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WORLD CONVENTION, ADELAIDE, IN 158 DAYS

AUSTRALIAN
VOLUNTEER ABROAD (See page 11)



WORLD CONVENTION



Dr. THEO O. FISHER . . .

Minister, Mona Vista Church,
Albuquerque, New Mexico, U.S.A.

Dr. Fisher was born in Victoria, and trained for the ministry at Glen Iris. He went to the U.S.A. for further studies and remained there to give distinguished service with the Disciples of Christ. He will attend the World Convention.

(This is the 13th in a series dealing with World Brotherhood and World Convention personalities.)

SALUTE TO THE AGED

Thank you for what you have done!
You who have borne the burden of responsibility and
Spent yourself in splendid service through the years
Thank you for pointing out to me the values of
The Church set down in the community.
Not that you majored most on monumental
Buildings or records in rolls — but showed
To me the worth of people — people alive!
Alive to faith in God, to love, to hope.
Thank you for your unmistakable confidence
in youth by lending them your concern.

There was a long distance telephone call, from a couple in one of our churches in New Mexico. They wanted more information about the World Convention to be held in Adelaide, Australia, October 20-25, 1970. They have a retarded daughter, 20 years of age, who has now been placed in an institution where she will receive needed supervision and care, thus freeing her parents from a restrictive burden they have cheerfully carried for all these years. Now for the first time together they can take the wonderful tour of the Pacific and be involved in the exciting world fellowship of their church. Their voices rang with excitement and anticipation.

There are many people coming to Australia from many lands and backgrounds. Many of them have anticipated and saved for this experience for years and now come full of hope for a larger experience of the church. There is a teen-age girl in my congregation who got starry-eyed with the possibilities of a trip to Australia to participate in the World Convention, to meet other Christian young people from other lands, and to have the exciting adventure of travel. Her parents were not very encouraging. It meant taking a semester out of school and at first they treated it as a youthful enthusiasm that would pass away, but Linda persisted. Finally a grudging consent was given if she could save up enough money for herself. This seemed like a safe bet, but Linda has dumfounded onlookers by saving over \$500 so far working in the church office and babysitting. It now seems assured that Linda will have a seat on one of the planes winging over the Pacific.

This is the year of the World Convention and very large preparations are being made by arrangement and programme committees and as I have pointed out to individuals who plan to make large personal investment to be able to attend the convention at the call of their church. I had a letter from a fellow minister saying his conscience was bothering him for spending this amount of money on the convention. Wouldn't it be better not to attend the convention and all of this money be devoted to the work of the church? I answered his letter by asking him if he did not spend this money on the trip to the convention, did he plan to give it to the work of the church. He didn't.

Many people save and plan for a special once-in-a-lifetime trip. It is good when this trip can be directed to the strengthening of the church and combined with an enriching Christian experience.

May God use this gathering of Christians to broaden our horizons, to lighten the ties of Christian love and brotherhood, to deepen our concerns for the mission of Christ and his church so that together we may seek Christian answers to the large issues that test our faith.

By
LLOYD COOKE

For being patient with my impetuous stupidities —
For your kindly silence, when I well deserved the
Smite of chosen words.
Thank you for being there in the place of worship
When I know it must have cost so much
At times. For the kindly word when well I knew
I had rendered only blundered service.
Thank you for fanning the spark of faith
That seemed so dim at times within my
Puzzled being. For being the strong link between
Myself and the Eternal, when too quickly I
Would have cut myself adrift. Thank you
For the privilege of knowing you — my friend!

"When the building is closed, the church walks out
into the city . . ."

Church and City

By The Rt. Hon. T. E. WARDLE,
LORD MAYOR OF PERTH

In my view the church is not a cathedral, a temple, a mosque, a chapel, a synagogue, a church building, a physical thing. These are simply buildings in which the church is housed for the time being. It is not in altars, or vestments, or candles, or incense, or equipment of any kind, however useful it may be. These are merely articles which are used by men and women for various religious purposes. The church is not even Bibles or prayer books or hymn books.

It is possible for a man or a woman to memorise the whole of the Old Testament and the New Testament and this may simply be proof that the person has a good memory. The spirit or essence of the books may completely elude them.

If the church is not any of these material things, then what is it? I think the clue to what the church really is lies in a few words of the Lord Jesus—"where two or three are gathered together in my name, there am I in the midst of them."

The church is people. People in whom the spirit of the Lord is active. If this is valid, what follows?

It follows necessarily that there are those who officially represent the church in the State because they have been ordained or set apart for the purposes of the founder of their particular religion. They represent the "official" church but they are in no way separate from, or apart from, the church as a whole. It is simply that they are able to apply their particular talents, full-time, to minister to the other members of the church who make the special ministry possible by their financial contributions and support in various other ways.

The church, comprising the minister and people, congregate for special purposes as expressed in different services. But when the building is closed after such services, the church walks out into the city and goes home, or to the office, or to the playing fields, or to the thousand and one other activities which corporately make up the life of the city.

The organised church, with its specially trained and ordained ministers and workers, is focused in a building and can and does provide help and assistance to people in need, both spiritual and emotional and physical.

The master of the Christian religion said, "I am come that they might have life and have it more abundantly." This is a statement of pure fact but on looking around the city, the State, the world, one sees evidence, in all directions, that people everywhere are in need at one or more of the levels of their being. All about us we see people engaged in using substitutes for living—alcohol in large quantities, smoking, drug-taking, slaves to T.V. and radio, to films, and mass hysterias of various kinds, all of which in one way or another, are substitutes for life as it should be lived.

I think the church should be much more mobile than it is.

A church has for too long been regarded as a building firmly anchored to a particular plot of ground, whether in

(This article formed part of an address given by Mr. Wardle to the 1970 Conference of Churches of Christ in W.A.).

the city, the suburbs, or out in the country—a static place, a fixed abode, to which the members walked or drove every Sunday to worship.

In the Victorian era, the church and chapel certainly were very much the centre of social life as well as of religious life. But in the atomic age, there are many other compelling interests to enjoy and to divert the people from the old ways of worship.

The church's failure as a place of social entertainment could be the best thing that has happened to it in this generation. It has caused the church to re-examine its role in the life of man.

Whether the church cares to admit it or not, it has ceased to be a vital factor in the lives of most people. It has become in the late 20th century very much as it was in the early days of the Christian era—a minority movement.

Yet it is very painfully obvious that there never was a time in the history of Christian man when the message of its founder was more relevant—"Behold I make all things new. If any man be in Christ, he is a new creature."

Modern man squanders his inner personal resources for a mess of sensations. The whole trend of the mass media of advertising is the exploitation of the sensual side of man's nature.

Modern man is becoming satiated by the over-emphasis on sex, on new taste sensations in food and drink and new colour sensations in dress. Modern man, although he may

"The church's failure as a place of social entertainment could be the best thing that has happened to it in this generation."

not know it, or admit it, is surfeited by sensation, by over-emphasis on bodily comfort and pleasure.

The church of the 1970's still has a gospel that's relevant to the times and for the needs of modern man. But it needs to be taken to the people. It is useless for you to sit back and expect people to come to you. Take your message to the people by all the means available to you, but more especially by the contagion of your own Christianity. To be truly Christocentric in your thinking and feeling and acting is the most attractive quality in the whole world.

The Christocentric life is a transmuted life and it was never so urgently and tragically needed as it is today. We look to complicated formulae for reconciling the differences between man and man, labour and capital, employer and employee, State and Commonwealth, nation and nation.

There is only one thing needed—that we "love one another." Admittedly the simplest and most difficult recipe for happiness ever spoken. But this is the role of the church in the city—to teach by example that love is possible and this is the answer to the problems of the individual and the problems of the world.

Do not expect the world to beat a pathway to your door if all you have to offer are the trappings of the 19th century. The Christian of the 1970's can be a beacon to lighten the darkness of 20th century man, but he must first be shown that the Church of Christ in the city of Perth has uncovered or discovered the secrets of its manufacture and the beauty of transmutation.

Where the Scriptures speak, we speak

By RONALD GRAHAM

THE problem that the New Testament presents to us today is that every communion in Christendom claims that it is true to the New Testament, or that its beliefs, practices, and ethics at least are not contrary to the New Testament. It binds us all together into that one ecumenical fellowship that Thomas Campbell referred to in his Address of 1809 as "the Church of Christ upon earth." At the very same time, it divides us into separate denominations. It is both unitive and divisive.

What the New Testament has been to Christians since the end of the second century, the Old Testament was to Jesus and his contemporaries at the beginning of the first century. It was the central authority that made the Jews Jews—and at the same time separated them into Pharisees, Sadducees, Essenes, Zealots, and the non-aligned like Jesus of Nazareth.

Parenthetically, this last paragraph is an over-simplification. What to the Christian is the "Old" Testament has never been anything but "the Scripture" to the Jew. Furthermore, the Jews did not decide what for them would constitute "the Scripture" until early in the second century A.D.

The Christian Association of Washington, formed in 1809 by Thomas Campbell and a handful of like-minded friends, was meant to be only a voluntary society working for reformation in and through the churches. The Association said that it "by no means" considered itself a Church or assumed "the powers peculiar to a Church. And it took as its motto, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

1. The Restoration of New Testament Christianity

Where we have taken our stand on "Where the Scriptures speak, we speak," we have been strongly tempted to make that sentence mean: "All other understandings of the Scriptures are partial and have been compromised by the 'traditions of men,' and ours, ours alone, is uncompromised and unconditional." Oscar Wilde once said that the only way he knew to get rid of a temptation was to yield to it, and we as a people have often handled this particular temptation in the same way.

