

October 30, 1965

"OUTWARD BOUND"

BOYS' SUNDAY — NOVEMBER 7



SERVING
ALL OF THE
CHURCHES
IN ALL OF THE
STATES

THE AUSTRALIAN

CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

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REPORT ON SCIENTOLOGY

Scientology does not claim to be a religion, but there is no doubt that many of its followers know it as their only religion. Their leader, Lafayette Ronald Hubbard, is regarded with some reverence, and his writings are given an authority that men of other faiths give to the word of God.

The Board of Enquiry into the doings of Scientology in Victoria has been completed and a report presented to the Government. There were 151 witnesses, four million words were recorded, and the cost is said to be more than £50,000.

We learned that the gross income of Scientology in six years was £250,000, and we also learned about pre-clears, thetans, implants and E-meters, together with a lot of other paraphernalia that was more appropriate to science fiction than to practical personality development. But let us remember that Lafayette Ronald Hubbard, the founder of Scientology, was once a writer of science fiction and he claims to have visited Venus as well as Heaven. The latter visit "was dated at 43,891,832,611,177 years, 10 hours, 20 minutes, and 40 seconds from 10.2 and a half p.m. daylight Greenwich time, May 1963."

Some of this may be entertaining, and expensive entertainment it has proved for many gullible followers, but Mr. Kevin Anderson, Q.C., who conducted the enquiry, was far from amused. He declared in his report, "Scientology is evil; its techniques evil, its practice a serious threat to the community medically, morally and socially, and its adherents sadly deluded and often mentally ill."

One of the reasons for the success of Scientology is that there are many distressed people who are misled by its claim to be the world's largest mental health organisation, and that it can cure 70 per cent. of man's ailments.

There is the suggestion of the supernatural, there is the conjuring up of events in previous existences, there is the claim to massive wisdom, and all this is linked with the jargon of modern physics and the techniques of modern psychology to give it an up to tomorrow appearance.

The dangers of Scientology were unexpectedly demonstrated when a woman, chosen by Scientologists as a fit and proper subject, was actually "processed" before the Board of Enquiry. Within nine days she was in need of treatment from the Mental Hygiene Authority. This suggested that Scientology practitioners are not qualified to detect instability and not competent to protect those who placed themselves in the hands of "the world's largest mental health organisation."

Restrictive legislation is now proposed in Victoria and, if successful, will almost certainly be copied in other States. It will not be easy, however, to make effective laws. If the regulations are too broad, ways will be found to evade them. If they are too narrow, they could hinder community services now ministering successfully to the troubled. Then, too, it is difficult to protect people who are willing, even eager, victims of this strange cult.

Perhaps the best kind of restriction will be found in wide publicity for the commonsense conclusions reached by Mr. Anderson, and a knowledge of the evidence on which those conclusions were based. Nevertheless, human gullibility being what it is, and profitable enterprises being what they are, it may be anticipated that the scientifically ingenious mind of Ron. Hubbard will not easily be contained.

STATIONS ARE FOR TRAINS

For years the churches have been involved in a programme of meeting what was called "the worst refugee problem in the world." This included the attempt to re-settle the 8,000 refugees who had been living in incredible squalor at Calcutta's Sealdah railway station since the partition of India and Pakistan in 1947.

The Aust. Council of Churches announces that this multi-million dollar project, in which the Australian churches played an important part through Inter-Church Aid, has ceased operations. The refugees have been re-settled and special projects still in hand by the Bengal Refugee Service have been turned over to Indian church agencies.

It is a time for rejoicing that this long and difficult mission has been successfully concluded.

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THE GREATEST CURRENT MISSIONARY PROBLEM

BY KEITH SKILLICORN

Our summer visit to the "Queen of the Himalayan Hill Stations," 50 miles from Red-occupied Tibet, never fails to fascinate. Physically it gives freedom from the almost unbearable heat of the plains. Mentally it gives opportunity to catch up on reading and current events from about 400 missionaries on this hillside. Spiritually by such an international group through conferences, committees, work projects and informal gatherings.

A number of missionaries here for the vacation, having had personal experience in fields other than Indian, have vast resource material to share. Through discussion we are able to compare our mission's policies, programmes and techniques. It has been interesting to note that missions in India, perhaps isolated, geographically, linguistically and theologically, seem to be, more or less, faced with the same problems.

Some years ago our own Indian mission was a victim of harassment from extreme right wing Hindu parties, or left wing Communists, but today, with some exceptions, missions and churches in India are no longer so bitterly persecuted. However, in Asia and Africa, it is the largest problem and most missionaries are reluctant to comment on the situation. For this reason the problem is known to few "at home."

The tensions of the last decade, being imposed on the church from without, were somehow easier to bear, though the heartaches we suffer today are due to internal pressures, for the processes of anti-colonialism and resurgent nationalism have not passed the Christian Church.

We have not a problem with back-sliding characters, as in India's Caste-based society they "have to be something"! Once having been ostracised they would find it difficult, if not impossible, to return to their former Hindu or Islamic fold, and if they are of Christian parents, it is most unlikely that they would wish to choose another community and be subject to its more rigid codes and inhibitions.

Whereas, in the West, the Church's immediate environment is a secular society, the church in Africa and Asia finds itself within a "Christian community" and yet

the latter may often be very much insulated both from the real life of the church and from society as a whole. For this reason, certain Mau Mau in Kenya, Karens in Burma, Nagas in India, and Simbas in the Congo, while perpetrating acts of extreme brutality, never ceased to think of themselves as "Christians."

We read of Congolese rebels who butchered 14 missionary hostages and then came back to those spared and joined them in singing Christmas carols. Many folk in Asia and Africa, perhaps unconsciously so, have an apparent "faith" that may not only be a-moral but positively immoral and these people constitute the greatest current missionary problem. They manifest their assertive designs within the church, in campaigning for position, prestige, power and property, the latter generally being in the form of mission land and bungalows and hardly a mission represented here on this hillside is free of such political intrigue which often culminates in drawn-out litigation.

There is a strong feeling that the problem is the inevitable consequence of the traditional pattern of missions, heavily supported by Western finance but to cut funds immediately would have a drastic

BOYS' SUNDAY - NOVEMBER 7

BY R. V. LONGTHORP

OUTWARD BOUND!

The front cover pictures boundless energy! These Explorer boys are typical of thousands of boys throughout Australia who attend our church conducted clubs. The great night of the week (club night) is ended; the leader has said "Goodnight" to each; now they are homeward bound, to Mum and Dad, then bed. Down the church steps they charge. It's been another great night.

Churches in Victoria and Tasmania will be recognising, in a special way, the work of the church amongst boys, again this year. Boys' Sunday will be observed on November 7 with special services and other functions. This year's theme is "Outward Bound," the same theme around which the Explorer's Worship Month activities are centred.

These boys indeed, are "Outward Bound." The church club calls them to share in the foursquare programme.

effect. It is not right for us to say that we should never have poured so much money into the mission fields for we are morally obliged to share our blessings with those less fortunate. Without Western aid there could never have been the Christian institutions which have produced so many outstanding national leaders. No, it is not just a question of cutting off Western aid, even though the Indian Church has much to learn about graciously receiving the gifts. Miss Memory, a visiting U.S. journalist, has triggered a lengthy press debate by her criticism of the ingratitude that some Indians have for the U.S. In spite of all the latter has done to save India from famine conditions and Red Chinese aggression. Perhaps it is only natural that the biggest trouble makers on most fields are generally those who have received the greatest blessings through the mission.

No, we must not say that our past methods were wrong. The fact is that the churches are no longer infants but have become assertive and confident — perhaps too much so. We are progressively trying to devolve authority and responsibility. On certain Indian fields, Mission-church tensions within the leadership are so acute that some missionaries have already quit while others have no desire to return from furlough. This is a tragedy, for Western personnel are still needed. We need men and women from the West whose faith is "down to earth", free of colour complexes and attitudes of superiority who are willing and able to integrate themselves in gracious encounter on an equality with the indigenous churches. Make no mistake about this, the door to Christian service and witness is wide open. Christianity and Churchianity may have little appeal but the thousands of Hindu students taking Bible Correspondence Courses reveal a deep-seated hunger to know Ultimate Reality. India and the world have heard enough about Jesus Christ, too much, in fact, the need now is that spiritually hungry men and women may SEE Him in a demonstration of dynamic Christian living through your life and mine. To respond to His Call will be to find with us that, in His Strength, really there is no problem at all — only a Challenge.

Keith Skillicorn is a missionary in India with our British churches.

WRIGHT THINKING

How much fun do you get out of life? "Not Much!" I can hear someone saying, "perhaps I could get more kick out of life if I had better health, and if I was of a different temperament, or if my circumstances were more favorable. There's no fun in life for me."

But our enjoyment of life is not finally determined by such things as health and circumstances. W. E. Sangster told how once, during the war, he was talking with a group of men in a large room, when a friend of his entered at the farther end. This man had a radiant personality and the conversation of the group turned to him. "That fellow seems to be getting a kick out of life," one man remarked. "He does," said the medical man in the group — and laughed, "What a fine liver he must have!"

"He has no worries, I expect," said another in the company, "I don't suppose he's got a boy at the war." "He's probably having a good time in business," said somebody else, "making a pile."

One by one they explained why the man was getting such a kick out of life. Then Sangster, who knew the man intimately, said, "Well, he has reasonably good health," he admitted, "but he's not making a pile! He's a schoolmaster. No! He has no boy at the war. In point of fact he has three children. One is normal, one is deaf and dumb, and his only son is deaf, dumb and an idiot. If you want to explain that man's fine quality of life, you must look elsewhere."

I know of a woman, a widow, a bed-ridden patient in a nursing home. She is paralysed and barely able to whisper, she has such a smile and bearing that she lights up the whole room. Many friends call on her because of the joy and lift she imparts. Some travel miles to visit her and come back refreshed. "She is so much fun," they say.

I suppose we all want some fun out of life, but we may differ in our idea of what fun is. Right now I am thinking of fun as a proper adjustment to life and its environs. "This is my Father's world," and I am having fun in his household.

Fun begins at home. We raise our families for the fun of it. I know, of course, that there is duty and obligation. Family life is not all a bed of roses — there come worrying times, when important decisions have to be made — times of illness when we get little sleep. But families can be such fun! Unless our home becomes a place of playing together and praying together, a place of laughter and content, we are missing one of the best things in life.

Living for Fun

— BY C. H. J. WRIGHT

Church can be fun, too. For some of us, our happiest childhood recollections are of Sunday morning. Everyone was home. We got dressed up in our best clothes and enjoyed the fun of going to church together and meeting our friends.

Choir members, singing for the fun of it, give a different meaning and flavour to their anthems and hymns. The ushers, who obviously enjoy the part they play, make us more welcome and glad we came. The minister who can lay aside his trying burdens and seem to say, "I do this not because of duty or pay but because I find fun in serving God and you," gives added meaning and conviction.

Our giving to God can be fun, too. In one of his letters the Apostle Paul says, "God loves a cheerful giver. Actually a literal translation would be 'God loves an hilarious giver.'" I once saw a small book entitled, "Laughing through Stewardship." Most sermons on stewardship do not make giving money a laughing matter, but it seems to me that unless we learn to have fun in our giving to God, we won't be very generous and we won't get much good out of it.

I heard of a man who was converted to tithing (giving one-tenth of his income to God. On finding he had £20 instead of £2 each month for the church, he suddenly had fun in his giving — he was "an hilarious giver."

Dr. Fosdick wrote an article entitled "Living for the Fun of It." He told of a track inspector near a college campus, who saw a young man with a crazy set-up of mirrors and asked what he was doing. "Oh," replied the student, "I am measuring the velocity of light." The inspector, now suspicious, asked, "Why in Hades should any fool want to fuss with a thing like that?" "Because," the youth answered, "it is such corking good fun." That young man turned out to be Albert Michelson, Nobel Prize Winner, authority in physics.

