

THE AUSTRALIAN

CHRISTIAN

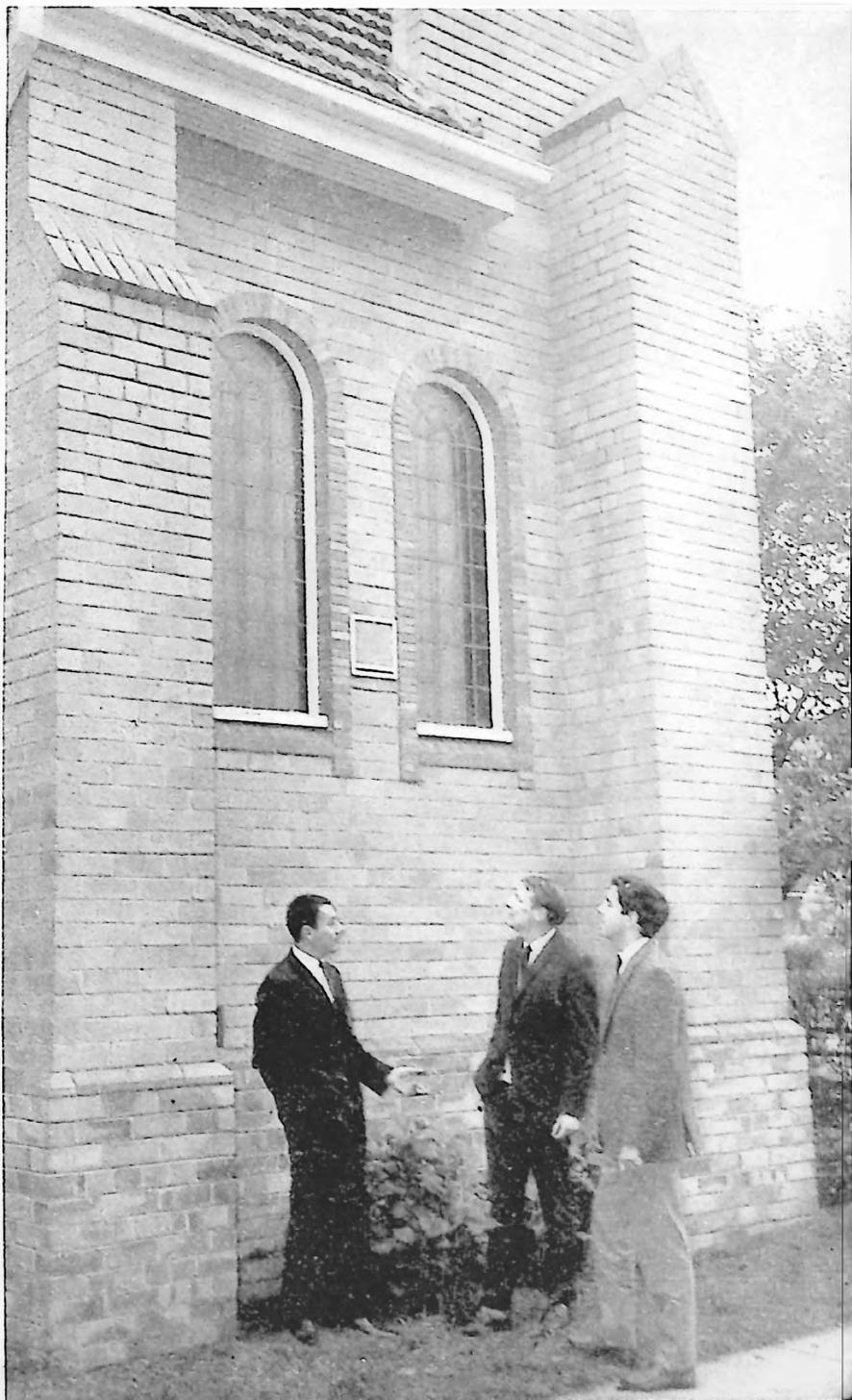
**CALLED
OF GOD
— TO SERVE**

**COLLEGE
OF THE BIBLE
NUMBER**

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SEPTEMBER 21, 1968

National Journal of
Churches of Christ

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"UNCENSORED"

On page 9 of this issue, we introduce a new feature designed to give the youth and young adults of our churches an opportunity to say in the pages of our national journal the things they are saying in their own discussion groups.

The young people will express their own opinions and what they say will not necessarily agree with the views of the editorial panel.

Readers are invited to suggest topics for consideration in this feature, and the "Open Forum" columns will be available for continuing discussion.

THE LOCAL MINISTER

Once upon a time, we knew who and what the minister was. He was the man of God in a small, comparatively closed community, who preached the word, and shepherded the flock which was the local church.

So many changes have taken place that it is sometimes hard to recognise the minister when we look for him in his traditional role. There are all kinds of specialists today — ministers may be chaplains in hospitals, schools, industry, and the armed services, departmental ministers in specialised or administrative fields, ministers in inter-church projects covering a variety of services, some churches have full-time ministers in communications, in radio, T.V., and journalism, and others work in the fields of counselling, temperance, and social welfare.

These, already numerous additions to the ministry, are increasing rapidly, and it is much easier to name these technical and specialist types than it is to find an acceptable name or title which will include all who are recognised as ministers. "Full-time" is about the best we have been able to do, and it is a very poor best. "Professional" would satisfy as it relates to special training and qualification, but the word suffers from the taint of money in "professionalism."

No matter what we call him, the minister expresses in his person the church's ministry to which all members are called. And, no matter how many new forms of ministry may be developed by the growing needs of people or by the ingenuity of man, "minister" still suggests a leader in a local church.

Is he on the way out? There are some, like Colin Williams in "Where in the World" who seem to argue that the local church is alien to the 20th century. The local church was the response to the need of a rural community that is lost for ever. The response to man's need in our technological age is even hindered by the presence of the outdated traditional local church. The local church will have to go, and with it the local minister.

On the other hand, there is equally strong support for the view that the local church can still serve the needs of modern man. People of common belief and shared commitment still require the organisation of a local fellowship or "koinonia" which we call the church.

The modern church has real troubles. The weakness of many "gospel" services, the questioning of the effectiveness of Sunday Schools, the comparative failure of the mid-week prayer and Bible study meetings, the non-success of the adult B.S. programme, and the increasing difficulties of teen-age youth work are individually and collectively indications that many changes, even revolutionary changes are needed in what we do and how we do it. However, any suggested solution which calls for the abdication of the local minister or the abandonment of the local church is, for most of us, impossible to imagine.

Even the new forms of ministry rely almost wholly upon the local church. If the local church gave up, not only overseas missions, home missions, and brotherhood departments would stop, but chaplaincies to schools, hospitals, and industry, and other ministries in a variety of fields would skid to a halt or a limp.

The local church of tomorrow may differ as much in form from the church of today as today's church differs from the church of yesterday. But the local church and its minister will be continuing expressions of Christian concern.

THE AUSTRALIAN CHRISTIAN

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Vol. 71 No. 19

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Special material for this issue has been supplied by K. A. Jones, Secretary, Federal College of the Bible, Glen Iris, Vic.

*Give me work to do;
Give me health;
Give me joy in simple things.
Give me an eye for beauty,
A tongue for truth,
A heart that loves,
A mind that reasons,
A sympathy that understands;
Give me neither malice nor envy,
But a true kindness
And a noble common sense.
At the close of each day
Give me a book,
And a friend with whom
I can be silent.*

—Unknown.



A MINISTRY OF CONCERN

By PRINCIPAL E. L. WILLIAMS

"A ministry of concern takes into account persons in particular, not humanity in general . . . There can be no escape by way of loving humanity in the abstract, or by passing by those near at hand and reaching out to those at a romantic distance."

"Caring is the greatest thing out." So wrote von Hugel. Dr. Howard Somerville who sometimes saw the clock round operating on needy persons in India said, "Christianity has taught us to care." Anyone who cares has entered into the reality of Christianity. If we do not care we have not been captured by what Christianity is all about. Concern for persons is the hallmark of Christian ministry.

1. CONCERN FOR PEOPLE

Christ set the pattern for all Christian ministry. To him people were more important than anything else on earth. The Sabbath was sacred, set and stiff; but here was a man in need and he broke through the rigid framework to minister to human need. Traditions and customs, however binding, were brushed aside in order to get to persons in need. Institutions were valued only in so far as they served human need. His purpose was reflected in his question to some ailing person, "Wouldst thou be made whole?" and his joy was to send men and women away whole.

Everyone who has been captured by Christ and is imbued with his spirit is constrained to this ministry of concern. Those who feel called to lead the Church by word and deed to fulfil a ministry of concern would regard it as a temptation to be motivated by any thought of personal success. Self-fulfilment may come in ministering to others but one is called to devote one's life to ministry by the pressure of a concern for others. If one has not such a concern one is not called. Neither can true service be motivated by a desire for a successful church in terms of size and power. The only true success is that which is measured in terms of effective ministry.

Concern for a person is a concern for the whole person. If the soul is something which can be detached from all the elements that go to make up a person our ministry errs if it is concerned only with saving souls. Saving souls is a legitimate concern only if it involves the whole person who in New Testament description is "spirit and soul and body" (I Thess. 5: 23).

A ministry of concern takes into account persons in particular, not humanity in general. It is also concerned with persons near at hand as well as those at a distance. There

E. Lyall Williams, after completing studies at the College of the Bible, graduated from Melbourne University with the Degree of Master of Arts. Following ministries with churches in Victoria and New Zealand, he was called to the College of the Bible as lecturer in 1939 and was appointed Principal in 1945. He is the author of "A Biblical Approach to Unity," published by The Austral Ptg. & Publishing Co.

can be no escape by way of loving humanity in the abstract, or by passing by those near at hand and reaching out to those at a romantic distance, or by being concerned about selected persons only.

2. BELIEF IN PEOPLE

Undergirding a ministry of concern for people is belief in people. By this is meant a belief in man. There is much that makes it hard to believe in man. History discloses man's duplicity and his inhumanity to man. Collective man often shows up in a very bad light. We have to break through the collective to find the true person and discern moral man in immoral society.

It is to the great credit of Christianity that in spite of some failures in practising its faith it has preserved belief in the worth of man, the dignity of human personality, and the sanctity of human life. Faith in God and faith in man lie together. Loss of faith in God is followed by loss of faith in man, while loss of faith in man is a practical loss of faith in God. Lose this faith and life is without foundation.

Jesus believed in man. This came to the fore in his acceptance of those who were the common outcasts of society. In his case love was not blind. Rather was it open eyed in discerning the qualities and possibilities to which unloving eyes were blind. By believing in the possibilities of men and women he brought out the best in them and helped them to realise their possibilities. Such faith is always creative. It is basic to a ministry of concern.

3. THE CRITERION OF GREATNESS

One of the strong native urges of man is towards status. We cannot be condemned for such any more than we can be condemned for the native urge towards food. What is required of us is that any urge be contained within the framework of God's will and purpose. In relation to the desire for status this means that we shall seek a status which is according to the divine criterion of greatness. Our pattern and inspiration are found in Christ. "Whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of man also came not to be served but to serve, and to give his life a ransom for many" (Mark 10: 43-45). He is not greatest who has the greatest number of servants, but he is greatest who serves the greatest number.

If in any sense we serve institutions it is only that they may serve persons. Ultimately we do not serve institutions but persons. They are the ultimate concern.

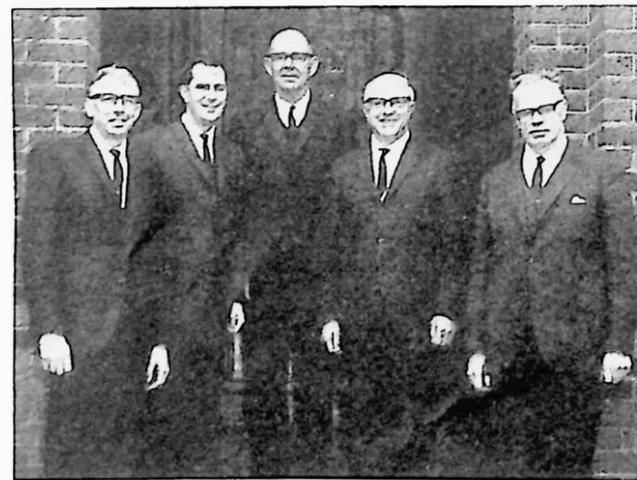
We need men and women with a burning concern for persons and within the concerned community we need those whose burning is a call to equip themselves to lead the Church in a ministry of concern.

CONCERN MEANS COMMITMENT

To commit is to give in trust, to delegate, to place beyond one's control; thus the act of commitment is to place one's self, one's ambitions, abilities and possessions under someone else's control. For Christians this means placing ourselves under the control of Christ as Saviour and Lord; that the Holy Spirit might dwell within us exercising his guiding and enabling ministry. This is what the apostle Paul meant when he wrote "present your bodies a living sacrifice, holy, acceptable to God . . . be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

Ideological, cultural, social and political developments while they bring many beneficial results, are sometimes responsible for physical suffering, mental maladjustments and spiritual poverty. In the midst of all this change men and women are clutching at all kinds of human philosophies and pseudo religions in a desperate attempt to find meaning and purpose for living. We know that this meaning and purpose can be found in Jesus Christ who said, "I came that they may have life, and have it abundantly." This presents us with the responsibility of examining the personal implications of our Christian faith. Our concern lacks real meaning unless we are prepared to give ourselves devotedly to an understanding of the nature and character of the person, the teaching and the commands of our Lord. This involves us in an acquaintance of the whole of the scriptures, and more especially of the New Testament.

It is a constant joy to us to find young people surrendering themselves to the will of God in



THE FACULTY

K. J. Clinton, B.A., B.D., S.T.M.; Dr. K. R. Bowes, M.A., S.T.M., PH.D.; K. A. Jones, Secretary; Principal E. L. Williams, M.A.; A. E. White, B.A.

STAN. NEIGHBOUR, B.A., Pres., S.A. Conference

Christ; being transformed in thought, speech, attitudes and conduct; taking their place in society in their various callings as Christians. Some of these committed young men and women have heard the call of Christ to a special kind of service — the ministry of the Word — either at home or abroad. Their concern leads them to seek the specialised training available to them at Glen Iris, where they are being led "to prove what is that good and acceptable and perfect will of God." Some years earlier the concern of other young men led them to a similar commitment which resulted in the transforming of their minds spiritually and academically so that today they are the respected, loved and trusted faculty of the College of the Bible.

We are proud of the committed young people coming out of Glen Iris spiritually and mentally equipped, ready with enthusiasm and energy to meet the demands for leadership in the Church in these latter decades of the 20th century. The College manifests a constant and continuing loyalty to Christ, "the image of the invisible God . . . the head of the body, the Church" in whom "all the fulness of God was pleased to dwell." That the redemptive and reconciling ministry of our crucified, risen and glorified Lord must be presented by the Church to a sinful, confused and desperately needy world is the constant emphasis of the College and its graduates. It is imperative that we, the membership of the churches, will match the commitment of students, faculty and graduates of Glen Iris with a like "living sacrifice" of ourselves to the living Christ. Our commitment will include constant prayerful and sacrificial support of the College Board, student body and faculty.



