatives of Protestant and Roman Catholic churches of Australia.

At the request of the Roman Catholic group, the first subject raised was the Biblical Doctrine and practice of Baptism. Since Churches of Christ have sought to give a N.T. emphasis to the teaching on baptism, the Federal Executive urged that I accept the invitation to take part in these discussions.

The first meeting took place in Sydney some six months ago. 20 persons made up the group, nine of the company being Roman Catholics. Beside two archbishops, there were 12 men who are professors or teachers in theological colleges in Victoria and N.S.W. Two were women; others were persons in important church positions. This was a gathering of people who could express the mind of the churches to which they gave their loyalty.

The papers read at this first gathering were presented by scholars whose churches practised infant baptism. When the question was raised concerning the place of faith in the process of baptism, we were able to direct attention to the examples and teachings of the N.T. In reply to the many questions

that were raised, I was able to give some satisfaction. The statement that was finally accepted by the group is as follows:

"There is general agreement that the N.T. teaches that Baptism is normally necessary for salvation, that there is one baptism for the forgiveness of sins and that baptism is necessary for church membership.

"Baptism is always an expression of faith in Christ. In the N.T. personal faith normally preceded baptism, and some Christian churches believe that this sequence should prevail. From very early times, however, the Church has been accustomed to baptize infants; the faith of the Church continues to surround and nurture the new life of the baptized infant, so that he may be brought to the personal response of faith and so express his full commitment to Christ and His Church.

"All agree that baptism is administered by washing with water in the Name of the Father and the Son and the Holy Ghost. Differences in church discipline and custom in regard to the method of applying water have given rise to a difficulty which requires further investigation."

As the reader will note, the first part

of the statement is an account of baptism as presented in the N.T., the later section refers to developments that took place in church history. We were pleased that the group affirmed that faith preceded baptism in the teaching and examples of the N.T.

In comments over the radio by those who took part in this conference, it was pointed out that "Churches of Christ had made an important contribution to the discussion on baptism."

The second conference took place at the end of May this year. The subject for study was: "How the Word of God is Ministered." Four papers were presented to give the views of various communions: (1) Catholic position. (2) Reformed position. (3) Anglican position. (4) Churches of Christ position.

After the papers were presented, appointed commentators made their judgments on the subject matter. It was remarked again and again that there was a remarkable similarity in the view point of all the papers.

After Dr. Young, R.C. Archbishop, had made some remarks about the ministry of the church, I said, "By what you have said you believe in the priesthood of all believers." He replied, "Yes!" I said that that is what we believe. So when I was asked by a commentator what views Churches of Christ had of the ministry, I replied that Churches of Christ hold to the priesthood of all believers and that the ministry was in the whole church, that the church appointed certain persons to carry out this ministry: such persons were appointed as elders, pastors or evangelists. However, all members had responsibilities to minister the Word of God in whatever place they may be.

In my paper on how the Word of God is ministered, I urged that the Bible presents the Word of God. I also pointed out that Churches of Christ did not set out a written creed. We did not despise the value of some creeds, but we did not consider that
(Continued on page 9)

MOVES TOWARD UNITY (continued from page 8)

they should be made tests of fellowship. We hold that Christ, the Person, is our creed. We set out that in the N.T. a person was asked if he believed that Jesus was the Christ, the Son of the Living God. This was Peter's confession of faith. To one who asked, but what about the person who says that Jesus is a Son of God and takes the confession to mean just that. My reply was that (as had been declared already by others at the conference) scripture is the best interpreter of scripture. Other scriptures make it very clear what is meant by "the Son of God." We urged that the confession that Christ is Lord required the committal of the whole of life to him. There must be a death to an old life and a resurrection to the new life in Christ. This point of view was endorsed by several in the group and was carried over into the final statement drawn up by the conference.

I was commissioned to work with the group which worked on the section, the "Word" and the Bible, for the final statement.

The final statement, endorsed by the

whole group, may not be very original, but when considered against the background of all the parties who made this declaration of faith, it may be, as one representative remarked, "the most shattering statement made in 400 years of church history."

Here is part of the statement: The delegates of the working group said, "We believe that while God has spoken in many ways through the ages, his Word is fully expressed in the person of Jesus Christ, the Word made flesh, who is the fullness of God's utterance to man.

"The Bible is the normative witness to this Word. The New Testament, grounded in the spiritual inheritance expressed in the books of the Old Testament, is the written record of the preaching of the apostolic Church, proclaiming and applying the saving events of Jesus' life, death and resurrection. The books of the New Testament came to be recognised and accepted throughout the whole Church as bearing this genuine record and must be read against the background of the Church's

life. The Holy Spirit inspired the writing of the New Testament and before it, its inheritance, the Old. This same Spirit guided the Church in discerning the books which bear this witness and continues through these written scriptures to unite Christians to the Word made flesh.

"All Christians stand under the Word. The Christian's first allegiance is to the person of Christ, the Word made flesh. Seeing that the authentic witness to this Word is the Scripture, Christians must continually examine themselves individually and corporately to bring about a greater fidelity to Christ as he speaks to them through these Scriptures. It is, therefore, most important that Christians share together their insights into the Bible. We recommend that this be done by combined study of the Bible. Such study should be directed not only at knowing about the Bible, but at faith seeking understanding, at understanding seeking faith."

We do not claim that the last word has been said about the subject of "baptism." There are many areas where we shall face difficulties, but at least a start has been made to face this question. The same may be said about how the "Word may be ministered." However, the progress that has been made has been nothing short of miraculous to those of us who have been discussing this question of unity over the years. What we need now is more united efforts to pray that Christ's petition to God for the unity of his followers may be soon fulfilled, so that the world may believe.

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FLOWERS FOR ALL OCCASIONS.

THE SPORTING EXPLORERS

(See Cover)

The cover picture shows the Explorer Boys' Club of our Dawson Street church, Ballarat, with their leaders, en route to the Western District Indoor Sports competitions. The club competed against Portland, Belmont, Dimboola, Ararat and Peel Street clubs, and won the three sections — Midgets (9 years and under), Juniors (12 years and under) and Seniors (15 years and under). They also produced the Junior skipping champion, Andrew Mitchell, and the Midget skipping champion, Mark Burge. The Chief Explorer presented the club with the Will Newham Memorial Cup for all-round performance won in 1967. The equal winners, Broken Hill, had held the cup for the first six months. Leaders photographed are Eric Patterson, David Jones and John Allen.—Photo by courtesy of the Ballarat "Courier."

"REDISCOVERING THE HOLY SPIRIT"

(N.S.W.). 390 registered delegates from Australia and N.Z. attended a Convention on "Rediscovering the Holy Spirit" at Wesley Centre, Sydney, June 14-16. The Convention was arranged jointly by the Central Methodist Mission in Sydney and the N.S.W. Division of Mission and Evangelism in the Methodist Church.

The Convention adopted the following Statement:

We re-affirm our belief that:

1. God is alive and active in his world.

2. God is working, by his Spirit, through individuals and the Church and within the world revolutionary movements of our time.

3. The Mission of the Church is to be the instrument of God's purpose for the renewing of the whole world into a unity in Christ.

4. The power of God's Spirit is readily available for an obedient people to undertake this task of renewal.

also to arrange the list of those authorised to celebrate marriages.

3. To assist ministers and churches in the settlement of difficulties arising from the relationship of minister and church, or any other matter of concern to the churches.

4. To co-operate (1) with the churches in the selection of ministers, and (2) with ministers seeking fields of labour.

As a departmental publication states, one of the "deficiencies" in the life of the church is the church-minister relationship. The negotiation of an engagement is something to be handled with care and dignity. There are sometimes indignities and difficulties. These may be overcome by some responsible go-between.

Churches desiring the services of a minister do not always know who is available and, more often, do not know the qualifications of those available. Not every man suits every church, nor every church every man. A man who serves one church well may not fit in with another. It is imperative that the right man find the right church. The human element makes the prospect uncertain, but a responsible group of men with knowledge of both ministers and churches is able to help considerably. To this end the churches appoint the Advisory Department.

FOCUS ON VICTORIAN-TASMANIAN ADVISORY DEPARTMENT

Eleven men comprise this department. Eight, four ministers and four laymen, are elected by Conference delegates every two years. Ex-officio members are the College of the Bible Principal and the Home Mission secretary and chairman. This membership ensures that the interests both of the ministers and the people to whom they minister are represented by the ministerial and lay members respectively. The experience with and knowledge of college graduates which the Principal has, is invaluable to the department as it seeks the best for ministers and churches. Then, as a ministry-subsidising body, the Dept. of H.M. & Evang., through its representatives, is able to exercise a wise stewardship to the benefit of subsidised churches and their ministers.

Constitutionally the department has this commission from the churches:—

1. To consider the credentials and qualifications of those who seek to enter the full-time or part-time ministry of the Word and, at its discretion on behalf of conference, to give endorsement or probationary endorsement to such as the department approves.

2. To recommend to the conference secretary the names of such as it approves to be licensed to celebrate marriages;

OPEN FORUM

FROM THE BOWL

To the Editor,

The letter of H. C. Wheat ("A.C." June 29) and his remarks on the allocation of the money received in the W.C.C. Christmas Bowl Appeal cannot pass unchallenged. The undersigned happened to attend a meeting a few days after the issue of "A.C." arrived in this State and it was decided in the interest of space and seeking to avoid repetition we would send this letter over our joint names.

(1) Yes, we were aware of the fact that some of the money received found its way into the support of Orthodox Church projects. We also believe that the majority of our people are aware of this fact. Surely this is to be expected when some of the money we receive comes from Orthodox churches.

A little enquiry by your correspondent into the grants he listed would soon reveal that there was nothing "sinister" in the use to which the money was applied. For example the Sunday School in France was for Russian Orthodox refugee children.

(2) The amount given was indeed "small," it was approximately 0.6% or more precisely \$3,500 out of an amount of almost \$605,000. No mention was made of the fact that some small grants were also made to such groups as the struggling Evangelical witness in Spain and similar causes in other parts of the world.

(3) That tens of thousands of starving, homeless and dispossessed people in Hong Kong, Korea, India and Palestine, etc., now live because some people generously shared in Christmas Appeal,

is cause for some comfort and satisfaction.

(4) In this State some few weeks ago a number of our churches supported a "blanket appeal" to meet deep human need. Some of those receiving help will no doubt be R.C., Orthodox and even atheist . . . but who will deny a blanket to a fellow human being? This principle is surely involved in Mr. Wheat's letter.

(5) Such a small attitude is not the attitude of a truly great people and can never hope to come to terms with the needs of the suffering and bleeding world in which we are called not only to serve, but also to bear witness. It is certainly far removed from the spirit of the One who was full of compassion for the people He called "the least of my brethren."

We take heart in the fact that, from our experience in churches right across Australia, the evidence we have indicates that this letter does not express the spirit of the vast majority of "Christians" in our Australian brotherhood.

—K. D. Horne, I. J. Chivell, C. H. Dow, E. P. C. Hollard, A. R. Jones, C. E. Curtis, S. Neighbour

"FROM THE BOWL"

To the Editor,

Your correspondent of June 29 expressed a desire that gifts to the above be dispensed in a manner acceptable to Christian people. Would it not be more appropriate for God to be the arbiter of proper usage? From the 3-4 million refugees in Vietnam (and this is territory in which our country has some direct responsibility) to the untold millions in North Africa and Europe not forgetting the Middle East with the holiest of cities there arises a cry for

help which must elicit a divine response and who else can be His instrument?

The susceptibility of the writer theologically is appreciated but why not for the same reason stop paying Federal Income Tax now that substantial Federal funds go to Catholic schools. If all of the diverted monies stated came out of Australian collections they would represent less than 1/3 of one per cent. In any case what other Christian influence is there in the areas so assisted?

By all means grant maximum assistance to the areas of our overseas missionaries. At the same time let us expand our minds to the stage where we can answer the needs of others despite any slight leakage to other than the primary purpose.

—P. C. Williams (Qld.)

FROM THE BOWL

To the Editor,

H. C. Wheat's letter (29/6/68) reflects a sectarianism we do not expect to find in Churches of Christ. Would he investigate a sufferer's theological opinions before deciding to offer aid, and then, leave the wounded man by the roadside if he did not have the right denominational brand? He suggests that using I.C.A. money to help provide Sunday School materials for Russian Orthodox children in a refugee camp in France, or to help train Orthodox priests to be pastors to their people in refugee communities in Western Europe, is not using the money "in a way acceptable to Christian people." This seems a strange attitude for Christians.