You see, some good work comes from necessity, some from money, but the best work is always done for fun. And the best Christian living is always done for fun — being a good Christian is fun. The New Testament word for it is JOY — something deeper than happiness — sheer JOY. Often you may have felt you "ought" to be a Christian because prudence demands it, or Christ commands it, because it is your "duty" or because it pays. But there is another motive for following Christ — because it is the "joyous" way, because it makes something within you start singing and dancing. A humdrum religion is no religion at all. We have missed the real thing unless we know the fun of the faith, and the joy of the Lord.

WOMEN OF THE WEST

The Bunbury C.W.F. travelled 120 miles to conduct the morning meditations at the October auxiliary meeting and were welcomed by the President, Mrs. J. L. Pallot. Mrs. D. Tonkin led the worship and Mrs. A. M. Smith showed Bunbury in retrospect. Gifford Gordon was the first minister. During the past 20 years the population has more than doubled and the church is facing up to the challenges of the opportunities.

The attendance was 95, representing 20 Fellowships. The financial statement showed a balance in hand of £1,035.

Reports: Home Mission (Mrs. Smith). "Crusade '65" resulted in 17 first decisions, and 5 commitments for service. Missions are being conducted at Midland Junction and Kalamunda in October. Aborigines (Mrs. D. R. Manning). A prayer request was that suitable employment be found for mission children leaving school this year. Prayer (Mrs. R. Richards). Remembered was the mission to be conducted in India by E. P. C. Hollard, prior to the Diamond Jubilee celebrations in November. Those who made committals in "Crusade '65" were also in need of prayer. Overseas Missions (Mrs. Ladner). The Christmas Cheer parcels for New Hebrides women has been despatched. Mrs. K. Ludgater, the Living Link, had requested Christmas cards with flower and vegetable seeds enclosed. Social Service (Mrs. Holloway). Current plans are to establish a foster home in Perth for part-native girls. The capital cost is £15,000. A suitable married couple is required for this work. Also a single girl to live-in as a foster aunt.

The guest speaker was Mrs. John Bolton, returned from New Guinea. She expressed thanks for prayer support and gave a resume of a missionary's day. Translation of the Scriptures is continuing. Four gospels and nine epistles have been translated into Pidgin English. Sewing material is urgently needed, also knitting wool for men.—Dora Gordon, sec.

EVENING FELLOWSHIP RALLY

(Melb.). The annual rally of the C.W.F. Evening Fellowship Committee was held in the Lygon-st. chapel on Oct. 5. The theme was "Christian Education in the Family," and the importance of family relationships in education for living was demonstrated in the excellent documentary film, "Four Families." Three members of the Dept. of Christian Educ., R. V. Longthorp, Dr. G. Whiting and R. Hillier, formed a panel to comment on the theme and to answer questions.

Living Link donations received from local groups at this annual rally enable the committee to give financial assistance to two Aboriginal girls attending High School. This amounts to £52 each, per year, and the remaining amount is presented to the Overseas Missions Board and helps substantially to support our Living Link in New Guinea, Mrs. Win. Beale. Over £400 is in hand at present.

NEW GUINEA BABE

At Yagaum Hospital, New Guinea.—To Dr. and Mrs. Stanhope, on Oct. 8, a son — David.

• OUR MAN OVER THERE

PEOPLE, PALACES AND PONDERINGS

BY

E. P. C. HOLLARD

Don't ever belittle the story of Babel in the Old Testament! Speaking one tongue obviously caused much trouble in that far-off day — speaking many tongues today causes even more trouble! To the tourist, that is! Wouldn't it be a wonderful world if everyone spoke English, and all currency was, pounds, shillings and pence — until February! Visiting Europe with its babel of tongues and its varying coinage is possibly the best means of appreciating that Australian idiom that makes sense, and those "quids" which really give values! Which all means — we are in Europe.

Whilst not intended to be a spiritual diary, this account of our pilgrimage may yet contain overtones revealing inner reactions. Let me talk about . . .

THE PEOPLE.

Our tourist bus drove us quickly across Holland, from the Hook to Brussels, in Belgium. The impression, on a Sunday, was of abundance of green, quiet waters, tidy houses and people going to church.

Of all the people we have seen there are surely none like those of West Germany. For sure, the tourist doesn't see it all, but enough to enforce some conclusions. The bounce back of Germany since the war is phenomenal. Everywhere an industrious people appear to be prosperous, well dressed and busy, they are going somewhere. Huge factories never cease production, vast autobahns thrust like the veins in a body, the shops beggar description, and everyone loves flowers.

Those who visit Switzerland always end by raving about its natural beauties, and with very good reason. The handi-

work of God here is beyond the words of any save a poet. Towering mountains, lush grass, animals bedecked with flowers or tethered in barns adjoining the house for winter, have been Swiss heritage for a long time.

Austria lost an empire, has known two World Wars, and the forces of occupation twice, in a mere 50 years. But they still sing and dance and have no difficulty in telling the world they are happy. Their shops seem a little better, their scenery a little lovelier and their old world manners and habits a little more lasting.

From nation to nation one moves from politeness and ill manners, from a blank stare to a smiling offer and help. This is not to be critical, for after all, every man has his own world which he doesn't like to have intruded upon. Even so, people have so much in common that one finally accepts the idea that people are people and I'm people!

THE PALACES.

The past of Europe includes its palaces, the present of England stresses them. In both places the palace, either in use or a museum piece, is a point of real interest. In both places the small boy in every man sees Robin Hood, the Crusaders, or even King Arthur in the suits of mail so much in evidence. Anyway, what is a castle? A hunk of old masonry, or a playground for the imagining of the present and the disappearing of the "ghosts" of the past. Some of them stand as landmarks between eras of history, others, like those along the Rhine, are the fortresses upon which hung the very existence of a people. Legend and truth, misery and righteousness are all the ingredients of their story.

Windsor Castle has a pull like none other, for here associations are part of each one of us. Kings and Queens have walked its halls and gardens. Warwick Castle is a money spinner, but its treasures of art are worth the money spent. The Doges' Palace in Vienna, the most lavish art gallery one can see, where the Doge and his Counsellors met to dispense justice. Downstairs are the dungeons, with the "Bridge of Sighs" connecting them to the upstairs galleries of greatness. Incongruity is laid upon incongruity.

One palace worth a month of study is the Art Gallery in Florence. The

mind reels in this magnificent building, which was once someone's palace. Walk along the wall and see the tombs of Rossini, of Dante, of Machiavelli, of Michelangelo! Upon the walls the masterpieces of Botticelli, Da Vinci and Michelangelo. In this one building it seems that the choicest pieces of the middle ages, the imperishables, have all been gathered up and set down side by side. Florence is a literal treasure house.

Let us not despise the palaces, even though we may have reservations about what went on in them. For all around the palaces are springing up the apartment houses where masses are herded together and children play on landings and small plots of "green."

THE PONDERINGS.

If one is prepared to think at all whilst tripping abroad, some things keep recurring — one has been a constant companion with me. We visited Coventry and saw what happened there, we visited Cologne, and saw what happened there. Outside one hotel window wrecked buildings are still to be seen, whilst in London one comes unexpectedly upon a quaint, grey, gutted church building. "What does war prove?" If, as is suggested, "we" didn't bomb Heidelberg, if "they" didn't bomb Oxford, then who is fooling whom? Entering one lovely place I heard an American woman murmur, "and only man is vile." Sure he is! The proof of it is all around us, in the solicited and sold sin, to the power mad fanatic who causes men to divide into camps and learn war.

But, by the same token, man is wonderful! All around us is the proof of it, in a field of millions upon millions of carnations in Italy, to the largest lawns in the world presenting the spirit of the great artist; from the orphanage that cares, to the landscaped terraces of the Rhine, where man demands his living from the soil, and then, in a fit of madness, he destroys it all! But, oddly, out of the ruins he builds more terraces, plants more carnations, and paints again.

Really, someone ought to get hold of him and sort him out! And there's an answer there, too! Someone does, only the currency of love runs too low in this human market. Come on, church, start telling about the Someone, and the love! Quit some of the things you are saying and seek this man out! It's in your hands!



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New Chapel, Hawthorn, S.A.

A total of 977 persons attended the Opening Day Services of the Hawthorn Church of Christ on Sunday, October 17.

The building, which is unique in design, is constructed of modular brick. A choir gallery, situated in the front, has a seating capacity of 55. Behind the baptistry, at the farther end, a wooden cross stretches from floor to ceiling and is prominently situated in front of a tall glass window.

The acoustics in the chapel proved to be excellent. The floor is fully carpeted throughout and the tasteful furnishings add to peaceful surroundings. It is truly a house of worship.

Maximum seating capacity, including crying room and choir gallery is 350.

Total cost of chapel and classrooms amounted to approximately £25,000.

Guest speakers at the three services included J. Chivell, M. T. Lawrie, G.

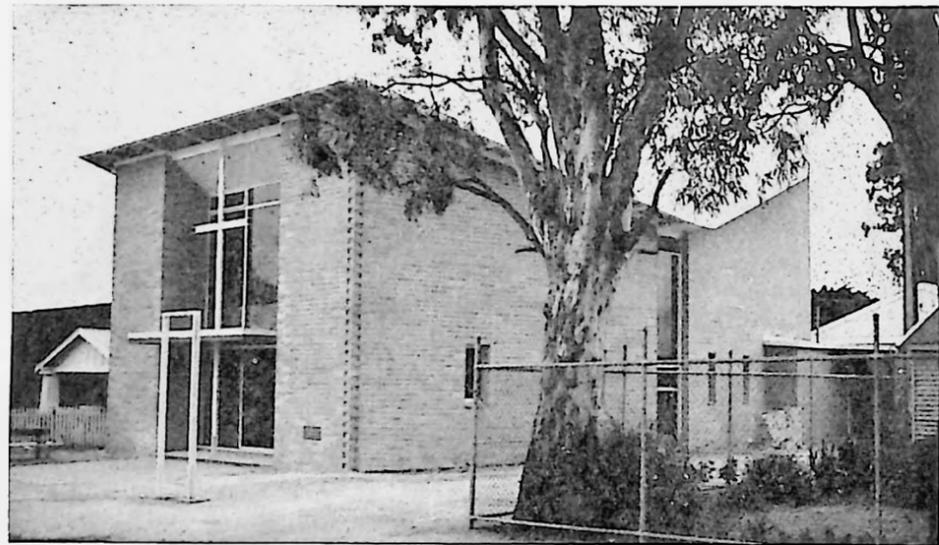
Lord and A. Jackson, who gave a greeting on behalf of other local churches in the district. J. Loveday (architect) was also present, as was the builder, N. Bright.

R. C. Dixon was chairman of the meeting and special reference was made regarding the amount of work performed by the Building Committee, which comprised S. R. Beck (chairman), G. Knight, G. Berry, C. J. Butler, A. Salamon, R. C. Brand and R. C. Dixon.

The Churches of Christ Youth Choir assisted, under the direction of John Hall. John Mathieson was soloist, and items were presented by John Wooler (violin) and Alec Gemmell (flute). A. Glastonbury was organist.

A baptismal service was conducted during the evening service, at which Mrs. A. G. Prior was baptized.

Sunday was also Temple Day, and the offering amounted to £1,000.



CHANGE OF TREASURER

(Dulwich, S.A.). After ten years' excellent service, the treasurer, H. Grover, has resigned owing to impending removal from the district. His successor is L. Roberts . . . Mrs. Bell told of brotherhood work among Aborigines at the B.S. anniversary afternoon. Girls from Cadet group and B.S. mimed an Aboriginal legend. Kindergarten and primary work were highlighted at night. . . K. Crosby, chairman of comm. examining form of evening service, and minister, S. Neighbour, reviewed this matter . . . Mrs. Neighbour has been ill for six weeks.