When we have yielded to it, we have insisted on making a distinctive witness, being a peculiar people, justifying our separateness, and keeping ourselves unspotted from the "denominations" (especially the "liberal" ones). To summon up other favourite phrases from our past: we have asked whether truth can have fellowship with error and whether the sons of light can walk with the sons of darkness. The disquieting aspect of this attitude is that a stance of uniqueness, distinctiveness, exclusiveness, and separation is being adopted in the name of inclusiveness and of a Christianity that is common to all. Theoretically, the end sought may be unity; but practically, the means adopted to achieve that end defeat their own purpose.

(Dr. Graham is Professor of New Testament at Lexington Theological Seminary, Kentucky, U.S.A. This is the third in a series of articles).

The problem with the Bible is that it is a book of words, and words are only symbols whose function is to carry meanings.

There are many Christians who look upon the Bible as a book that has been written at the dictation of God. Its words are the very words of God and its authors were no more than "secretaries to the Holy Spirit." The theory presents many difficulties, only two of which can be pointed to here. On the one hand, what H. Wheeler Robinson wrote of the Old Testament and the Jews in the first century may with equal force be said of the whole Bible and Christians in succeeding centuries. He said: "Every religion that builds on a book is compelled to devise means to reinterpret that book so as to adapt its original meaning to the changing needs of successive generations." The Bible has always been a book that has had to be interpreted. On the other hand, a book whose words and/or ideas are regarded as infallible, needs an infallible mind to interpret it—or else its claimed infallibility is irrelevant. We either have to have one big "Roman Pope" speaking with unquestioned authority or a lot of little "restoration popes" speaking with unchallengeable authority, or, alternatively, we have to admit that there are no infallible interpreters of the Bible.

The revelation of God is divinely contrived: that by definition. The receiving and recording, the interpreting and applying of the revelation is always humanly conditioned: that, too, after 1,900 years of the Church's history, should be by definition.

2. Where the Scriptures speak, we speak

"Where the Scriptures speak, we speak" may be one of those slogans that claims too much for scripture and ourselves and says too little about both scripture and ourselves. The following are but some of the questions that might be raised:

1. Does the New Testament speak with one voice on all issues? If not, what guidance does it itself provide for choosing between two or more alternatives?

For example, what is the New Testament concept of the Christian's public obligation? There is Paul who wrote: "He who resists the authorities resists what God has appointed, and those who resist will incur judgment." (Rom. 13: 2). But then there are Peter and John. When they were accused of contempt of court, calling in question a judicial decision (Acts 5: 28), and threatening political stability, they were openly defiant of the authorities and retorted: "We must obey God rather than men." (5: 29). Then again there is the author of the Book of Revelation who looked upon the civil authorities of his time as the very incarnation of evil and the arch-enemy of God. For him the Christian's obligation was one of implacable opposition.

Which of these Scriptures we settle for as authoritative makes no small difference if the issue is, say, acceptance or defiance of: the Third Reich's persecution of the Jews, the Australian Government's conscription of men for service in Vietnam, or the Supreme Court's order of desegregation in public (State) schools in the United States.

2. Thomas Campbell said in his Address that only that should be "enjoined upon," "the consciences of Christians" that is "expressly taught . . . in the word of God." But are there things expressly taught in the New Testament with which, for conscience' sake, we take issue?

For example, what do we do with the teaching on the institution of slavery that Paul says he gave in all the churches for which he accepted primary responsibility? (1 Cor. 7: 17)? "Were you a slave when you were called (to be a Christian)? Do not let that trouble you; but if a chance of liberty should come, take it. (Or but even if a chance of liberty should come, choose rather to make good use of your servitude.) . . . Each one . . . is to remain before God in the condition in which he received his call." (1 Cor. 7: 21, 24, NEB).

One may choose to defend Paul on the ground that the Church of his day was in no position to challenge the institution of slavery, but that is a judgment about political expediency. One may side with him on the basis that he was convinced that the Second Advent was just over the horizon. But almost two millennia have gone by since then and his adventist expectation has been shown to have been in error, so that at this point in time we can only rescue his social ethics at the expense of his doctrine of "The Last Things." Or one may find it possible to live with his Corinthian injunction by claiming that the attitude he took toward the runaway slave, Onesimus, whom he returned to his master, Philemon—though a slave he is "a beloved brother"—was the "seed that finally split the rock of slavery," but this smacks of too great complacency in the face of entrenched evil.

The fact is that many who have taken the Scriptures very seriously have confronted head-on social institutions, such as slavery, that have warped, inhibited, and crushed the spirit of man. They have done so in the name of the God of the prophets if not the God of the apostles, in the name of Jesus if not of Paul.

3. Does the New Testament provide equal guidance, or is it equally authoritative, for all that constitutes the life of the Church? For polity and structure as well as basic beliefs? For its relation to culture as well as its internal relationships? For its pattern of public worship as well as its style of personal life?

For example, we have made much of the Book of Acts and found in it—or thought we have found in it—substantial guidelines for Church polity. However, our stance is one that has not gone unchallenged.

For one thing, in the United States we long tended to see little more in Acts than "independent," autonomous local congregations. This we could do only if we ignored: (1) the authority claimed, and in some measure exercised, by the Church in Jerusalem; (2) the regard paid to the Church in Jerusalem as "mother Church"; (3) the authority asserted by the ecumenical council at Jerusalem; and (4) the authority wielded by Peter, Paul, James, Barnabas and Silas.

For another, it is notoriously difficult to discover from Acts who precisely did what, when and how. The fact that Catholic, Episcopalian, Presbyterian, and Congregationalist can each find in Acts at least some justification for his Church's polity may, more than anything else, support the Lutheran view that polity and structure are in the realm of "adiaphora" (that is, "things indifferent" to the Christian gospel).

CONGO UNITY & RENEWAL

(Kinshasa, Congo). The search for renewal and for unity—both organic and spiritual—was the goal of the 49th General Assembly of the Congo Protestant Council (C.P.C.) held in Feb. and March. Theme of the assembly was "Christ makes all things new."

The framework for the discussions was provided in the report of the general secretary, Jean B. Bokolele. "I am compelled to stress the risk the Church is running unless it re-examines its own life within the context of a developing country," he said.

Reviewing the work of the various

C.P.C. departments during the last year, he termed 1969 a year of "blessings" because the member churches re-appraised the council and showed a growing desire to support and maintain it by prayer and financial help, despite their own poverty.

Co-operation of Roman Catholics, Protestants and Kimbanguists in the Bible Society of the Congo marks the beginning of a new era of fraternal and ecclesiastical co-existence, Mr. Bokolele maintained. He expressed satisfaction at the admission of the Kimbanguist Church to the World Council of Churches as evidence that it was drawing closer to other churches.—E.P.S.

U.S. CHURCHES' "EARTH DAY"

Churches throughout the U.S.A. joined teach-ins on environmental problems in observance of "Earth Day" on April 23. The previous Sunday had been designated "Environmental Sunday" by many churches as a time to highlight the religious dimensions of the ecological problem. Meanwhile the United Presbyterian Church urged its members and agencies to use their votes at the annual meetings of corporation stockholders to fight against environmental pollution.—E.P.S.

We, like many but by no means all others, have made polity co-ordinate with doctrine and have done so, in part, because of our interpretation of Acts. In contrast to this, a strong case can be made for reading Acts to mean that what Luke set his hand to do was to show how the Spirit kept on bursting the seams of structure, calling in question accepted mores, and unsettling static ways of thinking so that the Word might be carried from outlying Jewish Jerusalem to the Eternal City of Rome. This, we may conclude, was what Luke judged to be essential; all else was in the realm of the non-essential. Spirit is primary, form is at best secondary; and that is the best trellis on which the vines bear the greatest fruit.

3. Where the Scriptures are silent

"Where the Scriptures are silent . . ." we may do one or both of two things: we may be silent and/or we may speak! Some followers of Campbell have claimed that what the Scriptures are silent about is prohibited, others permitted. The Scriptures themselves, he it noted, give no guidance for the resolution of the issue. Moreover, it is likely that a close study of our history would reveal that these two divergent elements in our movement, which account for so many of our differences, have both spoken and kept silent on the Scriptures' many silences. The only difference between them is that they pick their own pet "silences"!

If, with respect to this question, an overview of the movements that stemmed from the Campbells and Stone were permitted, it would include the following: (1) We have rejected bishops (although the Church of the first century had them) and substituted for them religious periodicals (which the early Church did not have), some of whose editors have functioned as archbishops and ecumenical councils, defining orthodoxy, ferreting out heresy, and anathematizing heretics. (2) We have denounced personal mores such as dancing, card playing, and smoking (about all of which the New Testament is silent) and yet gone soldiering at will in behalf of empire, nation, and race (about which the New Testament might have something inferentially to say). (3) We have used the New Testament to debate organ or piano, instrumental or non-instrumental worship, one cup or many, grape juice or wine, sitting or standing for public prayer (we have always been kind to our knees), women with head covering or without (in view of changing fashions, a nice point indeed), and men and women separated in public worship or "all in together girls." Many of these possibilities receive no mention in the New Testament. If Thomas Campbell meant what he said in his address, he would probably put them all in the category of "the things in the Kingdom of God does not consist." What Paul wrote about circumcision—"circumcision or uncircumcision is neither here nor there" (1 Cor. 7: 19, NEB)—might be made to apply to them all. The tragedy is that at the grass roots level of churchmanship it is issues like these that have divided and bedeviled us. And this in the name of restoring the Church of the New Testament!