EXIT STUDENTS, 1968

Left to Right: R. E. Pfeifer, W. F. Thornton, B. F. Duff, A. M. Arnot, W. A. van Leen, A. J. Dean.
At rear: E. C. Keating, R. T. Cook.

BEING AT ONE'S BEST

A. H. WALKINGTON, B.A., B.Sc., M.Ed.,
President of W.A. Conference

We expect the teachers who mould the lives of our children to be fully qualified.

If the church of Jesus Christ is to be effective in this age of specialisation it is essential that those who minister to the spiritual needs of men and women be equally highly trained and competent. The age of the well-intentioned barber-surgeon and village midwife, of the self-taught craftsman and the village schoolmaster is passed. The church, too, can no longer depend upon an untrained ministry, devoted though it is to Jesus Christ.

Peter and John, though ignorant and unlearned men, were changed by being with Jesus, and this was more than merely being in his presence. Jesus had taught them and made them fishers of men.

It is no accident that Paul's letters make up a quarter of the New Testament and that his ministry is the main theme of Acts, for more than any Christian of his day, Paul was an educated man. Paul's emphasis was not merely on sound workmanship on being one's best, but on handling aright the word of truth. Training for the ministry is learning to minister the Word of truth, Jesus Christ, to people in need.

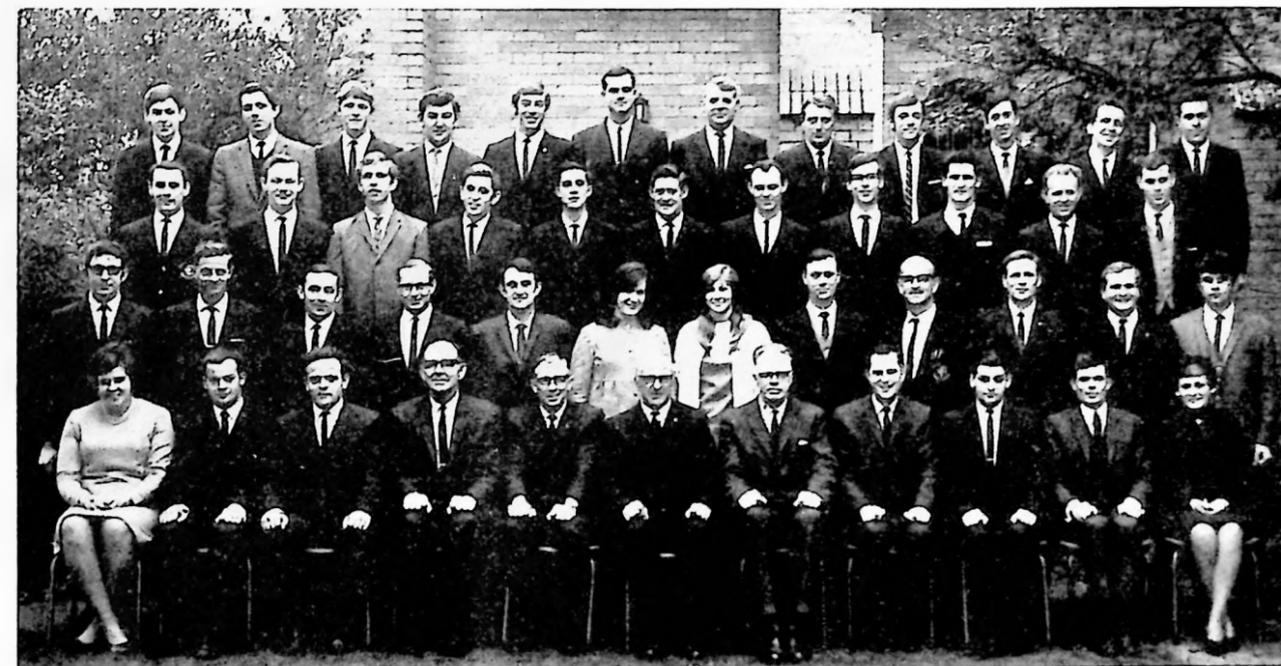
This can only be done if one is disciplined to be one's best.

Paul's advice to the young man, Timothy, is still true for all who would show in their concern for people, their commitment to Jesus Christ. "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth."

The Christian ministry to which each of us is called, demands first of all that we do our best in everything we undertake.

The first step to self-realisation, to being at one's best, towards that true mature manhood which is measured by nothing less than the full stature of Jesus Christ is commitment to Christ.

But Paul does not stop there. Commitment is the beginning, not the end. The workman who has no need to be ashamed is the one who has been fully trained for his task. We live in an age of specialisation, in which society demands that each of us be a master of our task and not merely a "jack of all trades." We demand that the doctors and nurses who care for our bodies be highly trained and registered by the State so that we are protected from the incompetent and incompletely trained. We require the architects, engineers and builders who design and build our bridges, our buildings and our homes to be properly trained.



BACK ROW: B. S. Beck, G. L. Marsh, G. D. Benson, B. T. King, B. W. Heath, R. W. Morris, K. H. Turtmann, E. C. Keating, J. D. Guess, W. R. Newton, P. P. Dewilddt, W. H. Condron.
SECOND ROW: M. R. Humphries, H. L. Clark, G. F. Wilcott, G. M. Nelson, P. E. Coombe, M. W. Munyard, D. S. McKay, R. A. Hollard, R. T. Cook, D. A. Good, C. P. Clayden.
THIRD ROW: R. G. Collins, M. J. Gibson, A. G. Baker, R. E. Pfeifer, A. J. Dean, Miss E. J. Hunting, Miss B. J. Searle, I. R. Adams, K. Fechner, D. R. Smith, A. M. Arnot, D. W. Nancarrow.
FRONT ROW: Miss M. J. Freebairn, I. R. Mullen, B. F. Duff, K. A. Jones, K. J. Clinton, E. L. Williams, A. E. White, K. R. Bowes, W. A. van Leen, D. A. Potter, Miss D. M. Young.
Absent: K. J. Duffy, W. F. Thornton.

UPPSALA REFLECTIONS

By R. N. GILMORE

From the distance of a full hemisphere, from that point of time four weeks after the closing service, four weeks of experience upon experience in the United States and Great Britain, one sits in the familiar surroundings of the study of a suburban manse and reflects upon Uppsala 1968. What did it all mean? What did it mean to be a part of Uppsala? What does it say to me now as minister in this Melbourne suburban parish?

To be part of Uppsala was to participate in a miracle. With what fears and trepidations and yet with what flickering hope we gathered in the foyer of the University Aula to begin the procession to the opening worship? That procession proved so much an unwitting parable of the church at large—so much adjustment of the appropriate gowns and trappings of the church, whilst the world around boiled in its own oil of man's inhumanity to man; the path chosen for the procession from Aula to Cathedral, it was the longest way round; the "procession" itself—each was in step only with himself; last, but perhaps not least of my comments, the Australians were the last to form fours and fall into line! Many were to say that this procession, this Assembly and the fact that they could happen, was in itself the miracle. Be that as it may, to me, the miracle lay in the transformation that took place in the days which followed. Goaded and prodded, not simply by the vocal youth participants, but by the Holy Spirit himself, that straggle of processors became a living entity, through which emerged some clear judgments of God upon both church and world, neither of which, unfortunately are very keen to listen. The early fears of the effect of the large group of Orthodox delegates upon the Assembly were proved to be groundless and we came to see that these delegates could not be viewed as a monolithic bloc any more than any other confessional group; the Orthodox were on more than one occasion seen to be voting on opposing sides in points of debate, and their emphasis on the inner nature of the Christian experience often proved a valuable corrective and balance to the activism of the English-speaking delegates and the intensity of the continental theologians.

To be a part of Uppsala was to participate in the emergence of a worldwide conscience and sensitivity to the tragedy of man. There was impatience and even rejection of theological and doctrinal hairsplitting—the niceties of doctrine and impeccable theology seemed somewhat unimportant when faced with

the issue of racialism, the three thousand and children dying each day in Nigeria, the ever-increasing gap between developed nations of the north and the developing nations of the south—faced with a world in a situation little short of desperate, desperate not only for material help but the very gospel of life side by side with that material help, we are poor stewards of the gospel if we allow our differences to hinder our mission.

It would be both naive and foolish to minimise the differences and the wide divergences between confessional groupings; one simply cannot shut one's eyes to the facts. On the other hand it would be equally foolish and it would be malicious to maximise the differences and overlook the wide area of the ground held in common among the traditions of the Christian faith. Again and again, sitting in the plenary sessions in the huge Fyris Hallen, one seemed to catch the vision of the tongues of fire, to hear the sound of the rushing wind and the voice unmistakable in prayer "that they all may be one." The pressure of that Spirit and the echo of that prayer came gradually to break down the walls of partition built by centuries of suspicion and isolation and our failure even to attempt to understand our Christian brethren. If one was conscious of the pressure and leading of the Spirit in the plenaries, there was even more awareness as we sat at table and broke our bread together day after day. My breakfast table at Djaknegatan was shared with Rev. John R. Stott, well-known university evangelist from the U.K.; Miss Simone Mathil, of the staff of the Ecumenical Institute, Bossey, Switz.; Bishop Thomas, of Des Moines, Iowa, U.S.A., a most gracious and vital leader from the Negro people of the U.S.; Father Thomas Strahsky, a Roman Catholic observer from the Vatican, whose lack of clerical dress fooled us time and again, and Archdeacon Graham Delbridge of the Sydney diocese of the Church of England—a mixture which at table became a family.

To be a part of Uppsala was to participate in an event vastly different from the Second Vatican Council of the Catholic Church. The two were and will be compared but the comparison will not stand testing. Vatican II gathered together authority bearing representatives from one communion, Uppsala gathered delegates from a host of differing confessional backgrounds; Vatican II was a council with authority and legislative powers, Uppsala was an assembly without authority over any of its constituents and without legislative

powers; Vatican II as a council met and worked over a period of months, even years, Uppsala as an assembly met in discussion for a matter of weeks, even days. The documents, the reports of sections, from Uppsala cannot be regarded as final or definite statements; the reports were accepted, sometimes without unanimity, and recommended to the churches for examination and study. Far from being final, these documents are meant to do no more than serve as a commencement, a starting point for the churches' study and action programme.

To be a part of Uppsala is now the opportunity available to each one of us. The reports are already on the press and will be available in September under the title "Uppsala Speaks"—to be a part of Uppsala we need to do no more than take the documents and read, discuss, and study, but we cannot be a part of Uppsala, nor can we offer criticism or rejection without we do make that attempt.

The Uppsala Assembly closed as it began, with worship in the great Cathedral, where the proclamation came not from the elevated pulpit but from the placards borne by the youth participants who walked in silent witness down the long nave and stood at the pillars, placard in hand, as the congregation filed out, at the end—or was that but the beginning?

POPE IN LATIN AMERICA

(Bogota). Pope Paul VI concluded his first visit to Latin America with an address to the Second Conference of Latin American bishops in which he set forth a three-fold direction for their activity.

The first direction, he said, was the spiritual one. "The world watches us today in a particular way with regard to poverty, to simplicity of life, to the degree of fidelity we practise in our use of temporal goods," he said.

Secondly, he called for application of liturgical reform, particularly hymn-singing and "popular and cultural, organic and continuing religious instruction."

The third direction was social. "We are not technicians, but we are shepherds who must foster the well-being of their faithful and encourage the efforts for renewal taking place."—E.P.S.

N.Z. ADOPTS ORPHANS

(Christchurch, N.Z.). The N.Z. National Council of Churches and the R.C. Society of St. Vincent de Paul have won government approval for a joint scheme to bring a small number of Vietnamese orphans to N.Z. for adoption.

The Rev. Selwyn Dawson, National Council president, said that "we recognise it is a fairly depressing thing to take a child away from its own home background, but we feel there is a real need to do it in the circumstances."

The Council's refugee re-settlement officer, the Rev. Ron. O'Grady, claimed one factor influencing the decision was the success of an earlier programme in which about 50 Chinese orphans from Hong Kong were integrated into N.Z. society.—E.P.S.

My Neighbour's Pen

WHAT
OTHER
JOURNALS
ARE
SAYING



THE FEEBLE HALLELUJAH

Music in the churches of the Sydney Diocese is, with too few exceptions, at an abysmal level. The feeble quality and quantity of sound that emanates from the choir stalls rarely enspirits and usually brings on irritation or ennui. Ninety per cent of the clergy seem to be apathetic about the problem; nine per cent contribute to it by advocating the guitar-and-bongo approach, which attracts adolescent anti-social delinquents and alienates responsible, cultivated adults.

All is not lost, though. St. James' Church, King Street, is about to essay a performance of Handel's "Samson" and one can only hope that their enterprise will have some effect on the musical wasteland which stretches almost without relief through the religious life of the community.—"The Bulletin."

WHAT WOULD YOU SAY?

During a discussion recorded in "Christianity Today" between Dr. Carl F. H. Henry and Dr. Harvey G. Cox on "Technology, Modern Man and The Gospel," the Moderator, Dr. Geo. D. Younger, asked the two men what they would say to a scientist about the gospel:

Henry: I'd say that what God expects of us is that we should love him with our whole being and our neighbours as ourselves. And we are all miserable sinners. And if we face the future trusting in ourselves, the God of the universe is more righteous than that, and we will simply inherit condemnation that we have brought upon ourselves. And Christ

died for our sins and rose again the third day. And he is the author of hope, in the forgiveness of sins that he provides. And we can know him. And what God has in view for me on the basis of redemption is my restoration to fellowship with the living God, and to holiness, and to the exhibition, in relation to my neighbour, of what it means to be in the service of my Holy Father.

Cox: I think I would try to say very much the same thing but try to explain what I mean by the language that Dr. Henry has just used. What does it really mean today to say that we are miserable sinners? That we're headed for condemnation? That we're trapped in sin? That we have hope again? Just repeating these phrases to anyone today doesn't fulfil our responsibilities. I think that as a Christian I have to know him personally. I'd like to know who he is, what's worrying him, where his hang-ups and fears are. In telling him that he is a miserable sinner (which he is and which I am) or that we're all headed for condemnation (which we are if we don't change), how do you put content in these words for a person for whom this kind of language has a hollow ring? That's my problem. And I don't think you can simply repeat the phrases. I think you've got to know him and to know what you mean and to put it in a kind of language that will cause something to happen in this man so that he really does have hope, so that he really is dedicated to working for a future and a hope which God has made possible, instead of a kind of phraseological solution.

Henry: I would share that.