The \$3,500 used to help our Orthodox brethren represents 0.5% of the total amount of \$752,292 given by Australian churches and individual Christians last year. (see "I.C.A. Action"). Refusing to give to I.C.A. so as to avoid helping Orthodox Christians would be also to refuse to share in the privilege of giving, for example, \$223,753 worth of help to refugees and uprooted people in Vietnam, Middle East, Nigeria, East Pakistan, India, etc.; \$77,864 worth in food production in Thailand, Tunisia, India, Jordan, etc.; \$54,000 worth of disaster relief in India, South Africa, Tasmania, Burma, etc., and many other worthy objectives besides. (see "I.C.A. Action"). That is where the other 99.5% of I.C.A. money went and this information "would probably be of interest to our members" also.

—C. H. J. Wright (S.A.)

(Other letters were received giving similar emphasis).

TELEVISION PROGRAMMES

To the Editor,

I find it incredible that Maryborough-Baddow-Hervey Bay could have sent the letter on television programmes to the Postmaster-General as published ("A.C." June 29). Does this church really believe that Australia should, or could, be shielded from "moral and spiritual diseases in other places"? or that the situation in Australia is more wholesome than in these places?

The world is one. No part of it today is isolated enough to say "Our standards are higher than yours."

(Continued next page)

This letter has probably consolidated the widespread opinion that the church is naive, out of step with modern living and has failed to understand or grasp its role in society.

To examine a specific objection, that to "Till Death Us Do Part": This series is a fascinating one, with tremendous satirical value. The observation of each character-type is extremely penetrating; if we are honest we can see a little of Alf in each of us. The situations are acutely observed, and the attitudes taken by the protagonists often quite shattering in their impact. Probably it can be viewed at different levels, but if used creatively can provide us with much insight into our 1968 society. The church should be seeking this kind of insight, if it wants to change people, a task it cannot perform if it is not attacking society at the same time. It is ironic, however, if we have to rely on Johnny Speight only, to teach us what we are unwilling to learn through personal involvement.

This letter arose from the thoughts and ideas of several members of our "House Church" group towards the end of a six-week study on "Living and Worshipping." A suggestion was also made that we develop an act of worship around "Till Death Us Do Part."

—Helen M. Davey (Vic.)

PIE AND THE EYE

(Stawell, Vic.). The C.W.F. held an apple pie afternoon and found that there was more to an apple pie than meets the eye . . . In June, the minister, K. Caulton, spent two days at Swan Hill in conference with the H.M. Dept. Mr. Caulton has been elected secretary of the Ministers' Fraternal of Stawell . . . On June 9 the young people from the Ken Selwood Memorial Camp took the evening service. The speaker was Malcolm Gray who was once student preacher at Stawell . . . Recent guest speakers have been G. Mathieson of the Prisoners' Aid in Adelaide, John Paver, Ararat, and local preacher Mr. Stidwell . . . Those on the sick list have been Mr. and Mrs. Mortyon, Miss Kenly, Mrs. Blair and Mrs. Dark.

PULPIT EXCHANGE

(Gardiner, Vic.). On June 9 our minister, Mr. Clinton, exchanged pulpits with Mr. Goddard, minister of Ewing Memorial Presbyterian Church . . . During winter months weekly prayer and Bible study meetings are held in private homes . . . On July 7 members had a cup of coffee together and welcomed home Miss W. Enderby, who has returned on furlough from missionary service in Lebanon.

APPLECROSS ENCOURAGED

(W.A.). Good attendances at the men's monthly prayer breakfasts at 6.15 a.m. continue to be a strong point of the work at Applecross. Recent prayer topics were "Youth," "Problems in presenting the Gospel," "The Aged." B. Stitt, G. Wood and R. Davey were guest speakers . . . Five persons were baptized on June 9, and eight responded to the invitation . . . The youth group ("Teen Meet") continues to thrive with an average attendance of 45 Y.P.

"Teen 'n Twenty" is on Again

Over the weekend of August 2, 3, 4 another "Teen 'N Twenty" will be held in an attempt to confront the young people of Adelaide with the Christian answer to many of their basic dilemmas. We are fortunate to be able to have a number of outstanding personalities sharing in the leadership. Guest speaker is Cyril Flood who has the outstanding capacity to see the real issues and put his finger on realistic answers. He is also gifted with an ability to use humour which makes him such an attractive speaker.

Our comperes for this year are two outstanding performers in different fields. Alan Rowe who is well known as a T.V. and radio performer and more important still a committed Christian. Along with him will be John Halbert, captain of the Sturt Football Club who has a real capacity to communicate with young people and lead sing-a-longs. Standing with these people will be guest artists who will add to the quality of this 1968 venture. Such people as "The Henchmen," "Sue, Steph. and Russ," Julie Lawton and Moira Baker, Peter Tillett on the piano and a capable band to provide top class musical backing to our programme.

You may ask, "What are you trying to do?" In the midst of so much uncertainty and doubt young people have to find realistic answers to their dilemmas. This is just another attempt to answer questions and confront young people with the One who is the answer to life's deepest questions: Who am I? Where am I going?

COUNSELLING SERVICE

(Subiaco, W.A.). Our church is the moving force in the effort by the local Council of Churches, which includes the R.C. Church, to maintain an open door of the Counselling Centre. Trained volunteers receive enquirers for whom appointments will be made with qualified specialists . . . On June 8, the C.W.F. presented a Grand Concert as one of their special efforts for 1968. Items were given by our own members and guest artists. Also in June, a Lamington Drive was held by the C.W.F.

FOR CARNARVON

(Frankston, Vic.). Mrs. Gowty and Heather have left for the Aboriginal Mission Station at Carnarvon, W.A. where they will work for three months. . . . By the unanimous vote of a special church meeting, Ray Patterson, our minister, was asked to continue for another three years after the completion of the present term . . . Mrs. Ethel Rankine, State Pres. of Vic.-Tas. C.W.F.,

led the devotions and answered questions on C.W.F. work at recent C.W.F. meeting . . . On Commonwealth Youth Sunday, young people took a leading part in the evening service. The special message from Queen Elizabeth was also read. Mr. and Mrs. Dennis Neil and Graeme Bentley, with their guitars, gave items . . . A special Sunday night service was led recently by Malcolm Gray, associate minister of the Doncaster Church of Christ.

AID FOR FLOOD VICTIMS

The A.C.C. Division of Inter-Church Aid has sent \$3,000 to aid victims of recent heavy flooding in Assam.

The Christian Agency for Social Action in New Delhi had cabled "Extensive flood havoc in Assam affected over two hundred thousand people. Large scale relief operations undertaken involving North East India Christian Council and other agencies. Please arrange remittance priority initially for emergency."

LETTERS FROM TERTIUS

"SING A SONG OF SIXPENCE"

To the Editor,

The little girl from next door came to show us how she can recite "Sing a Song of Sixpence". How well that rhyme sums up life!

The king full of blackbird pie spends his siesta time totting up his assets. The queen, unconscious of calories, and also full of blackbird pie, is topping up with bread and honey.

The only one in the whole story doing anything useful is the maid pegging out the washing, and she has her nose pecked for her trouble!

No wonder the psalmist cried out to God about the prosperity of the wicked while the righteous are plagued all day and chastened every morning. He got a little cold comfort at the injustice of the whole thing by going to church and "considering the latter end" of the blackbird and honey eating unrighteous.

My wife and I were discussing it all the other day as we thought of one of our best church families who in the last few months have had the whole catalogue of disaster, without complaining. She ended our talk as she usually does with a final word of wisdom: "Just as well God knows what He is doing!" If He doesn't then we're all sunk!

There's a hymn I like that goes something like this:

*"To one fixed ground my spirit clings,
I know that God is good."*

Editors probably get more kicks than bread and honey.

TERTIUS.



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Ministers: **Dr. LLOYD JONES**,
B.A., B.D., M.TH., PH.D.
Mr. JOHN TUDOR,
B.COMM., L.TH.

—●—

11 a.m.: Worship—Communion—Preaching.
July 14: **GOD FOR MODERNS:**
7 p.m.: "DOES GOD CARE?"
July 21: **BIBLE FOR MODERNS:**
7 p.m.: "EVERYMAN'S CHRIST!" (Luke).

My Neighbour's Pen

WHAT
OTHER
JOURNALS
ARE
SAYING



CASUALTIES OF MOBILITY

Recently a number of Congregational churches were given careful assignments. They were asked to keep detailed records of their children's work over a period of 12 months and report their findings. A questionnaire varied from simple facts:

How many children share in the church life?

How many departments operate in the church?

How many teachers have you? to questions involving interpretation and insight.

They were asked, for example, to explore relationships with day schools, and also to try and project their thinking across the next decade. "How do you see the future of children's work in your church over the next 10 years?" Few churches have been used to the discipline of such thinking and the value of such an appraisal in the life of the local church is immeasurable. It is easy to struggle on, Sunday by Sunday, meeting the problems of the moment without ever pausing to assess the long-term effects of our present patterns of work.

One important part of the research was that churches were asked to discover exactly why children left the church.

Nearly 30 per cent of the children left through "lack of interest" (not always surprising, that), 20.6 per cent

left for "reasons unknown" (a breakdown in home/church relationships?) but only 2.7 per cent left because they were "too old for Sunday School" (most of us would have imagined a greater percentage; perhaps "Sunday Schools" are growing up!).

But the largest percentage—32.8 per cent—left because they moved from the district.

—Donald Hinton in "British Weekly."

FOSDICK AT 90

On May 24, Harry Emerson Fosdick celebrated his 90th birthday. Settling out to comment adequately on the significance of this man's life and work for the benefit not only of his friends but of the millions of others grateful for his presence in 20th century America is about as presumptuous and as impossible as trying to describe the Grand Canyon. This man for all seasons is a man hard to measure!

If anyone can be called the da Vinci of Protestantism in the first half of this tumultuous century, it is Fosdick. Fulfilling John R. Mott's appeal to young men to give all of themselves to all they know about Christ, Fosdick has possessed, known and given much — possibly more than any other church leader of his time. In almost every area vital to the Christian faith and ministry he has excelled. Preacher, teacher, counsellor, author of prayers and hymns, pioneer in unpopular social causes, best-selling author, creator of sermon titles that even today tempt plagiarism, theological interpreter, groundbreaker and master in radio preaching, organiser, warm-hearted friend — he has been all these and more.

—"The Christian Century."

NO REPLY

There is a new material dynamism in the world—the force of technological invention. This has created an eruption of material powers and products in such variety and profusion that its human consequences are changing the very nature of civilisation. They amount to a new step in the process of evolution.

When we seek the human dynamic which directs the use of this new material power, we see on the one

hand the normal desires of people for material comforts working through the market machinery, and, on the other hand, the desperate efforts of politicians to maintain domestic and international order.

But where do we see any purpose to be served in God's terms; any real exercise of foresight? What has all this to do with "Thy will be done on earth." Where on earth are we going?

When I turn to the church with these questions, I hear only silence. The worlds of church and industry have—at any rate on this central issue—moved so far apart that they are out of earshot of each other.

—"British Weekly."

JUDGING OTHERS

In the Sermon on the Mount, Jesus Christ had a strong thing to say about judging others. It seems to have fallen largely on deaf ears. For this commandment is more consistently broken or neglected than any other of our Lord's injunctions.

We find it hard to understand why this is so. It is so notoriously difficult to judge other people. History is simply strewn with wrong assessments of people and events. You would think that we would learn from that even if there were no word of Christ to guide us. "Do not judge others, in order that you may not be judged." (Matthew 7: 1ff.)

Yet it goes on all the time. And you get the impression that Christians are the worst offenders. Let someone go off the straight-and-narrow, let some so-called "false teaching" arise, and we have hands raised in holy (unholy?) horror and judgment.

What we are concerned about is the spirit in which this judgment is conducted. There may be grounds for us to make discriminating and discerning assessment of another's life or his doctrine. But it must be strictly governed by the law of love. A Christian cares. He cares about his brother even if he is an enemy. Any judgment he makes should be a sign of this caring.

—"New Zealand Christian."

AN INDIAN SUMMER

In the beginning of May every year an invasion begins in India. Tourists stream from the hot stifling plains to the many hill stations in the north and south to find at 5,000, 6,000 or 7,000 feet resorts where it is possible to go walking through pleasant valleys even at noon and it is possible to snuggle down under several blankets at night to enjoy a good night's sleep. The "Season" lasts about four weeks when the Monsoon breaks and the plain-dwellers bustle back to their rain-drenched homes to stop the leaks in their roofs and to settle back into their usual routine of work.

This is my second season in the Nilgiri Hills, the premier hill station of south India. In the Nilgiri's there

By BARRY JENKINS

are three centres; Coonoor, Kotagiri and Ootacamund. Ooty is the biggest town with a permanent population of 50,000 which doubles in the season. Only a few miles out of Ooty is Doda Betta which is 8,760 feet above sea level and is the highest point of the western Ghats. The Nilgiri Hills themselves lie in the northwest corner of Madras State, with Mysore State to the north and Kerala along the west. Since each state has its own language the common language of South India (English) is widely spoken in this area.