In order to "rightly handle the word of truth" (2 Tim. 2: 15), many gifts are needed: the questing heart, the obedient will, the sensitive conscience, the open and informed mind, and not least, the tolerant spirit. In speaking where the Scriptures speak, tolerance is probably the most underrated Christian virtue.

(The final article in this series will appear in the issue for May 30).

OPEN FORUM

CONFERENCE BLUES

To the Editor,

Once again the Victoria/Tasmania churches have dragged themselves through another Conference period with the same inevitable dull, uninspiring meetings which have become the pattern for many years now.

Again we heard the plaintive cry for something to be done about the declining membership of our churches; this year with an added cry for real leadership to encourage us all.

The situation is such that one can weep and laugh at the same time!

I found none in Conference to whom I could look for leadership and inspiration!

Why are churches losing members? Why are Conference meetings poorly attended? Why do some churches not send delegates? Why are young folk conspicuous by their absence at these meetings?

It is about time the churches ceased looking to men and look to Christ "without whom we can do nothing."

Unless and until the ministers get back to preaching the Gospel of Jesus Christ, crucified for sinful man, membership figures will continue to drop. In any case, apart from these figures, Conference showed absolutely no concern for the fact that all around us thousands of people are rushing headlong into hell and judgment because we are

not telling them of repentance from sin and faith in Christ, who alone can save and give life abundantly!

We have men and departments puddling around with things like "Decentralisation." What has this got to do with telling men to hearken to God or die lost in their sins?

Are our Government leaders "born again" Christians? Do they show it in their lives?

Are our ministers? Our fellow members? Our friends, neighbours, families?

Christ wept for lost mankind. I never noticed any weeping at Conference!

Churches of Christ, wake up before it is too late.—Raymond J. Warry (Vic.).

NOT TWO, BUT THREE

To the Editor,

Graeme Chapman, in "Preaching and the Word of God" ("A.C." 4/4/70), divides prospective congregations into two groups: "older Christians," familiar with Biblical images and Authorised Version language, and "secular man," who needs a modern idiom.

To complicate the preacher's task further, there is I believe a third group, perhaps small, and probably discontented. It comprises the Christian people who through educational background, training, and private reading have grown to the point where ancient language, poor poetry and hymnology, traditional music, and conventional concepts mean

very little. Yet they desperately seek the same meanings, the same worship experiences to equip them to find and bring God into the world. Many of them have contact with groups of social concern, yet find little help in either of the two types of preaching mentioned in your article, or in the context of worship or gospel service as a whole.

It is unfair to classify these people in either of the above categories; perhaps the problem can be solved by calling them "secular Christians!"—if it is legitimate to classify people at all.

So if anyone has the courage to answer Mr. Chapman's question, "What is the answer to all this?" possibly some suggestions for reaching group three could be incorporated.

—Helen M. Davey (Mrs.)

CHURCH UNION! WHAT OF THE SEVENTIES?

To the Editor,

Many Churches of Christ members are very unsettled in their hearts about Church Unity. Strong teachings of Christian Unity must have a place in our movement. However, many other Christian churches teach and practise beliefs that are not in the Holy Scriptures. How then, can we as a movement ever become united or even involved in the World Council of Churches?

Discussion upon Church Unity, by anyone, of any denomination, is doomed to miserable failure unless each person accepts and abides by the authoritative work and worship of the first Christian Church, as recorded plainly and in detail in the book of Acts. In chapter 17, verse 2, it says, "And Paul, as his manner was . . . reasoned with them, OUT OF THE SCRIPTURES."

The continuing step towards Christian Union is then, first restoration, and that which follows would naturally be a personal belief and confession of faith in Jesus the Christ as a Personal Saviour, thus showing the Spiritual and physical true Christian Unity.

I associate with the Churches of Christ because I know of no other denomination nearer the true meaning of the Christian Church. We have the union with God through Christ as taught in the scriptures. Why then do some amongst us seek a union other than this?

While the Churches of Christ stand on a hill like a beacon in the darkest night saying, "Here we stand. Come up and join us," the beam shines brightly. However, if we come down from the hill and mingle and talk too much with others who are not of our faith, our beacon will become dull and guideless. Souls will not be saved and the Holy Spirit of God will be grieved. In fact, it appears as if this is already happening in our churches. I ask that we keep ourselves above compromise with teachings not based on the scriptures and dissociate ourselves from the World Council of Churches. As we enter the seventies may we set ourselves to the saving of souls of mankind by living faith in Jesus Christ as a Personal Saviour with the word of God as the Sword of His Holy Spirit.

—P. C. Simpson (W.A.).

LETTERS FROM TERTIUS

AN EVANGELISTIC DILEMMA

To the Editor,

The minister is the only one in our church who seems to have any success with evangelism. His preaching wouldn't win anyone. He just goes after people and somehow he gets them.

Some of us are spiritual. Those of us who are spiritual are very keen on evangelism. We make a point of witnessing to everyone we possibly can. But we don't seem to have much success. We are not very close to many outsiders. To be quite honest we don't like their disgusting drinking and smoking and blaspheming habits. I suppose this sticks out a bit when we witness to them. We certainly wouldn't be seen dead in the places they go to. And their ideas about the new morality and a lot of other things are hopeless, and in all honesty you have to tell them so. You've got to take a stand somewhere. It's one thing to save their souls, it's quite another thing to have them as our best friends.

And some of us in our church are worldly. Those of us who are worldly are not much interested in evangelism. We wouldn't be caught dead talking to a man about his soul. We know lots of outsiders because we golf, and dance, and go to the club and the lodge with them, and entertain them on our expense accounts. They are such interesting people that we don't notice their habits; and after all if a man wants to smoke and drink and swear, surely it's his business. We go to the places they go to; you have to for business, and golf, and bowls and other things. They're not bad places. You don't have to do what the others do. They have queer ideas about morals, some of them, but they have the right to their opinions, and leave us with the right to ours. No we don't seem to get round to saving their souls; that would spoil some very good friendships. We don't talk politics and religion.

It seems that if those of us who are spiritual were a little more worldly, and if those of us who are worldly were a little more spiritual, we would do better at evangelism.

TERTIUS

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Opportunities exist for Christian care and guidance of needy children at our Interdenominational Girls' and Boys' Homes.

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CHADSTONE (Vic.)
CHURCH OF CHRIST

15th CHURCH ANNIVERSARY

May 24, 1970

11 a.m.: Worship. Speaker, D. B. McIntosh (Chadstone's first minister).

5.30 p.m.: Pot-luck Tea (bring your own).

7 p.m.: Evening Service. Speaker, B. Jenkins.

Any visitors who would like hospitality in members' homes should contact B. Jenkins (277-2096).

WORLD CONVENTION

Be There?



Swanston Street Church

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

Ministers: Dr. LLOYD JONES, B.A., B.D., M.Th., Ph.D.

A. L. WEBB, B.A.

11 a.m.: Worship—Communion—Preaching.

7 p.m.: Evangelistic — Worship.

33rd Federal Conference

ADELAIDE, OCTOBER 15-18, 1970

Thursday, Oct. 15, 8 p.m.

PRESIDENT'S RECEPTION

Location: Regency Ballroom, Wayville Showgrounds. Fellowship Evening with Supper. Worship Leader: Dr. Theo Fisher, U.S.A. (Admission by ticket: \$1.25).

Coupon for tickets for President's Reception is being sent to all who register for Federal Conference. Cost of Registration, \$2. Registration Forms are included with World Convention Registration Forms.

Friday, Oct. 16, 9 a.m.-10 p.m.

BUSINESS SESSION OF CONFERENCE

Location: Way Hall, Central Methodist Mission, 43 Franklin Street, Adelaide.

WOMEN'S CONFERENCE (in afternoon)

Location: Maughan church.

Saturday, Oct. 17, 9 a.m.-5 p.m.

DEPARTMENTAL CONFERENCES

Location: Various rooms, Central Methodist Mission.

Sunday, Oct. 18, 3 p.m.

PUBLIC RALLY

Location: Maughan Church, Central Methodist Mission.
Speaker: R. S. Garfield Todd, Former Prime Minister, Southern Rhodesia.

Registration Forms for 33rd Federal Conference (\$2.00) and 8th World Convention (\$6.00) are available from your church secretary or from I. J. Chivell, 104 Grote Street, Adelaide, S.A. 5000.

RAIL CONCESSION FARES: See —

W.A.: A. D. Pyne.

Vic.: W. W. Saunders.

N.S.W.: D. J. Schofield.

Qld.: Direct to Qld. Railways. Names of those who register are notified to Qld. Railways, who will then give concessions.

QUESTING

WITH

A. E. WHITE



We are working on a long-range plan for our church and some are troubled as to whether evangelism or conservation should have first priority. We haven't very many men and there is strong pressure on them to give their time to evangelistic visiting. The same men were also being sought for our under-shepherd plan. Which should take first place?