THE MORONIC AGE

I have read 13 essays on weapons to be used in wars to come—really neat new tortures to be used on guys and their families who insist on serving evil instead of good. The essays are written by distinguished scientists from many countries and have been gathered into one cool and brilliant book by Nigel Calder, an English science writer. His experts talk of unstoppable robots, of gas that will kill you in a minute, if it can touch your skin, of bubonic plague as a weapon. And I think: "Boy! I must have grown up with a smart bunch of kids. We were dreaming up keen

stuff like this way back in junior high school."

Most people stop thinking up neat tortures after they get out of junior high. But some people never do, and this is a golden age for them. They are making very good money in the more civilised nations these days, doing their thing. They are in the armaments trade, are scientists of sorts. They make certain that every scientific discovery which can be turned into a horrendous punishment for wickedness is turned into one.

And all these essays I've just finished reading ask such people, in effect: "Are you out of your minds?"

—"Life Australia" (Final issue).

DISCIPLINING DISSIDENTS

Ever since Pope Paul's controversial anti-contraception encyclical, more and more priests and theologians have felt compelled to publicise their disagreement. Their actions inevitably raise a question of discipline; the answer depends on the attitude and personality of the bishop involved. In some cases the response has been stern indeed.

In Buffalo, 14 of the 18 priests who make up the faculty of St. John Vianney Seminary were called into the chantry chapel last week by Bishop James A. McNulty. Eleven of them were asked to state their views on the encyclical. The Rev. Christian Puehn, dean of studies at the seminary, reported that the bishop's questions "focused on the area of loyalty to the teaching authority of the Pope and McNulty's own authority."

At the conclusion of the meeting, said Puehn, "the bishop called six of us aside and indicated he was severing our connection with the seminary." The Rev. Thomas G. Dalley, dean of men at the seminary and one of 600 who had signed a petition organised at Catholic University of America criticising the encyclical, had already been transferred to a pastorate in Batavia N.Y.—"Time."

THE BIBLE IS WINNING

The spread of Christianity in Indonesia is probably more rapid than that in any other country of the world.

Whereas the population has increased by 40%, from 77,000,000 in 1950 to 109,000,000 in 1966, the rise in Christians for the same period has leapt by nearly 300%—from 3,500,000 to 9,500,000. And the growth is becoming more and more overwhelming each year.

Perhaps, however, the most remarkable story concerns the island of Timor. It began over two years ago when one, Nahor Leo, told his church that in a vision Christ had commanded him to mend his ways and go forth to preach the gospel. As a result 29 of the congregation formed themselves into a team and set to work visiting local villages. Soon their numbers grew and today there are a total of 150 teams who hold the happy record of gathering 60,000 converts to Christianity.

—"The Bible in the World."

• NOTED AND QUOTED

THE JARGON OF OUR TIME

I am distressed that so many Christians spend so much time talking about strategy but seem to lack the commitment required by tactics. The jargon of our time is "consultations," "seminars," "forums," "ecumenical encounter," "dialogue"—and what have you.

People often get very excited about these things, but they tend to end with "plans." If you want to get a book published today tear the church to shreds, join the Society of "Wreckers," advocate a new strategy. You will be heralded as a grand strategist. But what is the good of the strategist without the tactician? Or, as the apostle James put it, "What use is it . . . for a man to say he 'has faith' if his actions do not correspond with it . . . Faith . . . if it has no works is dead."

There is no shortage of strategists. What we need are more foot-slogging, brow-sweating, soul-stirred tacticians. We need not less dreamers but more redeemers; not less hearers but more doers—Christian realists and redeemers; Christ-like doers.—Melbourne's Manhood.

TWO
WEEKS
AT
TOOWOOMBA

(Qld.). The first Kenmore College team of missionaries have completed a most successful two weeks of special meetings with the Margaret St. church at Toowoomba. Barrie Cutchie and Kevin Berston shared the preaching. The weather was an enemy of the mission, but the final meetings have been very encouraging as more have attended. Four have made decisions while others have re-consecrated their lives.

The Vacational Bible was so successful the first week that it was decided to continue for another week, with reduced ages to make it better able to control. Dianne Feeny who is to go to

the New Hebrides next year stayed on to help with the B.S. along with Barrie Cutchie, who is returning to Victoria to an appointment at Collingwood and Kevin who comes from W.A. The others who made up the team were Bruce and Heather (nee Middlemiss from New Heb.) Heyworth, and Joy McLeod, from Ballarat, Vic.

While making a presentation to the team, Dr. Caldicott said that he had been privileged to be in the first Student Mission team from Woolwich and now as minister at Toowoomba he shared in the first Kenmore team effort. The students thanked Toowoomba for the opportunity of serving.



MORE than 100 children attended Vacation Bible School sessions at Margaret Street Toowoomba, conducted in conjunction with the first Kenmore Student Mission. Some of the children are pictured with the students in the centre with S.S. Supt. Mervyn Muller and Toowoomba minister, Dr. A. C. Caldicott.

STUDENTS are l. to r.: KEVIN BERSTON (Perth), DIANNE FEENEY (Qld.), BRUCE HEYWORTH (New Zealand), JOY McLEOD (Vic.) and BARRIE CUTCHIE (Vic.). Children from Harlaxton and Crown Street Sunday Schools attended. Highly organised sessions proved an outstanding success.

AUSTRALIAN CHURCHES

THE ABC OF AUSTRALIAN CHURCHES OF CHRIST

m=Minister. s=Secretary.
mem.=No. of members. "AC"=No. of "Aust. Christian" subscribers.

SOUTH AUSTRALIA

Broken Hill: m., R. C. Sack; s., Mrs. N. Sonsie; mem., 49; "AC" 12.
Brooklyn Park: m., W. J. Philp; s., S. H. Sherriff; mem., 205; "AC" 7.

VICTORIA

Bentleigh: m., A. R. Pigdon; s., C. E. Dahl; mem., 176; "AC" 22.
Bentleigh East: m., T. T. Robinson; s., R. Lang; mem., 89; "AC" 10.

Berwick: m., B. J. Goldsteen p.t.; s., C. F. R. Cameron; mem., 53; "AC" 9.

Bet Bet: m., student; s., H. A. Mottram; mem., 17; "AC" 5.

Blackburn: m., A. F. Cant, B. Ed.; s., D. A. Nelson; mem., 326; "AC" 54.

Black Rock: m., W. P. Payne, p.t.; s., G. D. Bryce; mem., 60; "AC" 12.

Boort: m., C. G. Henderson, p.t., s., A. F. Streader; mem., 11; "AC" 7.



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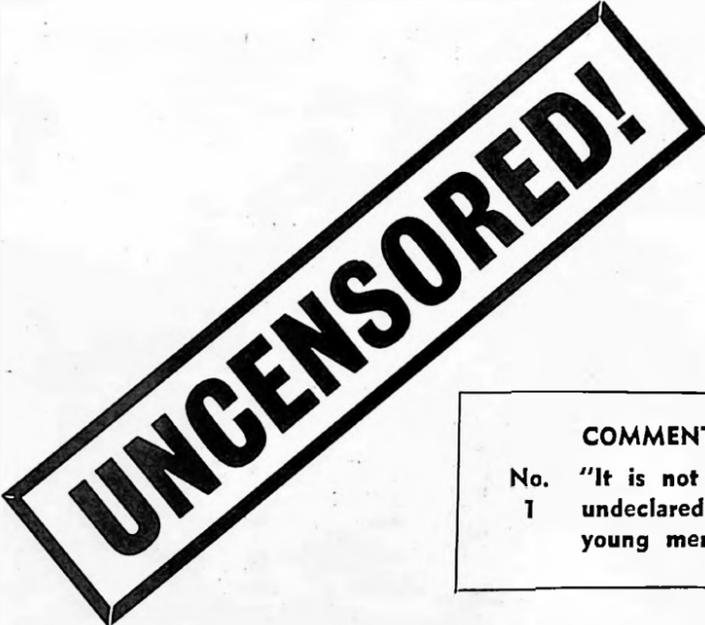
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FOR YOUTH
BY YOUTH
ABOUT YOUTH

THE VIEWS OF TEENAGERS AND YOUNG ADULTS ON NATIONAL, INTERNATIONAL, SOCIAL, RELIGIOUS, FAMILY AND PERSONAL ISSUES.



COMMENT on:

No. "It is not fair to send young Australians to fight in an undeclared war in Asia, when older Australians (and other young men) are asked to make no sacrifice whatever."

PHILIP J. VINCENT (W.A.): It is tragic but never true, that the burden of facing the agony of war is always thrust upon the young men of a country. There is no exception to this rule in Australia, and the sacrifices of young Australians as they fought to uphold the national integrity of our country are well and dearly remembered. It seems to me, therefore, that it is both grossly naive and irresponsible for one to say that it is "unfair" for young Australians to be called upon once again to bear arms.

No matter how misguided as one may feel are the Government's reasons for sending troops to fight an "undeclared" war in Vietnam (although there is no magic in "declaring" war these days), I feel the only "unfairness" lies in the fact that many young people who may be prepared and called upon to fight have not the democratic opportunity of having a say in choosing the type of government which will direct our foreign policy.

RALPH ABBOT (S.A.): The Australian Government has committed itself to provide a limited number of troops for Vietnam, this number being much less than the number of men available. The Government has decided that the required number be selected from the group of young men who are 20 years' old. Very few of this age group have families to support; this age group will recover more easily from the two-year break in vocation than would an older one. The situation is thus fair in that it harms as few as possible to a minimum degree. There is nothing absolutely fair in any war—this is the fairest choice for this situation.

MICHAEL C. WOODS (A.C.T.): Communism has already shown itself to be a threat to our democratic society, yet, because of our failure in the past to declare our position, it has been able to penetrate deeply into South-East Asia. To make our own adulthood a period of safety, I feel that it is up to youth to fight this infiltration of not only manpower but anti-social ideas. To live in a bloodless future, we who are able, must fight in the present, but this should rightly include all young men as everyone's life is dependent on the outcome at this frontier.

F. G. LOVE (N.S.W.): Opposition to Australia's participation in the Vietnam War stems primarily from our immoral and illegal actions against the Vietnamese people. Within Australia, however, the most odious aspect of our commitment is the ballot system of conscription. Those of us who, by virtue of age, are exempt from any demands of the war, have readily, even carelessly, endorsed these actions of our Government. We pay a price of \$50 million per year, about \$4 per head. We even find opportunity to boast of the prowess of the Australian fighting man—a voteless youth, selected by chance from thirty of his peers. The conscript pays a higher price, undergoing the shattering experiences of a brutal war, suffering and inflicting injury — and death. Perhaps, we may one day realise, with shame and disgust, the enormity of the price we have so apathetically committed ourselves to pay.

PETER CLARK (Vic.): This topic's "fairness"? Irrelevant! Regulars and conscripts are Australian representatives. They've volunteered or have been chosen by lawful, unbiased—"fair"—methods for Army service. They've volunteered, Army-style, for Vietnam. Our Government's just war in Vietnam is "fair." This "fairness" lands you in a hell.

Anyone who can, ought to get out of that stinking, hellish mess of errors and prejudices that is Vietnam. I would rather "make no sacrifice whatever" than promote hate and wrong internationally. Much better, to make an even unrewarded sacrifice as a civilian in Vietnam attempting to right the gross wrong inflicted by our "fair representatives."

NEXT TOPICS . . .

- "At what age should young men be licensed to drive a car? Should girls be licensed at the same age?"
- "Is the Church doing enough for its young people?"

(Suggestions are invited for topics. Correspondence on this feature will be accepted for "Open Forum.")

OPEN FORUM

TERTIUS AND MIRACLES

To the Editor,

These many moons I have sat at the feet of the noble Tertius, profiting from the wisdom underlying his gentle rallery, spiced with occasional stern admonition! But in his letter on "The Miracles" ("A.C." 7/9/68) he seems to go where I cannot follow.

I suggest that (a) miracles are not achieved by natural law, suspended or otherwise, and (b) they result from the operation of spiritual law, superimposed upon the natural for specified periods and specific purposes.

(a) Miracles are the result of supernatural powers above the forces of nature. The term "miracle" is often used loosely, as applying to anything, remarkable, unusual, mysterious, etc. But the basic emphasis is on the supernatural (see Oxford Dictionary, etc.).

(b) Miracles are superimposed upon nature by the operation of the Spirit through spiritual laws; they may be for the glory of God (John 11: 4), and (or) for the blessing of man (Matthew 9: 22).

Take the case of the healing of Naaman (2 Kings 5: 14), in which the faith of a captive maid, the common-sense of Naaman's servants, the tardy obedience of the sufferer and the power of the prophet all play their part. Jesus himself throws further light upon what happened (Luke 4: 27). Only the one leper was cleansed, and that without "risk" of "wrecking the whole universe."

A N.T. example (Mark 5: 25, 26) throws further light upon the sovereignty of God and the way faith may

bring blessing! The woman, with an issue of blood 12 years had suffered not only from her sickness, but at the hands of those who tried (according to the skills of the times) to help her.

Yet when her faith reached out, but to touch the robe of Jesus, his virtue flowed into her soul (v. 30 and 34), (bringing peace) and into her body (for healing).

Whether you are "beginning to see what I am getting at" or not, just carry on with your good work, dear friend!—Joseph Plummer (Vic.).

MAN FROM DOWN UNDER

To the Editor,

Did Mr. Gilmore spend four months preaching from coast to coast as did David Mansell, or did he merely pass through the U.S.A.? Did he have consultation with leading Independents as well as Disciples? One senses Mr. Gilmore is limited in his analysis of restructure.

Disciple Restructure came as a result of Disciples being unacceptable to the big denominations at the head of the Uniting Church Movement. They had to organise themselves into something more substantial in order to have a voice—so restructure was born. True, it goes a little deeper than that, the prospect of merger is saving face—Disciples have become so liberal they are a dying force, and this is a different kind of dying Mr. Wright has in mind re "Last Will and Testament" envisaged by our pioneers. However, concerning restructure, the editorial of our oldest brotherhood journal (1866) "Christian Standard," July 6, 1968, comments: "The foremost violation wrought by Disciples Restructure is its abandonment of—nay, its assault on—the New Testament pattern for the church. Having

frankly rejected the 19th century Disciples' plea for restoration to scriptural norms in church polity, the architects of Restructure have begun with the foundation to fashion a hierarchy in which every member, minister, or agency is directly related to the 'church,' (United Church) not only locally but in its regional and national expressions . . ."

David Mansell is warning against similar United Church action here. He deserves credit for his fearless comments. Over one million Independents and a fair proportion of Disciples will not go United Church. God will see to it he has his New Testament Church—let us be that Church!

—Arnold C. Caldicott (Qld.).

MAN FROM DOWN UNDER

To the Editor,

It is quite obvious that the writer of the article and the correspondent in your issue of Sept. 7, are each wearing different coloured glasses.

Instead of highlighting the divisions which afflict our American friends, the writers' time might have been better spent in studying the divisive elements in his home town, in fact, in his own church.

In the history of the Australian brotherhood there is much for which it has to thank our American friends.

Our church paper offers a wonderful service in allowing contributions to differ on such issues.—P. C. Williams, Qld.