GUEST SPEAKERS, STRATHALBYN

(S.A.). The church welcomed Miss A. Draney, on furlough from New Guinea. Combined Missionary Rally, in Town Hall, Oct. 4, was addressed by Miss E. De Russett, Congo missionary . . . C.E. attended Alexandria District Rally at Nairne . . . Annual pulpit exchange, Oct. 10, when M. J. Wilson (Methodist) was preacher . . . Church welcomed back Miss D. Hackett, U.A.M. missionary on furlough . . . B. Stanford addressed

circuit C.M.S. fellowship meeting, Oct. 14, on Decimal Currency . . . Chapel filled for B.S. anniversary, 17th, and Monday evening meeting. Speaker was L. Williams (Parkside Baptist).

MUSIC

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COLONEL LIGHT GARDENS SHINING

(S.A.). Commencement of A. G. Mathieson's ministry and the new chapel, have contributed to development of the work. Mr. Mathieson is quietly consolidating the present church membership and clubs. His ministries of visitation and preaching are proving a benefit to the church and are much appreciated . . . L. Parker has retired as B.S. supt., after 11 years. J. Baker has been appointed to the office until a suitable supt. is available . . . Girls' Brigade came second in Davey Shield contests. Life Boys came first in Sportagama, held recently. C.Y.F. has commenced a monthly Bible study and barbecue at Mr. Mathieson's home. . . There is a move to commence C.M.F. W. Heath attended the initial meeting placing the aims and objects before the assembled group. A few meetings are being held prior to commencement to train a core group of men . . . Church has been saddened by the sudden loss of L. Bone, a former Board member, and T. Parker.

National Diary

NOVEMBER—

- 30 - Nov. 1 — TAS. — Tasmanian Southern Dist. Conference — Hobart.
- 30 - Nov. 3 — VIC. — C.M.S. Snowy River Tour.
- 2 — VIC. — C.Y.F. Outing.
- 3 — VIC. — Dept. of H.M. & Evan. Prayer Rally.
- 5 — VIC. — C.W.F. Council, Reception Room, Church of Christ Centre, 11 a.m. Speaker: Miss Connie Tan Kwie Hwa, of Indonesia. Leader of devotions: Mrs. A. Fletcher, New Guinea. Reminder re Hospital Gifts.
- 5 — N.S.W. — C.W.F. Harbour Cruise.
- 6 — VIC. — C.Y.F. Central 217.
- 6 — VIC. — Southern Bayside District Conference.
- 7 — VIC. — Boys' Sunday.
- 12 — N.S.W. — Ministers' Wives' Outing — Ormond School for Girls, Thornleigh.
- 12-14 — N.S.W. — Church Leaders' Camp (Home Mission Dept.), Lane Cove National Park.
- 13 — W.A. — Youth meet. Arranged by Youth Fellowship leaders.
- 19 — VIC. — C.O.B. Ordination and Graduation, Lygon-st.
- 19 — N.S.W. — Woolwich College Graduation Service — Enmore Tabernacle.
- 20 — W.A. — Children's Eisteddfod.
- 26 — W.A. — Aborigines Christmas Tree and Presentation of 1965 Youth Project money to Overseas Missions Committee.
- 27 — VIC. — Eastern Dist. Conf. Quarterly Meeting and Ladies' Temple Day — Boronia, 6.30 p.m.
- 27 — VIC. — C.E. Party Time.
- 28 — N.S.W. — Woolwich College Broadcast — 2CH, 8 a.m., on "The Sunshine Hour."
- 28 — ALL STATES — Home Missions & Evangelism Annual Offering.
- 30 — VIC. — Annual Dinner of C.M.S.

DECEMBER—

- 4 — VIC. — C.Y.F. Central 217.
- 4 — VIC. — Explorer Final Rally.
- 7 — VIC. — C.M.S. Christmas Fellowship Dinner.
- 18 — VIC. — C.E. Christmas Treats.

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Annual "Refresher"

BY RON. ELBOURNE,

Past President of the Fraternal.

N.S.W. PRAYER LIST

We invite your prayerful interest and continued support as we intercede on behalf of:

1. N.S.W. Men's Work Department — in all its efforts in maintaining fellowship among the men's groups in our churches.

2. The Boys' Home Committee of Management in its faithful administration of "Dunmore House" for the physical, mental and spiritual development of the boys.

3. Home Mission Centres — where recently planted causes are flourishing — Campbelltown, West Liverpool, Engadine, North Turramurra.

4. Members of the N.S.W. Property Trust and Chapel Extension Committee — in their less spectacular but valuable service and "behind the scenes" activities — maintaining the financial buoyancy of brotherhood enterprise and witness.

5. All door-keepers, ushers, organists, pianists, choirmasters, caterers and visitors-of-the-sick in all of our churches — that this noble band of faithful workers may be encouraged in their very necessary tasks in the local congregations.

CHURCHES TO AMALGAMATE

(Wiley Park, N.S.W.). After several meetings of officers of the Bankstown and Wiley Park churches, it has been unanimously decided to amalgamate the two churches. Suitable land has been selected for a new church to be built in Greenacre. Officers of both churches now meet as one Board. The last meeting was attended by representatives of Home Mission Comm. and Church Property Trusts. Churches are exchanging speakers . . . Recent visitors have been the Conf. Pres., C. E. Bowser, and Ed. Holt, of Woolwich Bible College . . . A family fellowship tea is held bi-monthly prior to gospel meeting . . . Following her visit to the World Convention, Miss D. Fishburn, Kinder supt., is now on a world tour. Mr. and Mrs. Volkman are still very ill in hospital.

VISITORS AT BOWRAL

(N.S.W.). All departments of the work are progressing under guidance of the minister, D. Surtees. The "Penny Fund" recently instituted for support for Indian children on our mission field, is steadily growing. On Oct. 10, students from Woolwich College visited the church, taking part in the services . . . Church anniversary, on 17th, proved a happy day, with Dr. A. G. Elliott as guest preacher . . . On Oct. 22-24, a "Youth Weekend" was planned, with 18 Y.P. visiting from C.T.B.Y.P.S.C.E., Sydney, and conducting the special Saturday evening rally and Sunday services.

"Dunmore" House, at Pendle Hill, was again the venue for the Annual Ministers' Fraternal "Refresher" Course, from August 30 to September 2 . . . The guest lecturer for the "Joseph Whelan" Memorial Lectures was K. E. Crawford, the Director of the Department of Home Missions and Evangelism in N.S.W. Mr. Crawford's theme was the vital issue of "Evangelism Through the Local Church." He dealt with important aspects of evangelism, such as — "What Evangelism Involves"; "New Testament Evangelism"; "The Local Congregations"; "Motivation"; "The Personal Requirements for Evangelism"; and finally, "Methods of Evangelism."

The presentation of these lectures indicated a prayerful concern on the part of the Director, as he encouraged and enthused his fellow-ministers with the vision of evangelism through the local church serving in the community. The animated and practical discussions which followed the lectures also indicated the fervent desire of the ministers to make the local church the real base of evangelistic outreach. The lectures were thought-provoking and challenging.

Principal A. W. Stephenson led the Bible Studies on the theme, "Evangelism in the Book of Acts." He stimulated the thinking of the men with studies on the people and places involved in the evangelism of the early Church, and led our thinking on "The Evangelist and His Message," and "The Strategy of Evangelism." These studies were a real unfolding of the Word of God from one whose life has been steeped in the Scriptures and is convinced of their relevance to the modern situation.

Dr. A. G. Elliott introduced discussions on "Christian Unity in the Con-

temporary World." This survey first of all presented certain aspects of the educational work of the N.S.W. Christian Unity Committee in relation to the principles of the "Restoration Movement" and its implications in regard to the developing union discussions between Congregational, Methodist and Presbyterian Churches in an effort to form the uniting Church of Australia.

This led to an analysis of our distinctive teaching in the consideration of such important matters as, "Why Restoration?" — "What are we Restoring?" — and "How Shall the New Testament Fellowship be Restored?" The outcome of sharing in discussion on these issues was a renewed dedication to our particular emphasis in this area of Christian activity.

Other participants were David Mansell, of Wollongong, who shared some thoughts on the most effective ways of commencing and maintaining a ministry in the local church; Rev. R. Sprackett, who gave an outline of the work of Inter-Church Aid; and Mr. Alec Gilchrist, Director of Campaigners for Christ, who told of the success of "Operation Combat Force," which is proving to be a new approach to evangelism.

The total impact of the "Refresher" upon the ministers could be summed up by stating that they went back to their respective churches enthused with a greater realisation of the basic place of the local church in the evangelistic programme.

The following office-bearers have been elected for the coming year: President, F. L. Ewers, B.A. (Burwood); vice-pres., E. Plenderleith, B.D. (Loftus Park); secretary-treasurer, D. Foletta (Narraveena).

C.W.F. PRESIDENT AT GILGANDRA

(N.S.W.). Mrs. J. P. Henderson, State C.W.F. Pres., visited Gilgandra and the Native Mission at Balladoran. Prayer meetings have been held in the homes of members. Another interesting aspect of the witness in this centre is the faithful work of two groups of young people who conduct Open Air Sunday Schools, one among children in the town, the other for the benefit of Aboriginal children in the district.

R. S. A. McLEAN IN SYDNEY

Overseas Missionary Sec. R. S. A. McLean, visited churches in N.S.W. from Oct. 14 to 17. He addressed the church at Lismore, and shared with Newcastle congregations in the quarterly meeting of the Newcastle District Convention. He also spoke at a combined meeting of Sydney south-side churches at Hurstville and to a similar group of north-shore congregations at Chatswood. Mr. McLean also shared in the meeting of the State Overseas Committee, visited Wollongong

on 16th, and preached at Burwood on Sunday morning, 17th.

CAMP FARTHEST OUT - SYDNEY

Further information and topics for the special series of evening lectures in connection with "Camp Farthest Out," and Roland Brown's Sydney visit, have now been released. The Camp will be conducted at Eleanora, Methodist Youth Centre, Nov. 15-19 . . . Churches of Christ representative on the Inter-Church Committee arranging these meetings is R. B. Ewers, Belmore.

BROADCAST SESSIONS IN N.S.W.

Churches of Christ broadcasts for listeners who are within range of Station 2CH, Sydney, for the month of November are as follows:

Daily Devotions, 8.45 a.m. — Mon., Nov. 1, M. J. Bedwell, Marrickville. Sat., Nov. 13, C. J. Mackenzie, Rockdale. Thurs., Nov. 25, R. M. Wilson, Kingsford.

Special Broadcast — Sunday, Nov. 28, 8 a.m., "The Sunshine Hour," featuring Woolwich College.

New Guinea Annual Meeting

ASAU REPORT

EVANGELISTIC. The greatest thrill in our work has been the baptism of three of the older men of the village. These three are showing a desire to learn more of Christ, and are growing in the Christian life. The work of the church is going ahead, despite its limited numbers, and prayer meeting each week has an attendance of seven to eight, with the majority of them taking part in prayer and discussion.

Another night has been set aside for informal discussion and help in Christian activity. The children also have their night of singing and devotion, and this is eagerly looked forward to. A further discipleship class will be commenced.

During the year, as time permitted, evangelistic patrols were made to Avankun/ Daket, and also to villages up the Sogeram River. Contact was made with several villages, and a Gospel Recordings phonette was placed in a sympathetic village inland from the Sogeram towards the Ramu. With insufficient opportunity for follow-up, Avankun has taken an S.D.A. teacher and the three boys we had for school have returned. Daket is still R.C. and has a Catechist there.

SCHOOL. The school attendance rose to 32 pupils, four of these being resident students, but due to friction in the village these four have left. The school is progressing slowly, but with the new grades is suffering from lack of trained personnel. We have Preparatory, Standard 1, and a higher class, which for want of better definition has been termed Standard 1½. Problems have arisen with parents removing their children over village differences, but these eventually sort themselves out. Some of the older children have shown a definite interest in things spiritual.

MEDICAL. The medical work has been consistent, and an Asau lad went to Tung to train as a doctor boy. He didn't stay long, but returned to the village. He has been a great help in the medical work here, where he has been employed part-time. The folk still do not like travelling to Tung for major illnesses, but fortunately we have not had reason to try to send many of them.