If we are ever really faced with an either-or response in respect to evangelism or conservation then we shall really be in trouble. A part of this conflict of interests is due to the fact that we think and speak of evangelism as bringing people to an initial declaration of faith in Christ and we think and speak of conservation as holding what has been won. Evangelism is concerned with winning to Christ and conservation is concerned with growing in Christ.

But people are people and there are as many different kinds of Christians as

there are church members. Some of them have a much deeper understanding of Christ and a much closer relationship to him at the time of their declaration of faith than others may achieve in years. There are those who appear to be grasped by Christ in an unshakable hold, but they drift very quickly. The parable of the sower, the seed, and the soils, shows that this has always been the case.

Most evangelists are aware that it takes much more effort to hold Christians than it does to win them initially and many evangelists are as careful with their follow-up programme as they are with the preparation and evangelistic call for commitment.

I don't believe that we shall ever be in the position where we have to make a clear choice between evangelism and conservation. For me they are but two aspects of the one task of winning people. If we don't hold them then we haven't won them. The church should care for people enough to try to win them for Christ. But it is surely a sign of lack of care for those same people if the church does not properly care for them. If a church is not shepherding the members effectively it could be because there are too many members or too few workers.

If you have a look at the State handbooks for our churches one gets the impression that our conservation programme is much less successful than our evangelistic work, and the latter is far from perfect. In one State, over a period of five years there were 2,561 additions through faith and baptism. During the

same period there was a decrease in total active membership of 1,023. 692 of these losses were through death. This means that while we were busy winning 2,961 we were busier (???) losing 3,292! One church showed gains of 44, nearly twice the average, but losses of 62.

It would be unfair to say that the churches are not worried about our losing trend, but it is fair to say that we are much more impressed with the positive clicking of the turnstiles at the front of the church than we are depressed by the negative clicking of the turnstiles at the rear.

Let me repeat, we are not faced with an either-or choice, but if there is to be any priority then let us use the best of the available members we have to hold firmly those we have won for Christ. The more of them we hold, the more there will be available for the other frontier of evangelism. Every Christian should be evangelistic in attitude and, where possible, in action.

Our heavy losses show us that we are not holding those we win, they may also be showing us that there is something wrong with the way we are winning them in the first place. In learning how to hold them, we may learn better how to win them.

CHURCHES AND TECHNOLOGY

(Geneva). Issues of theological and ethical significance in the debate on environment, population and biological experimentation will be pinpointed in the exploratory conference on "The Future of Man and Society in a World of Science-based Technology" scheduled for Geneva, June 28 to July 4.

The group of about 100 will include physicists, computer experts, biologists and biochemists. Demographers will come from India, Ghana, Indonesia and Sweden.

The Rev. Paul Abrecht, director of the Department of Church and Society, which is sponsoring the consultation, said, "Only in 1966 did we begin to take seriously the human consequences of the technological revolution, and start a discussion with scientists and technologists. The temptation now is to look for quick solutions without examining the basic assumptions underlying modern scientific technology."

Among the problems that need examination, according to Mr. Abrecht, are the conflicts about human values, and the control of technological, economic and political power in the interests of human welfare.

One contribution the World Council of Churches can make is to put the debate about technology in a world perspective and bring in the voices of people from the Third World, he noted. Up to this point, the whole discussion has focused on the concerns of the industrially advanced nations. But the problem of Western domination through technological power is very real for the countries in the Southern Hemisphere. "The issues of environment, industrial productivity and urban development look very different to people in the Third World," said Mr. Abrecht.—E.P.S.

May 18

• STOP BLAMING THE PIONEERS

... AND LET'S GET CRACKING

A STRATEGY FOR GROWTH (PART III)

By G. R. STIRLING, B.A.

VI. Another Look at Church Services

1. MORNING SERVICES:

- Is 11 a.m. the best time?
- Are the lay helpers adequately trained?
- Are the sermons too long? (Average span of attention is 17 minutes, according to the experts!).
- Is the balance between liveliness and dignity being kept?
- Or is there dreary solemnity on one hand, or a light-hearted flippancy on the other?
- Are the planned readings satisfactory?
- Is there anything in the idea of the whole family worshipping for 50 minutes and then all breaking up into Christian education classes—instead of separate Sunday School and church?

2. EVENING SERVICES:

- Where there are good lively gospel services, or even where there are viable smaller ones work needs to be done to keep them effective. We hear very many complaints of ministers preaching far too long on Sunday nights. We do not live in a listening age any more. These days people are not used to listening to anything unless there is a picture with it, or music in the background. The absolute maximum for a Sunday night sermon should be 20 minutes. Every Sunday night service should include an attractive programme feature:
 - i. Community hymn singing—in the middle of the service.
 - ii. Singing or instrumental group—five or six numbers all at once if they are good.
 - iii. Finals of Sunday School or youth group essay, quiz or project contest.
 - iv. Talk back — minister and panel.
 - v. Role plays.
 - vi. Question time.
 - vii. Testimony of noted people who can do it without sounding sanctimonious or too good to be true.
 - viii. Films and audio-visuals.
 - ix. Interviews with visiting Christians, missionaries, Asian students, community workers.
 - x. An act of worship or devotion prepared by and conducted by a church family.
 - xi. Learning 20th Century hymns.
 - xii. Panel discussion.
 - xiii. Pew by pew discussion of the meaning and message of the Bible passage as a prelude to the sermon.
- In those places where the "gospel service" has all but disappeared could there be each Sunday night what might be called a "Church Night." Some ways of observing it would be:
 - i. Family night of community hymn singing and fellowship in the hall.
 - ii. Family smorgasbord dinner with suitable service at the table—5.30 to 7 p.m.
 - iii. Series of gospel guest nights, with special speakers, music and special visitation beforehand.
 - iv. All church-night gatherings at 5 p.m. in the winter.
 - v. Meeting for the evening meal and breaking up into study groups for all ages.
 - vi. Meeting at the church for worship for 30 minutes, and adjourning to homes for study groups.
 - vii. Specially prepared services with song and drama and audience participation for the big days of the church year. Extensive visitation, letter writing and phone calling in preparation for these.
 - viii. Nights conducted by church auxiliaries. Youth rally nights. Laymen's nights.

- ix. Education Sunday. School choir. Christian teachers share service. Other community celebrations likewise.
- x. Amongst all of these run a number of special well organised Commitment Services that go for direct decision. For these go for full support of the whole congregation. (They will do it for specials). In holiday areas have these during the summer.

NOTE: While the above are not as directly evangelistic as traditional gospel services, they will get as many or more evangelistic results if backed up by constant visitation of and involvement of "fringe people." (See the S.A. Home Mission Department's booklet on Sunday Church Nights.)

VII. Prayer.

Prayer has gone out of fashion among us for a number of reasons . . .

1. We have discovered that God doesn't bless our laziness and do for us what we ought to be doing ourselves (e.g., "Lord send people along to the service.")

2. Many who have reacted against new ideas, methods and programmes have used prayer as an excuse. ("Why don't we just pray about it?")

Yet intercessory prayer is essential to outreach, evangelism and pastoral care. Intercessory prayer is the prayer for others. It is prayer prayed in love and concern because we know them by name and circumstances. It is not prayer for humanity—but for a human being in need. It is not prayer for souls in general, but for Jack Jones next door who is a soul. It is prayer that makes us sense that "power has gone out of us." It sometimes involves "agony and sweat and strong crying . . ." and doing something about it ourselves.

We can either pray for people because we are concerned for them . . . or we can pray for them because we are not concerned for them, and are content to use prayer as the easy way out, rather than going to them in their need.

VIII. A Strategy for Brotherhood Unity

If our witness to the Christian Church is to be effective, and if we are to grow, we can no longer afford the luxury of sniping at one another across theological, district, State and departmental boundaries. The genius of Churches of Christ with our slogan, "No creed but Christ!" is that as followers of Christ, committed to him, there can be wide differences of view points, practices and theories amongst us. Those who haven't understood this yet haven't understood our Movement and its message. Other denominations and some "evangelical" groups have wanted to insist on the acceptance of certain rigid interpretations of scripture and theology. Unwittingly some fine people have brought from these denominations and groups a desire for uniformity in the brotherhood. We need to realise again that we have always pleaded for liberty and diversity and love amongst the followers of Jesus Christ. Let us not be trapped by those who in all good faith would divide us up into theological schools of thought, or into separate camps on the basis of so-called spirituality, methods of evangelism, methods of teaching, and attitudes to interchurch co-operation.

We must come to the place where we recognise that each of our brethren stands where he stands because before God he can do no other. We must recognise more than ever the value of meetings one another and discussing our differences and agreements—in love. Let us speak strongly, but never let us insinuate that the brother who differs is a fool, a heretic, dishonest, obnoxious, or unfaithful to the plea, the Movement, or the "message that made us a people."

• HOSTESS AND STAYING GUEST (Continued)

DO YOUR OWN THING! BUT DO IT RIGHT!

For the guest the first rule is to be considerate, and secondly happy and interested in what has been planned. And, above all, fit in with the routine of the household. Never be guilty of saying, "Oh, but we do this or that," or "We don't do it that way." Even if other people's ways seem odd to you, remember that you are a guest and, anyway, anything new and different is a form of adventure so just enjoy it.

Ask before retiring at what time you are expected for breakfast. Also ask what time it would be convenient for you to bath or shower. This is most important in a large household with people going to school and business. But even in a two person house it is impolite just to sail into the bathroom without arrangement. Leave the bathroom clean and neat, and make your own bed as well as tidying up the room.