WHICH IS REAL U.S.A.?

To the Editor,

David Mansell's article causes me a good deal of concern. It does so on the following grounds:

(a) To be in a country for such a short period of time he has with "Tourist Dexterity" made a sweeping assessment of the Disciples or Co-operative Churches which does not meet the facts of experience. After living in the U.S. for three years I would not be so bold to make such a generalisation. The Disciples' Churches are as varied in expressions as one could imagine and this is also true of the Independents. The Independents range from being a hair-breadth away from the non-organ group Church of Christ to a similar distance from rejoining the Disciples from which they originally separated. The Disciples also have similar variety.

(b) To imply that we forget sharing in union negotiations in order that we might grow into a strong denomination is a prostitution of our heritage. If we are not serious about our plea of seeking for the wholeness of the Church on the basis of the New Testament in order that men might be saved, then it is time we came clean out into the open and repudiated our historic witness. We need to be very careful with the kind of logic that is espoused in Mr. Mansell's article because it savours of a sectarianism from which we, in our best moments, must dissociate ourselves.

(c) I think it was an unfortunate error in judgment to bring in the name of Dr. Laurence Kirkpatrick because the very nature of his job is to see ways

in which the existing gulf can be bridged. There are many people from both the Disciples and the Independent streams who are working hard for greater understanding and lines of co-operative action.

I am genuinely sorry to have to write such a letter as this, but I do hope our Australian brotherhood can see through the short-comings of a shallow appraisal of our American Campbellian streams.

—Charles H. Dow (S.A.).

APPRECIATION AND REQUEST

To the Editor,

Thank you for those heart-warming articles recently on hospital visitation at the Royal Children's Hospital. Please may we have more such articles.

Would it be possible to include a page (or section thereof) for the young folk? —(Vic.)

REPORT ON U.S.A.

(Albion, Qld.). David Mansell gave an illustrated address on his recent visit to U.S.A. Representatives of the Far Eastern Broadcasting Co. gave an account of their work and featured the new short wave radio soon to commence operation in the Seychelles Is. . . . A C.Y.F. house party at Redcliffe was organised by Mrs. Bedwell and Frank Ewers led the studies . . . A teacher training course is being conducted to increase efficiency in the S.S. Teachers involved are being replaced by relieving teachers to allow them to devote maximum time to the course.

CZECH REFUGEES HELPED

Australian Inter-Church Aid has announced a grant of \$2,000 for assistance to refugees from Czechoslovakia in Europe.

The Director of Inter-Church Aid (the Rev. E. H. Arblaster) said that the World Council of Churches in Geneva was seeking \$20,000 for the rehabilitation of Czech refugees.

The Executive Committee of the Australian Council of Churches last month sent telegrams to Australian embassies of Warsaw Pact countries deploring the invasion of Czechoslovakia.

Telegrams were sent to the Russian and Polish Ambassadors in Canberra. The Czech Embassy was informed of the action.

The telegram read: "A.C.C. Executive deploras invasion of Czechoslovakia and blatant disregard of the principles of self-determination. Continuing Russian, Polish and other Warsaw Pact nations intervention in the affairs of the Czech people is a denial of basic human rights and an affront to all concerned for peace."

North Fitzroy Bible School (Vic.)

95th Anniversary

Sundays, October 6 and 13
3 p.m. and 7 p.m.

REUNION TEA, 5 p.m., October 6

We invite you to worship and fellowship with us.

THREAT TO SWANSTON ST.

The Melb. "Age" carried a news story of the possibility that the historic Church of Christ which has stood opposite the Public Library for 105 years may be demolished if the Melbourne City Council goes on with its plan to re-develop an 8-acre city block.

"The church is one of the best examples of Gothic architecture in Melbourne. Features of the interior are elaborate stained glass windows and carved roof timbers.

"The secretary of the church's trustees (Mr. R. M. Walker) said he had asked the council to exclude the church from any re-development scheme which would cover the block bounded by Elizabeth, Latrobe, Swanston, and Lonsdale Streets."

CHORAL SOCIETY

(Vic.). During recent weeks the choir has been entertaining the elderly and sick. Musical entertainment and supper have been given at the Christian Guest Home, Oakleigh; Emmaus Rest Home, Murrumbena, and Strathalan Baptist Home, Macleod.

The next concert will be in Lygon St. church, Oct. 5, to raise funds for the Dept. of H.M. & Evang. For this purpose choral items are being prepared and a new cantata composed by McAllister Woff will be presented.

GEORGE WOOD FOR U.S.A.

(W.A.). George Wood, minister at South Perth, has accepted a call from the Central Christian Church (Disciples of Christ) in Wichita, Kansas, U.S.A., to an evangelistic ministry. He will leave Australia with his wife and five children on Jan. 31, 1969.

When Mr. Wood made the announcement to the church himself, following discussions with his officers, there was an intense feeling of sadness throughout the congregation.

At a subsequent meeting the church voted unanimously to release Mr. Wood from his engagement and endorsed his action in accepting a clear call from God to a wider service.

His ministry at South Perth has been a most fruitful one. During the six years there have been over 200 folk baptized and the active membership has risen to 300.



Swanston Street Church

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

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

Mr. JOHN TUDOR,
B.COMM., L.TH.

11 a.m.: Worship—Communion—Preaching.

7 p.m. Gospel Hour.

LETTERS FROM TERTIUS

VIRGIN BIRTH

To the Editor,

My mate from St. Chad's tells me that he says "born of the Virgin Mary" in the creed, with his tongue in his cheek, which makes him as guilty of pious fraud as he says the first Christians were. He reckons that they made up the virgin birth story because they had such a big idea of Jesus that they thought he couldn't have had an ordinary birth. It's interesting how these modern amateur psychologists can climb into the minds of people who were dead and buried two thousand years ago, and examine their thought processes!

I always say to him, "Why are you boys so anxious to get rid of the virgin birth? Even if it is a bit of a problem, surely there's enough in the rest of the New Testament to keep us busy without having to argue this one all the time!" "Ah!" he says, "that's where you're wrong. In this scientific age the virgin birth is a barrier to Christian belief for a lot of people."

I'm never quite quick enough to answer him, but last time after he left me I began to ask myself what has science and a scientific age to do with the virgin birth any way? Surely it isn't the job of science as such to pronounce on such things as the virgin birth. The job of science is to observe, to measure and to record. All that science as such can say about the virgin birth is that a virgin birth has never been observed in the normal processes of scientific investigation.

And this isn't surprising of course because the whole point of the original one was its uniqueness. My mate from St. Chad's has got something coming to him, next time I see him!

Hoping you are the same,

TERTIUS.

ELDERS GAOLED AS COMMUNISTS

By R. A. HICKIN

A church composed largely of disillusioned ex-Communists is thriving in its life and witness on the East Coast of Sumatra.

The story began a day or two before Christmas 1963, when Amat Arsik, sickened by the avowed anti-God declarations at a Communist conference at which he had been a delegate, started for home. He had always had a suspicion that his fellow Communists were so inclined, but at this conference in Palembang it came out into the open, and he began his journey home a deeply disillusioned man; for if there was one thing he was sure about it was that there was a God.

He travelled by foot, and when Christmas Day came he was looking for a church in Bengkulu, a town on the route. He was attracted by a passing jeep bearing the words "Gospel Fellowship." Following it, he stood by the church door as its driver, a New Zealand missionary, preached to the congregation inside. When Amat left after the service was over he took a New Testament with him, the gift of the Bible Society.

Seven days passed before his long walk was over and he was back home. On the way he had been reading his

N.T., and the first thing he did on arriving at Serawal was to write to "The Gospel Preacher, Bengkulu" and ask could he come and preach in Serawal.

During the few intervening days Pastor F. L. Tobing had taken over from Colin Harrington, whose preaching on Christmas Day had helped to confirm Amat in his growing conviction that the Christian faith was the answer he was seeking. Pastor Tobing had been waiting and praying for 20 years for an opening in the fanatical Serawal area, and now it had come. He packed up and went.

Soon there was a church of 750 members, growing against opposition and even persecution.

Then the anti-Sukarno coup of September, 1965 sent inquisitors all over Indonesia to hunt out Communists. The church elders had been Communists, almost to a man. But because they had now become Christians, and the evidence of their sincerity was visible in their life and witness, their lives were spared. Nevertheless they were all sentenced to gaol terms, and the group became the first church officers, perhaps anywhere in the world, to be sent to gaol for being Communists. There

was a local difficulty in that the gaol was too small to accommodate them all, so they took turns to serve the sentences imposed on them, each man going to gaol in turn while others carried on the church leadership.

A large church growing from one New Testament is a cause for thanksgiving in any country. When its members have mostly been Communists the situation gains further in interest. But in the wider context of the great search for Christian meanings that is going on in today's Indonesia, all the encouragement and the frustration of a great spiritual movement are to be sensed. Where are the Bibles and New Testaments to be found, to satisfy the needs of hundreds of thousands of new Christians? This is the problem the Bible Society in Australia faces, in its close fellowship with the Society in Indonesia.

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● AT THE LORD'S TABLE

"The Two Seas"



In Palestine, there are two notable bodies of water — the Sea of Galilee and the Dead Sea. There is a vast difference between these. The Sea of Galilee is fed from various small rivers and streams. The waters then flow into the River Jordan. The Sea of Galilee receives water and gives water. In its giving and receiving it keeps pure and so not only does it give water, but it gives life to abundant marine creatures and green foliage around its shores.

The Dead Sea, as its name implies, gives life to neither fish nor foliage. It takes fresh water from the Jordan, but because it does not have an outlet, it cannot give, so it becomes dead to others and itself.

This law of nature also applies to our lives. If we give joyfully and receive gracefully we have a happy and radiant personality. Jesus Christ had a happy and radiant personality because he gave all he could. He received from God his Father, the life and love that is in turn given to us if we have faith and grace to receive it. Through giving his life for us, Jesus once again received it back from God.

Jesus has also given us this memorial feast to remember the gift of his life. As we partake, may it be a reminder that we must give to others the grace that God bestows on us through the greatest gift, his Son.—K. G. HILBIG (Vic.).

THANKS FOR THE BREAD

"Father we thank thee for this bread which speaks of the body of Jesus freely given for us." Amen.

THANKS FOR THE CUP

"Accept our thanks that in this symbol of this poured-out blood lies the fact of our new life in Christ." Amen.

Victoria . . .

VIC.-TAS. C.W.F. COUNCIL

(Melb.). The next C.W.F. Council meeting will be held in the Reception Room, Churches of Christ Centre, on Friday, Oct. 4 at 11 a.m. Guest speaker, W. W. Saunders.

VACATION SCHOOL

(North Fitzroy, Vic.). During school holidays there was a vacation school successfully led by three College of the Bible students, K. Turtmann, D. McKay and M. Arnot, assisted by the vicar of the Church of England. 60-80 attended morning and afternoon sessions. There were puppet shows, games, crafts and worship sessions . . . A sex education programme was presented by Explorers leaders V. Curtis and L. Shaw. 40 fathers and sons were involved. A Father and Son service was held on Sept. 1. A young lady confessed her faith . . . The young people conducted a talent quest . . . The church was saddened by the sudden death of the infant daughter of Mr. and Mrs. J. Forrest.

LUTHERAN ASSISTS

(Horsham, Vic.). Many members being affected by influenza. When the minister, R. T. Baxter, succumbed, the evening service on Aug. 18 was taken by Pastor Zwech, assistant Lutheran minister . . . Men of the church demolished the west porch as part of rebuilding programme . . . C.E. missionary target has benefited by a cake stall and a doll show organised by Good Companions. . . A Mini-Mission commenced at Haven church on Sept. 16 . . . A married man and a youth have made rededication in recent weeks.

VICTORIAN C.W.F. COUNCIL

107 delegates and visitors representing 43 churches were welcomed to council meeting on Sept. 6 at 11 a.m. Following a time of silent prayer for Superintendents and Committees the

President introduced members of the Strathmore C.W.F. who presented the 13th Birthday service of the World C.W.F. Theme of service was "Under the Cross" prepared by Mrs. Dawn Heyward, of New Zealand.

Delegates to I.T.I.M. and the National Council of Women reported on the activities of these organisations.

Mrs. Weatherhead, Supt. of the Hospital Committee, reported need for one hospital visitor for the Alfred Hospital and two for the Home for the Blind, Brighton. Christmas gifts for hospitals will be received in November.

Next Council meeting, Friday, Oct. 4 at 11 a.m.—M. Nelson, Asst. Secretary.

FIVE BAPTISMS

(Springvale, Vic.). On Aug. 10 five young people were baptized at a special youth gospel service. Laurie, Geoff. and Peter Barlow rendered items and also at the after-church coffee hour . . . At the new S.S. at Springvale Sth. the Good Companions and Explorer clubs all continue to increase in numbers each week. 16 Junior Explorers attended camp at Monbulk . . . Springvale Y.P. were guests of Maryborough at a house party over weekend of Sept. 13-15 . . . A. Kingston is still receiving treatment at Preston Hospital.

OUTREACH PROGRAMME

(Swan Hill, Vic.). Church has recently shared in an Outreach and Development programme with K. J. Harvey of H.M. Dept. Programme included morning coffee hours, evening prayer workshops and fellowship evenings with young people and older groups . . . Club leader and six boys attended Junior Adventure Explorer Camp at Monbulk. The minister, G. A. Harrison, filled position of group leader.

16 FOR DISCIPLESHIP

(Swanston St., Melb., Vic.). The church's winter programme has been completed with encouraging results in high attendances and many responses to the gospel. 16 people are being prepared for baptism and church member-

ship through discipleship classes led by Jeff Todd and Mrs. Marj. Smith. Both Dr. Jones and assistant minister, Mr. Tudor, have ministered recently at Melbourne Bible Institute, the three Universities and three teachers' colleges. . . . Dr. and Mrs. Paul Kitchen are back from the country . . . Our joint youth council, shared between Asian and Australian young people has continued to direct successfully the youth activities. At their last Teen & Twenty Tea over 80 were in attendance. The youth recently visited Emmaus Rest Home and provided an evening for the guests . . . The church responded generously to the Overseas Appeal of our churches and we are moving close to our missionary target of \$4,000 . . . The church sustained a great loss in the sudden passing of Miss Jesse Kemp after almost 70 years of church membership at Swanston St.

C.E. PROVIDES VASES

(Box Hill, Vic.). J.C.E. paid for new church vases. Mrs. Wilson spoke to Y.P.C.E. on "What the Scripture Union is doing for the church." . . . Christian Building Trust representatives spoke at C.M.F. . . . "Crossroads of History" film was screened at gospel service . . . Football club had five wins and held their annual dinner and presentation of awards . . . Mrs. Watson welcomed back after long illness and Terry Poustie after recent injury. Mrs. Massey and Mr. King still in hospital and in need of prayer. Stephen Dewberry improving after recent operation. Mary Shaw passed final nursing exams. . . . Mr. Storey of U.F.M., guest speaker on 8th.