Any tourist brochure describes Ooty as "Queen of the Hills Stations." There are several huge hydro-electric water storage reservoirs, game sanctuaries, a world famous Botanical Garden, a racecourse, Raj Bhavan (the summer palace of the Governor of Madras) as well as hundreds of other summer residences belonging to important Indian civil servants and businessmen. Ooty has also been chosen as the centre for training of many of the Indian athletes for the Olympic Games which will be held

in Mexico City at a similar altitude, later this year.

The missionary community are first to the hills. They come at the end of April to see the Parents' Day programmes of the English-speaking schools. A diary of events is published and it lists the dates of school functions, missionary sales, missionary picnic day, conventions and conferences.

After Speech Day, families are reunited and schools go on holiday for four weeks. Some students go down to the plains with their parents, but most move into cottages all around the hills, or into Missionary Guest Houses or perhaps even into bungalows on near-by tea estates.

The Keswick Convention speaker tours the Hill Stations. This year J. Oswald Sanders, the Director of the Overseas Missions Fellowship in Singapore was Convention speaker. After the three stations in the Nilgiri's he went to Nth. India, where the hot season extends into June. The convention speaker has a difficult ministry; as well as two meetings a day, he experiences rapid changes in diet, accommodation and altitude as well as having to do a great deal of travelling.

This year Miss Geyer, the Ryalls and the Veals were holidaying at Ooty; the Mains at Coonoor (12 miles away) and Miss Skuce and the Powell's went to North India and Kashmir for a holiday which will be combined with a Conference on Bible Correspondence Schools. Miss Vawser remained at Baramat this year and Miss Holstein was at Darjeeling.

BAPTISMS AT GRANVILLE

(N.S.W.). Three young ladies were baptized on May 26, and another on June 2. These four are sharing with other young people in a follow-up course on Bible study . . . A memory competition is being conducted by the B.S.

OBITUARY

Mrs. Dorothy Bowes

In her early years Mrs. Bowes was associated with the Point McLeay Aboriginal Mission where her father was the Superintendent. She was actively associated with the work, teaching a class in the Sunday School and officiating at the organ in the worship services. In 1907, she came down to our church at Norwood to be baptized. In 1917, she was married to T. B. Bowes, in the church at Norwood. A move was made to Brighton in 1923 where they worshipped with the Baptist church. In 1935, the family moved to Unley and immediately became actively associated with the Park Street church. Until the death of her husband, 11 years ago, rarely did either of them miss a ser-

vice. Up until this time, Mrs. Bowes taught a class of girls in the S.S. and was regular in her attendance at the mid-week meeting where she often officiated at the organ. The whole of her life centred round the church and her home. She was a gracious Christian lady, bright in disposition, calm and self-possessed. An encourager of young and old, she saw the best in others and was always a lover of peace and harmony. She never sought prominence for herself, but quietly went about her work as a wife and mother. We thank God for her and the inflow of her life into ours. Her four sons, Lindsay, Colin, Don and Keith have all attained eminence in their respective fields. To them and their families we express Christian sympathy and assure them of the love and esteem in which their mother was held by the church.—I. J. C. & R. V. H.

WHERE TO GO AND WHERE TO STAY

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NOTED AND QUOTED

A MINI POEM

In days of old, grandpa was told, "You've got to keep expanding, With bigger things and better things,"—these days it's less demanding, With mini-skirts and mini-cars, whatever may befall, It's got to be so small, you see, that you can't see much at all. But where the trend will end, my friend? It's apt to shade our thinking And thoughts — our thoughts, like summer shorts, will probably keep shrinking.

And listen, the advice is free, the thoughts that we're producing Won't help or lift a soul adrift when we're busily reducing. And if those thoughts to other sorts of stimuli are blinded The danger is, of hers and his, becoming mini-minded.

Don't minimise or otherwise condense what God has taught you. Remember this, no emphasis will better what it's brought you. When things look grim give thanks to Him whose love cannot be priced The one you serve without reserve is never a mini-Christ.

—Ed. Wilson, Youth Counsellor, Glenelg church, S.A.

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MT. GAMBIER MINISTRY

(S.A.). Bernard Duff, College of the Bible exit student, will commence a ministry early in 1969 with the Mt. Gambier and Tarpeena churches . . . Our Planned Evangelism Programme, "Encounter '68," continues to be a challenge to the church. C. H. Dow spoke at the May guest service. He also met with visitors, and with the young people at a "Cook-in." . . . C.W.F. World President, Mrs. E. V. Lawton addressed about 100 people at a Pleasant Sunday Afternoon on June 30, following a programme of classical and folk music by the Mozart Players, the Silver Chalice Singers, and tenor Charles McDonald . . . Stewardship Sunday was observed on June 23.

INDIAN RECIPES

(Ascot Park, S.A.). 145 attended the C.W.F. Missionary Rally. At the luncheon preceding the meeting, Indian recipes were served. These were arranged by Mrs. Keith Crowley . . . Brotherhood Sunday was observed on June 16 with a special order of service . . . A class of teenagers from the Methodist church attended church on June 23 . . . Geo. Outlaw has been re-elected as elder for a further term of three years.

TAPED FOR NEW GUINEA

(Grote St., Adelaide). The minister, R. Greenhalgh, has taped four devotional messages for New Guinea Missionary Conference this month . . . Mrs. E. M. Burford is seriously ill in Holdfast Hospital, Glenelg . . . Special services on prophecy brought many visitors and by requests these addresses are being duplicated. During the series three adult believers came forward to witness to their faith. On June 30, a lad, John Clerke, confessed Christ . . . Missionary Fellowship Rally, June 26, with Dr. Thornley Thomas as speaker, resulted in \$39 for Overseas Missions.

DEATH OF MRS. W. H. H.

The death is announced in Melbourne of the widow of the late Dr. W. H. Hinrichsen. An obituary notice will appear in a later issue.

THINGS TO COME

VICTORIA

June 26-Aug. 21—Leadership and Y.A.F. Sensitivity Training Programme (9 Wednesdays).

JULY:

- 13 — C.E. Inter.-Y.P. Function.
- 17 — H.M. & Evang. Prayer Rallies.
- 19 — Impact.
- 20-21—Explorer Leader Training Camp.
- 26 — Soc. Service Women's Comm. Luncheon.
- 27 — Impact (Country).
- 28 — Girls' Sunday.

SOUTH AUSTRALIA

JULY:

- 12-21 — Stewardship Programme, Cheltenham.
- 14 — Christian Educ. Evaluation, Blackwood.
- 30 — Second Christian Union Seminar, Maylands.

WESTERN AUSTRALIA

AUGUST:

- 16-18 — C.W.F. Convention at Yanhep.
- 7 — Overseas Mission Sunday — in all Churches.
- 7 — Overseas Offering.

VARIETY AT FLINDERS PARK

(S.A.). In May one evening service consisted of "Crusade Echoes," with Crusade "Spots" by A. Quilliam (choir), R. Noble (Christian Witness), D. Brand (Usher), J. & J. Mallett (Counsellors). Other May features were a Scout Parade, Family Service, Missionary Service and Youth Night. Pentecost Sunday was shared in combined witness at Woodville. June features were a Crusade Discussion Panel, Gospel in Song, Family Hospitality Sunday, Annual C.W.F. Service with choir, and Miss Erica Hammond as speaker. Visiting speakers were K. Thompson (U.F.M.), J. Phelps, R. Hank (Magarey Medal footballer), artists R. Bartlett, "The Messengers," Mrs. Russell, Lorraine Bartel and Robyn Wills and Welland Ladies' Choir. . . . The church overflowed at funeral service for beloved deacon and friend, S. Lawrance.

CHURCH LOSES ELDER

(Port Pirie, S.A.). The church has been saddened by the sudden death of elder Ralph McNicol, who had been in membership with the church here for 57 years . . . The C.W.F. (evening group) presented "The Life of Fanny Crosby" at an evening service and introduced many of her hymns . . . Peter Hoepner of our S.S. came first in the Intermediate section of the B. & F.B.S. reading competitions . . . C.E. outings have included a picnic at Bangor and hike at Melrose. 25 youth held an after-church fellowship at Mrs. Robinson's home where a new teen-age hymn book was used . . . Mr. Johnson of the Country Youth Crusade was a recent speaker . . . Evening services are at 4 p.m. during winter months.

RADIO GIFT FOR NORSEMAN

(Forestville, S.A.). Church officers on instruction by annual meeting paid \$250 to supply six months' radio programme for Aborigines Dept. at Norseman, W.A. . . . Young people took Sunday night service recently, followed by coffee hour. . . . Church is looking forward to the commencement of ministry of J. Luff in Jan., 1969. C. L. Smith is interim minister . . . Church also made quarterly donations to churches at Port Pirie and Whyalla, to help with reduction of their building debts . . . W. A. Russell is doing excellent visitation at Everard Park Rest Home. This help is much appreciated by church officers during absence of full-time minister . . . Heaters have been fitted to chapel.

MISSIONS PROJECT

(Nubeena, Tas.). A project has been undertaken by the C.E. to raise \$100 for medical supplies for the Bunapas Hospital . . . There have been three recent decisions . . . C.E. meets regularly in home for the winter months . . . Nubeena and Highcroft C.W.F. journeyed to Copping to join with the ladies there in a luncheon for the Vic.-Tas. C.W.F. President, Mrs. Rankine. Mrs. Rankine outlined the work of C.W.F. and spoke on "Togetherness." . . . The church has enjoyed the fellowship of the Pascoe family, S.I.M.; Mr. Cann, Leprosy Mission; Rosalie Rofe and D. H. Smith, Home Missions . . . W. J. Flett is minister.

DEATH OF MRS. EDNA MALE

The death is announced of Mrs. Edna Male, of Oakey, Qld. She was the mother of A. C. Male, Director of the Dept. of Christian Educ. in Qld. Mrs. Male had four sons and two daughters.

The funeral was from the Oakey Methodist Church where the service was conducted by the Rev. Hawley, assisted by A. C. Male.

The Queensland churches send this message of sympathy: "The sympathy of the church in Queensland has been extended to the Youth and Education Director, Allan Male, in the sudden home call of his mother on Monday, June 10, 1968. Mr. and Mrs. Male Snr. were associated with the Methodist Church at Oakey, some 18 miles from Toowoomba.

"Allan shared the service in the church with the Methodist minister and was able to bring the sympathy of the Christian faith to his father, J. C. Male, and his brothers John, Frank and Leslie, and his sisters Beryl and Joyce."

KEDRON'S 39th

(Qld.). F. L. Ewers, of Kenmore, was guest speaker at the 39th anniversary on June 2 . . . Following a church tea on June 26, G. Mathieson presented slides of work in the New Hebrides and spoke of the overall activities of Overseas Missions . . . Visitors during month included Mr. and Mrs. D. Main, of N.S.W. . . . Further improvements to Hall facilities have been completed by J. Bailey.

QLD. MINISTERS' WIVES

The Ministers' Wives enjoyed fellowship at the home of the president, Mrs. M. Bedwell, Albion, at their June meeting. Mrs. Helen Chapman, who is leaving for Hurstville, N.S.W. where her husband will minister, was farewelled. The next meeting will be a Social Tea and Evening at Annerley church, Aug. 2, 5.30 p.m. Ministers, Kenmore College students and their wives and families are invited. Laurie Thomas will be guest artist and M.C.

CHURCH MOURNS FOUR

(Kalgoorlie, W.A.). The church has been saddened by the death of four ladies within one week. Mrs. Francis being fatally injured in a road accident; Mrs. Lethridge, Mrs. Varney and Mrs. G. Brown all passed away after long illnesses. The loving sympathy of the church goes to each of the families . . . The badminton club gained second place with a decorated float during Kalgoorlie's 75th Anniversary celebrations . . . Mr. Coleman is planning a series of studies on "Renewal," the theme of the W.C.C. Assembly in Sweden.

N.S.W. BROADCASTS — AUGUST:

Churches of Christ broadcasts relayed from Station 2CH, Sydney, are as follows: Daily Devotions, 8.45 a.m. Aug. 1 and Aug. 13, R. B. Elbourne, of Lane Cove; Aug. 24, R. B. Ewers, of Belmore.

D. H. SMITH TO CONTINUE IN VIC.-TAS. H.M. & EVANG.



The Chairman of the Vic.-Tas. Department of Home Missions and Evangelism, W. A. Thompson, has announced that the Department's Secretary, D. H. Smith, has accepted the unanimous invitation of the Department to serve a further term of five years from 1970.

Mr. Thompson said that in issuing the invitation the Department was expressing its confidence in the leadership, programming concepts and overall administrative supervision Mr. Smith has offered. The Department believes that a continuity of leadership is important as it currently programmes for work in the early 1970's.

A graduate of the College of the Bible, Glen Iris, Mr. Smith served the church at Cowandilla, S.A., before taking up his present position.