In the case of a young person staying with her friend's parents, do take notice of Mother and Father and bring them into your conversation and plans. It is most rude to treat the home as a hotel, walking in and out at will, and sitting in what is obviously Father's chair. Ask permission for doing even small things such as putting the light on, turning the television off and using the telephone.

It is a charming thought to take a gift to the hostess. Sweets and flowers are always acceptable, but it is rather nice to use your imagination about something different. Sometimes, after a longer stay, a gift may be sent from home on return—something you have judged would be acceptable whilst staying.

As soon as possible after you get home write and thank your hostess.

(NEXT TIME: VANESSA writes on "ENGAGEMENTS AND WEDDINGS.")

WHITE PAPERS

ON LIFE AND FAITH

PEACEFUL MORATORIUM We are all very thankful that the Vietnam Moratorium was a peaceful affair (we can afford to ignore the minor troubles of Adelaide and Brisbane), and as we had charged Dr. Cairns with irresponsibility, we must now commend the organisers of the Moratorium for the care and calm and competence with which they handled the vast crowds.

It was an impressive demonstration. We didn't care for the dominance of red flags—there was not one Australian flag to be seen! We didn't care for the "Ho, Ho, Ho" chant—to oppose involvement of the U.S.A. and Australia in South Vietnam is surely not the same thing as approving the presence of the North Vietnamese there! We didn't care much for the picture of Stalin among the patron saints of the Moratorium—the past misdeeds of Stalin and the present oppression of Czechoslovakia make Russia a doubtful blessing for any good cause. These are some of the factors which could have provoked some of Bourke Street's audible dissent from the dissenters. However, since the Moratorium was open to everyone, it would be unfair to expect the organisers to screen all who participated.

We still think it was irresponsible. There are plenty of places where an effective demonstration could have been made without breaking the law which, let it be said, was suspended along with the traffic. We are pleased there was no violence.

We always are pleased when an exercise in brinkmanship passes without disaster, but this does not make brinkmanship desirable. We hold that the method itself is wrong.

Dr. Cairns himself has said that the Moratorium did not and will not change the Vietnam situation. He says that the only way to do this is to change the government. To change the government means that the people will have to be persuaded and the kind of stoppage we had on May 8 is not the best means of persuasion.

It is irresponsible to encourage the people (including children) to take to the streets in defiance of the law, even in a good cause. Once the method is accepted, many people will be urged to do the same for not-so-good causes, and as violence has flared up in similar U.S. and U.K. demonstrations, it would be naive to suppose that violence could be kept out of all future Australian demonstrations. It will not merely be a question of who is to blame. In the present instance both "sides" announced in advance that if there were violence it would be the "others" who started it. When large groups of people take to the streets to oppose each other for political, racial, or even religious cause, violence is inevitable.

Two Federal elections were fought on the issue of Vietnam and the government won both of them. There is no guarantee that the government would be defeated if it again faced the voters. On Moratorium Day, the other great moratorium issue, National Service, was the subject of a public opinion poll, and a majority was recorded as still in favour of that.

The people will have to be persuaded, this is the way of democracy. If so many care so much about Vietnam, it should not be difficult to have 50,000 people donate \$5 each to back their cause. Many of them lost more than that in wages in order to march. With such a fund, it would be easy to buy prime T.V. and radio time to set about the real business of persuasion.

We are not against demonstrations. The people have a right to make their protests and to stand up and be counted for the causes they support. They can do it more effectively away from the tram and bus routes.

GOOD GRIEF! Dr. Joseph Murphy has written a book about prayer, "Your Infinite Power to be Rich." There are spiritual riches to be gained from prayer but Dr. Murphy does not seem to mean these. An advertisement for the book says that results can be achieved "not in a year—not in a month—not in a week—but immediately." Among the claims made by users of the doctor's techniques are marvellous results of a certain formula for paying bills, a man who tripled his income with a 28-word prayer that takes only ten seconds to repeat, and a boy of 10 who constantly received gifts of money wherever he went!!

Happenings

Charles Young, known as "Uncle Charlie" to thousands of hospital patients, died on May 9 at St. Vincent's Hospital, Melbourne.

There are 2300 displaced persons in East Jordan living under canvas.

Dr. J. H. Jauncey, Principal of Kenmore Christian College, Qld., has been obliged to take leave of absence from his college duties for health reasons. He is recuperating in the U.S.A.

The present minister of Hillcrest Christian Church, Toronto, Canada, is K. Bruce Marriott. Bruce and his wife are Australians. Bruce was trained at Glen Iris. He recently graduated with his Master's Degree from Christian Theological Seminary, Indianapolis.

Burns, Oates, the oldest Roman Catholic book publishing house in England, has closed because of financial problems.

H. K. Christensen, minister of the church at East Kew, Vic., has returned from an 11 weeks' evangelistic and lecture tour of the U.S.A. Mr. Christensen will conclude his ministry at East Kew in Jan., 1971.

In a U.S. study of nearly 500 Roman Catholic wives, two sociologists reported that 64% practise artificial contraception in defiance of their church.

A cassette player tape-recording service is now available. It provides a digest of magazines, books, newspapers, reports, lectures, and sermons for busy ministers to play while they are shaving, waiting, dressing, driving. Cost \$76.32 (U.S.) per year.

Baptist Church membership increased last year by 536,000 to a world membership of 31,000,000.

Geo. W. Beazley, Jr., President of the U.S. Disciples Council on Christian Unity, was elected chairman of the Consultation on Church Union (C.O.C.U.). Paul A. Crow, another Disciple, is general secretary.

The Vatican has refused to grant accreditation to a West German diplomat "because she is a woman."

There are 1,400,000 refugees registered with the U.N. Relief and Works Agency for Palestine Refugees. Only two-thirds, a little over 840,000, receive the monthly food ration.

The U.S. "Publishers' Weekly" has reported a drop in the number of new book titles published last year. Juvenile titles dropped from 2,482 to 1,406; education titles from 1,125 to 812, and religious titles from 1,791 to 1,589.

Ecumenics, Economics and Ecology all come from the same Greek word, "oikia" meaning "house." Ecumenics deals with the household of God, Economics deals with material prosperity, and Ecology, growing in importance every day, deals with man's relationship to his environment or the way man is fouling his house.

AUSTRALIAN VOLUNTEERS ABROAD

In the cover photo Nurse Helen Deery greets children arriving for morning medical attention at her clinic at Ladava, Milne Bay, Papua.

Block by courtesy of "The Herald & Weekly Times Ltd."

This year, for the first time, a doctor was added to the list of volunteers' trades and professions. Although scattered over two continents and the Pacific, the largest group, forty-one, serve this year in New Guinea.

A.V.A. would like to hear from skilled Australians willing to invest their time and capacities in service for others. For further information write to: Overseas Service Bureau, 23 Clarendon St., East Melbourne, Vic., 3002.

MELB. ASSOCIATE MINISTER

(SWANSTON ST., Vic., Dr. Lloyd Jones, A. L. Webb). The outstanding event of the month has been the arrival of our new associate minister and his family, Mr. and Mrs. Allan Webb, Julie and Graham. They have settled quickly into the life of the church. Further planning for our extensive ministry among the university students and nurses took place at a weekend retreat at Torquay and at the last Teen and Twenty Fellowship Tea some 70 young people listened with interest to Dr. Andrew Gih-tell of the work of the Evangelistic China Fellowship . . . Dr. Jones has resumed his morning sermons on the Gospel of Mark . . . The extensive alterations to the foyer are almost complete and are already facilitating the movement of increasing numbers of people at our services . . . Dr. Tan, Cheng Lim and family were farewelled recently as they returned to Singapore after being in Melbourne for post-graduate work . . . The engagement is announced of Miss Joy Dagger and Dr. Nicholas Cheng, Miss Joy Langford and Mrs. Les. Mitchell have recovered, the latter after surgery . . . Dr. Hugh Farrell was the speaker at a special mid-week service when he told the story of his conversion as a monk to the N.T. faith . . . Mr. and Mrs. Vern Walker recently celebrated their golden wedding anniversary.

70 women attended both the morning business session and the afternoon meeting, Mrs. B. Moan of W.E.C. Hqs., Adelaide, was guest speaker.

Mrs. E. L. Milne is the newly-elected President and Mrs. W. E. Fisher, secretary. Both are from Mundulla.

BOARD WANTED
BOARD REQUIRED for Christian girl, close to Melb. University, or near transport. Phone 848-1546 (Melb.).

90% PRESENT
(ALBERT PK., S.A., B. L. Pryor). 90% of the church members responded to their names at a roll call on church anniversary Temple Day to symbolise the renewal of their commitment to Christ. The \$230 offering will reduce the debt on the manse . . . On April 25, 250 shared the friendly atmosphere of the church's first "ball" . . . After working hard with a group of dedicated teachers to develop the church school, R. Jeffrey has tendered his resignation. His place as superintendent has been taken by C. Matthews . . . Marcia Verco and Dennis Ryle won the Rotary Youth Leadership Awards in Woodville South and Woodville respectively . . . The Boys' Brigade Company took part in the Capt. Cook Bicentenary Run from Adelaide to Mildura to present the Queen with a message from Adelaide.