SUNDAY SCHOOL. This avenue of service continues to prosper, and almost all the children in the village, six years old and over attend regularly.

WOMEN'S SEWING. This group has been very attentive, with consistently large numbers attending. A distinct change has been noted in the attitude of the women to spiritual things, and several have shown their desire to attend discipleship classes. The younger children, who accompany their mothers, are silenced with toys from the school supply during devotions and sewing. Devotions are well received and the women enjoy the teaching aids used. Garments being made include shifts and other items of clothing. Excitement is high at the promise of some future sewing to be done on the hand machine.

Overall the work is going ahead, although services have dropped and interest in the mission has waned. Some of this is due to the fact that some of the Asau folk have taken to crocodile shooting. The lure of money is a great temptation to these folk. Some of them attended almost regularly the last discipleship classes. We hope, through the coming year, to be able to bridge the gap of indifference, and look forward eagerly to the coming of a teacher to Asau to enable more evangelistic work to be done.

PROGRESS AT TSUMBA

By FRANK BEALE.

The people have held much of their early enthusiasm. This has helped to make up for the small numbers. To build the school one or two of the fathers of potential pupils came from Bamfu to work for a few days, but most of the work was done voluntarily by the village people, as there was no money in the budget. The women helped carry in timber, limbum and morata for the roof, while the children carried sand and dug and levelled the area.

The enrolment has grown to 43. Some of these are teenage lads who have had one or two years at the government school at Aiome. These would be ideal candidates for the nucleus of a senior training school if a primary teacher could be located. There are probably many such lads too old to go through normal schools and reach secondary level, who could go through a senior school geared to teach, not only English and arithmetic, but practical agriculture or timber getting. It is possible that many could become Christians in such an environment and be a double asset in their home village.

At present school operates three days a week, with an extra half-day of school gardening. As almost all of the children live in the village, but 30 of them come from five villages along the Keram, there is a big need to ensure adequate food. So far there has been no problem.

The women of Tsumba have been very enthusiastic about their weekly meeting and sewing class. The lack of ability in Pidgin has not deterred those unable to speak or understand and many are progressing very well. Apart from one young woman from Bamfu, who wanted to be paid to learn to sew, they have usually shown their appreciation by clearing round the station whenever asked.

The local people have also been as reasonably co-operative with medicine as would be expected, but when people come from further afield for treatment the results are not so good. They usually depart part way through the treatment after having assured us they would see it through. The monthly average for patients has been 87, with 483 treatments.

The brightest feature has been the Sunday services. Because of the numbers of school children living in, the normal Sunday morning is consistently about 150 per cent to 200 per cent of village population. It is usual for any visitor to attend the service rather than for someone to stay to keep the visitor company, as has happened in other places.

The afternoon services, while the numbers are usually lower, still average very high. While for many attendance is largely because of not wishing to offend the missionary, or else a fear of God punishing them if they don't, the most pleasing feature is that many do pay attention. On one occasion parts of a sermon were mentioned two weeks later and the witness of some of the first Christians has played a part in making some spiritually aware.



SPOTLIGHT ON S.A. . . .

A College Comes to South Australia

South Australia was all sunshine for the visit of the College of the Bible students to Adelaide. The warmth of lovely spring days was only matched by the reception our S.A. brotherhood gave to our College visitors.

S.A. has been closely associated with our Federal College from its very beginning, and with pride has sent many of her sons and daughters to Melbourne to train for the ministry. It is not strange to have students home on vacation, and their College friends are always welcome guests.

The State has deeply appreciated the ministry of men trained at Glen Iris, and has been happy to support, financially, the work of the College. But this occasion was different — the College community came to Adelaide, and this made history.

There are 47 students in residence at Glen Iris at present, and 35 of these, with Principal E. L. Williams and Dr. K. Bowes, came to S.A. at the invitation of the brotherhood.

From the time of their arrival, until their departure, the students and the churches were involved in a non-stop programme that left everybody exhausted, but wanting to know "when can we do it again?"

WHAT DID THEY DO?

The State College Committee arranged a splendid dinner at Edwardstown and invited brotherhood representatives to meet the students. The Conference President welcomed the visitors, and Student President, Jim Dow, responded most appropriately. This was a first meeting of hosts and guests, and both parties liked their first impressions.

Thirty-nine churches had guest preachers for their Sunday services, and one lady of a suburban church expressed the feelings of many others when she said, "This is splendid. I have heard about the College, but now the dedicated life has come alive."

Almost 900 young people gathered in three suburban churches for after-church fellowship gatherings, and guest campers put the "Student on the Mat" in a question time designed to highlight the life of the College and the work of the ministry. A coffee and biscuit supper was the setting for informal discussion.

A concert programme is strictly an extra curricular activity for College students. South Australians would have been most disappointed if there had not been a presentation of "Concert '65," and the audiences that filled Willard Hall to capacity on two nights

were delighted with the programme presented. The programme ranged from a Comedy Opera to a deeply moving religious drama called "The Road to Damascus," and the climax of this presentation made a great impact on the audience.

The Department of Christian Education was host to the students and over 80 young people, most of whom were senior secondary school students.

A similar gathering last year brought together 120 older young people, with Dr. Keith Bowes. This year the theme of the after-dinner symposium was "Finding Your Pulpit," and Margaret Luhrs, Bill Compston and Colin Dredge were speakers. Keith Horne was compere, and Gerald Rose and Albert Brown, of State College of the Bible Comm. shared the programme.

Wednesday was "Tour Day," and a party of students, with Ed. Ots as guide, took in the scenery of S.A.'s southern districts and beaches.

. . . And Now the Dust Has Settled?

It's hard to believe it is all over. Add to the "official programme" the ingredients of golf, tours, visits to brotherhood properties, suppers and other informal gatherings, and it is surprising just how much living can be packed into five days. People will be asking "what did all this accomplish?" These at least can be said:—

● For years S.A. has been proud to be associated with Glen Iris College. This was the first time the College, as a community, came to Adelaide, and for many people the words "our College" have taken on new meaning.

● Students are human beings and they mixed and mingled most freely with people of their host State. In these young men and women our people saw something of dedication and high ideals and breadth of outlook and ministry that gives us some real cause for satisfaction as we think of the work and witness of the church in this age.

● Unfortunately, Dr. K. Bowes was confined to bed with a virus influenza during most of the visit. Principal E. L. Williams attended all the gatherings, and spoke at some. Once again we felt that image of trust and confidence we have always associated with our College faculty was strengthened by the Principal's gracious spirit.

● . . . and finally — South Australians are all wanting to know "are they coming back again?" We all sincerely hope so.

—K.D.H.

QUESTING



WITH

A. E. WHITE

You once mentioned that you baptized candidates in a kneeling position. I have adopted this practice on occasions. Unfortunately, one member has claimed that there is no justification for this method. Is there any record of the early church using the kneeling position, and do you know of other ministers who use it?

Although I have searched, I have not been able to find any early reference to baptism in a kneeling position. Neither have I been able to find any reference to a backwards method of baptism.

There is certainly nothing in the New Testament to indicate which method was used, or indeed, if there was only one method. Immersion from a kneeling position is just as much immersion as from any other position.

Churches of Christ have always argued that where there is no method specified in the New Testament for obeying Divine commands, there should be liberty of action. There is abundant evidence in the New Testament for immersion as the mode of baptism, but no reference at all to the method.

Nothing of the symbolism of baptism is lost when a candidate is baptized from a kneeling position. To me, kneeling is a much more reverent position than the other. It is more dignified and quieter. I do know of other ministers who use it. I have discussed the question often and found that many ministers prefer to use the kneeling position.

Some have objected that a kneeling baptism does not maintain the significance of baptism as a burial and resurrection. Strangely enough, the catacombs of Rome have revealed evidence that some early Christians were actually buried in a kneeling position. They felt that even in death the attitude of reverence and prayer was appropriate. Certainly in baptism the position of reverent submission is appropriate.

Because this question is in the area of liberty, either method of baptism is acceptable. If I were ministering to a congregation where a majority were opposed to the kneeling method, I should almost certainly use the method desired by that congregation. I would not willingly use an ordinance of the Christian church in order to divide it.

However, I have not yet heard any scriptural or any other satisfactory arguments against kneeling baptism. I do know some individuals who prefer the backwards method, but I know of no congregation that has by a majority decision opposed kneeling.

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Straight Thinking, Rhodesia

BY Dr. DESMOND CROWLEY

A few years ago Garfield Todd, former Churches of Christ missionary in Rhodesia, and then Prime Minister, told the European Rhodesians they were in danger of becoming a nation of neurotics. Shortly afterwards his party ousted him from the Premiership. His warning seems to have been justified.

In his television interview in London after his talks with the British Government had ended in failure, Mr. Ian Smith, the present Prime Minister, said only independence would save "Western Christian civilisation" in Rhodesia. This is the language of the Klansmen. When a man invokes Christianity to justify racialism, there is something badly wrong with his thinking.

The Rhodesian Government has spokesmen in a number of countries, including Australia, who do their best to cultivate a more favourable public opinion about its policies. At times they seem to have some influence. Recently, for example, an editorial note in a Sydney newspaper appealed for a more sympathetic attitude towards Rhodesian settlers; it was pleaded that if we were in their position our views would be the same; and that, after all, British Government encouraged them to go to Rhodesia.

Though plausible, this isn't nearly good enough. British Governments never told the settlers they would be allowed to control the destinies of four million Africans.

TRAINING FOR C. & L.M.

(Canberra, A.C.T.). Six of our members took part in a special training course for group leaders for the Church and Life Movement, 1966 . . . The building was crowded on Oct. 10 for the screening of the film, "Tammy." Young people from all church auxiliaries were on parade . . . On Oct. 17, 33 members acted as door-knockers for the Freedom from Hunger Campaign . . . The S.S. anniversary on Sun., Oct. 17, had A. A. McRoberts, of Warrawong, as guest preacher.

Churches of Christ BIBLE COLLEGE in New South Wales

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

Regular support in prayer and gifts is sought.

- A. W. Stephenson, M.A., Principal, 57 The Point-rd., Woolwich, N.S.W.
- H. C. Wheat, Secretary, 1 Parmal-ave., Padstow, N.S.W.
- E. F. Morris, Treasurer, 31 Collins-rd., St. Ives, N.S.W.

One must sympathise with them, for their situation is an anxious one—though not nearly as bad as they paint it, and they haven't done much to encourage Africans to show them goodwill when they gain power, as eventually they must. But sympathy does not mean support for wrong attitudes.

It is frightening how completely men's views can become distorted when self dominates their thinking. It happens in Mississippi. It happens in Rhodesia. Self has various forms: desire to maintain privilege, need for acceptance by one's neighbours, repressed realisation of guilt in the unfair treatment of others. As a result, good is seen as evil, evil as good; guilt is projected upon innocents.

Above all, criticism and truth are forcibly silenced.

One man at least in Rhodesia, Garfield Todd—there are a few more, but not many—has the courage not to succumb to the pressure of community attitudes, and the balance to see things as they are. So he is silenced—preventatively detained on his own property.

God gave us mind, as part of the sharing of his nature. It is one of his most precious gifts, with tremendous potentialities. And when Jesus taught that we must put self out of our lives, this had relevance to our thinking. Self in our thinking obscures and distorts reality—and can result in misery and bloodshed.

SCHOOL OF EVANGELISM

(Ann-st., Brisbane). To provide continuity of study the "School for Evangelism" being conducted by L. G. Read is now held each Wednesday instead of twice a month . . . Ron. McLean, Sec. of Overseas Missions Board, was guest speaker on Oct. 10 . . . The Women's Fellowship conducted a successful "lamington drive" in aid of Home Missions and Youth Dept. They sold 238 dozen lamingtons! . . . The after-church "Coffee Pot" social evenings, which are arranged by the C.Y.F. twice a month, is now a popular affair that contributes much towards the social enjoyment of the young folk . . . The Board donated £5/5/- to Gideons International for distribution of Bibles . . . As part of training for service in the church, H. J. Payne gave a talk to the C.Y.F. on "How to Read."