NAMBOUR'S NEW HALL

(Qld.). The new hall is almost a reality. Finance has been passed and foundations and cement brick walls are already up. Auctions are being held regularly and proceeds are going towards the hall . . . The minister, D. Usher, has resigned as from Nov., 1968, and moves to Gatton, Qld., in the new year. Bruce Gaunson, of Kenmore Christian College, will serve here in 1969 . . . George Mathieson, representing Overseas Missions, visited Nambour on June 24 . . . The C.Y.F. held a youth camp at Pialba, July 5-7.

PENSIONERS ENTERTAINED

(Warrawong, N.S.W.). A dinner for 25 pensioners from neighbouring flats proved a very happy occasion. Musical items were given by Miss Parcell and Mr. Robinson of the Wollongong church. . . . Most of our young people attended a camp on Queen's Birthday weekend. Bob and Lyn Matchett are again in association after a year in S.A. . . . Among recent visitors was Mrs. D. Henderson who had a long association with "Uncle Mac" in the broadcasting work in S.A.

HOST TO CONFERENCE

(Devonport, Tas.). On May 25-26 the church was host to District Conference. Ladies provided Saturday meals. There was a large gathering at communion service. At night at an after-church sing-song and supper, Mr. and Mrs. Gooderich Snr. were farewelled on returning to England. A presentation was made . . . John Gowman, Aust. Sec. and B.B. organiser, spent a week in Devonport, visiting all N.W. companies and training sessions for leaders were held in our hall. On June 9 Mr. Gowman was speaker at a combined B.B. church parade.

FIRST BAPTISMS

(Orange, N.S.W.). The first results at Orange were recorded on June 22 when Miss Anne Millar and Mr. and Mrs. J. Wells were baptized at Gilgandra, 140 miles away. We have as yet no chapel or baptism . . . A special evening service "On the Air" was led by Ray Kennedy of Station 2GZ. Mrs. B. Porter, Matron of the Buena Vista Boys' Home, was soloiste. Mr. Kennedy and Mrs. Porter are members with us . . .

AUSTRALIAN CHURCHES

THE ABC OF AUSTRALIAN CHURCHES OF CHRIST

M=Minister.

Mem.=No. of members.

S=Secretary.

"AC"=No. of "Aust. Christian" subscribers.

WESTERN AUSTRALIA

Albany, m. E. B. Clapp; s. F. Hunt; mem., 37; "AC"

Applecross, m., L. P. Austin; s., B. W. Thomas; mem., 136; "AC" 10.

SOUTH AUSTRALIA

Adelaide (Grote St.): m., R. Greenhalgh; s., R. L. Packer; mem., 202; "AC" 16.

Aldgate Valley, m., W. Bowden; s., R. L. Harslett; mem., 55; "AC" 8.

Albert Park, m., R. R. Brand; s., R. Fax; mem., 120; "AC" 4.

Ascot Park, m., C. G. Dredge; s., G. J. Outlaw; mem., 113; "AC" 13.

VICTORIA

Ararat, m., J. E. Payer; s., R. J. Johnston; mem., 77; "AC" 19.

Ascot Vale, m., A. E. White (pt); m., G. F. Wilcott (st); s., R. Jeffares; mem., 43; "AC" 5.

Ashburton, m., Dr. G. A. Whiting (pt);

The World Vision film, "A Cry in the Night," was screened on June 29. The offering went towards our Overseas Missions work . . . R. N. Hawkins is minister.

SECRETARY, COLLEGE BOARD:

(N.S.W.). John F. Morris, of the church at Earlwood, N.S.W., has been appointed Secretary of the Board of Management of the Woolwich Bible College in succession to N. Flint.

FURTHER TERM AT R'HAMPTON

(Rockhampton, Qld.). R. K. Sansome, present minister, has accepted an invitation to continue his ministry for another year . . . The S.S. picnic was held at the City Gardens . . . The C.Y.F. again combined with the Baptist young people for a camp in mid-June . . . A. McK. Surtees shared with the church and showed the Gladstone story by means of slides. G. Mathieson spoke on behalf of Overseas Missions. Former minister, V. G. Boettcher, visited us for a few weeks.

COLLINGWOOD'S MINISTER

(Vic.). The church announces the appointment as full-time minister, Barry Cutchie, a Victorian. He will commence in February, 1969, after graduation from Kenmore Christian College, Qld. . . . A young lass recently accepted Christ . . . Visitation to the now occupied 20-storey flats in Collingwood has commenced.

MEN WHO ATE

In the news report of the C.M.S. in last issue, it was stated that there were nearly 250 men at tea at Coles during the Vic.-Tas. Conference. This was an error. There were over 400 present.

s., V. B. White; mem., 64; "AC" 11. Avonsleigh; s., Mrs. E. G. Boys; mem., 7; "AC" 2.

NEW SOUTH WALES

Albury - Lavington - Wodonga: m., R. Craig; s., E. McGregor; mem., 184; "AC" 4.

Asquith; m., Student; s., G. C. Collins; mem., 115; "AC" 7.

Auburn District; m., A. Rae; s., R. A. Edwards; mem., 200; "AC" 7.

Austral; m., D. W. Smallbone; s., R. Smith; mem., 95; "AC" 4.

QUEENSLAND

Acacia Ridge; m., V. T. Parker; s., H. Parker; mem., 29; "AC"

Albion; m., M. J. Bedwell; s., D. B. Price; mem., 150; "AC" 20.

Annerley; m., F. L. Ewers; s., W. Finnger; mem., 140; "AC" 16.

Ayr; s., E. J. Boettcher; mem., 9; "AC" 5. (TO BE CONTINUED)

VIETNAM CHRISTIANS

The Commonwealth Secretary of the B. & F.B.S. in Aust., the Rev. James Payne, recently returned to Canberra after an extensive tour of South-East Asia including South Vietnam.

His deepest impression of the unhappy country of South Vietnam was the quality of the Christians there. Vietnamese and Europeans were magnificent in their steadfast Christian witness. Representatives of Christian organisations were doing a splendid job among refugees and these people are in desperate circumstances.

The president of the Evangelical Church in Vietnam had taken 40 orphans into his home. These unfortunate children had been victims of the recent Viet Cong offensive. Four women helped to care for the children. In one Saigon street, Mr. Payne found refugee families "existing" in large sewerage pipes.

The Bible Society is proud of its representatives in South Vietnam. This staff is headed by a Canadian, the Rev. Edward Cline. He and his family have been in the country for six years. They know and love the people and speak the language fluently.



The award by the Queen of the M.B.E. to Clarence W. Pedersen, of Warragul, in Queen's Birthday Honors Lists, was fitting recognition of the work of a man who has rendered outstanding community service.

Probably few men in Victoria have such an excellent record of service to civic, church and sporting organisations.

Over a long term of years Mr. Pedersen, a son of one of Warragul's earliest pioneers who cleared much of the land on which the town stands and constructed many of its first streets, has aided every worth-while cause in the district.

HONOUR FOR WARRAGUL MEMBER

(VIC.)

He regards the Warragul Church of Christ as his most important avenue of service — he has been a member of its Officers' Board for 46 years.

Mr. Pedersen was a member of the Waterworks Trust and Sewerage Authority for 30 years, 11 years as chairman. The Pedersen Weir on the West Tarago River was named in his honour.

He was associated with the Warragul Fire Brigade for 31 years including 14 years as captain, and 12 years as secretary. He continues as secretary of the Warragul Cemetery Trust, a post he has held for 27 years. He was a Shire councillor from 1946-1952 and Shire President, 1948-49.

Among other positions he was treasurer of the West Gippsland Hospital, and president of Warragul High School Advisory Council.

Mr. Pedersen's sporting interests included the bowling, angling, cycling, football and rifle clubs.

CHARGE AGAINST AMERICAN

(Coblenz, Germany). The Rev. Robert Brenning, an American employed by the Evangelical Church of Hessen-Nassau to work with students in Mainz, is under suspicion of "inciting and helping desertion" and of "subversive activity." Claiming that a pastor must never disclose confidences entrusted to him, Mr. Brenning denies the charges.

The Evangelical Church leaders stated that Mr. Brenning in pursuance of his duties as student pastor is governed by his oath of non-disclosure of confidences.

Mr. Brenning is a minister of the United Church of Christ (U.S.A.).

—E.P.S.

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AUCTIONEERS & VALUERS

IF APPEAL FAILS . . . ?

"If the Australian Freedom from Hunger Campaign does not reach its objective of more than \$1 million this year, several vitally important food production projects in developing countries will be curtailed," Mrs. G. N. Frost, chairman of the campaign said recently.

Freedom from Hunger Week will be held this year from July 21 to 28. On Sunday, July 28, 20,000 volunteers will call at every home throughout the State.

"The need is tremendously urgent," said Mrs. Frost, "all the projects which are in jeopardy are making excellent progress and if any of them are abandoned because of lack of funds, important and valuable work will have been for nothing.

"The effect will be disastrous on the local people and it may lead them to believe that perhaps the people of prosperous Australia do not care if they live or die.

"In the world today two-thirds of the world's population are hungry and more than 1,000 million of these people live to the near north of Australia.

"With more than 70 per cent of the population of the developing countries engaged in agriculture, the world's hun-

ger problem can be overcome by increasing food productivity through the use of modern technological developments like improved seeds, fertilisers, mechanisation and plant and animal disease control."

She said that this was where the Freedom from Hunger Campaign differed from the recent Austcare appeal.

"Their work in aiding the displaced refugees caused by the world situation is essential, but cannot remove the ever increasing problem of malnutrition which is caused by countries failing to produce sufficient food to feed their people.

"The only means of overcoming this problem is by helping the people to help themselves through the adoption of modern food production methods.

"The Freedom from Hunger Campaign's philosophy can be summarised by the old Chinese proverb which says 'Give a man a fish and you give him a meal. Teach him how to catch a fish and you feed him for life.'"

Gifts may be made through Freedom from Hunger Campaign, 3rd Floor, Nicholas Bldg., 37 Swanston St., Melb., 3000.

T.E.V. FOR BLIND

T.E.V. (Today's English Version) is now sweeping the world.

The general secretary of the Bible Society in Japan is planning to record the T.E.V. New Testament on five-inch tapes, both for sale and for distribution to the blind. The entire New Testament will go on one tape. T.E.V. is already being distributed widely in Japan, and it is expected that many Japanese will buy the recording to go with their New Testament, and thus improve their English at the same time as "hearing the Word of God."

In Korea the latest translation of the Korean New Testament has been favourably received, but the need for something even more "popular" has become clear. The general reading public requires a style that is modern with a truly dynamic translation.

So a "common language" Korean translation of T.E.V. is now to be published as a diglot with the T.E.V. English text next to the Korean version. This will be able to be used both for learning English as well as for normal Bible reading.

FROM JAPAN TO S. AMERICA

The Christian Churches (Disciples of Christ) in the U.S.A. have sent a Japanese missionary to South America!

Miss Itoko Maeda will serve the surprising number of Japanese families in Paraguay, Argentina, Bolivia and Brazil.

AT THE LORD'S TABLE

Why Does It Have to be Me?



All of us hesitate when facing an unpleasant ordeal. I can well remember my feelings as I walked to examinations — "Why does it have to be me?" Everybody else is going the other way—to work, shopping, playing golf, or just doing nothing — but I am the one who has to do an exam.

We have all had similar thoughts whether going to an examination or perhaps to a dentist or doctor. "Why does it have to be me?" Yet we realise that the steps that take us to examinations, to the dentist's chair or to the doctor's surgery are all steps in the right direction.

It is obvious, therefore, that it sometimes pays to be different, to face an ordeal, to go a different way from other people.

I used to work on a main highway where the traffic lanes were separated by a median strip. At least once a week I would have the opportunity of seeing somebody being different—namely driving a car up the down track or down the up track. This is an example of being different, but it is going the wrong way, not the right way.

Some people say that to be a Christian you have to be different from everybody else. In a sense this is true, but let us be different with a purpose. If our Christian beliefs and convictions tell us that what we believe is right, then as surely as we follow the path that leads to an examination, to a dentist's chair or a doctor's verdict, as surely as Christ followed the path to the cross, we must follow the path of truth regardless of the ordeal that lies before us.

We read that in the Garden of Gethsemane Christ prayed, that he asked for divine guidance. "My Father, if it is possible, let this cup pass me by." But once reassured of God's will he did not hesitate.

"Why does it have to be me?" When you look at this passage of scripture and realise the agony that Christ went through in the Garden, your reaction must surely be, "how lucky I am that it is me—that I am the one who is about to remember my Lord in this act of Communion."—Trevor Lockett, Glenelg, S.A.

THANKS FOR BREAD:

Our Father we acknowledge our great privilege in sharing with our Lord in taking from him this bread, may we receive also his courage to do the right. Amen.

THANKS FOR CUP:

Dear God, we thank you for this cup and though we sometimes shrink from facing the tests of life we ask for the grace of Christ to do your will. Amen.