OUTREACH AT NIGHT

(PORT FIRIE, S.A., M. T. Lawrie). Evening services have included "testimonies" by four members; youth questions answered by panel; statements on "As I See My World" by a student, a school teacher, a nurse and a metallurgist; the film "Verdict at 1.32" and a tea and service with the Conf. Pres., W. Philip, as speaker . . . C.E. meets fortnightly led by the minister and his wife. . . Girls' Brigade is receiving First Aid instruction . . . Monthly social functions have included a games night arranged by the men and buffet tea and programme by C.W.F. day group . . . Mr. and Mrs. Geoff. Harlton presented an audio visual of their N.G. work.

YOUTH IN REVOLT

(GOOLWA, S.A., H. E. Greenwood). Prepared by Richard Owens of A.B.I. teenagers Peter and Cheryl Bower, John and Anne Burzar, and Allan Spencer, also Garry Tuckwell, presented the theme "Youth in Revolt" at an evening service. Two A.B.I. students gave items and the aims of A.B.I. were explained. Richard Owens also gave an address on the theme.

"THE SOUND OF '70"

(ENGADINE, N.S.W.). Led by its minister, G. J. Werne, the church has developed a most attractive programme: "The Sound of '70." The emphasis is on bright gospel music, with a special appeal to younger folk, and aims to integrate evangelistic outreach with the normal weekly activities of the local church, with an urgent thrust into the community.

MISSIONARY ORIENTATION CAMP

Organised by Australian Churches of Christ Overseas Mission Board Inc.

LONGWOOD, Mt. Lofty Ranges, South Australia

January 13-20, 1971

PROGRAMME: Bible Studies, Information concerning Overseas Mission Fields and Australian Aborigines' Missions, Bushcraft, Motor Maintenance, Boat Safety, Conditions on Mission Fields, Qualifications for Mission service, etc.

COST: \$15.00 includes all meals and accommodation.

The Camp is open to people contemplating Missionary service, and those who would like to increase their knowledge of Overseas and Aborigines' Missions. Age limit is 16 years and over. Children welcome as part of family groups with caravans.

The programme is designed to cater for those with definite service in view and for those who seek greater understanding of work in mission fields.

An ideal way to spend a week of your holidays. Come and share with us.

Forward coupon to Mrs. D. Lewis, 9 Clisby Street, Vale Park, Stn. Aust., 5081

----- Cut Here and Post -----

Please enrol me for ORIENTATION CAMP, January 13-20, 1971 (Block Letters)

NAME _____
ADDRESS _____
OCCUPATION _____ CHURCH _____

THINGS TO COME

NEW SOUTH WALES

MAY: 21-24 N.S.W. State Conference, Enmore and Sydney Town Hall.
26 Second Term begins at Woolselch College.

JUNE: 5 C.W.F. Meeting, City Temple, 11 a.m.
12-15 Combined Youth (Set-up) Camp, Kat-oomba.

27 "Walkabout" to Bobbin Head—directed by N.S.W. Aborigines Committee.
29 N.S.W. Ministers' Fraternal, Burwood, 11 a.m.

WESTERN AUSTRALIA

MAY: 18-22 Second Junior Girls' Camp, Waterman.
19 Morning Tea for C.W.F. Presidents and Secretaries, Christian Centre, 10.30 a.m.

VICTORIA

MAY: 18-17 Prayer Retreat at Monbulk — H.M. and D.C.E.
22-23 C.V.F. State Commission
30-31 C.F. Missionary Week-end.

QUEENSLAND

MAY: 24 Department Members to Churches.
29-31 Youth Group Exchange—City to Country.

THE AUSTRALIAN CHRISTIAN

NSW & S.A.

Dr. KIRKPATRICK IN SYDNEY

(N.S.W.). Right in the midst of Bicentenary Week, the World Convention Secretary, Dr. Laurence V. Kirkpatrick, paid a fleeting visit to Sydney. The city was preoccupied with the spectacular re-enactment of the "Landing of Captain Cook" at Botany Bay and the visit of the Queen, the Duke of Edinburgh and Princess Anne. Dr. Kirkpatrick shared with Conference Executive leaders and spoke at a number of functions. Dr. Kirkpatrick addressed the students at Woolwich College, spoke to the State monthly meeting of the C.W.F. at City Temple, and was the special guest speaker at a brotherhood dinner held in the Belmore church hall.

GOLDEN WEDDING

(N.S.W.). Mr. and Mrs. Harry Palmer who have celebrated their golden wedding anniversary were the recipients of good wishes and congratulations. Both Mr. and Mrs. Palmer have served the brotherhood in many capacities and in the local congregations of City Temple, Burwood, and now North Sydney.

MINISTER AWAITED

(TUMBY BAY, S.A.). The church is looking forward to the coming of Kevin Edwards to commence his ministry with us . . . The annual meeting was held on a Sunday afternoon following a church luncheon . . . Deputationists from various sections of the church, including those from our own mission fields, have presented the needs of those without Christ . . . Mr. Philip, the S.A. Conf. Pres., was a recent visitor . . . Several members have been transferred into our fellowship from other churches.

(KENSINGTON PARK, S.A., Walter Bartlett). At the S.S. anniversary, Dawn and Clive Stevens gave an illustrated story of "David the Shepherd Boy," assisted by singing of primary scholars. Guest speaker was B. Ricketts . . . An elderly citizens' social was held . . . Recent speakers were Messrs. Cremin, D. Mortimer and H. Hewes . . . C.W.F. visited craft classes at work at Methodist Central Mission, held a meeting at Mrs. Frick's home at Blackwood and helped at morning tea at St. George's.

CARINGBAH WALKATHON

(N.S.W., A. G. Leane). The C.Y.F. organised and took part in a local "walkathon." The distance covered by the youthful walkers was approximately 10 miles, and sponsors raised the sum of more than \$250 for the N.S.W. Social Service Dept. in its Aged Persons' Homes development.

VARIETY AT MURRAY BRIDGE

(S.A., A. M. Arnold). C.W.E.F. conducted an indoor picnic when several ladies came dressed as they would go to a S.S. picnic in their childhood. At C.W.E.F. Overseas Mission night two missionaries on furlough from New Guinea showed a film . . . Five church teams have been entered in the Girls' Basketball Association. Mrs. K. Deed is president of the association . . . A combined social with Myppolonga Methodists has become a popular annual event . . . A bus trip to Chapman's smallgoods factory at Nairne, National Park and the first Governor's country residence was recently organised by the ladies' aftermoon group . . . Rev. MacKay, Secretary of Inter-Church Aid, was interviewed by the minister at a recent service . . . A bus-load of ladies journeyed to Grote Street to attend Women's Conference night.

STANDARD EXAMINATION

(N.S.W.). For the second successive year the D.C.E. in N.S.W. will conduct Scripture Examinations on the lessons for the quarter April-May-June of this year. Approximately 85 per cent of the schools in N.S.W. are using Australian Standard materials, although only Churches of Christ schools and scholars in this State will qualify for shield awards and individual prizes.

NEW CHAPEL AT GILGANDRA

(N.S.W., I. R. Martin). On April 25, 150 celebrated the opening of the new chapel. Amongst the guests was Mr. Morris, N.S.W. Conf. Pres., who dedicated the chapel. A former pastor, Noel Flint, gave the opening address. Gilgandra Shire Council President, Merv. Armstrong, congratulated the members of the church on their fine achievement. Other ministers represented the churches of Gilgandra. The builders handed the key to Mrs. Butler, one of the early members of the church, who had the privilege of unlocking the door.

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for young people.

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Perisher Valley Holiday. 10 days
July 3. \$95.

EXPO '70 JAPAN

17 wonderful days. Aug. 18.
Escorted. \$985.

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25 days. June 20. \$250.
10 days. Aug. 20. \$155.

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300 Holiday Islands in the Sun.
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Victoria . . .

SCHOOL OF PRAYER

(ROBINVALE, Vic., E. K. Morrison). The "School of Prayer" conducted by Frank Hunting provided deep insights into prayer which are being worked out in practical experience . . . Church farewelled Mrs. Joy Nagl as she moved to Cohuna . . . Eugene Baran received the B.Ec. degree at graduation ceremony held at Monash University recently . . . The minister is involved in a seminar with Form 4 of local High School on the theme "Living Together." The Church of Christ was the headquarters.

CHURCH ASSISTS MIGRANTS

(CROYDON, Vic., A. B. Clark). The Candido family from Italy moved into their first home in Australia recently . . . A farewell was given to the Grenness family and to Lyn and Doug. Smith on moving from Croydon . . . J. Galletly has returned home after being in hospital, and Mrs. Robinson and Bernice Cotton after surgery . . . J. Henly, from the D.C.E., spoke on May 3 . . . 52 travelled by bus to Melbourne Town Hall for United Gospel Witness on April 26. Ladies attended Women's Conference and the prayer meeting group attended at St. Kilda Town Hall at night.

VISITATION PLANNED

(LATROBE, TCE., GEELONG, Vic., T. R. W. Holmes). Auxiliaries met officers to arrange a special visitation campaign for the months of June and July . . . Cottage mid-week prayer meetings are again being planned for the winter months . . . 20 young people visited Mill Valley Ranch over Anzac Day weekend for a special camp and included in their programme the United Gospel Witness meeting at the Melbourne Town Hall to open Conference on their way home . . . The broadcast service on April 19 through Station 3GL brought many responses and several listeners have requested copies of Mr. Holmes' message . . . The ladies continue their monthly visits to Grace McKellar House to share with the patients and folk who reside there.