INDIAN N.C.C. ASKS AID FOR CIVILIAN WAR VICTIMS

(New Delhi). The National Christian Council of India has appealed for one hundred thousand rupees (\$20,950) to underwrite assistance for civilians in need because of the India-Pakistan conflict.

An appeal letter said, "thousands" lost their homes in the war, and many are without the simple necessities of life—cooking and drinking vessels, clothes and blankets.—E.P.S.



QUEENSLAND

WESTERN DISTRICTS FELLOWSHIP AT ROMA

(Qld.). Roma was the venue for the half-yearly meeting of the Western Districts Fellowship over the weekend, Oct. 16-17. Roma church also celebrated its 77th anniversary the same weekend. Eighty delegates arrived from the churches at Dalby, Chinchilla and Wambo, and there were apologies from Kingaroy and Murgon. Visitors also included Mr. and Mrs. A. Surtees (Conf. Pres., and wife), D. Nelson (guest speaker) and S. Clow (Maryborough). After a tour of natural gas and power installations, about 150 sat down to the anniversary tea, catered for most capably by the C.W.F. Mr. Nelson addressed the inspirational rally at night. Sunday morning communion service was attended by 150, with 102 communicants. A buffet luncheon was followed by the school anniversary. Children were trained by Mrs. P. Clow and teachers. Song leaders and soloists for the weekend were R. Kieseker and B. Nowitzke. C.E. journeyed to Chinchilla recently for C.E. rally. Church farewelled Mr. and Mrs. R. Ball on their removal from the district.

McLEAN IN OLD.

(E. Ipswich - Leichhardt and Bundamba) — R. McLean was guest speaker at E. Ipswich and Bundamba on Oct. 10 . . . Mrs. Fawdry entertained 48 ladies from the C.W.F. and the church at a luncheon. The proceeds of £14/12/- were given to Kenmore Christian College . . . Leichhardt C.W.F. had a quiz on Foreign Missions. The prize, won by Mrs. S. Meier, was a shopping bag made by women in the New Hebrides.

STEWARDSHIP DEVELOPMENT

(Gatton, Qld.). The Stewardship Campaign, which began in July, was partially fulfilled when a Family Night was held on Oct. 9, and almost 100 per cent of the congregation heard the H.M. Director, A. McK. Surtees, give the sermon on Oct. 10 . . . The Secretary of the Overseas Mission Board visited the church and screened slides of the fields. . . . Ma Ma Creek church joined with Gatton for the occasion . . . A successful car rally was held, with a miniature car as the prize . . . B.S. anniversary and prize-giving was held on Oct. 17 . . . The Ladies' Fellowship sent an offering towards furnishing the Youth Director's home.

CHANGE OF NAME

(Hopeland, Qld.). At a recent officers' meeting it was decided to change the name of the church from Wambo-16 Mile to Hopeland Church of Christ. The church was moved from the Wambo Creek area some years ago to the Hopeland district, but it retained its original name . . . Ladies from Sydney, Roma, Brisbane, Dalby and Chinchilla, shared with Hopeland ladies in their 16th birthday celebration . . . Bruce Armstrong, N.S.W. Youth Director, spoke at Fathers' Night service . . . The minister and his wife, Mr. and Mrs. B. Reed, have a baby son.



WESTERN AUSTRALIA

GIRLS' BRIGADE ON PARADE

(Nollamara, W.A.). Girls' Brigade Silver Jubilee celebrations were held during the three preceding months. Several members of our Company took part in the Guard of Honour at the Airport for the arrival of the Federal President (Mrs. Helen Robinson) and Mrs. Jessie Smith, Chairman of the Pacific Island Fellowship, N.Z. They also took part in another Guard of Honour for Miss Joan Chenhalls, M.B.E., International Brigade Chairman from London. The State display was held at the Christian Centre. Several girls from the Company took part in the choir which sang at the Display, Church Parade and Consecration Rally. A picnic was held at National Park, and a special train transported 500 girls to the park. On Oct. 14, the girls celebrated their third anniversary with a party tea. A Member of Parliament presented Company with the Australian flag and portrait of Her Majesty the Queen . . . Mr. Bond is conducting a mission at Busselton . . . C.W.F. enjoyed a visit from Mrs. Bolton at morning tea on Oct. 13.

ACTIVITY AT SOUTH PERTH

(W.A.). Services are well attended, and many stirring messages have been delivered by G. Wood. The new choir is taking an inspiring part in evening services. C.W.F. had a successful "At Home" with 175 present, to whom Mr. Wood gave a helpful talk . . . A garden party at the home of Mrs. Isaac, in aid of Aborigines Missions, and an evening meeting, to which all the church was invited to hear Miss Helen Maiden, were well attended . . . Y.P.S.C.E. held an evening, "Club Discotheque," at which £30 was raised for their mission project . . . John Bolton (New Guinea) was speaker at the monthly youth tea. . . . Mrs. Wood is holidaying in Melbourne, and four of the children are being cared for by church families . . . The tennis club will start functioning on the first Saturday in November.

DECISIONS FROM B.S.

(Scarborough, W.A.). Two young girls confessed Christ recently. The extent of contact through the B.S. was evident in the overflow meeting when parents attended the anniversary . . . Earnest prayer has been made for the mother of Ruth Dawson, who is seriously ill . . . J. Timms will lead the counselling classes that will continue for several weeks.

NEW GUINEA PROJECT

(Northam, W.A.). Young peoples' clubs and societies, including the B.S., have donated £25 to the New Guinea project sponsored by the W.A. Y.P. Conf. Comm. . . . Monday prayer watches are still being held to meet prayer requests . . . Several ladies attended York's "at home," with Mrs. J. Pallot as speaker. . . . Rex Ellis was guest speaker at B.S. anniversary services on Oct. 10 . . . The film, "World Fair Encounter," was screened on Oct. 12.

"CHILDREN OF OTHER LANDS"

(North Perth, W.A.). "Children of Other Lands" was the theme of the B.S. anniversary on Oct. 17. A tape-recording of Bible Schools in England and America was included in the programme. The afternoon kindergarten programme was led by Miss Robyn Lavery, with Miss Merle Peacock as speaker . . . A boys' club has been formed, with Philip Michael as leader . . . A combined service was held with North Perth Church of England on the occasion of that church's jubilee celebration . . . The Endeavourers are corresponding with a missionary family in Java and a young married couple in Thailand.

OPEN AIR BIBLE SCHOOL

(Fremantle, W.A.). The Bible School, which has grown by about 80 over the past 12 months, now regularly caters for 200 scholars. The school assembled on Sept. 26 at the Fremantle War Memorial, and with perfect weather, an open air service was conducted, with several instruments accompanying the singing. The monument, with its panoramic view out over the ocean, formed an ideal setting for such a service. On Oct. 16, the C.E. Society entered enthusiastically into the C.E. Sports Day at Perry Lakes Stadium. Juniors, Intermediates and Y.P.C.E. were all successful in bringing home the shield in their respective sections.

SECOND WEDDING

(Bruce Rock, W.A.). The second wedding held at this church was for Kaye Lewis, daughter of the church secretary, and Winston Holmes, of Narrogin, on Oct. 2.

Churches of Christ in W.A. Inc. Aged Persons Homes Board

ADMINISTRATOR

Written applications are invited for the above newly created post.

Applicants should be qualified in accountability with managerial and public relations experience and be members of Churches of Christ.

Salary will be paid according to qualifications and experience up to £1,800 per annum.

Further information may be obtained from the undersigned care of 142 Beaufort-st., Perth, W.A., with whom applications close on Friday, November 12, 1965.

A. W. MORRIS, Hon. Secretary.

CHURCHES OF CHRIST TRAINING COMMITTEE, WESTERN AUSTRALIA

"The Night School Training for Service" (N.S.T.S.) completes the first TWO YEARS' COURSE with a graduation ceremony in the City Church, Christian Centre, on . . .

WEDNESDAY, NOVEMBER 17, 7.45 p.m.

An invitation is given to all who are young enough to begin the Course next year, or interested enough to encourage those who have completed, or who are undertaking the studies for service. Programme includes . . .

Music, Testimony, Address, Presentations, Supper.

• CHURCH AND LIFE MOVEMENT

Six Hundred Leaders

More than 600 lay men and women and clergy have attended leader training courses in the first two months of intensive preparation for the Church and Life Movement.

The Movement, a national programme through which the churches seek to establish renewed contact with the whole of Australian society, is being sponsored by the Australian Council of Churches.

At least two courses for leaders in the Movement have now been held in all States under the direction of the A.C.C.'s lay training secretary, the Rev. Gordon Beaty, assisted by the Rev. Peter Matthews and the Rev. Gordon Riley.

By June, 1966, it is proposed to train at least 10,000 people to lead neighbourhood groups of church and non-church people. Each week between June 19 and August 6 the groups will meet to consider their approaches to the daily problems of living. They will also seek ways by which they can assist their communities, offices and factories to become more sensitive to individual needs and to the potential for more fruitful contact between people.

The Church and Life Movement has been most highly developed in Canberra, where the churches have selected the sites and dates for all training courses, decided the location for hundreds of group meetings next year and the selection of most leaders.

In New South Wales nearly 100 towns and city suburbs have been selected as the sites for training courses during the next six months. In Victoria, the State has been divided into regions each with its own working panel responsible for implementing the Movement.

In Queensland, training courses have been held at Brisbane, Rockhampton and Toowoomba, and a further special course will be held at Townsville this month. Regional panels are operating in the three centres which have had courses.

In South Australia, laymen and ministers from all parts of the State have attended the first large training course in Adelaide, and courses are being prepared for regional areas.

In Tasmania and Western Australia, the first training courses have been followed by the formation of panels which are now planning further developments.

AN OPEN DOOR

By Mrs. M. WRIGHT, South Australia.

MEDITATION.

"Oh God, who hast bidden us to worship thee in spirit and in truth, Let thy spirit rest upon us. As we strive to enter into communion with thee, Be thou very near to each one of us."

Hymn No. 871, "I need thee, Lord."

PRAYER.

Almighty God, in whom we live and move and have our being, help us draw near to thee. As we remember those who have laboured so faithfully in the past, may their example inspire us to attempt greater things for thee. Give us strength as we yield ourselves to thy leadership. Grant us wisdom that we may know thy purpose for us at all times. In Jesus' name. Amen.

BIBLE READING — 1 Corinthians 16: 1-9.

DEVOTIONAL.

Paul is writing these words from Ephesus, and we are reminded of two people, man and wife, who move across the background of Paul's letters. I refer to Priscilla and Aquila — just ordinary people in many ways, but with a tremendous capacity for friendship and loyalty. Without their aid, Paul would have been handicapped in perhaps the most far-reaching contribution to world history it was given to one man to make.

Aquila was a native of Pontus who had made his way from one of the most easterly provinces of Asia Minor to Rome, and when expelled from that city with his wife during one of the periodic risings against the Jews, he had crossed the Adriatic to Corinth. It was at Corinth where they set up in business as tent-makers that they first met Paul. From Corinth they accompanied him to Ephesus and remained there while Paul went on to Palestine. There they took part in the training of Apollos. It was in their home in Ephesus that the Church met, and in the salutations enclosed at the end of the Roman letter, it is suggested that Priscilla and her

husband "risked their necks" to save Paul's.

The whole Gentile church had occasion to be grateful to them, not only for such an example of personal devotion to Paul, but for their work in connection with the establishment of Christianity at two such important centres as Corinth and Ephesus. It is because of such people that doors are opened for the furtherance of the gospel.

We can imagine this couple when Paul first knew them, active, enthusiastic, full of delight in their new-found faith, and only too ready to share their home and business with a friend in the Lord. It is this willingness to share which is characteristic of Christian marriage, and which helps it retain its vitality and power. There is a refreshing freedom and equality in their relations. They are fellow pilgrims, partners in a grand adventure which they are willing to share with others seeking the same goal.