PLANNING A

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Heather Grove, Briar Hill, 3088
Telephone 435 5187

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Contact Mr. A. B. Withers,
Victorian Secretary of Overseas
Missions, 1 Garden-st., North-
cote, 3070.

Telephone 48 1593

PERSON TO PERSON

(Margaret St., Launceston, Tas.). A week of study sessions for Person to Person Evangelism were recently conducted by A. R. Pigdon of Benthleigh Church of Christ. The church has participated in "Tell Launceston" Crusade with J. Hindman, B. Greenwood and R. Polkington as guest speakers on Sunday evenings. Daily "Adventure Time" sessions for children were held in the school hall. A start has been made on Stage 2 (Kindergarten and Kitchens) of building extension programme. Mr. and Mrs. Ken. Horder and family had their home destroyed by fire and lost all their possessions. Girls' Brigade commenced activities on Sept. 17. L. Martin is still in hospital but making good progress.

BOYS' BRIGADE COMMENCED

(Nubeena-Highcroft, Tas.). With a view to commencing Boys' Brigade, an open night was held for boys and parents. A film was screened and demonstration given. It was decided to commence a brigade at start of third school term. The two churches combined for Family Night service. After fellowship tea there was singing, quizzes, a film-strip and items. At the evening service family groups gave items. Copping church also shared in the evening. The feature will be repeated. A young woman made her confession of faith. Three young women were baptized recently.

THINGS TO COME

A.C.T.

OCTOBER:

- 4-7—Youth Camp at Sturt Island, on Murrumbidgee R.
- 13—Federal Conference Tourists at A.C.T. Services. Lyons 9.30 a.m. and 5 p.m.; Ainslie 11 a.m. and 7 p.m.
- 27—Federal Conference Tourists at A.C.T. Services.
- 30—Annual Business Meeting of A.C.T. Congregations.

NEW SOUTH WALES

SEPTEMBER:

- 30—Ministers' Fraternal Monthly Meeting — 10 a.m. at Burwood.

OCTOBER:

- 4—C.W.F. Monthly Meeting — City Temple, 11 a.m.
- 16-22—FEDERAL CONFERENCE — SYDNEY TOWN HALL.
- 22-24—First National Ministers' Seminar — "Naamaroo" Conference Centre, Lane Cove, National Park, Sydney. Lecturer: Dr. Larry V. Kirkpatrick, of U.S.A.

VICTORIA

SEPTEMBER:

- 22 —Boys' Sunday (N.B. Change of Date).
- 29 —J.C.E. State Thanksgiving.

SOUTH AUSTRALIA

SEPTEMBER:

- 26 —Teen 'N' Twenty Mission, River Murray Churches, Barmera.

OCTOBER:

- 5 —Christian Educ. Workshop, Mt. Gambier.
- 26 —Men's Breakfast 7.00 a.m.
- 27 —World Convention Sunday.
- After Church Youth Fellowship in Union Hall.
- 30 —Dr. L. V. Kirkpatrick in Adelaide.
- 31 —World Convention Committees meet.

WORLD CONVENTION ADELAIDE — 1970

NEW MANSE

(Devonport, Tas.). The church has purchased a fine brick home adjoining church property for a new manse. The minister moved in on Aug. 5. The old manse will be sold. On Aug. 17 the church gave Mr. Taylor and family a surprise party at which a presentation of appreciation was made. B.B. held church parade at Ulverstone. At an after-church sing-song and supper a farewell presentation was made to Mr. and Mrs. Tony Armstrong who have left the district. N. Viney, of S.U.M., and Miss Joan Eley, from Venezuela, were recent guest speakers. B.B. personnel held church parade when the film "The Supreme Secret" was screened.

STUDENTS AT INVERELL

(N.S.W.). The church welcomed Woolwich Bible students, Ian Titterton and Gary Walker as preachers during the month. The students also met members at an after-church fellowship tea. Mrs. Walker rendered a solo. At a combined churches concert and film evening, \$32 was raised to aid the B. & F.B.S. The film "This is the Vision" was screened. J.C.E. enjoyed a barbecue picnic during school holidays at the large new dam site being constructed at Copeton. C.W.F. held a very successful social and film evening on Sept. 11. The minister is Maxwell Hall.

MISSIONARY VISITOR

(Bordertown, S.A.). The S.S. arranged a Missionary afternoon when Dr. Thornley Thomas was speaker. He also addressed the church at night. S.S. has changed permanently, and successfully, to morning school. Women's fellowship combined on a circuit level to hold stalls and Devonshire afternoon tea as their share in S.E. Conference H.M. project. Mrs. Mary Buckley (S.E. Conf. Pres.) introduced Keith Horne, H.M. Director, who declared the fete open. Approx. \$240 was raised. Bordertown men joined with other churches in the S.E. and some Victorian churches in an inter-church men's meeting at Naracoorte. Speaker was an Adelaide engineer. The minister, Don. Oakes, and several other church members attended State Conf. in Adelaide. Reg. Combridge who will commence a ministry here next year, has made a visit and met elders and auxiliary leaders. Colin Tilley, in the Army, received two hours' notice to go to Vietnam. Mrs. Val. Collins has resigned as Kindergarten Supt., after several years' valuable work.

3 SCORE AND 10

(Subiaco, W.A.). The church is celebrating its 70th birthday. On Sept. 8 we all had lunch together in Fellowship Hall after morning worship. After lunch E. Black spoke on "Subiaco Past," A. C. Olds spoke on "Subiaco Present" and J. Manallack presented "Subiaco Future." A solo was sung by Mrs. M. Furr and a duet by S. Constable and E. Wilson. At the evening service we screened "God of Creation." Other anniversary speakers are G. R. Stirling, A. Walkington and Rev. Staton.

D. M. HUGHES FOR W.A.

(Whyalla, S.A.). The minister, D. M. Hughes, has accepted a call to W.A. and leaves in December. K. D. Horne, H.M. organiser, conducted a Stewardship Campaign, Aug. 15-18. Chas. Dow, Youth Director, spent the weekend of Aug. 24-25 here. On 25th after communion and dedication of stewardship pledge, members and parents visited S.S. Then, following morning tea at the manse there was a "talk-back" session with Mr. Dow. At a youth tea the audio-visual "Seeing Red in a Green World" was featured. Mr. Dow also spoke at the following youth service. Recent speakers were Dean Stephenson (Baptist) and W. Tregloan. The church sympathises with Mr. and Mrs. E. Bryant in the death of Mr. Bryant's brother. W. Tregloan and M. Summerton have been selected elders.

TEACHING MISSION

(Mayfield, N.S.W.). A teaching mission in which G. R. F. Ellis dealt with basic aspects of the Restoration Movement made a strong impact. The mission was associated with the Newcastle Churches of Christ District Convention's quarterly rally. Mr. Ellis, a lecturer at Kenmore Christian College, Qld., gave a series of eight addresses, with attendances from an initial 74 to 105. Other district Churches of Christ were well represented.

A feature of the mission was the large sale of literature on the Restoration Movement. Throughout the church interest in the subjects dealt with by Mr. Ellis has deepened, and a spirit of inquiry is continuing. The church is still being moved by the impact of the mission. A number of decisions for Christ and of reconsecrations has resulted.

CHANGES AT MURRAY BRIDGE

(S.A.). W. Harper and G. A. Bywaters have been elected as elders. A. C. Page has resigned from the Officers' Board after many years of faithful and efficient service, because of health reasons. M. Thompson is Sec., D. C. Harper is Treas. A. Klingbiel has resigned as Supt. of the B.S. because of various other commitments. The church is grateful to Mr. Klingbiel for the many years of dedicated service given so generously to the B.S. H. J. Long is new Supt. Mrs. J. Deed is Kindergarten Supt. S.S. anniversary services had H. Prime and T. Edge as guest speakers. G. Howell led singing of scholars. A parcel of clothing was forwarded to Aborigines' Missions in W.A. by C.W.F. groups. C.W.E.F. held last meeting at the home of Mr. and Mrs. L. Jarvis, Naturi. Mrs. G. Howell is new Pres. Mrs. Morphet is now a resident of Resthaven, Murray Bridge. A married couple and their son were recently baptized.

N.S.W. BROADCASTS

Churches of Christ broadcasts over 2CR Sydney in Oct. are: Daily Devotions, 8.45 a.m.; Thurs., Oct. 10, Mon., Oct. 21. Bruce Armstrong, L.Th., Dip.R.E. Sunday, Oct. 13, 11 a.m.; Church of Christ, Lane Cove. Preacher, R. B. Elbourne. "New Life in Christ" Session: Every Sunday, 5.50 p.m.

KENMORE'S THREE CHURCHES

(Qld.). As Kenmore Christian College moves towards the close of four years of operation it has three new churches to its credit. Kenmore was started in 1965 by the Principal, Arana Hills, in 1966 by student Colin McCosker, and Tweed Heads this year by student Graham Poulton. The College aims to start a new church every year on the average.

FULL-TIME AT MURWILLUMBAH

(Murwillumbah-Tweed Heads, N.S.W.). E. Holt, exit student for 1968 from Woolwich College has accepted invitation to full-time ministry commencing in Feb. Church anniversary services were conducted by Eric Hart, Director of Qld. Social Services Dept. Temple Day offering reached \$377, which with a gift of \$2,000 by Mr. and Mrs. Richardson enabled final payment on church hall at total cost of \$5,000. C.Y.F. raised \$30 by "car-wash" and \$263 by "walkathon" for Overseas Missions. B. Cutchie assisted with mission at Toowoomba (Margaret St.). G. Poulton preached at Murwillumbah gospel services. There were three adult decisions on Aug. 18. Services at Tweed Heads are well maintained with many holiday visitors. J. Wisdom and R. Fletcher are secretary and treasurer, respectively, of Tweed Heads assembly.

PEACE AND WAR

(Vic.). A Peace and War Forum will be held at the Knoxfield Church of Christ on Oct. 10 at 8 p.m., with the object of enabling Christians to clarify their views about these issues. Speakers will include Chaplain G. Crossman, Terry Lane, John Ryan (Editor, "Catholic Worker"), and Karl Turtmann.

GIFT FOR INDIAN COURSE

(Kingsford, N.S.W.). At the close of this year's Faith Offering over \$900 had been received for the work of Miss Hazel Skuce's Bible Correspondence Course and of the Federal Aborigines' Board. Woolwich students have preached during absence of Mr. Brown on deputation work at Tamworth and Austral. B.S. scholar, David McElvenny, was baptized on Sept. 18.

NATIONAL MINISTER'S WIVES

A gathering for all Churches of Christ ministers' wives has been arranged during Federal Conference by the N.S.W. Fellowship. This will take the form of an evening meal at Woolworth's (opposite Town Hall) on Monday, Oct. 21 at 5.45 p.m.

All ministers' wives attending Federal Conference are urged to come along and enjoy this time of fellowship.

QLD. MINISTERS' WIVES'

The last meeting was a tea and social evening at Annerley church. Devotions were led by M. J. Bedwell, President of the Ministers' Fraternal, and the social by Laurie Thomas, our guest for the evening.

The next meeting of the Fellowship will be held at the home of Mrs. Ellis, Kenmore College, Monday, Sept. 30, at 10.30 a.m.

CONF. PRES. VISITS TAREE

(N.S.W.). The church was visited by the N.S.W. Conf. Pres., H. M. Long, accompanied by Mrs. Long. Their stay in Taree lasted for a period of four days. Mr. Long spoke at both services on Sept. 1. After evening service slides and message added further light to the work of our missionaries in New Hebrides. Taree church has four representatives serving in that field. A member was welcomed into fellowship during morning service. Mr. and Mrs. L. E. Wylie have been in Sydney where Mr. Wylie conducted a wedding of a deaf and dumb couple at Belmore. C. G. Love, B.A., of Tamworth church, was speaker on Sept. 8. The church secretary, D. E. Billingham, underwent major surgery at Waverley Memorial Hospital, Sydney, on Sept. 2. Latest reports have been that he is improving.

CONTINUING PROGRAMME

(Morwell, Vic.). A special Advance programme was introduced in August and still being practised throughout activities of church. An adult fellowship has been continued monthly in members' homes with open discussion, study and prayer. The theme of the S.S. anniversary on Aug. 18 was "Who is Jesus?" narrated by Mrs. D. Bluhm and acted by scholars, group singing by scholars.

Distinguished Visitor

(Melb.). One of our most distinguished scholars revisited his homeland this week. Dr. and Mrs. A. C. Garnett have been resident in the U.S.A. for many years, but they fitted very easily into their old environment.

Dr. Garnett graduated from the Federal College of the Bible at Glen Iris in 1917 and, with Mrs. Garnett, served as a missionary in China before going to the U.S.A. where he won renown as a philosopher. For many years he was a Professor in the Department of Philosophy at the University of Wisconsin. Although he has "retired" he is presently lecturing at Texas Christian, a university of over 7,000 students at Fort Worth which is controlled by our American churches.

Among Dr. Garnett's books are "The Perceptual Process," "A Realistic Philosophy of Religion," "God in Us," "Creative Mind," and "Instinct and Personality."

Mrs. Garnett was originally a member of the church at Collingwood, Vic. Her visit was marred by a fall she suffered in Sydney, but she and Dr. Garnett were able to share with many old friends of church and college during their brief stay.

IT MAKES ALL THE DIFFERENCE

BY W. R. HIBBURT

... IF EXPERIENCE BRINGS THE BEST OUT OF US

"The years have brought the very best out of me," was the serious comment of a woman who had encountered a succession of disappointments, financial handicaps, frustration through ill-health and the death of loved ones.

Life is a long lesson in overcoming handicaps and distresses, and the manner of our overcoming flavours it. It is a going on from life's interruptions and failures; it is the marshalling of the inner resources with which God has equipped us, not the permanent wearing of sackcloth, nor the paralysis of disaster. It is the cultivation of a flexibility that enables us to adopt the Pauline attitude of "forgetting the things that are behind and reaching forth unto those things which are before." Such mental attitudes rescue us from the fondness of habitual comforts that pin us in ruts.

Reflections of this nature alert the mind to the fact that there are lessons to be learnt from the years that age us. "To be 70 years young," says Oliver Wendell Holmes, "is sometimes far more cheerful and hopeful than 40 years old." To be 17 years young is to live more as children do in the present. Today is precious. Life begets an interest in current projects and promotes a fruitful ongoing. This being so it is a wise corrective to talk about advancing age rather than "old age." A little girl puzzled about the overtures of growing up asked her mother if it didn't feel queer for a few days after you grow up. The answer seems to be, "you don't feel anything sensational, you just go on living, pressing the most out of day by day experiences. The best things in life come to meet us little by little, day by day and prove a process that matures us.

Maturity is the expanding of experience that prompts the insights that put the best into life and yield the best out of life. This is a reasonable attitude to life and a right to a reasonable expectation from life. The person who has faith in God throughout life is likely to have faith in others, and, most important in himself. A farmer is reported as saying, "I don't expect that because I have faith in God no misfortune will come my way. However, I do expect that whatever comes, I will be able to accept it."