LOCAL PRESIDENT

(BAYSWATER, Vic., M. Keatch). K. J. Clinton, lecturer at the College of the Bible, and a member of this church, has been appointed President of Conference for Vic-Tas. for 1970-71 . . . Recent speakers have included Mrs. Daws, from Winlaton Training Centre; N. Wolstencroft, for D.C.E., and Cyril Minns, accompanied by his guide dog, Shaun. Mr. Minns gave his testimony and a young man confessed his faith. In another service, Mr. Keatch interviewed Mr. Clinton with reference to his new responsibilities . . . The C.W.F. arranged an Autumn outing in the Dandenongs and lunch at the church for 20 residents of Emmaus Rest Home . . . A visitation committee has been formed to keep in touch with the ill, the aged, and the "shut-in."

Y.F.C. MAY RALLY

Last month, 2,500 packed the Melbourne Town Hall and the programme for Saturday, May 23 in the Melbourne Town Hall at 7.45 p.m. will be even better!

Features include: The Cross Country Singers, Sydney's outstanding country and Western group. They have made their own L.P. stereo recording, have appeared on radio and sung before thousands of teenagers; Nadine Gardner, from Hyderabad, India, outstanding soloist and winner of the Y.F.C. Asian Talent Contest; Philip Kitchen, and the Gospel Sound. A new and exciting group featuring saxophone, piano and guitar; Blind youth evangelist Graham Laycock, of W.A. Soloist, guitarist composer, and outstanding young people's speaker.

The programme will be emceed by Clive Stebbins with Brian Tizzard leading the singing, Len Wallace at the electronic organ, and Lyn McDonald at the grand piano.

Admission is free and group seat reservations can be made by contacting the Y.F.C. office, 747 Burke Rd., Camberwell (Phone 82-1528, 82-6371).

FRIENDSHIP EVANGELISM

(BURWOOD, Vic., G. Lord). Following visitation, 200 attended a family night and social evening in the "Programme for Evangelism." In connection with the programme a prayer meeting is held each Wednesday, 6.30-7 a.m. A regular discipleship class has 14 in attendance . . . Gary Parrot is serving in a military hospital in N.S.W. . . . Rosemary Smith gained distinction in receiving 100% in a music exam. . . . C.W.F. President is M. Keating and Sec., G. Didsbury . . . Harvey Champness is teaching at Casterton High.

"G.T."

(DARETON, Vic. Conf., M. J. Drake). On April 19 the second stage of a three-stage strategy for youth work was introduced (see "A.C." May 3). The "G.T." programmes take place in our church and hall, Dareton. "G.T." (Get Together) consists of contemporary worship followed by a "Coffee Pot." The worship includes modern hymns and music, a role play and discussion on attitudes toward church and a worship "spot" on "What has Christianity to offer?" The "Coffee Pot" has a cabaret-style setting, with unique lighting effects and recorded musical entertainment.

"G.T." is named and planned by a youth committee under the chairmanship of our minister. The whole strategy is sponsored by the Anglican, Churches of Christ, Methodist and Presbyterian churches.

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ENGAGEMENTS

MILLER-PARRY—Mr. and Mrs. C. F. Miller, 15 Gibson St., Annerley, Qld., have pleasure in announcing the engagement of their daughter, Lynette, to Stuart, son of Mr. and Mrs. R. G. Parry, 74 Churchill St., Marjborough, Qld.

GASON-MATHISON—The engagement is announced of Jeanette, eldest daughter of Mr. A. F. Gason, 5 Barkly St. West, Ararat, and the late Mrs. Gason, to Stewart, elder son of Mrs. N. R. Mathison, "Kirriemuir," Winchelsea, and the late Mr. N. R. Mathison.

MINAHAN-STEEL—Mr. and Mrs. F. W. Minahan, 151 Canterbury Rd., Blackburn, and Mr. and Mrs. H. E. Steele, 82 Surrey Rd., Blackburn, Vic., have pleasure in announcing the engagement of Jan and Trevor.

DEATH

WHITMORE, Mary Matilda—On April 22 in her 86th year, loving wife of the late William, loving mother of Percy and Elsie, mother-in-law of Lillian, loved grandmother of Lawrence, Muriel and Beverly, and great-grandmother of Cassandra. "Resting in her Lord."

IN MEMORIAM

HILL, Robert Hugh—Passed away May 10, 1968. "The tears in our eyes we can wipe away. But the ache in our hearts is there to stay."—From his loving wife Effie and family.

BIRTHS

MALE (Grenfell)—Allan and Kath are pleased to announce the birth of Stephen Charles Edward at Brisbane on April 21. Brother for Linda, Merryn and Coralle.

WHYATT (Hemer)—To Allison and Bruce, a daughter—Bronwen Jane—on April 21, at Blackwood, S.A.

GOLDEN WEDDING

HALL-BALMER—The family of Mr. and Mrs. Cecil R. Hall have much pleasure in announcing the 50th wedding anniversary of their parents, celebrated at Katoomba Baptist Church, on May 22, 1920 by the late Joseph Whelan.

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Miss Patricia Grinsell, Robinvale, Vic.

P. Rawson, A. Morgan, Brenton Harris, Miss Heather Willoughby, Albert Park, S.A.

MEMBERSHIP

Mr. and Mrs. Laurie Reed, from Ballarat to Cheltenham, Vic.

Mrs. Bell, from Mt. Prospect, S.A., to Mt. Clear, Vic.

Mr. and Mrs. D. Anderson, from Ballarat to Stawell, Vic.

Miss J. Gillespie, to Dawson St, Ballarat, Vic.

Misses Pearl, Fay and Susan Trezise, from Footscray to The Patch, Vic.

Mr. and Mrs. Geoff. Reed, Graeme, Karen and Robyn, from Dawson St., Ballarat to Frankston, Vic.

Miss Robin Haskell, from Fremantle, W.A., to Malvern, Vic.

J. Austin, from Warragul; Mr. and Mrs. E. Gladstone and Michele, from Bentleigh, to Cheltenham, Vic.

Mr. and Mrs. A. Jacobs, from Windsor Gardens; Mr. and Mrs. J. Pederson, from Glenelg to Port Pirie, S.A.

Mr. and Mrs. H. Coleman, Lynette and David, from Ararat to La-Trobe Tce., Geelong, Vic.

MARRIAGES

Glenys Ball to Andrew Yap, Kensington Park, S.A.

Jenny Hunt to John Wyeat, Croydon, Vic.

Lynette Tamme to Brian Fletcher, Bayswater, Vic.

Annette Moore to Kenneth Batten; Sue Tyler to Chris. Charge, Hartwell, Vic.

DEATHS

B. M. Corrin, Oakleigh, Vic.

CHANGES OF ADDRESS

R. B. Cutchie (minister, Collingwood church), Flat 6, 19 Palmer St., Collingwood, Vic., 3066.

B. L. Pryor (minister, Albert Park church), 101 Clark Tce., Albert Park, S.A., 5014. Phone: 45-5893 (Adel.).

D. Duffield (secretary, Albert Park church), 30 Fortrose Ave., Seaton, S.A., 5023. Phone: 56-5289 (Adel.).

J. E. Bridson (secretary, Dawson St., Ballarat, church), 2 Coulter St., Wendouree, Vic., 3355.

L. Stone (correspondence secretary, Warracknabeal church), 22 Molyneux St., Warracknabeal, Vic., 3393.

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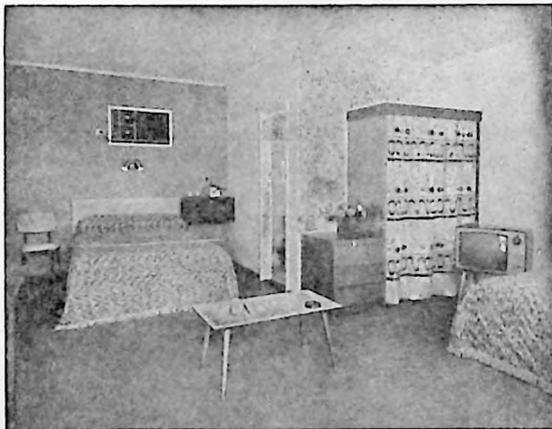
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Usually at the end of each item there are references to other listings bearing on the subject, giving a valuable cross reference. For example, at the end of Homicide, we are referred to Instances of the Punishment for Murderers; during the section on Doctrines we are pointed to Ministers, False, Schism, Teachers False, Under Prophecy there are two lists; one giving the O.T. prophecies concerning the Messiah, and the other giving the N.T. passages of fulfilment.

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There is a Christmas story, entitled, "How Silently, How Silently." It is of an Israeli who arrives at Chicago airport. Lonely, cold and poor, he is befriended by a girl named Mary, and Christmas is hallowed by sharing it with Mary and her friends.

The stories are unequal in length and value, and if you find it hard to get the meaning, well, the author has already told you that it might be like that.—(J.E.B.).

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819

"Well, for one thing, I was a Sunday School dropout!"

73rd W.A. CONFERENCE

The 73rd Western Australian Conference was held from April 7 to 12 under the leadership of the President, George Powell, minister of the church at Maylands.

The guest speaker was A. E. White, B.A., editor of the "Australian Christian," making his first visit to the State.