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*As recommended by Churches of Christ Literature Dept. Refer "Australian Christian," 15/6/68.

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Heather Houston, Warrnambool, Vic.
Elizabeth Watts, Susan Sloman, Judith Moxon, Lee Williams, Granville, N.S.W.
Joyce Pickett, Mrs. C. Stratford, Patrisa Powell, Nambour, Qld.
Julie Donnan, Trevor Dow, Gaye McColl, Robert McColl, Janette Masterton, Rosalie Matthews, Lorraine Nash, Linda Waive, Oakleigh, Vic.
Geoff. Michaels, Brighton Gdns., S.A.
Robert Bramford, Pt. Lincoln, S.A.
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Ross Wissman, Terry Pinney, Mr. and Mrs. McCormack, Kedron, Qld.
Jim Mannix, Robinvale, Vic.
Linda and Debra Bantow, Glen Waverley, Vic.
Lynette Jenkin, Bordertown, S.A.
Lyn Croft, Rosalind Bence, Ormond, Vic.

MEMBERSHIP

M. Stratford, from Nelson, N.Z. to Nambour, Qld.
Mr. and Mrs. Gordon McNish from Wembley Downs, W.A. to Ascot Park, S.A.
Mrs. V. Wallace from Victor Harbour to Forestville, S.A.
Mr. and Mrs. P. Tucker from Koon-garra Park to Whyalla, S.A.
Mr. and Mrs. H. Jolly from Whyalla to Brighton Gdns., S.A.

CHANGES OF ADDRESS

R. E. Tattersall, secretary, Norlane church, 30 Sladen-st., North Geelong, Vic., 3215.
S. McCredden (secretary, Knoxfield church), Athella Court, Ferntree Gully, Vic., 3156. Phone F.T.G. 1370. All correspondence to P.O. Box 14, Ferntree Gully, Vic., 3156.

J. D. Adam, secretary, Wattle Park church, 27 Byron-st., Box Hill, Vic., 3128. Phone 288-4907 (Melb.).

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Mr. and Mrs. Croxford from Essendon to Glen Waverley, Vic.
Philip Buck from Ungarra to Grote-st., Adelaide.

MARRIAGES

Andrea Gordios to Roger Noble, Morwell, Vic.
Miss R. Hudson to Mr. P. Downs, Granville, N.S.W.
Ruth Bangsund to Barry Kirsten, Hartwell, Vic.
Judith Fletcher to Bruce Grayden, Reservoir, Vic.
Sue Whit to Ross Fatchen, Port Lincoln, S.A.
Janet McLeod to Paul Thorpe, Victor Harbour, S.A.
Beryl Higgins to Ray Davidson, Robinvale, Vic.
Lynette Ramage to Barry Ladgrove, Albury, N.S.W.
Gloria Harvey to Graham Gill, Whyalla, S.A.
Barbara Hill to Bryce Jeisman, Hawthorn, S.A.

DEATHS

Fred. Lucraft, Mandurah, W.A.
Mrs. Gertrude Hould, Bordertown, S.A.
Roy Evans, Mrs. Lucy Lennard, Balwyn, Vic.
Mrs. M. Travill, Northcote, Vic.
Alex. Macdonald, Frankston, Vic.
Stanley Jones, Hartwell, Vic.
Miss Cls. Taylor, Tom Hutchison, Subiaco, W.A.
Mrs. G. Brown, Mrs. M. Francis, Mrs. A. Varney, Mrs. V. Lethridge, Kalgoorlie, W.A.
R. L. McNicol, Port Pirie, S.A.
George Arthur Graham, Peel St., Ballarat, Vic.

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POSITION VACANT

Applications are invited for position of Office-Secretary — Youth Leader for a City Church.

Qualifications: Mature young woman with vocation for Christian work, demonstrated abilities in Youth Leadership and organisation with typing and secretarial experience.

Good conditions—salary—security.

Applications in first instance should be forwarded to, The Secretary, Department of Home Missions and Evangelism, 217 Lonsdale Street, Melbourne, Vic., 3000.

BIRTHS

SETSMAN (Schuett).—To Andrea and Gus, Semaphore, S.A., a son — Ben Arthur Setzman.

SMITH.—To June and George, a son — Michael James, born July 3, 1968, Perth. Both well. A brother for Julianne, Paul and Faith.

ENGAGEMENTS

ROBERTSON-DUFFY.—Mr. and Mrs. Fred. Robertson, Strathmore, Vic., and Mr. and Mrs. W. H. Duffy, Nyah (via Swan Hill, Vic.), are happy to announce the engagement of Judy and Joe.

SEARLE-SMITH.—Mr. and Mrs. Allan G. Searle, 87 Packington-st., Kew, have much pleasure in announcing the engagement of their elder daughter, Barbara Jean, to John Stuart, only son of Mrs. Margaret Smith, 957 Punt-rd., South Yarra, and the late Mr. C. S. Smith.

THOMPSON-GRAY.—Mr. and Mrs. W. A. Thompson, Knoxfield, Vic., are happy to announce the engagement of their daughter, Jill, to Malcolm Gray, son of Mrs. and the late Mr. G. G. Gray, Box Hill, Vic.

MILLER-CHAPMAN.—Jean and Ross Miller are happy to announce the engagement of their elder daughter, Lesley, to Graham, only son of Lindsay and the late Ronis Chapman.

SILVER WEDDING

PIGDON-JACKSON.—Mr. and Mrs. A. R. Pigdon, of 23 Cameron-ave., South Oakleigh, announce with pleasure the 25th anniversary of their wedding celebrated by the late Principal T. H. Scambler at the College of the Bible Chapel, Glen Iris on July 10, 1943.

DEATHS

MACDONALD.—On June 19 at Will H. Clay Nursing Home, Murrumbidgee, John Alexander, husband of Nellie (dec.), father of Jeanette (Mrs. F. G. Adams), Joan (Mrs. A. Munro), Allister and Harry.

PARKER.—On June 29, 1968, at Croydon, Vic., Ruth, 74 Eastfield-rd., Croydon; dearly loved wife of George, loving mother of Joyce (Mrs. Rattle) and Elsa (dec.); mother-in-law of Geoff.; loved nana of Steven, Darren and Dean. Age 65 years. "Safe in the arms of Jesus. A patient sufferer at rest."

IN MEMORIAM

BAXTER.—In loving memory of my dear husband, Percy, who passed away July 16, 1967. Father of Bob, Miriam and Florence. "Sadly missed."

ROBBINS, Harold B. — Treasured memories of my dear one who was called home on July 11, 1965. — Inserted by his loving wife, Neil. "In that city where they need no sun."

SELBY, Frederick John.—Called home, July 13, 1962. Ever remembered by his wife Alice, daughter Mavis, and grandsons.

SOUTH MELBOURNE Church of Christ DEDICATION OF MEMORIAL ORGAN

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The Youth & Christian Education Department of Western Australia is seeking applications for either of the two following positions—

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Associate Youth Worker: (Male or female). To actively assist in the development of the Youth & Christian Education programme in W.A. and to act as Secretary to Department.

Senior Clerical Typist: (Female). To assist general office administration.

Applications stating qualifications, experience and including references to be sent to the Secretary,

Youth & Christian Education Dept., 142 Beaufort Street, Perth, 6000

Applications close on August 31, 1968.

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- "The Way I See It," Cliff Richard 60c
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A memorandum of information is available, on application.

Written applications, enclosing the names of two referees, close with the undersigned on Wednesday, August 14, 1968.

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Chairman

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AS25NATJ

Youth in the West

"The Paul Story"

Following the very successful presentation of the modern musical drama, "The Paul Story" (script by Douglas McKenzie and lyrics by Marjorie Spicer) at the 1968 Conference Youth Service to an audience of 600, the Youth and Christian Education Committee was asked to arrange repeat performances.

Anticipating a hundred at the repeat city performance in the Subiaco Fellowship Hall, it was a complete surprise when 230 had to be "squeezed" in and many others turned away. Later, 180 attended the performance for South West churches in the Harvey church and the committee was asked to consider yet another performance in Bunbury.

This interest in the dramatic presentation of the gospel has encouraged the committee to consider establishing a permanent drama group within the W.A. brotherhood, and people interested in joining such a group are requested to contact the Youth and Christian Education Committee (28 3489), at 142 Beaufort Street, Perth.

Camping in the West

The May school holiday camps were popular and enjoyed perfect weather. 125 junior girls and leaders shared in the two camps held at Watermans Bay and 18 Junior High boys were under canvas at Point Peron.

The Youth and Christian Education Committee has decided to hold an annual Work Camp at Waterman's Bay to cope with the many repairs required at this 25-year-old site. The first of these Work Camps, August 5-9, 1968, will be free of charge to campers. Campers will go to their normal place of employment during the day and work at the camp site during the evening. Application forms may be obtained from the Youth and Christian Education Committee office or from local youth agents.

Plans are now under way for the camps to be held in the second term holidays:

August 26-30: Junior Boys' Camp at Watermans Bay.

September 2-6: Junior High Girls' Camp at Watermans Bay.

September 2-6: Junior High Boys' Camp at a mystery site.

Youth Council Grants

In 1965, the W.A. Government set up a Youth Council and made available a sum of money to be used to assist youth work in the State. The Churches of Christ Youth and Christian Education Committee has benefited from this Government action. The Committee received \$1,500 a year towards the salary of a Youth Director and the appointment of Brian Stitt, B.A., Dip. Ed., was made possible. In 1967 the Committee received \$500 designated for a portable public address system, a hot water system for Watermans Bay Camp and a kerosene refrigerator for the Piesse Brook Camp. Early in 1968 the Committee received a further grant of \$1,000, \$400 for office equipment for Mr. Stitt and \$600 for furniture for Watermans Bay and tents, lamps, etc. The latest correspondence from the Youth Council indicates that a further \$700 has been granted to the Watermans Bay Camp — \$200 for repairs and \$500 for sporting equipment and facilities.

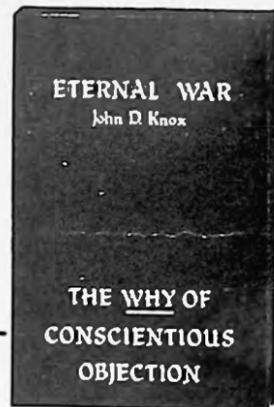
The Youth & Christian Education Committee was also greatly encouraged by a grant from the Lands Department of seven acres of land in Mount Lawley, just 2½ miles from the centre of the city, to establish a Recreational Centre. An excellent plan for this centre has been drawn up by architect Brian Kidd, and the first stage in the development is planned for the end of 1968. It is hoped that four basketball courts and an ablution block will be available for the commencement of the 1969 basketball season.

PLAN FOR SUNDAY NIGHT

(Inglewood, W.A.). A committee has been formed to plan Sunday evening services for the next six months . . . The ladies' groups visited Dalkeith Rd. church ladies . . . Bible study is being held in the home of Mr. and Mrs. K. Eaton . . . Miss Leone Henderson, while holidaying overseas, hopes to have fellowship with Alan Green, Nola Davis and Helen Cooney, all working in London . . . Mrs. Henderson is in Sydney for two months . . . 30 attended a Y.P. camp at Kalamunda in June . . . The minister, Mr. Parry, attended a seminar for clergy on mental health, and the Churches of Christ Ministers' Annual Camp at York.

HAMILTON HILL PLANS

(Fremantle-Hilton, W.A.). Collecting tins to stimulate giving to the Hamilton Hill church (Hilton) building fund have been distributed, and at Fremantle an offering for this purpose is received each Sunday evening. A suggested sketch plan for the new building is on view. . . . Barry Goddard has completed over four years of service as B.S. Supt., and his place is being taken by D. Plenty, a former Supt. Barry has left for a short course of study in Victoria. C. Sagers will be choir leader during his absence. . . . "One Out of Many," a W.C.C. documentary film, was screened at mid-week meeting . . . Visitors have included Prof. and Mrs. D. Vickers of Philadelphia (U.S.A.) . . . The two local young men in training at the Perth Bible Institute, Wayne Burns and John Ismael, have addressed both congregations.



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O. & D.P. AT GLEN WAYERLEY

(Vic.). An Outreach and Development Programme has been launched following a visit by Kevin Harvey to outline details to the church. A guest service on June 16 had N. S. Moore (North Essendon) as preacher . . . On Overseas Missions Dept. Sunday, Ron McLean, the secretary of this department, visited the S.S. to show slides and also addressed the morning service.

FAMILY SERVICE

(South Melb., Vic.). S.S. combined with the church for another family service on July 7. D. H. Smith, secretary of the H.M. Dept., was guest speaker. . . . The Sth. Melb. Second Degree Phi Beta Pi conducted a buffet dinner and Dutch Auction on June 15 and raised more than \$70 . . . Middle Park S.S. scholars and teachers have joined with the Sth. Melb. S.S. and will conduct S.S. from the Sth. Melb. chapel and hall.