CZECH PASTORS TO RESIST

(Geneva). The Pastors' Association of the Evangelical Church of Czech Brethren has termed the "Moscow agreement imposed by brute force" on Czechoslovakia "an attack on our January programme of 'Socialism with a human face.'"

The statement was drawn up on Aug. 28 in Prague by 40 pastors; it was then telephoned to a pastor in Switzerland with the request that he should make it widely known. The pastors commit themselves to "the concept of hum-

anity, carried out in freedom and truth" and to "the path of passive resistance against falsehood and injustice."

"We all have chances of overcoming an opponent who is physically stronger by means of passive resistance, if we do not become cowardly and unwise," says the statement. To do so "we must not be governed by the idea of our own safety nor by conformist resignation." We must remember the words of Jesus Christ, 'Whoever would save his life will lose it.' Christ was always on the side of the oppressed, the betrayed, the deceived, and the defenceless."—E.P.S.

GOVERNMENT HELP SOUGHT FOR NIGERIA/BIAFRA

A plea to the Federal Government to use its diplomatic channels to help get food and medical supplies to an estimated 4,000,000 people starving in Nigeria and Biafra has been made by a number of Australian church leaders.

They ask the Australian Government to intervene with participants in the present Nigeria-Biafra peace talks in Addis Ababa in order to have the relief of the starving discussed before peace and ceasefire issues.

The church leaders fear that peace discussions will at best be long drawn out. At present, relief of the starving is in third place on the agenda. Between 3,000 and 4,000 people are believed to be dying daily from starvation in combat areas. The leaders also want the Australian Government to pressure the warring sides to agree to open a neutral corridor so that relief supplies can be taken in safety to areas of acute need.

In the last month the Australian Council of Churches Inter-Church Aid Division has provided \$50,000 for relief operations in Nigeria and Biafra.

It is currently appealing for funds towards the \$3,000,000 World Council of Churches relief and medical aid programme in Nigeria and Biafra.

POLICE ACTION CONDEMNED

(New York). The presidents of the National Council of Churches (U.S.A.) and the Synagogue Council of America charged "police brutality" against anti-war demonstrators in Chicago on the night Vice-President Hubert Humphrey received the Democratic nomination for the Presidency.

In a joint statement, Dr. Arthur Fleming, N.C.C. head, and Rabbi Jacob Rudin, president of the Synagogue Council, said: "If we do not turn our backs

on such pagan practices, we are going to be living in a police-state instead of a nation ruled by the concepts of freedom and justice."

Their protest was addressed to the Vice President, President Lyndon Johnson, Mayor Richard Daley and Police Supt. James Conlisk, of Chicago.

One of the most serious clashes between demonstrators and police and National Guardsmen was in and around the Conrad Hilton Hotel. Hundreds of persons were arrested and scores were injured. Observers reported being horror stricken by what they saw.—E.P.S.

BITS AND PIECES . . .

Contributions to the United Church of Canada increased 4.6% last year, but membership decreased by 1.1771 . . . Rev. Martyn Lloyd-Jones has retired after 30 years as noted evangelical preacher at Westminster Chapel (Congregational) in London . . . A poll of most of the unmarried undergraduate women at Oberlin College, Ohio, disclosed that 40% had engaged in sexual relations, one out of 13 had become pregnant, and four-fifths of the pregnancies ended in abortion . . . Mission Boards of the United Church of Christ and Christian Churches (Disciples) are combining administration for their Latin American work . . . There is rumour that the Roman Curia's doctrinal office is critical of Father Hans Kung's new book "The Church."

—"Christianity Today."

Interstate

ESPERANCE VISITED

(Kalgoorlie, W.A.). The minister, A. Coleman, visited isolated members at Esperance. In his absence Wilf Douglas led the morning service . . . The S.S. picnic was held Aug. 28 . . . Mrs. Laurel Craig succeeds John Elsbury as S.S. Supt. . . . The badminton club conducted a men's cake baking competition to raise funds. Jim Craig submitted winning entry . . . Mr. and Mrs. Vern Smythe are holidaying in the Eastern States.

TWO DECISIONS

(Berri, S.A.). There were two decisions last month . . . Kelth Horne led Church and Life meetings . . . B.S. anniversary on Aug. 18 had Miss Erica Hammond, Women's Conf. Pres. as guest speaker on "I Believe God Loves" and "I Believe God Saves." . . . Berri and Winkle B.S. combined to present a concert on 21st. Proceeds were donated to New Chapel Fund. Dinner was held prior to annual business meeting . . . The minister, R. L. Baxter, attended State Conference . . . C.W.F. ladies are collecting used stamps.

"WHAT IS CHRISTIANITY?"

(Beverley, S.A.). At an evening service a panel of young men discussed the subject "What is Christianity?" with congregational participation . . . Mrs. C. Cunningham was guest speaker at the gospel service led by the C.W.F. on Aug. 18 . . . On the 25th the Y.P. conducted the evening service. David Skewes was speaker with special singing by the Young Ladies' Choir. At an after-church fellowship presentations were made to the young people about to be married . . . The girls' basketball team, E Grade, won the premiership for 1968 . . . The proceeds of a film evening organised by the Youth Club on Sept. 13 were for the electronic organ purchased recently by the church.

B. J. COMBRIDGE IN HOSPITAL

(Chelsea, Vic.). B. J. Combridge has undergone further hospitalisation at Prince Henry's . . . W. H. Holloway, Field Sec., B. & F.B.S., was speaker at recent coffee morning. Topic: "Around Australia" . . . S.S. anniversary special singing is to be under baton of Howard Barnden.

VISIT OF Dr. JOHN WEBB

(S.A.). Dr. Webb is the Director of the Christian Medical College and Hospital at Vellore, South India. He will be the speaker at a meeting of Friends of Vellore on Friday, October 4 at 8 p.m. at the B.M.A. Hall in Brougham Place (about 100 yards west of Hotel Australia), Adelaide, S.A.

Interest in Vellore has been stimulated in S.A. by the interchange of several workers in recent years. Australians find India a confused and perhaps depressing picture. Vellore provides a focus on the problems and achievements of India. The hospital and medical and nursing college is a practical demonstration of Christian enterprise and co-operation. It has grown from the

FAMILY TEA FAREWELL

(Belmont, Vic.). At a family tea Mr. and Mrs. D. Williams were farewell prior to their removal to Nhill. Ken Watt gave most interesting talk on his almost incredible trip around Australia. . . . G. Hall and S. Barling are now in charge of Explorers' Club. John Hall attended Explorer Camp at Monbulk as leader . . . Good Companions' basketball team won premiership in winter competition. A junior cricket team has been formed . . . S. Harris, headmaster of local State School, was guest speaker on Aug. 11 for Education Week . . . Evening services have reverted to 7 p.m. The three-month experiment was of value in increased attendances . . . C.W.A.F. recently donated \$40 to Austcare and Freedom from Hunger . . . Members who shared in half-yearly Convention, Geelong '68, appreciated the fellowship and stimulation.

CIRCUIT NO LONGER

(Boondall, Qld.). Boondall is now a separate church. Earlier in 1968 a full meeting of the Boondall-Zillmere Churches of Christ Circuit met to vote on a motion that, "the Churches of Christ of Boondall and Zillmere should be each responsible for the collection and disbursement of its own finance and that each should have a separate minister." The vote in favour of this motion was carried almost unanimously by all members of the circuit. Subsequently the circuit divided on the last Sunday in July, 1968. The minister of the circuit, R. Holt, continues to serve the Zillmere church as minister. Boondall has

humblest beginnings in 1900 to a model for India and other countries.

Dr. Webb came to Vellore from England in 1953 as a pediatrician. Before being appointed as Director in April last year, he was elected to the Fellowship of the Royal College of Physicians in recognition of his high standing in the medical profession. He is making a brief visit to Australia at the invitation of the Friends of Vellore, which has branches in every State. Such groups together with church Mission Boards throughout the world support the work at Vellore. The pres. of the S.A. branch is Dr. D. E. Dunn; the treas., Dr. T. H. Allen, and the sec., Miss Judith Schroder. They extend a welcome to all people interested in meeting Dr. Webb.

a student minister from the Kenmore Christian College, Daryl Thorpe. This arrangement is working quite satisfactorily for both churches. We ask for the prayers of the brotherhood for the work both at Boondall and Zillmere.—T. L. Harlow, Secretary, Boondall Church of Christ, 1461 Sandgate Rd., Boondall, Qld., 4034.

LIONS NOT HUNGRY

(Chatswood, N.S.W.). No one was eaten by lions at church picnic at Waragamba Dam on Aug. 24 . . . New morning service times of 9.30 worship, 10.50 Bible School, are to remain, following close vote . . . Girls of Minerva Calisthenic Club, Melbourne, made evening service 25th official Church Parade of Sydney visit and were entertained at supper afterwards . . . Mr. and Mrs. R. Marley were honoured by church at afternoon tea on the 18th, to celebrate their diamond wedding. Congratulations were received from H.M. the Queen and Aust. Government leaders. Mr. and Mrs. E. Morris left on the 21st for overseas trip . . . Mrs. H. Cains is home from hospital, and making good progress. Mrs. Baker is back after her recent fall. Dr. Crowley's father died suddenly after coming from New Zealand with his son, following the death of Mrs. Crowley, Snr. . . . Chatswood and North Turramurra Girls' Brigade Choir sang at Sydney Town Hall church parade, Aug. 4 . . . Girls' basketball team ended season as district winners . . . C.Y.F. members attended Toukley Camp on weekend of 11th.

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GRAND OPENING

Monday, September 23rd

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PERSONAL

DISCIPLESHIP

Lindy Stirling, East Preston, Vic.
Miss Sue Daniel, Launceston, Tas.
Shirley Curtis, Doreen Curtis, Jeanette Brown, Oakleigh, Vic.
John Dreyer, Terry Drury, Taree, N.S.W.
Allan Scrafton, Malvern, Vic.
David McElvenny, Kingsford, N.S.W.
Mr. and Mrs. K. D. Randall, Kelvin Randall, Murray Bridge, S.A.
Gary Croft, Rhonda Benson, Morwell, Vic.
Richard Darley, Christine Marks, Graham James, Phyllis Fenton, David Randall, Joyce Smetham, Springvale, Vic.
Susan Wallace, Albion, Qld.
Violet Williams, Julie Noye, Jenny Burden, Nubeena, Tas.

MEMBERSHIP

Mr. and Mrs. Kingsmere, from Canberra; Mr. and Mrs. Goodall, from Fiji, to Wollongong, N.S.W.
Mrs. R. Hargreaves, Croydon, to Parkdale, Vic.
Mrs. M. Bray, from West Croydon Baptist; C. Bray, from Mt. Gambier; Mr. and Mrs. H. Dinning, and M. Dinning, from Williams-town, to Victor Harbour, S.A.
Mr. and Mrs. B. Walton, from Maylands; Mr. and Mrs. L. Baggs, from Queenstown; Mr. and Mrs. B. Stanford, from Strathalbyn to Windsor Gdns., S.A.
Mr. and Mrs. C. Ward, from Cowandilla to Brighton Gdns., S.A.
Mr. and Mrs. T. Daniel, Peter Daniel; Mr. and Mrs. J. Masterman, from Sandhill to Launceston, Tas.

CHANGES OF ADDRESS

R. J. Robb, secretary, West Preston church, 48 May-st., West Preston, Vic., 3072. Phone 478 1531.
A. R. Bush, secretary, Briar Hill church, 11 Mayfield-st., Greensborough, Vic., 3088. Phone 43 2649.
E. W. Taylor, minister, Devonport church, 110 Steele-st., Devonport, Tas., 7310.
J. R. McWhirter, secretary, Devonport church, 58 Nicholls-st., Devonport, Tas., 7310.
V. Deboo, secretary, Whyalla church, 60 Herbert-st., Whyalla, S.A., 5600.

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John Hillman, from Bexley North to Kingsford, N.S.W.
Mrs. Blades and Denis, from Fairfield to Carramar, N.S.W.
Elizabeth Love (McIlhagger) from Fairfield to Kingsford, N.S.W.
Mr. and Mrs. N. Bailles, from East Ipswich; Mr. and Mrs. O. Bennett, from Brisbane to Southport, Qld.
Mr. and Mrs. John McKinlay, from Goolwa; Mr. and Mrs. Dare Stevens, from Henley Beach to Mt. Gambier, S.A.
Mrs. V. Arnold, Chelsea, Vic.
Mr. and Mrs. Lyle Taylor, from Ulverstone to Devonport, Tas.
Mrs. E. Griffiths, Miss Dawn Griffiths, from Christies Beach, S.A. to Launceston, Tas.
Mr. and Mrs. Jack Everard, from Stafford to Albion, Qld.
Mrs. M. C. Green, from Emerald to The Patch, Vic.

MARRIAGES

Joan Pascoe to John Taylor, Chelsea, Vic.
Diana Bennett to Brian Groves; Beverley Beere to John Coggins, Beverley, S.A.
Margaret Dore to Bob Hendy, East Preston, Vic.

DEATHS

Mrs. Butler, Oakleigh, Vic.
Mrs. J. McAllister, Swan Hill, Vic.
Louise Forrest, Nth. Fitzroy, Vic.
Miss E. Pettigrove, The Patch, Vic.
Mrs. Mills, Morwell, Vic.

Choral Society Concert

LYGON STREET

Saturday, October 5, 1968

8 p.m.

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BIRTHS

AYLESBURY (Harris).—To Pat and Dean, at Kingston, S.E. S.A., on September 7, 1968, a son—Mark Timothy. Brother for Kim and Ann.

KEATING (Judd).—To Marge and Ted, a daughter—Jane Elizabeth, on September 10. Sister for Timothy.

NOTMAN (Anderson).—On September 14 to Joan and Ron, of Montrose, a daughter—Lynette Maree. A sister for Wayne and Vikki.

MARRIAGE

THOMAS-DAVIES.—The marriage of Margaret Helen Thomas and Robert Keith Davies was celebrated at the Church of Christ, Dawson-st., Ballarat, Vic., on Saturday, September 14. The ceremony was performed by the bride's father, Mr. C. G. V. Thomas.

ENGAGEMENTS

BLAKEMORE-MANALLACK. — Merri and Bill wish to announce their engagement. Merri is the only daughter of Mr. and Mrs. H. Blakemore, Floreat Park, W.A. Bill is the eldest son of Mr. and Mrs. J. A. Manallack, Subiaco, W.A.

CARNEGIE-THOMAS. — It is with pleasure that the engagement is announced of Gweneth Jane, 12 Copelen-st., South Yarra, daughter of Mr. and Mrs. G. Carnegie, Fish Creek, to Neville Raymond, third son of Mr. and Mrs. G. R. Thomas, 25 Burke-st., Wangaratta, Vic.