The Conference began with the now recognised President's Reception at which representatives of almost all the other communions were present as invited guests. The reception was followed by a "Forum on Evangelism," introductory messages being given by J. K. Bond, G. B. Carslake, L.Th., and A. H. Walkington, B.A., B.Sc., M.Ed. An honoured guest at the opening rally was the Rt. Honourable the Lord Mayor of Perth, Mr. T. E. Wardle, who presented a brief message on the place of the church in the city (see page 3).

On Wednesday, Conference assembled early in order to have group discussions on evangelism, prior to the evening rally.

Thursday found the women of the churches sharing in their 65th Conference under the presidency of Mrs. A. H. Walkington.

Business sessions were conducted on Friday night and all day Saturday with good attendances of church delegates.

At the Sunday afternoon Conference Sermon Session recognition was given to previous Presidents of State Conference who were seated at the front of the Auditorium, the senior being A. Hutson who was President in 1931. The incoming President, H. Heyhoe, B.A., Dip. Ed., of South Perth, was introduced and the usual recognition of the outgoing President was made by presentation of a copy of the scriptures.

Points of interest from reports were:

- A decrease of 67 in the active membership, the first reported decrease for a number of years. The total now stands at 3,540.

- Aggregate membership decreased by 42, although this was more than accounted for by the removal of 76 names by adjustment of the isolated membership figure.

- Baptisms totalled 212 as against 304 in the previous year.

- B.S. teachers increased although enrolment of scholars showed a decline.

- Offerings for all purposes were a new record of \$288,740, an increase of \$34,000 over 1968.

- Aged Persons' Homes Board reported commencement of large extensions at Bunbury.

- Home Missions Committee making

active surveys and firm plans in several new areas.

- The Christian Centre debt had been reduced by \$14,000 to \$58,000. Money still to come from a special drive should reduce this to around \$30,000 and the aim is to be out of debt by Federal Conference 1972.

Following declaration of the poll by the Returning Officer, the following officers and committee members are now serving, including those not required to come up for ballot this year.

Executive: H. Heyhoe, B.A., Dip.Ed. (President); K. J. Parry (President-Elect); K. J. Patterson, B.A., B. Com. (State Organiser); A. D. Pyne (Secretary); G. A. Ewers (Asst. Secretary); A. E. Chatfield, L.H.A., F.A.S.A., A.C.I.S. (Treasurer); G. E. Powell (Past-President); T. G. Banks, D. A. Beavis, J. K. Bond, F. Rees, B. Stitt, B.A., Dip.Ed.

Home Missionary Committee: B. A. Chick; D. K. Croot, H. Heyhoe, E. D. Hogben, Dr. W. Horner, T. D. Maiden, D. G. Nelson, K. J. Parry, K. J. Patterson, A. D. Pyne, J. A. Riches, H. W. Seaby, E. C. Smith, B. W. Thomas, A. H. Walkington, D. A. Webster plus Mrs. B. W. Thomas and Mrs. W. Cooper (Women's Auxiliary representatives).

Youth and Christian Education Committee: I. E. Allsop, M. Ashworth, K. Ballantine, J. Beard, R. Burton, A. Cant, G. A. Carslake, R. Gething, D. Hughes, Miss B. Johnstone, H. Jones, B. J. Kidd, J. A. Manalack, Mrs. A. Nicholas, K. J. Parry, J. W. Somerville, I. Stewart, B. Stitt, G. Stone, E. Tinetti, R. Wishart, plus Mrs. K. Parry (Women's Auxiliary representative).

Social Service Committee: R. Beard, A. Blundell, J. Curtis, W. Davies, R.

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College of the Bible Committee: A. Cant, V. Colyer, G. Ladner, T. A. Morrison, K. J. Patterson, J. W. Somerville.

Training Committee: R. Cheeseman, D. G. Hammer, H. Heyhoe, J. A. Manalack, D. G. Nelson, W. Paget, L. H. Park, A. B. Povey, plus B. Stitt (Youth and Christian Education representative).

Aged Persons' Homes Board: Mrs. P. Armstrong, R. Beard, Mrs. T. Beck, C. M. Hogben, L. Jones, A. Maloney, H. Seaby, I. Stewart, R. Vincent, W. J. Yeomans plus R. Beard and R. Hollett (Social Service Committee representatives).

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F. J. STEPHENSON

TO INTER-CHURCH AID

A senior Australian bank officer and prominent Church of Christ layman has been appointed to the staff of the Australian Council of Churches.

He is Fredrick James Stephenson, Deputy Manager of the Bank of N.S.W. Savings Bank.

Mr. Stephenson will join the staff of the Council's Division of Inter-Church Aid, Refugee and World Service in June.

He will be responsible for the Division's finances and some areas of aid policy development. The Division operates an overseas aid programme of about \$1,000,000 annually and also administers large international funds in bringing to Australia and providing care for refugees and needy migrants.

The position, which is a new one, follows the Council's appointment of the Rev. Edmund H. Arblaster as secretary of the Division, with overall responsibility for the Council's aid programme, its refugee resettlement and its migrant welfare operations. These tasks had previously been operated by three separate departments. Mr. Arblaster was head of the aid department.

Mr. Stephenson is the first member of the Churches of Christ to hold a full-time executive position in the Council.

He was born in W.A. and educated there. He is a member and elder of the Chatswood Church of Christ and has been active for many years in local, State and Federal operations, of his church.

Mr. Stephenson is a brother of A. W. Stephenson, former principal of the Churches of Christ Bible College, Sydney.

He has worked with the Bank of N.S.W. since 1930 and the position which he now leaves is one of national responsibility in Savings Bank operations. He is an Associate of the Australian Society of Accountants and of the Bankers' Institute of Australia.

In his new position, Mr. Stephenson will work in the national office of the Australian Council of Churches in Sydney.

Mr. Stephenson is married with two adult daughters.

Literature Conference Break-Through

Sponsored by the Asia Evangelical Literature Fellowship, the Conference in Singapore, April 6-11, accomplished several major breakthroughs for evangelical literature movements east of Israel.

Under the Conference theme of "Forward Through Dynamic Christian Literature" its announced purpose was to develop strategy for new breakthrough in Asia with Christian literature in the seventies.

Ninety-seven representatives of Christian literature agencies in 15 countries of Asia and 20 official observers declared unanimously by their decisive actions on

the final day that the purpose of the Conference was realised.

As a climax to the conference a declaration was officially adopted. In part it said: "We declare that we recognise Christian literature as a special tool of the Church, and will seek by every means to relate our literature ministries fully to the ongoing work of the Church.

"We therefore urge the churches and Christians of Asia to become more deeply involved in communicating the gospel through the printed page, including the increased assignment of personnel and finance to this ministry."

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JAY'S COLUMN IS FOR Juniors

A SPELLING RULE

WHEN "ie" and "ei" both spell "e", Here is a rule you may believe, That, never, never, will deceive, And all such trouble will relieve, A simpler rule you can't conceive, It is not made of many pieces, To puzzle daughters, sons and nieces, Yet with it all the trouble ceases, After "C" an "E" supply; After other letters "I". Thus a general in a siege, Writes a letter to his liege, Or an army holds its field, And will never deign to yield.

AGE PUZZLE

MR. BROWN, the well-known author, is now three times as old as his son, the little scribbler, will be in three years' time. There is less than 25 years between their ages and Mr. Brown is not in his twenties. How old are they? (If this takes your father more than two minutes, he ought to be ashamed of himself.)

(Answer next issue)

BIBLE CHARACTER ALPHABET

T was a seaport where preaching was long. (Acts 20.)

U was a teamster struck dead for his wrong. (2 Sam. 6.)

V was a cast-off and never restored. (Esther 1.)

W an initial completely ignored.

X and **Y** also could not find a place.

Z had a V.I.P. at his place. (Luke 19.)

(Answers last issue: Mark, Ninveh, Oniasmus, Paul, Rhoda, Solomon)

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THE LAST WORD

SKY

Last night
Someone took a thin blue teacup
And set it gently over the city
To keep the wind out.

Clouds? Oh no!
Those were the shadows of his fingers
Holding the cup down.
—Betty Shippe.



For age and want, save while you may:
No morning sun lasts the whole day.



Happiness is a condition of mind, not
a result of circumstances.—Avebury.

"I am a man of peace. I believe in peace. But I do not want peace at any price. I do not want the peace that you find in stone. I do not want the peace that you find in the grave; but I do want the peace which you find embedded in the human breast, which is exposed to the arrows of the whole world, but which is protected from harm by the power of Almighty God."—Mahatma Gandhi.

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The difference between stumbling
blocks and stepping stones is how you
use them.



To insist on drinking before driving
is to put the quart before the hearse.



Learn from others' mistakes, there
isn't time to make them all yourself.

Another performance of the play will
be given in the Town Hall next Sun-
day. This will give all those who missed
seeing it another chance of doing so.

—Local paper.



The only job where you start at the
top is digging a hole.



One day in a cricket match between
an English village and a team assembled
by the local post, his Lordship's butler
was pressed into service to umpire.

When his Lordship batted, he was
called for a short single by his partner,
and failed to make his ground before the
wicket was broken. There was a triumphant
appeal from the village side, and
all eyes turned to the butler. Faced with
an appalling decision, he declared with
tremendous dignity:

"His Lordship is not in."

—The Reader's Digest, Dec., 1967.

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