That Paul, on three occasions, mentions Priscilla first, suggests that she was a real personality in her own right. Priscilla had a power to influence her husband for good, and obviously she exercised it without reserve. Today, when numerically women are in the majority in our churches, let us be conscious of our responsibilities, especially as wives. Christian women played a very definite part in shaping the destiny of the infant Church, and inspired by their example, we must give God of our best, believing he can use us to open doors for the gospel.

Hymn No. 498, "O Master let me walk with thee."

MISSIONARY NEWS.

MISSIONARY PRAYER.

BUSINESS. ADDRESS.

Hymn 892, "Where cross the crowded ways of life."

BENEDICTION.

"COFFEE HOUSE" MOVEMENT

(New York). There are more than 100 church-sponsored "coffee houses" in 42 States of the U.S.A., and the movement would appear to have only begun, according to a study made for the National Council of Churches.

The Rev. J. D. Perry, jr., Protestant Chaplain of the University of Vermont, who conducted the survey, predicted that "as their image improves" these cafes, which serve only coffee and soft drinks, and usually have informal entertainment, might within a decade become "as numerous as Sunday Schools or church suppers."

He said most of those sponsored by the churches, which comprise more than half of the nation's total, feature discussion and entertainment with emphasis on "the strong theological content of contemporary . . . drama, poetry, and folk songs." Many are involved in the race problem, and the majority of these "half-way into the world" ventures understand as "part of their primary responsibility the promotion of relations, and even dialogue between diverse and distinct groups of people."—E.P.S.

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HOME MISSIONS

UNITED PRAYER RALLY

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SWANSTON ST. CHAPEL,
Wednesday, Nov. 3, 1965,

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Speaker: G. K. M. MOYES, B.A.

Home Mission Field Reports.
Doncaster Choir.

A Service of Worship, Prayer,
Inspiration and Preaching.

Rallies in Country Churches
as announced locally.

N.C.C. IN U.S.A. ASKS HALT OF "SLANDEROUS" PHONE MESSAGES

(New York). The National Council of Churches in the U.S.A. has lodged a formal complaint with the Federal Communications Commission protesting against anonymous recorded telephone "hate" messages heard in some 35 States under the title "Let Freedom Ring."

The N.C.C.'s legal counsel, Mr. Charles H. Tuttle, described the message as "broadcasting interstate and intrastate, anonymous, flagrantly defamatory attacks and libels on individuals and institutions, and sows fear, distrust, strife, and hate through the communities of our land."

While the N.C.C., which the messages accuse of being "Communist" and fostering "insurrection," is itself a prime target, he said, other victims have been "some of the most distinguished private and public organisations and individuals in our country."

He said that 'phone numbers at which the messages may be heard are unlisted, but are made known in various ways. "By the wide publicising of the unlisted numbers and, even more important, by the refusal of the telephone company to release the name or identity of the subscriber, secrecy as to the sponsorship is protected, while at the same time that very secrecy whets public interest and curiosity."—E.P.S.

Things I'd Like to Change . . .

No. 16

By DAVID MANSELL, Wollongong, N.S.W.

I would like to change the attitude many church people have "that anything will do for the church." Too often the church is ready to accept inferior and slap-happy methods which no business organisation would tolerate. We realise that the church is a divine institution, nevertheless, it still has to have a certain amount of organisation and presentation, and I believe that this should be done to the very best of our ability.

The world in general today is expecting and getting higher standards in education, organisation and presentation. The church cannot afford to live in the past, and only the best is good enough for the work of God. Sometimes our meetings and assemblies lack organisation, direction and decorum. Every function and every meeting, no matter how small, should be conducted to the highest standard.

We sometimes scorn the ceremony and ritual of others, claiming we like our services and meetings to be simply and easily understood, but too often we re-

place simplicity with disorderly haphazardness. It is important that our meetings be simple, but it is just as important that whatever we do should be done in such a way that it will bring credit to God and his work.

We like to have the very best in our homes, and we like our furniture and furnishings to be of the best standard possible, but when it comes to furnishing our chapels, or providing any church equipment, there is a tendency to have something which is second-rate.

In this modern world of advertising and promotion, when business houses present their products in the most attractive way in up-to-date methods, it is no wonder that the church so very often receives little recognition.

Our women are very careful to wear clothes that are up-to-date. We like our car to be as recent a model as possible. We are anxious to instal the latest gadgets and appliances in our homes, but when we come to the church, even though it may not be said, we often have the attitude "it is only the church — anything will do."

We should be prepared to work for God with the same enthusiasm and interest and quality of service as we would when working for a boss, or when working in our own business. It is the half-hearted, lackadaisical attitude of many members and leaders within the church which is causing many people in the world to think that the church belongs to the past century.

Christ is contemporary, the gospel is still God's power unto salvation, and the basic revelation of God has never changed, but the method of spreading the gospel and conducting the church activities must be as up-to-date as the morning newspaper.

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Over 2,000 Explorers and 100 Clubs are looking forward to this day! Will you invite Boys and Men to your Service?

DO IT RIGHT NOW!

THE EYES OF CHRIST . . .

A PRAYER

Some beauty must I sometimes see,
Some spring delight of form and place,
A shadow on a hill display a fantasy of moving shape,
A body young and lively,
Still assure of future and of worth,
Or water moving naturally in stream or sea.

Were this not so, then would I gag
On mobbed humanity
And vomit my heart out
In refutation of my brother.
Self with sin moralises,
Then sits in judgment and distrust.

We are Cain's children — to live my will
In days primeval I my brother slew,
And now survived by evolution's order
Still procreate my kind,
And by mutation's constant drive
Achieve my primate glory,
Large brained, upright, marauding,
Set upon a plain en route
To Athens, Rome and Calvary
To crucify my elder brother there.
Now wielding my radiant weapon
I rampage on my earth
And strain my eyes to goal
Upon the stars.

There was a day when all the world held still
And tested God upon a hill outside Jerusalem —
And slew Love free to live . . . two thousand years . . .
Or more . . . until supreme.

Oh God, keep me my faith constant
In this ugly day.
The eyes of Christ saw all I see —
Saw spirit and the loveliness.
So may I use his eyes to look
Upon my brother?

—St. Clair Oldfield, Surrey Hills, Vic.

Les Lawlor Says . . .

I stand behind every Lawlor Pest Control job personally — all types of buildings — anywhere. Everything unconditionally guaranteed! Weeds — birds on roofs — Argentine and all other ants — "White Ants" — Borers — Carpet Pests — Lawn Pests — in fact any pest that grows, walks or flies.

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PERSONAL

DISCIPLESHIP

Gloria Smith, Diane Kemp, Linda Jones, Rhonda Watson, Diane Stann, Peter Lever, Boondall, Qld.

Beryl Leeder, North Perth, W.A.
Keith McCormack, Geoff. Butler, Mrs. Stanley, Nollamara, W.A.

Noelle Hatton, South Perth, W.A.
Diane Wanstall, Christine Wake, David Williams, Burwood, Vic.

A. Rollinson, Mrs. C. Hazlehurst, Brighton, Vic.

David Brooker, North Balwyn, Vic.
Mrs. Boe, Blackburn, Vic.

Ross Milne, Paul Cameron, Red Cliffs, Vic.

Linda Blackeby, Northcote, Vic.

Mr. and Mrs. K. Davies, Christine Hudson, Maureen McMorrow, Robert Cugley, Wembley, W.A.

Suzanne Knott, David Grant, Hampstead Gardens, S.A.

MEMBERSHIP

Ron Sterling, Ascot Vale to Croydon, Vic.

Mr. and Mrs. C. Cordy and Stewart Cordy, Hurstville, N.S.W., to North Balwyn, Vic.

Mrs. Pride, Camberwell, Vic. to Hampstead Gardens, S.A.

Mrs. A. Richardson, from South Perth; Dr. and Mrs. D. Jecks, from Shepperton Rd., to Wembley, W.A.

F. Brown, from Brighton to Oakleigh, Vic.

MARRIAGES

Judy Richter to Peter Arnold; Marilyn Hortop to Robert Byrne, Colonel Light Gardens, S.A.

Margaret Crouchley to Arthur Ferguson; Lenice Gibson to Cliff Hill, South Perth, W.A.

Jan Melvin to Ray Smith, Ann-st., Brisbane, Qld.

Phylis Williams to Michael Elly, North Williamstown, Vic.

Judith Scott to Robert Clay; Pamela Dawson to Terence Harlow; Beverley Burnham to Roy Tonges, Boondall, Qld.

Elaine Barlow to Robert Fletcher; Carol Prince to Kenneth Bell; Shirley Enders to John Smith; Marion Cosgrove to Alfred Tate, Zillmere, Qld.

Marilyn Gray to Barry Nicholls, Red Cliffs, Vic.

DEATHS

Horace Simpson, Swanston-st., Melbourne, Vic.

Mrs. M. A. Dudley, Croydon, Vic.

L. Bone, T. Parker, Colonel Light Gardens, S.A.

W. Davis, Northcote, Vic.

W. Kent, Oakleigh, Vic.

N. Haddow, Lygon-st., Carlton, Vic.
Reg. Rosendale, Echuca, Vic.

BIRTH

HILFORD (nee Pieper). — To June and Alan, at Corinda, Qld., on Oct. 20, a son — David John. Both well. Brother for Philip, Mark and Robbie.

IN MEMORIAM

JONES. — In loving memory of my wife, Freda, our mother and grandmother, passed away Oct. 27, 1961. "Forever in our thoughts."

—Inserted by her loving family, George and Ron, Pat, Christopher, Robert and Kathryn.

JONES. — Treasured memories of our dearly loved sister, Freda, called Home Oct. 27, 1961. "Ever remembered."

—Inserted by Clare and Vic.

RICHARDS. — Treasured memories of my dear husband and our father, John Loftus, called Home Oct. 30, 1958; also grand-daughter, Glenda (Williams), Oct. 10, 1959. "Till we meet beyond the sunset."

—E. M. Richards and family, Seaford, Vic.

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OPENING AND DEDICATION OF NEW CHURCH CENTRE

AT TRARALGON

(Cnr. Jones Crt. and Shakespeare St., Traralgon East)

SATURDAY, NOVEMBER 6, at 2.45 p.m.

Guest Speaker:

Principal E. L. WILLIAMS, M.A.

Soloist: Miss Jean Milne.

Afternoon Tea.

Melbourne visitors will be especially welcome.

Your encouragement will be greatly appreciated.

Consult . . . !

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THANKS

BRAND - LOWREY. — Marlene and I would like to thank all those who extended to us their well wishes and congratulations for our engagement. — John Lowrey, College of the Bible, Glen Iris, Vic.

COMING EVENTS

NOTE.—Because of the large number of Coming Events advertisements in October and November, it is regretted that space is not available for displayed notices.

For Fellowship, Worship, Inspiration and Encouragement, **LYGON-ST. CHAPEL (Vic.), NOV. 7, 1965. THREE GREAT SERVICES.** Special Guest Speaker: Dr. James H. Jauncey, Principal, Kenmore Christian College, Queensland. Celebrating Home-Coming Day and 111th Church Anniversary. Unique opportunity to hear this outstanding speaker on his first official visit to Victoria — at ALL services. Come for the whole day. Unite in an enriching experience. Added incentive — to meet P. T. Kavanagh, Lygon-st.'s new preacher. Friendly hospitality gladly provided.

CAMBERWELL (VIC.) 49th CHURCH ANNIVERSARY, NOV. 14. 11 a.m.: Dr. G. A. Whiting. 7 p.m.: Mr. A. H. Coleman. Past members and friends cordially welcome.

MOUNT EVELYN (VIC.) 18th CHURCH ANNIVERSARY, NOV. 7. 11 a.m.: Speaker, C. Dow; soloist, Mrs. J. Dow. 7 p.m.: Speaker, J. Dow; soloist, Miss J. Milne. All visitors will receive a warm welcome.