DEATHS

PATTEN.—On August 31 1968, Josiah, 12 Williams-st., Ringwood, loving husband of Jean, loved father of Malcolm, Marion and Lorna; fond grandfather of eight grandchildren. "At rest."

PATTEN.—On Aug. 31, at Caulfield Hospital, after a long illness patiently borne, Josiah (Jos.), of Williams-st., Ringwood (late of Caulfield and Drummond); dearly loved husband of Jean (nee Main), loving father of Malcolm, Marion (Mrs. Scammell), Lorna (Mrs. Lee). "Peacefully sleeping, till He come."—Inserted by his loving sister Isabel, and brother-in-law Craig Bingham, Kyneton.

IN MEMORIAM

BRADLEY, Fred.—In loving memory of my dear husband who passed away Sept. 12, 1965. "When for a while we part, this thought will soothe our pain; That we shall still be joined in heart, and one day meet again."—Loving wife Ethel and father of Neville.

BRADLEY, Frederick.—In loving memory of our dear Dad and Pa, passed away September 12, 1965. "Memories silently kept, of one we loved and shall never forget."—Remembered by your son Neville, daughter-in-law Pat, and grandchildren Phillip, Gayle and Peter.

SELWOOD, Kenneth.—In loving memory of our son and brother, who passed away on September 15, 1967. We "grieve, not as those who have no hope."—Mum and Dad, Robin and Vivian.

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LITERATURE o A MAJOR MEANS OF EVANGELISM

"Nineteen years too late! We should have commenced a literature programme 19 years ago. We have left the Christians no Christian Press or publishing organisation." This was the cry of one missionary who, with so many others has just been ordered by the Government to leave Assam State.

What about the rest of India? Statistics give the present school-going population of India as 75 million. Yet how much is being produced for them to read? The title of an article in a recent

By R. A. POWELL

Government magazine, "One book a year for every 25,000 Indians," underlines the dearth of literature that exists. Further this article stated, "For every 6,500 literates we print one book a year, and half of these are in English. What is being done then for the millions who do not know English? Every year our reading public expands by many thousands. How are we going to meet the growing hunger for books?"

Literature has become recognised as a major means of evangelism. Radio work requires literature for follow-up. Medical work, children's work, any work requires literature to be fully effective. Literature is the great method of communication in our world. At one time not many could read, now all are seeking to learn to read. 1968 is being observed throughout the world as "Human Rights Year." As set forth by the United Nations one of the basic human rights is that "everyone has a right to education." This of necessity implies the ability to read. But if we teach individuals to read what will we give them to read? Just as a hungry man will eat anything, so likewise when we teach a man to read we awaken a "hunger" in him which must be satisfied. Will the Christian church rise to meet this need?

"We may only have another year or two. We are putting everything into literature," was the recent statement of one mission. Doors are fast closing in India. Now as never before we must in the words of the apostle Paul "Buy up opportunities." Tomorrow will be too late! Good apologetic Christian literature, doctrinal literature, Bible story books and other books for children—are urgently needed in the vernacular languages.

The printed page can go where the preacher cannot. It can remain when the missionary must leave. A good book can be a daily evangelist or pastor in a home. Its "congregation" may pause to meditate upon the message at any point without missing the rest of the "sermon." Its message may be heard over and over again.

Maharashtra which led the other States in producing Christian literature in the vernacular, is now dropping further and further behind. Constantly on Book Tours the cry comes to us, "Haven't you any new Marathi books?" Urgently we need full-time literature workers and increased finance for publication capital.

Here the Communist presses are boasting, "Our wheels are singing 24 hours a day." They are reaching the man in the street. They are educating the children with their literature. Dare we sit on the sidelines any longer and relegate literature to the rare occasions of "spare time?"

LITERATURE PRODUCED BY CHURCHES OF CHRIST

The Conference of Churches of Christ in Western India is challenged by the need to produce Christian literature. The Literature Department of the Conference has published five books, one in four languages, and over 30 tracts and booklets in over one million copies. During the last two years \$1,800 has been spent on the production of literature. This has been remitted from our literature fund. People concerned desiring to assist in this programme of providing Christian literature are invited to send gifts to the Overseas Mission Board, specifically for this purpose.

Several months ago Daniel Dongre, our pastor at Shrigonda, was granted a scholarship from the National Christian Council in India, to attend a Christian Booksellers' and Managers' Course in Madras. 14 men from all over India attended the course, which was comprehensive as well as intensive. It was practical as it included visitation of presses and publishers. Having completed this course, Pastor Dongre is well prepared to accept greater responsibility in the Literature Dept. of the Conference.

In 1961 "Time" magazine reported an acute shortage of paper in China. Newspapers reduced their pages to half. There were 150 magazines being printed

and this number dwindled to 12. But there was no reduction in the export of magazines and papers to countries such as Latin America and Africa. The gospel according to Peking still flowed freely to these countries. The emphasis given by Communism to reach the uttermost parts of the earth with its propaganda is certainly a challenge to God's people who have the responsibility of conveying to the world the message of salvation.

ANGLICAN IN R.C. WEDDING

(Exeter, England). Permission has been granted by the Vatican for a Roman Catholic to marry in Exeter's Anglican Cathedral. Miss Elisabeth Zanetti will be married to Mr. Edward Mortimer by the groom's father, Dr. Robert Mortimer, the Bishop of Exeter. Mr. Mortimer is a correspondent of The Times in Paris. —E.P.S.

WORLD VISION

The Rev. Bernard Barron, Director of World Vision of Australia for the past two years, returns to North America this month.

Mr. Barron's successor in Australia is Mr. Graeme Irvine, who joined the organisation in Jan. this year. Mr. Irvine was formerly General Secretary of the Adelaide Y.M.C.A. Earlier this year he visited World Vision offices in U.S.A. and Canada and field projects in six Asian countries.

CHURCHES AID BIAFRA

(Geneva). Helmut Reuschle, material aid secretary of the W.C.C., is in Fernando Po to co-ordinate the movement of church-donated relief supplies in the daylight airlift to Biafra which the International Committee of the Red Cross is inaugurating.

At present there are about 3,500 tons of milk powder, medicines, and high-protein food such as dried fish in warehouses at Santa Isabel, chief port of Fernando Po, a Spanish island off the coast of Nigeria. Of these, 1,700 tons have been given by member churches of the World Council.—E.P.S.

IS MISSION CHANGING?

(Helsingor, Denmark). Next year U.S. and European Lutheran churches will hold a major consultation on "The Constant and the Changing in Christian Mission." The goal will be to examine both the unchangeable elements in the mission of the Church which should be maintained, and those elements that must be adjusted in view of social needs and changes.—E.P.S.

AUSTRALIA AND NIGERIA

(The President of Federal Conference of Churches of Christ in Aust., Principal A. W. Stephenson, wrote to the Minister for External Affairs, the Hon. Paul Hasluck, expressing the concern of the churches for people of Nigeria. Mr. Hasluck sent the following reply).

Canberra, A.C.T.
Sept. 2, 1968

To President of Conference,
Churches of Christ in Australia

Dear Mr. Stephenson,

Thank you for your letter of 14th August, concerning the civil war in Nigeria.

The Australian Government has followed developments in Nigeria closely since the outbreak of the civil war with deep concern at the destruction and the loss of life to which it has led. It is a situation which can be ended only by an agreement on a cease-fire and a political settlement, and this is an issue in the first instance for the two parties in the conflict. Initiatives to encourage the two sides to reach a settlement have been taken by a number of African Governments, by the British Government, by the Secretary-General of the Commonwealth Secretariat, and by the Organisation of African Unity, so far without result. At present, however, Federal and secessionist representatives are negotiating at Addis Ababa in Ethiopia, and it is to be hoped that they will come to an early agreement to end hostilities.

Australia, in view of its geographic remoteness from the Nigerian conflict and the limited extent of its economic and political relations with West Africa, is not among the countries in a position to exercise significant influence in favour of a settlement to the Nigerian civil war. However, through its High Commissioner in Nairobi, the Australian Government has already expressed to

both Federal and secessionist delegations at the Addis Ababa peace negotiations its dismay at the tragic consequences of the fighting in Nigeria and its concern that the two sides should as a matter of urgency reach agreement on measures to permit relief supplies to be transported to the areas where need is greatest.

The provision of financial assistance and supplies to relieve suffering among the civil population in Nigeria has become a matter of concern to numerous governments, religious organisations and voluntary agencies. Unfortunately, the movement of supplies to the worst-affected areas is still impeded by the failure of the two sides to agree on measures permitting the transport of medical goods and foodstuffs into secessionist territory. The International Committee of the Red Cross has been in constant touch with both parties in the endeavour to secure their agreement to procedures for delivery of supplies overland and by air, but so far without any conclusive result. This question remains one of the subjects on which the parties at the Addis Ababa peace talks have still to agree between themselves on firm and practicable arrangements.

With regard to the emergency action taken by the Australian Government to contribute to international relief measures in Nigeria, I attach copies of two statements which I made in reply to questions in the House of Representatives on 13th and 14th August, and of a statement to the press made on 28th August, which contains the essential details.

Yours sincerely,

PAUL HASLUCK,
Minister for External Affairs

YOUTH AT WORLD ASSEMBLY

(Geneva). Almost one-fifth of the approximately 250 voting delegates to the 1970 Fifth Assembly of the Lutheran World Federation will be young people between the ages of 18 and 25 years. —E.P.S.

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OBITUARY

Florence May Ploog

Although Mrs. Ploog was identified with the North Essendon church she truly belonged to all the churches, and when she died on Aug. 28, the brotherhood remembered her membership and service with gratitude. In 1921, Mrs. Ploog linked up with the church at Essendon in company with her sister, Mrs. Nicholson, and soon made a positive contribution to the life of the church. When she joined the fellowship at North Essendon she became an effective planner and strong leader in the women's work. She was chaplain of the local church girls' club, Phi Beta Pi, and her interest and success in this field led to her appointment as State Chaplain. Her husband died in 1944, but, despite this great loss, she continued to give a shining example as mother and church worker. Her capacities for leadership were acknowledged by Women's Conference and she became its president, an office which she held for two terms, a rare but well-deserved honour. Later, she became Supt. of the Dorcas Society and through this serving group was able to assist in meeting many needs in the community, our social service, and missions. It was a great joy to Mrs. Ploog to see her children follow her in Christian service. Dorothy (Mrs. McNicol) after serving with the North Essendon church, is now at Doncaster; David is secretary of the North Essendon church, and Allan is secretary at East Keilor (Milleara Rd.). For more than five years, Mrs. Ploog was in a nursing home, and there was an undoubted sense of relief when death ended her suffering. But the years of illness have not dimmed our appreciation of her devotion and service. We rejoice with her family in a life of faith and good works. The writer assisted N. S. Moore, who conducted the funeral service at the North Essendon church and Fawkner Crematorium.

—A.E.W.

Gordon Ernest Cullum

Gordon Cullum was greatly loved by all who knew him. At the time of his death on Aug. 3, he and his wife were members of the Thomson (Geelong, Vic.) church. Our brother became a member of the church at Bet Bet a number of years ago. He has been in membership with the churches at Maryborough and Drumcondra, now Manifold Heights. Mr. Cullum never sought any prominent position in church life, content to worship quietly, but was a sincere disciple of the Lord. Our brother, along with his wife, had for some years lived with his daughter and son-in-law, Mr. and Mrs. C. Barker. During the last few months of his life he knew a good deal of illness, and often was not able to be present at the Lord's Table. Friends and loved ones from various parts of the country paid tribute to a good man, a good husband and father, when the writer, with the assistance of R. Pritchard of the church at Bendigo, conducted the services of tribute and comfort. The church extends to Mrs. Cullum and loved ones deep Christian sympathy.—R.A.B.

Miss Edith Maude Pettigrove

The church at The Patch has lost, through a tragic motor accident on Sept. 2, one of the most active and capable members in the death of Miss Edith Pettigrove. Her death, with that of her niece, Cheryl Marks, was the result of an accident at South Morang while returning from Bendigo where she had been visiting her parents, well-known members of the church in that city and where Edith had been born and brought up and spent her youth in association with the church. During her years of membership with the church at The Patch, Edith (as we all knew her) was loved by all for her happy disposition and very practical service among us. She was absolutely dedicated to the work of the church, using all her great ability. She led us into the project at "Taingeil" and with the help of others, made a wonderful contribution to the comfort and welfare of some of the older members of the church. She had been secretary-treasurer of the Board of Directors from the inception and has been most generous in her help of all concerned. As secretary of

Miss Jesse Kemp

Swanston St. church has sustained an immense loss in the death of Miss Jesse Kemp at the age of 81 years. She had maintained almost 70 years of unbroken membership with this one church and through all this time had given loyally of her time, effort and substance in the cause of Christ. Losing her parents at a very early age she was welcomed into the home of the late Mr. and Mrs. Robert Lyall who lovingly cared for her and she had remained closely bound to that family as niece and cousin ever since. Miss Kemp was a remarkable woman. Her physical health remained with her right up to her passing and she surmounted with courage two hip fractures suffered in recent years. Her mental alertness was quite unimpaired so that up to the time of her death she continued fully employed by a leading firm of solicitors. Her memory was usually keen, her business ability of the highest order. She could never contemplate retirement. Her inward qualities

Les. F. Grist

The church at Maylands, W.A. has missed, with much sadness and a deep sense of loss, the presence of Les. Grist, Snr., who died on June 21, 1968. Les. was utterly loyal to Christ and his church, and every Sunday he could be found as doorkeeper to greet members and visitors with a friendly smile and a handshake. Having held the offices of elder, deacon and chairman of the Officers' Board, the passing of Les. has left a void which will be hard to fill. Mr. Grist had a quiet personality but a strong and confident faith. He was a real friend to ministers and a friend to all. We take this opportunity to record this tribute to a kindly Christian man and to express our sympathy to his wife and family whom we commend to God's continuing care and comfort.

—G. Powell.

the Evening Women's Fellowship, Edie took a leading part in the work of the Opportunity Shop in Belgrave, and also in generally helping the needy of our district. No labour seemed too much for her. Her understanding and great kindness made her loved by all. Her work in the production of the weekly "Messenger," our church paper, as well as the "Thought for the Week" in the local newspaper has been appreciated by people in the church and in the community generally. In the midst of it all Miss Pettigrove found time to care for a group of girls in their weekly club meeting and will be greatly missed in this work. At the Bendigo chapel on Sept. 6, R. Pritchard led the funeral service and G. J. Andrews paid a fitting tribute. The body was laid to rest in the Bendigo Cemetery. At The Patch on Sept. 8 special reference was made at the morning service and the chapel was more than full for a memorial service in the afternoon with W. Thornton and the writer taking part. We have parted with a great friend with great sorrow but we rejoice in the assurance that she has entered into the reward of her faith.—A. E. Hurren.

none can measure, but they are reflected in her integrity, perseverance, meticulous care and wonderful courage. Her indomitable spirit spoke of a rare discipline of mind and heart. We knew her best for her faithfulness in the service of Christ and his church. She served at almost every point of the church's witness. She was always in her place in worship, alert, appreciative, most careful in her stewardship and interested in everything. Miss Kemp was at church on the last Sunday of her life. She lunched with her two cousins, Mrs. Horace Kingsbury and Mrs. John Kelly, both her fellow-worshippers, spent the evening quietly in her own home and the next morning received the homecall. It was appropriate that the writer should conduct the service of thanksgiving in the home of her cousin and close friend, Mrs. Kelly. To her, to Mrs. Kingsbury, Harry Lyall and a host of relatives and friends, a grateful church and brotherhood extend sympathy and love.—L.E.J.