YOUTH ACTIVE

(Reservoir, Vic.). 60 young people held a Queen's Birthday weekend camp. Speaker was G. Scott from Wycliffe Bible Translators. Leaders were J. Ellis and B. Grayden. Several youth made decisions. On June 16, the Y.P. took the evening service. Eleven took part and testimonies were given. At Explorers' Indoor Sports Night the seniors came second . . . R. Story of Unevangelised Fields Mission recently screened a missionary film in support of mission work. . . . A musical group, "Young People's Believers Incorporated," recently visited Rochester churches to witness in song. Our minister, A. W. C. Candy, and his wife will be absent for three weeks visiting Perth . . . Miss Judith Fletcher, recently married, received news of her passing final examinations in nursing.

EVANGELISM VISITS

(Robinvale, Vic.). Allan Avery, director of the Year of Evangelism visited here on June 23. He discussed further developments, trained and commissioned initial visitors. Invitations were made to all contact families and individuals on Monday supported by a personal visit or 'phone call on Wed. and Thurs. Prayer

Department of Social Service

(The Church in Action).

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32-2447.

SUNRAYSA DIST. CONFERENCE

(Vic.). Women's Conference had the services of two excellent speakers in Mrs. Wickham and Matron Gall. Sessions were well attended both morning and afternoon, and our women were most interested in the outreach of our Social Services Dept. of C.F.A. and in the Christian Guest Home. A very successful year of activities was reported; an amount of \$146 being sent through Conference towards the cost of the motor vehicle for Baramati, India, and \$136 for the installation of two stoves and a hot water tank at our camp-site. Incoming president is Mrs. W. Neville (Mildura) and secretary is Mrs. W. Waters, also of Mildura.

H. Cave (Red Cliffs) was president of General Conference and the secretary was J. Lowrey (Dareton). Reports from churches indicated an awareness of difficulties experienced in many country centres, with movement of members to the city for education or work, smaller attendances at evening services, apparent falling off in interest by young people in camping programmes, and some difficulties in youth work. There was, however, a sense of confidence in

groups met while visitors visiting. On June 30, the 11th Church Anniversary and 1st Guest Service of Year of Evangelism combined. 140 adults and teenagers, plus 60 children attended tea and guest service which followed. G. H. Gilmour, past pres. of Conference, was guest speaker . . . K. J. Clinton spoke on 16th, and the film, "God of Creation" was screened . . . The minister, E. K. Morrison, attended consultations with D.C.E. at Ararat, and Home Missions at Swan Hill.

WINDOW CLEANERS

(Belmont, Vic.). In May the "Twenty-man's Club" debated "Is God Real?" In June, window cleaning and puppet making was performed for Karingal Spastic Centre . . . Church is taking part in exploratory discussions regarding accommodation for elderly people in Geelong . . . In quarterly platform exchange on June 14, Norlane members conducted service at Belmont . . . Sympathy is expressed to Mr. and Mrs. D. Marshman in accidental death of their son Reg. . . . At church fellowship tea the strip-film "My Sister, Hilwa" was screened, a challenge to the work among refugees in the Middle East . . . 5 p.m. services are being held during June, July, August. Attendances and interest are very satisfactory. Special services emphasise the "Gospel in Local Government, Industry, Medicine and Education."

relation to future outreach, and planning by some churches was indicative of this.

The structure of Conference was re-examined. Further assistance is to be given to Merbeln, and combined youth activities in the area were considered.

A comprehensive report on the improvements and use of the camp site was given by A. McWilliams, and the financial report, presented by A. W. Cleland, indicated steady progress in the repayment of loans, assets at the camp amounting to \$11,500, and liabilities \$4,962.

An informal Saturday musical evening included an interview with our special guest, K. J. Clinton, of the College of the Bible. His messages on Sunday afternoon, "Is the Church Doomed?" and on Sunday evening, "Why be a Christian Today?" were challenging. Many of those present at the afternoon session stayed for a fellowship meal in the Mildura Hall, and 125 shared in the final service at night. Les Keatch, representing Merbeln, was inducted as new Conference President with M. D. Hamilton as secretary-treasurer.

\$200 RAISED

(Ormond, Vic.). Over \$200 was raised from a sale of goods. Proceeds are for new hall . . . W.E.F. annual meeting was held in the home of Mrs. Kay . . . Church Anniversary guest preacher was R. V. Amos, Conf. Pres.

ORGAN PURCHASED

(Bayswater, Vic.). An "Estey" organ has been purchased with money donated for this purpose some years ago. . . . Mrs. D. Bullen and Mrs. M. Keatch attended "Lay Institute for Evangelism" at Blackburn . . . The ladies provided a casserole tea to conclude Parents' and Scholars' night which featured worship, discussion, and activities display . . . The first local C.W.F. constitution (commended by State Executive) has been unanimously approved.

'PHONE CHANGES

(Vic.). The telephone numbers of all Departments at the Vic.-Tas. Brotherhood Centre have been changed as follows: Conference Executive 663.2446; H.M. & Evang. 663.2445; Social Service 663.2447; Dept. of Christian Educ. 663.2449, 663.1584; Properties' Corp. 663.4083.

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SOUTH AUSTRALIA

METHODIST BAPTISM

(Bordertown, S.A.). Mr. Rees, minister of the Methodist church, led a recent evening service, while Don Oakes conducted a baptismal service, baptizing a Methodist lady, and also Lynette Jenkin of our own church. C.E. members held a tea, with Mr. Rees as speaker. Roy Arnold and Evelyn Speirs are C.E. leaders . . . The church sympathises with the family of Mrs. Gertie Hould who died on June 18 after a short illness. She had been actively associated with the church here for many years, gaining much pleasure from visiting the sick. Jas. Macdonald also lost his brother, Alex Macdonald, of Melbourne.

SERVICE IN GAOL

(Pt. Lincoln, S.A.). The church conducted a Mothers' Day service in the local gaol, and went back a fortnight later. Because of the interest shown by gaol inmates we are considering a regular service . . . A. Jones assisted with preaching for three services . . . Features have been a fellowship tea and a combined men's tea . . . Richard Yeates, Merrilyn Good, Christine Good, Debra Lawson, and Robert Bramford were welcomed into the church. The church is grateful to Adelaide churches for supplying the pulpit.

SEWING FOR MISSIONS

(Victor Harbour, S.A.). On Brotherhood Sunday, the C.W.F. displayed its sewing for Overseas and Aboriginal Missions. It made a wonderful display that filled the vestry . . . The Men's Fellowship invited men from all district churches to their annual dinner. Brigadier Semmens of the Salvation Army was speaker . . . There was a baptismal service on June 23.

ON INDIA

(Lenswood, S.A.). Dr. Thornley Thomas, a missionary from India, gave a talk and showed slides on India on June 21 . . . Other speakers have been Mr. and Mrs. G. Filmer, and Ian, from Enfield Heights, and Mr. L. Fitzgerald, from Koongarra Park.

CHURCH STRAPPED

(Long Plains-Owen, S.A.). Men of Long Plains held working bee to strap church building which had started to crack . . . At Long Plains the officers took the whole of the auxiliary parade service which included a male quartet. . . Keith Thompson, U.F.M. missionary on furlough from New Guinea, was recent speaker at Long Plains . . . Discussion groups are being held at Owen weekly, endeavouring to involve those outside of the church . . . The Ladies' Guild birthday meeting had Mrs. Irene Burrow, returned missionary from Bolivia, as speaker . . . A circuit social was held by the two churches at Long Plains Institute in June . . . Members from Owen and Long Plains attended the evening at Balaklava at

which Dr. Thomas, on furlough from India, spoke and showed slides of the work there.

TO MEET YOUTH NEED

(Hawthorn, S.A.). The church recognises the need to programme for youth and has commenced a monthly youth service and fellowship hour. Youth have responded by inviting friends. Previously unknown musical talent has been revealed . . . C.W.F. invited other fellowships and visitors for talk and film by Dr. Springett from the Anti-Cancer Campaign Committee and a Mother and Daughter Film Evening led by Rev. Stanley Haynes . . . Parents of S.S. scholars attended normal S.S. session to observe programme. C. G. Flood spoke on "Smile—your child is a Candid Camera."

PROPERTY IMPROVEMENTS

(Unley, S.A.). Recent improvements to church property include wide cement path with new fence at side of church, and repairs to manse sleep-out roof. . . . At monthly youth service Dr. John Lawton reported on overseas experiences, "A Christian Looks Around." . . . Monthly after-church Youth Fellowship continues to be well attended. John Halbert leads singing, with Mrs. Chris. Halbert at piano . . . Mrs. W. B. Wharton, State Pres. of W.C.T.U., has returned after attending Temperance meetings in Japan . . . Four committees have been formed following Church Life Conference: Youth Programme, Sunday services; Music; and Community Service.

TERM EXTENDED

(Strathalbyn, S.A.). The minister, R. L. Oke, has accepted a further term of ministry with the church commencing in 1969 . . . The church is experimenting with all-age group meetings at the same time as Juniors, Intermediate and Y.P. . . . The Christian Youth Rally at Mt. Barker took the form of a Country and Western Night . . . C.W.F. held a barbecue on the property of K. Cross . . . On June 6 the men held a working bee at Point Sturt Camp-site . . . Recent speakers have been Brian Standford, Mr. Moon (W.E.C.), C. Dinning, R. Eisemann, N. Phillips (B. & F.B.S.) and R. S. A. McLean (O/seas Missions). . . . Mrs. Oke is pres. of the Women's Auxiliary and Mrs. Patterson is sec.

STUDENT SUNDAY OBSERVED

(Brighton Gdns., S.A.). Six young men of the congregation assisted in the morning service on Student Sunday, June 23. C. H. J. Wright exchanged pulpits with Mr. Secombe of the Methodist Church for this service . . . Charles Dow and Eric Hollard were guest speakers to introduce a winter series on "Great Doctrines." The first two themes were "About the Gospel" and "About the Church" . . . Julie Lawton and Moira Baker were guest singers at monthly youth service and coffee hour. . . . The Girls' Brigade Pioneers gave a party for 40 mothers of the girls . . . C.W.F. are holding monthly morning teas to assist Community Aid Abroad.

IMPACT AT WHYALLA

(S.A.). Impact '68 programme featured A. R. Jones as guest preacher for June 23 weekend. Also Mr. Jones led discussions for Young Adult Fellowship and the local "Supporting Mothers' Assoc." . . . Two families shared in Eyre Peninsula Conf. at Tumbay Bay. . . . After over 25 years' service since the beginning of the Whyalla church, W. J. Tregloan has retired from the office of church secretary to help train a younger man for the task. His services have long been appreciated . . . C.W.F. provided the programme for Baptist ladies' meeting after which a basket lunch was enjoyed. Mrs. D. Hughes gave an excellent address. Items were given by Mrs. V. Deboo and Mrs. D. Hughes.

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Victoria . . .

TEACHERS SERVE

(Yarrowonga Vic.). A High School teacher and his wife Mr. and Mrs. T. Jones have been baptized and welcomed into membership. Mr. Jones is Supt. of the S.S. and Mrs. Jones is secretary of the E.W.F. Another teacher was baptized just recently. She also teaches in S.S. These teachers along with Mr. and Mrs. Davidson and other young people lead a Young People's Fellowship . . . Mr. and Mrs. Frank Cooksey from Wycliffe Bible Translators visited church and showed slides of work in New Guinea.

MILK FOR INDIA

(Vic.). During July the Milk for India Victorian Committee will appeal to the Victorian people for gifts of powdered milk to ease malnutrition in India. The theme of the appeal is "Give Life . . . Give Milk."

Since 1965 many thousands of Australians — including school children — have helped the appeal as a practical gesture of their concern for others.

More than a thousand tons of Australian powdered milk have been distributed through official Indian relief programmes.

EIGHT DECISIONS

(Oakleigh, Vic.). There have been eight decisions from among the young people on the last two Sundays . . . The excellent display for Harvest Festival of Thanksgiving on June 16 was later given to Social Service Homes and College of the Bible . . . Outstanding colour film, "Breaking Point," has been screened . . . Robert McColl has entered R.A.N. as a junior cadet . . . Bob Reaby has been appointed leader of the Youth Fellowship . . . At the recent Explorer Indoor Zone Sports, Seniors took first place, and Juniors were second.

ADDITION AT BOX HILL

(Vic.). A young lad was baptized on June 23 . . . Y.P.C.E. visited local hospital patients . . . C.W.A.F. had Miss Sheila Lighton speak of dedicated Youth for Christ ministry in 51 countries to delinquents, teenage crusades, etc. . . . Miss Kay Saril, of European Australian Christian Fellowship, ad-

dressed 100 ladies at C.W.F. Birthday meeting in Presbyterian Hall. Mrs. Rankine, C.W.F. Vic.-Tas. President, led devotions. Mrs. Secomb was soloiste . . . Miss June Ferris welcomed back from overseas tour; Mrs. Hattersley and Ron. Earl are back at church after many weeks of illness. Terry Poustie is making slow progress after recent accident. Mrs. Massey suffered setback whilst in hospital. Mr. Davis convalescing after hospitalisation.