MIDDLE PARK (VIC.) 60th ANNIVERSARY AND HOMECOMING DAY, NOV. 21. 11 a.m.: E. C. Keating. 3 p.m.: E. G. Kernick; Albert Park Baptist Choir and Miss M. Jackel (soloist). 5 p.m.: Fellowship Tea for all. 6.30 p.m.: B. J. Jenkins; soloist, L. North. All former members and friends are invited to return for the day.

SUNSHINE (VIC.) CHURCH ANNIVERSARY AND TEMPLE DAY, NOV. 14. 10 a.m.: "Back to Bible School." 11 a.m.: Worship. Speaker, B. Alcorn. Soloist, Miss J. Milne. Past members assisting. 7 p.m.: Preacher, G. Welton. Soloist, Miss G. Fordham. Past members and friends desiring hospitality for day please contact Mr. I. Hocking, 17 Hill-st., Sunshine, 311-4097.

BRIGHTON (VIC.) 106th ANNIVERSARY AND HOMECOMING SERVICES, NOV. 14. 11 a.m.: Speaker, R. N. Gilmore, B.A., B.D. Lunch in homes of members. 3 p.m.: Pleasant Sunday Afternoon Service. 5 p.m.: Fellowship Tea in the School Hall. 7 p.m.: Speaker, R. N. Gilmore, B.A., B.D. All welcome.

COLLEGE OF THE BIBLE GRADUATION and ORDINATION SERVICE

will be held in
LYGON ST. CHAPEL

on

FRIDAY, NOVEMBER 19, at 8 p.m.

PRESENTATION OF DIPLOMAS

Speaker: S. RUSSELL BAKER
President, Federal Conference.

Your presence will encourage young people as they go out to service. COME!

"CRUSADE TO COLLINGWOOD"

November 7 to November 19

(for two weeks)

at 7.45 p.m. Sun., Tues., Thurs., Frid.

Evangelist: MALCOLM LEASK.

at the

**CHURCH OF CHRIST CHAPEL
STANTON ST., ABBOTSFORD (MELB.)**

Followed by a series of

OPEN AIR MEETINGS

Com. Sunday, November 21, at 7.30 p.m. and continuing each night of the week, on the lawns of the Housing Commission Estate, Campbell-st., Collingwood.

Evangelist: DOUG. WILLIS

WANTED MISSIONARIES

TO SERVE AS

Teachers and Nurses in New Guinea and New Hebrides.

Single Lady Teachers with experience in teaching at the Primary level are required for both New Guinea and New Hebrides.

A Double Certificated Nurse is required urgently for the New Hebrides. Our Hospital on Maewo may be left without a nurse unless a person with the necessary qualifications becomes available within the next few weeks.

The Federal Overseas Mission Board will welcome enquiries from those willing to offer for permanent service or as voluntary workers.

Please write to Federal Overseas Mission Secretary, R. S. McLean, 53 Tarragon-st., Mile End, South Aust.

CHRISTIAN MEN'S FELLOWSHIP

Victoria - Tasmania

SPECIAL OPPORTUNITY TO HEAR

DR. JAMES H. JAUNCEY

GARDINER CHAPEL, Malvern-rd.,

SATURDAY, NOV. 6, 1965.

Song Service commences 7.45 p.m.

MEN — Bring Your Wives and Friends and Enjoy a Bright Inspirational Evening. A Cup of Tea and Fellowship.

FAMILIES AT TEA

(North Williamstown, Vic.). Approx. 140 attended the second Family Fellowship Tea held by the church on Oct. 10. Local ladies catered for the sit-down meal in the hall, after which an adjournment was made to the chapel, where community singing, items by Robert Gray (guitarist) and Len Wallace (Hammond organ) were greatly enjoyed. Mr. Les. Armstrong, Springvale minister, presented a challenging gospel message. The evening concluded at 7.15. Many requests have been received for a continuance of this type of tea meeting to be held at regular intervals. C.W.E.F. anniversary was well attended. Sister Phil. Davis (Margaret Coles Hospital) spoke of her overseas tour and experiences. Ladies are holding a monthly Bible study luncheon, at which Mrs. Ferguson (Essendon) is the leader. Church honored Phylis Williams and Michael Elly with a kitchen tea.

RECORD AT BURWOOD

(Vic.). B.S. anniversary was most successful on Oct. 3 and 10, with a record attendance of 414 at the opening meeting . . . An Adult Christian Education group has been formed after training sessions led by the Dept. of Christian Education. The initial attendance was 22 . . . A church library is being capably organised by Alan Crisp. Three cricket teams have again been sponsored by the church.

"ADVENTURE 66" AND "COFFEE HOP"

(Brighton, Vic.). Second phase of "Adventure 66" programme commenced with an "Adventure Dinner" for adults—100 present, and a "Coffee Hop" for Y.P. on the following Saturday—66 present. Interest very high and church much encouraged. "Adventure Time" series of happy hour meetings for school registered 60 new contacts for Church School. number of new scholars now attending. . . . Two additions to church by faith and baptism . . . Cricket club commenced season with two Junior and one senior team . . . Next phase of "Adventure 66" plan under way is Home Study groups discussing "Growing as Christians," with group meetings in homes of four church families, and fellowship room of school. First week's attendances most encouraging, with 67 present.

CONDOLENCES

The Victorian brotherhood sympathises with several families and relatives in the loss of loved ones during the past few days. Stephan Tam, minister of Queensberry-st., Chinese Church, Melb., received news of the death of his mother in Hong Kong. F. Horace Simpson, secretary of Swanston-st. Church, Melb., for over twenty years, passed suddenly away on Oct. 19; Nat. Haddow, long associated with Lygon-st. Church, Carlton, passed away whilst visiting his daughter in W.A., and Reg. Rosendale, a member and deacon of Echuca church, died suddenly on Oct. 25, three weeks after his esteemed mother was laid to rest. We commend the loved ones of these brethren to the God of all comfort.

ANNIVERSARY AND ADDITIONS

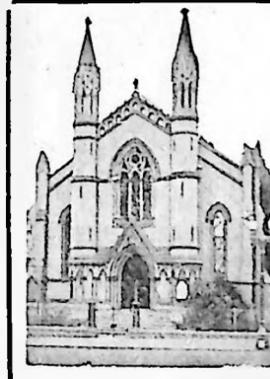
(North Balwyn, Vic.). Recent church anniversary and Temple Day services were preceded by a Saturday evening tea and fellowship, at which the film, "No Time to Wait," was screened. Addresses by Principal E. L. Williams and Dr. Lloyd Jones were an inspiration to all . . . Baptism of David Brooker took place at morning service on Oct. 17, whilst three new members have also been welcomed into fellowship by transfer . . . Weeks of preparation were rewarded by successful B.S. anniversary services on 3rd and 10th, and picnic at Belgrave Heights Convention Grounds on 23rd.

JUNIOR GOOD COMPANION SPORTS

North Fitzroy hall (Vic.) was the meeting place for nineteen Junior Good Companion clubs on Saturday afternoon, Oct. 16, when 271 girls, aged 8 to 10 years, competed in their Indoor Sports. Urged on by their club mates, 38 leaders and 27 drivers and friends, they took part in team and individual events. Competition was keen, and final results gave the pennant to Pascoe Vale, with 38 points; Cheltenham second, with 35, and Glen Waverley third, with 32 points.

CRUSADE HELD

(Yarrowonga, Vic.). A "Wonderful Life" Crusade was held for a week, with A.E. Stevens, minister of Wangaratta church, as missionary. One lady confessed her faith. Items were given by folk from Wangaratta, and also by Mr. and Mrs. Oke . . . R. L. Oke is minister.



Swanson Street Church

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

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

11 a.m. — WORSHIP, COMMUNION, BIBLE EXPOSITION.

7 p.m. — NEW SERIES OF SERMONS — THE SECOND ADVENT.

OCT. 31 (No. 1) — WILL CHRIST RETURN?

OBITUARY

Moss William Daff.

On Oct. 9, Moss William Daff died at the age of 85. He was born in Moorabbin district (Vic.), where he remained through all his years as a market gardener. Early in manhood he committed himself to Christ and the Christian way, and his membership in Cheltenham Church of Christ reached close to 70 years. He shared fully as possible in the early struggles and the high moments of achievement of this church. For many years he held the office of deacon and served later as an elder. For 10 years he was church treasurer. He took his place in public reading of the Scriptures and in public prayers. Time and again he exceeded his regular giving to church work to underwrite and support more recent moves for expansion in the church's programme and improvements in the church property. Moss Daff was held in high esteem in the church and by a large circle of friends. With members of his family, many of these gathered in the chapel and later at the graveside in Old Cheltenham Cemetery. Services were conducted by V. C. Stafford, A. E. White and D. Olafsen. The church extends sympathy to the sons, Allan, Cam., Theo. and George, and to his daughter, Mrs. Phyllis Prosser, to the surviving sisters, Elfedra and Ruby, and brother Charles, to daughters-in-law, Jean, Nettie, Wilma and Shirley, and son-in-law, Bernie, and to the twenty grandchildren.—V. C. Stafford.

Claude Maythorne Verco, B.A.

Claude Verco, an elder of the church at Blackwood, S.A., died on Sept. 21, 1965, at the age of 83 years. He was a grandson of James Crabb Verco, the stonemason who built the first chapel for Churches of Christ opened in this land, on Jan. 4, 1846. James Crabb Verco, elder of the church at Grote-st., was the father of five sons, all of whom became prominent men in our movement — James, John, Richard, Dr. Joseph and T. B. Verco. T. B. Verco was the father of Mrs. J. E. Thomas, Dr. Clem, Claude, Alberta, and the Bordertown trio, Leslie, Edwin and Mrs. D. R. Milne.

Claude was born at Salisbury and baptized at Stirling. He worked in the office of the family as an accountant and took his B.A. degree. After serving overseas with the 1st A.I.F., he married and settled in Blackwood. It is largely due to the loyalty of Mr. and Mrs. Claude Verco and their daughter Alice (Mrs. A. C. Caldicott, of Geelong, Vic.) that the church at Blackwood has become one of our strongest churches today.

Claude Verco served the South Australian brotherhood as Conference President, 1939-1940. He served on several Conference Committees. He was a good man, loved his Lord, and loved and served his church loyally. He was a teacher of God's Word. Illness, and two major surgical operations restricted his activities for the last four years, but he was always in his place at the church services twice on Sunday and at the mid-week prayer service.

Over-riding the natural sadness of parting, the note of thankfulness and victory sounded at the funeral service in

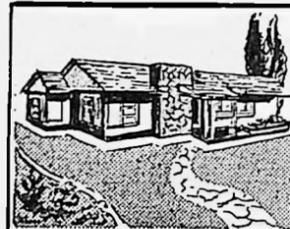
the chapel and at the graveside. The church lovingly commends those who mourn to the God of all comfort. Particularly we remember his wife and daughter (Mrs. Verco) and Mrs. A. Caldicott) and his brothers and sisters (Leslie, Edwin, Mrs. J. E. Thomas and Mrs. D. R. Milne).—H. G. Norris.

Dulcie Alma Rose.

A large and representative gathering paid their last respects to Mrs. Rose at the Ormond Church of Christ on Oct. 13. As a girl Dulcie Beddome joined the church at North Richmond, Vic. She married Les. Rose in 1945, and two daughters were born to them. In recent years Mrs. Rose linked with Ormond church, and was active in the Evening Women's Fellowship. On Oct. 10, she died as the result of an accident. The services at the church and at Springvale Crematorium were conducted by the writer. People from all walks of life were visibly moved by the sudden death of a very friendly practical woman, who was a loving wife and mother. To her husband, Les., daughters Lynette and Norma, and to Mrs. Beddome, sen., we extend Christian love and sympathy.—R. McKenzie.

Mrs. Bertha Allen.

Mrs. Bertha Allen (nee Saintry) of Wyoming, Gosford, N.S.W., died on Sept. 12, 1965. Poor health during the latter years of her life did not prevent her regular attendance at the Lord's Table. Serious illness in the last months did prevent this, but her steadfast faith and hope were an inspiration to all. Affectionately known as "Grandma," to both young and old in the church at Wyoming, her call ended a lifetime of faithful service in the churches at Enmore, Canley Vale and Wyoming. Her many activities included Women's Fellowship and Social Service, B.S. work and Scripture teaching in schools, and where necessary, the holding of Bible School in her own home. She influenced many lives for good by her steadfast service. In 1913, she married Harold Wesley Allen at Haberfield, Sydney. Their golden wedding was celebrated in the Wyoming church just two years ago. The funeral service was conducted by the minister, John Sedman, assisted by elder John Truscott, and afterwards at Rookwood, Mr. Sedman was assisted by life-long friend, Mr. Morris Hutton, of the Congregational Church. Mrs. Allen was in her 79th year and is survived by her husband and children, Harry, Fred, Marjorie (Mrs. Whitbourne), and Greg, also 17 grandchildren and two great-grandchildren.



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OPEN FORUM

CO-OPERATION.

To the Editor,

For a number of years there has been a great deal of co-operation between the Adelaide Plains Methodist Circuit and the Long Plains-Owen Church of Christ Circuit. Indeed, on the night of the accidental death of the Methodist Church's 29-year-old minister, a big combined meeting of the various church members had been planned. (This meeting will still be held.) There had been several of these meetings, held mainly to discuss the differences between the two bodies on a member to member basis, and the meetings have been so successful that they have, in fact, at least prompted this notice which appeared in the local district paper:—

ADELAIDE PLAINS METHODIST CIRCUIT.

Mallala Pastorate.

Pastoral care will be maintained as effectively as possible during the present sad circumstances.

Anyone needing ministerial visitation is asked to contact Pastor Owen Clark, Long Plains 35, or the Rev. John Woodhouse, phone Hamley Bridge 54.

—M. H. Daniel, Sec. Long Plains church, Chairman, Circuit Board.

MISSION AND PRAYER.

To the Editor,

Recently our church "decided" to cancel (not the first time) our midweek prayer meeting in favour of attending a mission evening in a nearby town. There are usually six nights in the week to go to such a meeting. Why then, must the prayer meeting suffer? Surely prayer is vital to any church. If such a decision is to be made, might it not be better to take a vote at the previous prayer meeting (or similar get-together) enabling all interested to discuss it? I would value your comments.

—Name and address supplied.

PEOPLE ARE PEOPLE.

To the Editor,

It is a cause for concern when one sees in articles from your contributors an unbiblical emphasis on men and women, young people and boys and girls as "souls." This smells of a Victorian theology that saw people as "souls" or trophies for the Lord, and was quite content to let their emaciated bodies toil from daylight until dark in coal mines and cotton mills, the profits from their labours very often assisting toward the enriching of the churches' funds.

Jesus saw people as men and women, boys and girls, and young people with all of their sin, their needs, their joys and sorrows and sufferings and, most of all, their need to be reconciled to God, their Heavenly Father. His ministry was to the whole person, not to a depersonalised "soul." He looked upon them and had compassion (loveliest of words) upon them, healed their infirmities, drove out the

demons that made them less than whole and taught them the redeeming love of God. Even in the words Jesus used concerning the soul the emphasis was on the man. The man losing something that was infinitely precious — his soul.

The whole emphasis of the New Testament writers, Paul, Peter, John, was on people as persons, their attitudes toward each other, their behaviour and their relationship with God.

Let us be concerned for people in all of their need and minister to them as people whom Christ loves and whom we love and leave the trophy counting to God who alone is able to assess the results of our labour and love.

And this is also important, let us have a truly Biblical theology.

—K. G. Dawson, S.A.

TELEVISION? SO WHAT!

To the Editor,

An article in "The Australian Christian" of Oct. 16, entitled "Television? So What!", was most disturbing due to its complacency. The claim that Christian Television was "adding depth and scope to the field of television," does not agree with comment by the Senate Select Committee into Australian Television found in the Vincent Report. I bring these comments forward, not to criticise, but so that we as supporters of Christian Television may demand a better standard of programmes that will have more relevance and appeal to the general viewing public.

The Vincent Report appealed for greater use of local resources in confrontation of speakers from different communions to engage on a common subject, across denominational barriers. Vagueness and tentativeness should be eliminated from religious programmes, since they cause people to reject the programme as fumbling and of no help. There is need for imagination in religious programmes, and for more drama to be properly used and properly performed.

The comment of the Vincent Report on religious discussion programmes is disturbing. Due to poor choice of members for panels, the impression is given of back-room theology rather than religion in modern life. These comments should not be ignored, but seriously considered, if we are to continue working in the highly critical and competitive medium of television.

May I close with some sound advice from the Vincent Report: "A religious programme is as much 'show business' as any other performance on T.V."

—A. G. Morgan, Vic.

NEWS AND REPORTS

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Department of Christian Education

VICTORIAN C.E. PLAN FOR

"OPERATION IMPACT"

Victorian Christian Endeavour groups have, in "Operation Impact," a programme designed by Rev. Fred. J. Nile, J.P., L.Th., Dip.R.E., National C.E. Director, a vital programme for 1966.

Designed to help local C.E. groups make an impact on Youth, the Church and the Community, the programme will stimulate much interest in C.E.

Recently, 23 C.E. members spent an enjoyable weekend in Camp at Hall's Gap, where they considered the "Operation Impact" programme. Les. Stewart was camp leader and John Way conducted the study programme.

C.Y.F. PLAN FOR 1966

The State C.Y.F. agency members spent a valuable weekend at Dromana, Oct. 22-24, during which the C.Y.F. programme for 1966 was outlined. One of the exciting projects considered for May, 1966, is a series of three studies on the history of the Uniting Church, the doctrinal issues separating Churches of Christ and the Uniting Churches, and the programme of the Christian Union Committee.

C.Y.F. is also planning a vital programme of leadership training. The State Committee plans to contact every metropolitan group with district training courses in '66.

1966 will also see increasing co-operation between the C.Y.F. and C.E. State Committees, and a genuine desire by these Committees to share with district groups.

Service emphasis in 1966 for C.Y.F. is also a vital one. C.Y.F. groups will be encouraged to support service opportunities in the local community.

WOULD YOU LIKE TO SHARE IN AN EXPERIENCE?

The Victorian Christian Youth Council has planned a work camp with a difference.

The aims of this work camp are two-fold:—

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Applicants must be able to be present for the full three weeks and be between the ages of 18 and 30 years. Applications are available from the A.C.Y.C. Office, 100 Flinders-st., Melbourne.

Moments of Worship



Thursday, November 4. Acts 9: 1-9. Who are you, Lord? (v. 5).

Until the murder of Stephen, the church was strictly a Jewish affair. When the disciples were scattered in the turbulence after Stephen's death, the church began to reach out. Philip, for example, went to Samaria. Next, there enters into the story a man named Saul — proud, ruthless, sure of himself on the surface, but underneath he was deeply troubled by his experience with Stephen. Paul was ready to surrender to Christ, and the time for surrender came when he was actually on the way to persecute Christ's enemies. Man may appear to be a great distance from Christ, but Christ is never far from any man.

Dear God, we rejoice that the rebellious Saul can become the missionary Paul. May we also surrender to Christ. Amen.

Friday, November 5. Acts 9: 10-16. Lord, I have heard from many about this man (v. 13).

Ananias may well have hesitated. Bad news travels far and fast and gets worse as it journeys. News of Stephen's death had reached Damascus, and with it the news that the arch enemy of Christ was also coming there. It could have seemed the height of folly to actually go to Saul. Such an act could endanger others as well as Ananias. But the Lord made it clear that Ananias must go.

Dear God, sometimes we are moved to do something that seems dangerous. Help us to know your mind and then act without fear. Amen.

Saturday, November 6. Acts 9: 17-19. Brother Saul . . . (v. 17).

Once committed to the task of confronting Saul, Ananias did not hesitate — either in going or in going the whole way. Saul had killed, imprisoned, tortured — yet the moment he received Christ, for Ananias he was a brother. Earlier we said that Stephen won Paul for Christ. Nothing is taken from Stephen when we add that Ananias had a part in the great conversion. As Paul

himself said later, "one plants, another waters, but it is God who gives the increase."

O Christ, we are glad that we, too, can be instruments in your hand. Amen.

Sunday, November 7. Acts 9: 20-22. Saul confounded the Jews by proving that Jesus was the Christ (v. 22).

Paul made an immediate testimony in the synagogues. These were the very synagogues to which he had letters of commendation as the scourge of the church. Now, among the Jews, he declared that "Jesus is the Son of God." No wonder that the Jews were astounded. They could not withstand his logic, and they were no match for his great enthusiasm in his new faith.

O God, we think of Paul proving as true the very thing he had previously denounced as false, and we see how completely you can change us. Amen.

Monday, November 8. Acts 9: 23-30. Barnabas took him and brought him to the apostles (v. 27).

Eventually, Paul had to go back to Jerusalem, the place where he had begun his work of persecution. Not unnaturally, the Jerusalem Christians, like those of Damascus, were afraid of him. They thought that this was just a trick of a cunning enemy, who was pretending to be a friend simply that he might trap them. But again there was one who was ready to befriend and accept Paul. This was Barnabas. He enters the story for the first time, but in a role that was to endear him to the church in every generation. Barnabas the encourager, always ready to believe the best, and to take any risk — if it was a risk — for Christ's sake.

O Christ, when we meet men like Stephen, Ananias, Barnabas, and Paul, we realise how much you can do with surrendered men. Amen.

Tuesday, November 9. Acts 9: 31-35. So the church . . . had peace (v. 31). Persecution had scattered the church

and it was growing in a dozen new places. The persecution died down. After all, the chief persecutor was now a Christian. Then, too, the Jews were also having a taste of persecution. They were massacred in Alexandria, and the Roman Emperor was insisting on his own image being placed in the Temple at Jerusalem. This was enough to make the Jews stop worrying about the Christians. So the church had peace and was able to consolidate its gains throughout all Palestine.

Eternal God, whatever the position of the church, in peace or war, it can become strong in you. Amen.

Wednesday, November 6. Acts 9: 36-43. And he stayed in Joppa with Simon, a tanner (v. 43).

Peter had not actually dropped out of things. This passage must be read as coming straight after Acts 8: 25. From Samaria, Peter went back to Jerusalem, and then to Lydda, where he healed Aeneas. Next we find him at Joppa, Jerusalem's port, and there he healed Dorcas. An interesting detail is that Peter stayed with Simon, a tanner. The trade of tanning involved continual contact with animals, which were unclean by Jewish law. Peter's Jewish prejudices must have been breaking down to permit him to stay in such a place with such a man. But, under Christ's guidance, Peter was almost ready to break down the greatest barrier of all, that between Jew and Gentile. Cornelius was waiting at Caesarea, only 30 miles away, and Cornelius was a Gentile!

O Christ, there are still barriers of race and colour and caste to break down. May we be ready to do our part. Amen.



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Then Jesus was led . . . to be tempted.

—Matt. 4:1.

I like the man who faces what he
must
With step triumphant and a heart
of cheer;
Who fights the daily battle without
fear,
Sees his hopes fail, yet keeps unfal-
tering trust
That God is God; that somehow, true
and just,
His plans work out.

—Sarah K. Bolton.

☆

The world judges not only by what
you stand for, but by what you fall for.

☆

God is more interested in inner grace
than in outer space.

☆

What this country needs is not New
Deals, Fair Deals, or Square Deals, but
Ideals.

☆

An old-timer is a fellow who remem-
bers when a fellow rested on Sunday
instead of Monday.

☆

How said it is — alas, how true —
Of high officials there are few
Who know that, when they speak or
write,
Big words will never make things quite
As plain as small words do.

☆

A garage man answered the distress
call of a woman motorist whose car had
stalled. He made an examination and
informed her it was out of gas. "Will
it hurt," she asked, "if I drive it home
with the gas tank empty?"