OVERSEAS SEC. AT PEEL ST.

Services on June 16 had youth emphasis. At youth tea 35 young people heard guest speaker, R. S. McLean, Fed. Sec., Overseas Missions, and guest artists, the Gospelsaires. Following this, the C.Y.F. led a musical Youth Service with electronic organ, electric guitar, acoustic guitars, double bass, accordion, and talented singers. J. T. Timms was preacher. A large group of young people later attended C.Y.F. Fellowship Hour.

H.M. SEMINAR

(Swan Hill, Vic.). Swan Hill was the venue for the Dept. of H.M. and Evang. Seminar, June 24-25, conducted by A. A. Avery and D. H. Smith. Ministers in the Northern area were billeted in the homes of local members. Among those present were Dr. G. Whiting (Federal Board of Christian Educ.), D. Hamilton (Mildura), J. Lowrey (Dareton), H. Cave (Red Cliffs), E. Morrison (Robinvale), D. Marr (Echuca), G. Caulson (Stawell), G. Jackell (St. Arnaud), G. Harrison (Swan Hill). Dr. Whiting was morning speaker on June 23 with Mr. Smith presiding. Mr. Avery addressed a combined evening service in the Presbyterian chapel.

CAR PICNIC

(Chelsea, Vic.). S.S. held a "car-picnic" at Berwick on June 10. 100 shared in the barbecues, races and games . . . 50 celebrated the C.W.F. 43rd Birthday including delegates from neighbouring churches . . . 50 Explorers and Good Companions attended monthly church parade. The two clubs have a leadership staff of 15 . . . At recent Inter-Club Zone Sports, the midget, junior and senior groups all performed well . . . Plans for a new chapel are being finalised with R. Drayton (architect) and building is expected to start this year . . . Past treasurer, T. Parker, has been presented with a book in appreciation of eight years of service.

TEMPLE DAY OFFERING

(Hamilton, Vic.). Temple Day offering to reduce the debt on church buildings yielded over \$400. This is in addition to the planned giving campaign and is cause for much thanksgiving . . . Ladies conducted jumble stall and street stalls recently with good results . . . Fortnightly meetings for prayer and Bible study have commenced in the homes of various members . . . A Junior Club for boys and girls, 8-14 age group, replaces the Girls' Good Companions' Club . . . Sickness in the family is making the work of the minister, R. W. Marshall, difficult.

LOSSES AT BALWYN

(Vic.). The church has been saddened by the sudden death of Roy Evans. Also Mrs. Lucy Lennard, who has been an inspiration of Christian courage and faith in her long painful illness, died leaving us richer by her shining example . . . Mr. Barker has asked for release of ministry as from Jan., 1970, to commence a ministry at Ormond. . . . The church is grateful to F. Evans and J. Cuthbert (past member) for preaching and presiding at services. . . . Mrs. Connor is 96-years-old, and Mrs. Hall was 97 on July 5.

BOOK SERMONS

(Camberwell, Vic.). Interest has been added to evening services with the holding of periodical book sermons followed by group discussions . . . Young people took part in a panel discussion with adult members at a night meeting . . . Members have enjoyed illustrated talks on Central Australia by Miss Mary Moore and on N.Z. by Miss Shirley Stones . . . C.W.F. ladies are assisting in ironing at Oakleigh Guest Home . . . W. A. Fordham, elder, has recovered from injury received in recent fall . . . R. V. Longthorp is minister.

BUSY HOMECOMING

(Gaulfield, Vic.). Church Home-coming Day, June 23, was a joyous occasion. Kevin Christenson spoke at the morning service at which 280 broke bread. At the P.S.A. special guests were the Bentleigh Songster Brigade. Bruce Morton, of the Borneo Missionary Aviation was the speaker. Tea was prepared by ladies of the church for 200 . . . A combined meeting was held by the ladies' Evening and Afternoon Fellowships. Mrs. Parsons of Borneo, was the speaker . . . There were two decisions on June 2 . . . Mr. Goldby, of Gideons International, spoke on June 16.

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THE CHRISTIAN AND ALCOHOL

By Mrs. ALICE EVANS

Christian discipleship is demanding and one of its demands is temperance. Temperance is listed in the catalogue of Christian virtues in 2 Peter 1: 6. Temperance is one of the fruits of the spirit, Gal. 5: 23. Temperance characterises those who lead others to Christ, Titus 1: 8.

Unfortunately we often think of temperance in general terms, and define it merely as moderation. The Bible view of temperance, however, is somewhat more specific—Thayer defines the Greek word for temperance (Egkrateia) as "The virtue of one who masters his desires and passions especially his sensual appetites." The meaning of "temperance" in Webster's New 20th Century Dictionary is "moderation, particularly habitual moderation in regard to the indulgence, as temperance in eating and drinking, specifically, total abstinence from intoxicating liquors."

There are many instances in God's Word showing strong drink as an evil to be shunned. Of the 627 references to drink and drinking in the Bible here are but a few. Gen. 9: 20-26: "The first drunkenness, and attendant immoral behaviour." Leviticus 10: 9. "An express command not to drink." Prov. 21: 17; 23; 21. "Drink leads to poverty." Prov. 23: 32. "God's word warns that liquor eventually harms all who drink." 23: 35, "habit forming." Isa. 24: 9. "Drink is bitter to them that drink it." Amos 4: 1. "Drunkards to be destroyed." Luke 1: 15. "Greatness of John Baptist linked with his total abstinence." Luke 12: 45. "Christ warns against being enmeshed in drink evils." 1 Tim. 3: 3, 8, 11, 12. Church officers must not drink neither should their families.

"In the United States of America alcoholics are being produced at the rate of more than 1,200 a day, over 50 an hour. It poses a major problem for police, sociologists and ministers of the gospel. So grave is the problem that many of them are unable to cope with the rising tide of drunkenness and its side effects on the populace." (Billy Graham).

Complete justification of the practice of total abstinence rests upon an elementary scientific foundation that alcohol is a narcotic poison of addiction which has no place in a beverage intended for human consumption. The axiom is not invalidated by the quantity taken, whether large or small, whether the alcoholic liquor is imbibed "to excess" or gradually sipped in "moderate" doses.

Alcohol enters the human system as

"a foreign body." It is never necessary for human existence and is certainly not essential to life. The effects of alcohol are not, and cannot be varied by the individual's intent or purpose. Alcohol works its predictable results irrespective of whether the drinker is a saint or a sinner.

The police courts provide ample evidence that drink is no respecter of persons. It is as true today as it was 3,000 years ago to say, "the prophets and priests have erred through strong drink." The very best are as liable, as are the very worst, to fall victims if they begin to indulge in alcoholic liquors. For God does not reverse the immutable laws he ordained for mankind.

One of the great stories of what Christianity can do comes from the history of the mutiny on the Bounty. The mutineers from that ship were put ashore on Pitcairn Island. There were nine mutineers, six native men, ten native women, and a 15-year-old girl. One of them succeeded in making crude alcohol. A terrible situation ensued. They all died except Alexander Smith. Smith chanced upon a Bible. He read it, and made up his mind to build up a state with the natives of that island, based directly on the Bible, whatever it said, they would do. It was 20 years before an American sloop called at the island. They found a completely Christian community. There was no gaol because there was no crime. There was no hospital because there was no disease. There was no asylum because there was no insanity. There was no illiteracy and nowhere in the world was human life and property so safe. Christianity had cleansed that society.

Where Christ is allowed to come the antiseptic of the Christian faith cleanses the moral poison of society and leaves

it pure and clean. Unless the nation makes itself master of the liquor traffic the liquor traffic will master the nation.

The Christian Attitude: But for the Christian, there are additional, and much more compelling reasons for abstaining from alcoholic liquor. The Christian aims at perfect fitness of body, mind and spirit—here alcohol has no part. Even more important, the practice of "moderate drinking" is a symptom of an attitude of mind, or philosophy of life which says "alcohol is a pleasant thing" let's enjoy it. But is that attitude Christian? The question of example must ever be present in the Christian's mind. "Love thy neighbour" includes a sense of responsibility for the welfare of others as well as ourselves. We must not place temptation in the way of others. "Have you forgotten that your body is the Temple of the Holy Spirit who lives in you, and that you are not the owner of your body. Therefore bring glory to God, both in your body and in your spirit, for they both belong to Him." 1 Cor. 6: 19-20. That responsibility implies positive action to raise the physical, mental, and spiritual standards of the community to the highest possible level. Alcohol can never help such action. We will never win the world to Christ by conforming to the world. Christians will win the world only when they are different from the world.

What is a Christian?
A mind through which Christ thinks,
A heart through which Christ loves,
A voice through which Christ speaks,
A hand through which Christ helps.
Are you?



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AID TO NIGERIAN VICTIMS

(Geneva). "Only a settlement of the Nigeria/Biafra conflict can solve the problem of acute starvation besetting the people in this area. Yet the prospects of successful negotiations for a ceasefire and peace are as remote now as they have ever been."

On the basis of this gloomy report presented to the W.C.C.'s Division of Inter-Church Aid, Refugee and World Service when it met here the week of June 3, the Divisional Committee voted to raise the ceiling on its Nigeria appeal to \$800,000 in order to step up relief shipments. The W.C.C. is supporting programmes of the churches on both sides of the conflict.

Estimates of the number of refugees

living in sub-human conditions vary from 600,000 to several million. A cable received here June 5 from the Refugee Relief Committee of the Churches in Biafra said: "Fully one-third population now refugees in small land area. Thousands reduced to only one meal a week. Alarming increase in deaths from starvation." The Christian Council of Nigeria (C.C.N.) reports: "... the repercussions of war have left thousands bereft, unable to help themselves, and relief workers organise distribution and medical aid in the towns and villages."

Already almost \$300,000 in cash contributions have been received from W.C.C. member churches in response to the earlier appeal for \$500,000. This money has all been spent.—E.P.S.

PAPUA & NEW GUINEA INTER-CHURCH AID WORK TEAM

The N.S.W. Secretary for Inter-Church Aid, the Rev. Robert Sprackett, has announced the sending of a Work Team at the end of this year to Papua and New Guinea.

The aim of the Work Team is to provide Australian Christians with a sharing opportunity; they will visit Papua and New Guinea so that they may learn something of the work of the church (and indeed of the development of that country) by sharing in the life and work of the people.

Mr. Sprackett said: "Australians have a special responsibility in the Territory

of Papua and New Guinea. To date it has been the subject of controversial debate in the United Nations, and as the years go by, there is no doubt that it will become the centre of even more attention. It is important that every Australian should learn as much as they can about the Territory."

Team membership will be limited to 20.

Further information can be obtained from N.S.W. Inter-Church Aid, 511 Kent Street, Sydney, N.S.W. 2000, or telephone 26-3789.

16 TIPS FOR WRITERS

A special brochure with this title is being distributed free to those who send in reports to their denominational paper. The brochure is being issued as a goodwill gesture by the Australian Christian Writers' Institute.

The Director of the Institute, the Rev. G. L. Ascough, said: "The purpose of our free brochure is to help lift the standard of religious journalism in Australia. It deals with the practical problems of putting your church in the news."

"The brochure contains information on the fundamentals of writing, style, ideas, alertness, what's news, presentation of articles and other helpful information."

Readers desiring a copy of this brochure should write to: The Director, Australian Christian Writers' Institute, 7 Castle Hill Road, West Pennant Hills, N.S.W., 2120.

"EDUCATION WEEK 1968"

(Vic.). Education Week for 1968 will be observed from Aug. 11 to 17, on the theme, "Education for Greater Understanding." Sunday, Aug. 11 will be observed as Education Sunday.

The organisers of the observance seek the co-operation of the churches. In past years churches have organised special services and broadcasts for Education Sunday and functions during the week for their children and have co-operated with local committees in the organisation of Education Week features. It is hoped churches will again help in this way.

"THE AUSTRALIAN CHRISTIAN"

50 YEARS AGO

(From "The Australian Christian," June, 1918.)

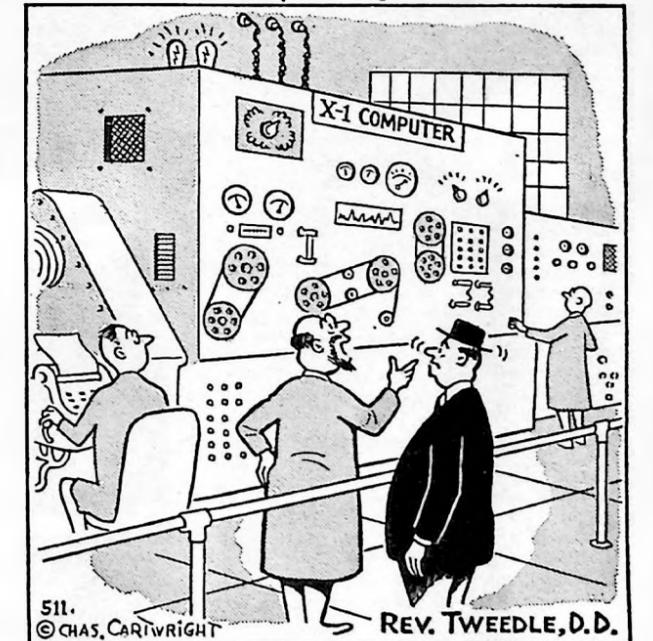
DRY MELBOURNE SHOW. The Committee of the Melbourne Agricultural Society have wisely decided to prohibit intoxicating liquor from being used at the official luncheon table, judges' or stewards' rooms, and its sale or distribution from any booth or stand.

THE ARMENIANS. In Palestine, continued evidence of the awful cruelties to which the unfortunate Armenians have been subjected is being found. Major J. C. Chanter tells the gruesome story of the discovery by Australians of 300 bodies packed together in a grave. These were Armenian children from one to three years' old.

YOUNG PEOPLE AT CHURCH. One of the best of the Young People's Church Attendance Leagues is at Essendon. 77 are enrolled and 50 to 65 are present each Sunday morning.

HERE AND THERE. The overdraft of the Federal Foreign Mission Committee was £692/11/1... Over 600 attended the first night of the Chandler-Clay mission at Albion, Qld... In Maryborough, Qld., there was a strike against the increased price of beer. In the past fortnight only one man had been charged with drunkenness. Senior Sgt. Sullivan said, "He was an Aboriginal and did not know the strike was on."

Church Chuckles by CARTWRIGHT



"Of course, no computing machine is equal to the problems of taking over a pulpit. We don't anticipate that breakthrough for several years!"

IT MAKES ALL THE DIFFERENCE

BY W. R. HIBBURT

IF ONE DISCERNS THE MAGIC ELEMENT OF EVERYDAYNESS

There is magic in the human circle in which everyone is useful to everyone else. With few exceptions everybody wants to have some place in the world of work and usefulness. In this work-day world J. R. Lowell names the instinctive magic element of usefulness.

True love is but a humble, low-born thing,
And hath its food served up in earthenware;
It is a thing to walk with, hand in hand,
Through the everydayness of this work-day world.

Without this magic element everydayness breeds sameness and dullness, dullness boredom, and boredom drabness and tiredness.

As one star differs from another star in its glory so it may be claimed that each day has its own distinctive character and outworking. Despite the everyday rhythm of the rising and setting of the sun each day has its own distinctive newness and duties. A marriage guidance counsellor forewarned that marriage isn't just Saturday night at the pictures, but Monday morning too, and measles, and chores and children. Amid the dust and din of everydayness there is significant conflict and exercises in love.

The sacred writers discerned a creative magic at work in the everydayness of the world. "The steadfast love of God never ceases, his mercies never come to an end; they are new every morning; great is thy faithfulness." (Lamentations 3: 22, 23. R.S.V.). The people of Jesus' day observed that the everydayness of Jesus was characterised by doing good. Ordinary days, and ordinary circumstances and ordinary duties became extraordinary because of the magic of love. Dr. W. R. Maltby claimed that ordinary people, if they want religion at all want it to live by, and not merely to think about. In this context Harnack's definition of Christianity—infinite love in ordinary intercourse—is meaningful.

Everydayness takes on a serious aspect for the sick and suffering, the shut-in, the handicapped and aged. "I am no longer any use" often summarises their attitude to life. There is however a long list of names on the scroll of fame of people who refused to be conquered by their disabilities and lived gallantly beyond and above their disabilities. Outstanding in this realm of literature is Dorothy Wilson's book, "Take my Hands," published in 1964. It is the story of a brilliant young surgeon, Dr. Mary Verghese, of Vellore, who overcame a devastating physical handicap. Her biography is one more to add to the list of those who refuse to yield to handicaps and live gallantly and confidently and that there are mercies new every morning of every day.

In less dramatic ways each one determines day by day one's fitness for living. This in part determines one's life span and quality of one's usefulness.

INCOME TAX

Next month we will all be occupied with preparing our annual **INCOME TAX RETURNS**. As a Christian with a sense of responsibility towards the Government, and at the same time a sense of Christian stewardship, you will naturally wish to show your correct income in your tax return, and at the same time, to claim all the deductions to which you are legitimately entitled.

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has in stock a book which will give complete, authoritative guidance in regard to every aspect of income tax, and to every aspect of the financial affairs of your church, to ministers, missionaries, church treasurers and all other Christian workers.

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THE AUSTRALIAN CHRISTIAN

CLOTHES FOR THE ARMY

The Salvation Army is in urgent need of clothes to distribute to those in need. With the coming of winter the acute shortage of warm clothes has become a great problem to officers who administer the distribution of clothing. Shoes, socks, cardigans, suits, overcoats and trousers for adults, young men and children are especially needed.

An Army spokesman said, "We house over 600 men every night in Sydney. Some of them come in with their clothes in a shocking state—they are only fit to be burned. We then have to re-clothe them. The cold weather has created a desperate need for overcoats for pensioners who are under our care. In the past, friends of the Army have supplied adequate clothing but there seems to be a shortage in Sydney this time."

All donations of clothing should be sent to the Officer-in-Charge, Foster House, 64 Foster Street, Sydney, 2000— or phone 61-3065 for pick-up arrangements.

DID YOU HEAR?

Robert Allnutt has produced for the A.B.C. a series of television programmes with the title, "Did You Hear The One About . . . ?" Following the thoughts of a group of young Sydney actors, they present a fresh and provocative approach to some of the parables of Jesus.

This series of 11 programmes is to be shown on A.B.C.-T.V. on Sundays at 4.45 p.m., commencing on the following dates:

Victoria: July 7; N.S.W., A.C.T., July 21; S.A.: July 28; Tasmania: August 4; Queensland: August 11; W.A.: August 18.

Advertising Rates

Births, Deaths, Engagements, Marriages, Memorial Notices, Thanks, etc. — per notice: 75c.

Coming Events, For Sale, To Let, Wanted, and similar advertisements, paragraphed — for 24 words: 60c. For five or more consecutive issues: 50c.

Coming Events, Displayed, and similar Displayed Items — for 24 words: 70c. For five or more consecutive issues: 60c.

Accommodation and Travel — For 24 words: \$1.00. For five or more consecutive issues: 85c.

General Advertising — per column inch: \$1.20. For four or more consecutive issues: \$1.00 For quarterly contract: 80c.

DEADLINE

Issue No. 16/68—AUGUST 10—

NEWS and ADVERTISEMENTS will be received until **FIRST MAIL, FRIDAY, AUGUST 2.**

Issue No. 15/68—JULY 27—

NEWS and ADVERTISEMENTS will be received until **FIRST MAIL, FRIDAY, JULY 19.**

July 13

OVERSEAS MISSIONS

NOW IS THE TIME

By J. MAIN

The responsibilities of missionaries vary. Some have a rigid daily programme which must be adhered to, such as in the Boarding School or hospital. Some have a variety of responsibilities which call for a highly organised schedule to cope with the many tasks which fall to them. But here at Indapur we find ourselves in quite a different position from most of our colleagues, for we have no such binding daily routine or heavily programmed schedule. We have a librarian who maintains the routine work, and an evangelist who daily goes out with the gospel into villages and towns. Sometimes we participate in this work—Valerie in the women's section of the library twice a week, and I in either section as opportunity comes.

For the rest we take each day as it comes, finding each filled up, always something to do, someone to talk to, someone to help. The day that starts off seemingly empty often ends up being jammed packed with things to do. Sometimes these are small things which don't seem to achieve anything towards our purposes here, other times they are real opportunities for Christ.

Yesterday the library was open for women. We received a message that the

women two doors down, high caste Hindus of the Goldsmith sub-caste, wanted some books but could not come themselves. Could we send books to them. They first said they would send a child, so we waited. Then after the library closed we realised that it now was the time for action. Valerie went down with library books into a house that up to now we had always just peered into. She had an enthusiastic welcome, with

PLEA FOR PALESTINE

(Beirut/Amman). A plea that Palestine should become an open, pluralistic society guaranteeing the same rights and opportunities for all citizens, was sounded by a consultation on "Justice and Peace in the Near East" sponsored by the World Student Christian Federation and the Student Christian Coordinating Committee of Lebanon.

Representatives of youth, student and university Christian movements in 11 countries met May 10-17 first in Beirut and then in Amman. The consultation was intended to provide a dialogue between Arab and Western Christians on the Arab-Israeli conflict.

"Our conviction is that a just and lasting resolution of the conflict will depend on the mutual willingness of Arabs and Jews to live together in Palestine," said a Press release issued at the close of the consultation. "This in turn will require a political system which guarantees real freedom and equality to every person and every social grouping."—E.P.S.

the women there very interested in all that we do. They knew all about what we do—to whom we give milk, the boys' club on Tuesday nights, the songs Val teaches the small children when she can hold her children's class. They wanted to hear these songs. And most of all—please come back! We discovered that these Brahmin women almost never come out from the confines of their home. We have often seen them up on their roof looking at things about them. We thought of them as proud and unapproachable.

Yesterday the Lord spoke. Now was the time. We said, tomorrow will do. Valerie said, "If the children are awake, I will take them, as they are a talking point." We wondered just what would happen—often guests are greeted with Hindu rites from which we shrink. Later Lord! And the Lord said, Now! And the women said, "Be sure to come back." And we said, "Thank you, Lord, for this opportunity."

A.C.C. SEEKS SECRETARY FOR STUDIES & COMMUNICATION

The Aust. Council of Churches is inviting applications for the above position which has become vacant through the appointment of the Rev. Rex Davis to the staff of the W.C.C.

The Secretary for Studies and Communication will be involved in study projects, representing the Council in consultations and dialogues, and preparing material for publication.

The appointment will be for three years. Applications close on August 15, 1968 and should be addressed to the General Secretary, The Australian Council of Churches, 511 Kent St., Sydney, N.S.W., 2000.

JAPANESE BUDDHISM LECTURE

(Melb.). The Charles Strong Memorial Lecture for 1968 will be held in the Assembly Hall, Melbourne, July 18, 8 p.m. Dr. Carmen Blackman will speak on "Methods of Yoga in Japanese Buddhism." The lecture is free and open to the public.

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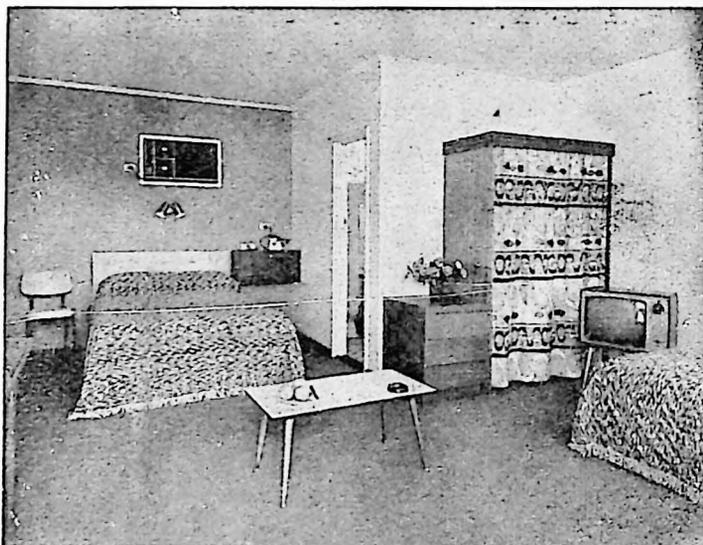
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THE LAST WORD . . .

Prayer for Statesmen

Save them from the folly of man-made schemes and plans. Give to them the faith and the courage together to seek God's inspired plan and, finding it, to propose it, knowing that when it is God-inspired, Thou wilt open the way for it through all obstacles.

As Thou has made and preserved us a nation, so now mould us into a people more worthy of a great heritage. In Thy strong name we make these prayers. Amen.

—Peter Marshall.



This world's no blot for us,
 Nor blank. It means intensely, and
 it means good.

—Robert Browning.



He who agrees with everything you
 say, also lies to others.



I was lucky in youth—everything
 was against me.

—A successful businessman.



The times are not as bad as they
 seem—they couldn't be.

—Jay Franklin.



This is the most unheard of thing
 I have ever heard of.

—Senator J. McCarthy.



A lady oyster had just returned from
 her first date with a lobster, and was
 telling her oyster friends about it.

"He was wonderful," she confided.
 "First he looked deep into my eyes, then
 he put his arms around me, then he
 . . ."

A look of horror crossed her face.
 "They're gone!" she shrieked. "My
 pearls!"