MISSION AND EDUCATION

Thirty specialists in education and in church mission work will attend a national consultation on missionary education near Sydney, Sept. 23 to 27, arranged jointly by the Australian Council of Churches Division of Christian Education and of Mission.

It will examine the present ways the churches' missionary work is explained to church members and consider proposals for change. It will also consider the possibilities of joint work on some materials.

The meeting will be held at Gilbulla, Menangle, outside Sydney, and will be attended by representatives of Anglican, Methodist, Congregational, Presbyterian, Churches of Christ, Lutheran and Baptist Churches with observers from the Roman Catholic Church.

Victoria...

WORKING FOR CRUSADE

(E. Preston, Vic.). Preparation is gathering momentum for participation in Billy Graham Crusade next year... Loyalty Sunday brought many church families together for tea and discussion about our total commitment, with K. J. Clinton as morning speaker... Members are being encouraged to write personal letters instead of Christmas cards, to deliver by hand and give the savings to an area of need... Royce Weir is in hospital for prolonged convalescence following major surgery... Good Companions are working for our Aborigines in Mooroopna and received \$15 offering at Girls' Sunday special service... C. Johnson is overseas for his work... 14 Y.P. attended camps during school holidays.

FAREWELL TO A. J. LLOYD

(Croydon, Vic.). Mr. and Mrs. A. J. Lloyd were farewelled after morning service on Aug. 3 and presented with a radio... The B3 team are Eastern Dist. tennis premiers... Prayer meetings are held each week in members' homes. A C.W.F. devotional service is held each Tues. morning... A carton of clothing was sent to the Social Service Dept... A book was presented to J. Thorpe on terminating service as B.S. Supt. Mr. and Mrs. Thorpe plan to return to Norseman in Dec... The C.E. presented the play "Sons of the King"... Good Companions have written to the G.C. club at Baramati, India... H. E. R. Steele is interim minister.

VISITOR FOR D.C.E.

(Pyramid Hill, Vic.). G. Harrison, of Swan Hill, spoke at our Fellowship Hour and explained the workings of the Christian Education Dept... C. G. Henderson has completed a six-year part-time ministry and has accepted a further three-year term... The church has made alterations to the entrance of the chapel and put down concrete entrance paths. Mrs. J. Chalmers made it possible for a pulpit Bible to be presented. Mr. and Mrs. K. Broad have donated an exterior church noticeboard... E. Broad, a deacon, has been admitted to Pyramid Hill Hospital with a heart attack.

YOUTH NIGHT

(Malvern, Vic.). The Gospelaire, singers from Ballarat, provided the musical programme for a big Youth Night on Aug. 18... The cricket club has disbanded for this season... A baptismal service was held on Aug. 25... Tennis club won their grade premiership... Artists for the month have been Mrs. Woetzel and L. Finger.

DRIVE FOR SHUT-INS

(Essendon, Vic.). Members of C.M.S. had lunch in Family Centre, Sept. 8, after which they used their cars to take the elderly shut-ins for a drive... Mrs. Dorothy Smith, recently returned from New Hebrides, was guest speaker at C.W.A.F... Girls' intermediate basketball team won grand final... S.S. Anniversary featured dedication of S.S. teachers... There was open school for parents to see children and teachers in class. Afternoon tea was served. Children took part in 5 p.m. service in Family Centre.

MOTHERS WERE GUESTS

(Carnegie, Vic.). Good Companions entertained mothers to tea. Mrs. Couper and girls conducted evening service... A jumble sale was conducted, approx. \$200 being raised towards alterations for the church... Mr. and Mrs. Taylor have returned from England... Senior girls' basketball team won premiership pennant... Russell and Lyall Hillbrich home for vacation... Bamba Players presented a concert with proceeds towards piano fund... R. V. Amos was guest speaker on Sept. 8. 50 years ago he commenced attending the B.S. at Carnegie... Men's basketball conducted evening service... Miss Ellis in Bethesda Hospital.

INTERIM MINISTER FAREWELLED

(Chelsea, Vic.). M. Gaskin was farewelled on Aug. 18. He will be teaching at Collingwood Tech. until end of year... Explorer boys did well in inter-club worship activities... Good Companions and Explorers attended September D.C.E. Camps... Mr. Brewer, of B. & F.B.S., screened "Crowded Ways" (Hong Kong) at church for combined churches' field day... Mrs. Rankine, State Pres. C.W.F., was guest speaker recently... Attendances are approx. 80—a.m., and 45—p.m. S.S. has 60 scholars.

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REVIEW**

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by Roland Bainton.

Those who looked with envious eyes at the original edition of this book—in magnificent hardback—will be glad to see it in two volumes in Penguin Books.

A History of Christianity! From some quarters one can almost hear the horrified response: History! How dull can you get? Then there are those who feel that history, if not dull is certainly "bunk," as Henry Ford the First once maintained. But considered dull or bunk, one cannot dispose of history—Christian or otherwise—as easily as this. Indeed, had Mr. Ford lived long enough he would have been forced to revise his opinion because the famous "T Model" was a major factor in the shaping of modern society. It helped to make history.

Mr. Bainton is never dull but is always convincing and illuminating. His ability to see the meaning behind complex events helps one to understand this long story. All the great moments of the Church's story are here: the saints, the reformers, the leaders, the councils, the missionaries and the scholars. There is belief and martyrdom, cruelty and love, war and service, selfless heroism and heartless self-seeking. Through it all Christianity is the major force in European culture as well as many other places: so much so, that as the writer points out, you cannot understand whole chunks of life unless you understand this extra-ordinary institution. Yet for all that, "Christianity is not a cultural item; it sits in judgment on every culture in every nation of the world, even those it has helped to fashion."

The book also has a built-in bonus. For it is liberally illustrated with works of art which show the impact of the Church on the world of ideas and beauty, and that vision of life which the gospel inspired. The working of the Spirit is to be seen in the facade of Reims Cathedral, in Michelangelo's ceiling of the Sistine Chapel, in Rembrandt's "Christ" and Le Corbusier's Chapel of Notre Dame du Haut. These peaks of artistic achievement, not only help us to understand the Faith but make it impossible for us to be cynical about the community which made them possible.

This book alerts us to the present need to read Christian history. Responsible living always entails an awareness of who we are: we cannot answer that question until we know whence we came and what we have received. This book will help us to see the more clearly that life did not start yesterday and its significance is not wholly confined to the products of the latest pressure-pak or the convolutions of the top forty.

Then too, the Church itself is always in need of the perspective which history can help give, especially when it comes to making decisions. Reinhold Niebuhr's warning is still needed: "We can destroy the dialogue of prophetic Christianity by either sacrificing time and history to eternity or by giving ultimate significance to the relativities of history." The practical sense in these words acquire sharper meaning thanks to the author's wide canvas.

Where do we go from here? What of the future? His conclusions are sober and realistic: "What of the future? No man knows. Historical probabilities render it very doubtful that Christianity will ever be the religion of the world. Yet the shadow of the cross is cast across the years and the faith in the Resurrection has quickened myriad hearts." The last word, he suggests, is with faith, yours and mine: "Like the Christian himself the Church must in faith step forward boldly into darkness, leaving the outcome to God."

—R. V. Longthorp.

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SECOND TEAM TO NIGERIA

(Geneva). A doctor, three nurses, and two specialised relief workers, all Danes, recruited for the World Council of Churches' programme on behalf of victims of the year-long civil war in Nigeria, left by air for Lagos.

This is the second medical team that the World Council has so far sent to work in Nigeria. They will be attached to the Christian Council of Nigeria but seconded to the International Committee of the Red Cross, although employed by the W.C.C.

They took with them a considerable stock of urgently needed medical supplies which will be augmented by a plane-load of medicines, vaccines, and other necessities to be flown to Nigeria under charter to the W.C.C.

Dr. Jorgen Anderson, of Copenhagen, is the leader of Team No. 2. The other members of the party are Miss Bodil Margrethe Hald, Miss Aase Gjesing and Miss Lotte Larsen, all nurses, and relief workers Carl Christensen and Jorgen Hulstrom. Miss Larsen is from Falster, Denmark; the others are from Copenhagen. They will serve for six months.

W.C.C. CALLS FOR REMOVAL OF SOVIET TROOPS

(Geneva). Officers of the World Council of Churches have appealed to the Soviet Government to remove all troops from Czechoslovakia and to renounce the use of force on its allies.

Sympathy is also expressed with the churches and people of Czechoslovakia, as well as support for their "peaceful resistance to the reimposition of spiritual, intellectual and social controls."

—E.P.S.

URBANISATION IS TREND

(Uppsala). Urbanisation is the rapidly-moving train of the future and the Church must begin running fast in the right direction if it expects to get on board, the Fourth Assembly was told.

"No one here can sit back and say: 'All this does not apply to me as I come from a rural area,'" the Rev. H. F. J. Daniel, of Bangalore, India, told delegates.

"Even if we come from Asia, Africa, or Latin America where the larger percentage of our population lives at the moment in rural areas, urbanisation is the trend towards which we are moving."

CHURCHES AND MASS MEDIA

(Uppsala). For a week the communication explosion in all its forms—film, radio, television, press, tape recording, photographs and slides—was a pervasive, taken-for-granted presence.

Participants in the Fourth Assembly of the W.C.C. heard the name of the explosion's "prophet" mentioned for the first time.

Presenting a major study report on mass communication media and their meaning for Christian churches, Mr. Penry Jones called the prophet, Canadian Marshall McLuhan, a "catherine-wheel of ideas about the media."

Mr. Jones, who is head of religious broadcasting of the B.B.C., was joined in the presentation of the document by Bishop Hanns Lilje of Hannover, Germany.

Pleading for Christians to be more deeply involved in promoting the "truly human virtues—honesty, responsibility, love and humility" in the midst of the

Mr. Daniel, secretary of the East Asia Christian Conference Industrial Urban Mission, was one of three speakers during an evening devoted to "Mission in a World of Cities." Included on the programme were four short films and a panel discussion of their significance.

Noting that "there is no ideal model to be copied (since) all cities are in crisis."

"The Church needs a new motivation to examine its present involvement — and to restructure its use of personnel and finance in a way that can match the emerging 'ecumenopolis' to avoid its becoming a 'necropolis' — a dead city," the Indian church leader asserted.—E.P.S.

transformations being wrought by the media, Mr. Jones said that "the good radio and T.V. producer sees the world as no dead facade. Behind the two-dimensional cardboard he sees something of the kingdom and the power and the glory.

"Creative communication can evoke a response of awe and reverence, a sense of love and wonder about life and people."

He declared his own firm convictions of the media's possibilities to help people see, in the words of William Blake, "with the eye not through the eye."

"If I did not believe that in all communication (not necessarily all the time) there was not the possibility of stabbing men awake, if it was all just anaesthetic, passing the time, making the money, there would be little point in serving the institutions of the media, however much 'religious' communication they included."—E.P.S.

"THE AUSTRALIAN CHRISTIAN"

50 YEARS AGO

(From "The Australian Christian," July, 1918)

PROHIBITION BEGINS. Tuesday's papers contained the following cabled news, "It is announced by the Food Administration of the United States that the breweries throughout the country will be closed on and after December 1."

UNION. We recently heard of a request that an invited speaker to a Conference be so kind as not to preach on the subject of Christian Union. Possibly some would extend the prohibition to writing. But we cannot very well ignore the most important religious development of modern times. The sovereignty of our Lord and the salvation of the world both demand a repairing of the breach of Christendom.—A. R. Main.

COLLEGE OF THE BIBLE ROLL OF HONOUR: L. Anderson, T. Batty, J. T. Clark (killed), E. J. Colliver, H. Crowden, H. L. Davie, C. Dorrington, Theo. Green, C. R. Hall, E. Hammond, S. B. Hibbard, J. Larsen, W. C. McCallum (U.S.A.), A. J. Moar (killed), F. Morton (wounded), J. D. Nankivell (killed), W. F. Nankivell, M. Noble (killed), R. Sherar (killed), E. Sherar, C. Snow, D. Wakeley.

Church Chuckles by CARTWRIGHT



"Must you kids bang around so much getting ready for Sunday School?"

WRIGHT THINKING

By C. H. J. WRIGHT

When Trouble Comes

How shall we face trouble and tragedy when it comes to us? Please do not think I am being morbid in raising the question. Soon or late, we shall probably all find ourselves face to face with some kind of trouble or tragedy, and it is better that we should be prepared for it. If ever you set out on an ocean voyage, within a few hours of sailing, you and your fellow passengers will be instructed in life-boat drill. It is no use waiting till the ship is going down to hold a life-boat drill. It is a little late to think of joining a Medical & Hospital Benefit Association when you are on the operating table. Think first of some of the wrong ways of meeting trouble.

One of them is trying to meet trouble halfway. We lie awake at night while the mind goes round and round in circles until the head buzzes and the limbs ache with sheer fatigue. We stir up in ourselves the urge to do something, but we can't do anything because the time for action has not arrived—even supposing it ever does. And the net result of all our tearing anxiety is that, if the things we fear do actually happen, we are less able to meet them bravely, because we have already exhausted ourselves and frayed our nerves.

Another wrong way of meeting trouble is to become rebellious and resentful. "Why should this happen to me? What have I done to deserve this?" And we look upon the apparent escape of others, feel envious and jealous, and manufacture in our hearts one of the most deadly poisons of the soul, a bitter resentment of spirit. This, of course, does more harm to the person who harbours it than anyone else.

Or again, we give way to self-pity, which is the most disintegrating of all emotions. As soon as we give way to self-pity we cut ourselves off from the help others can give us. For the only kind of help we want or will accept from our friends is their pity, and if they are our true friends and have real sympathy that is just the one thing they will not give us. No one who pities himself will ever make anything positive out of trouble.

Another wrong way to meet trouble is to try to minimise it, or to point out that other people are worse off anyway. The only child of parents too old to have another is killed instantly by a drunken driver. "It is all for the best," someone says piously. But is it?

A young mother is brought home from hospital suffering from a crippling disease. Permanently incapacitated, she faces a pain-racked, bedridden existence, and someone prattles, "Well, nothing is so bad that it couldn't be worse." But

what could be worse than that? "Yes, you may be in this or that trouble, but think of so and so, and how much worse he is." I have never been able to understand how people are supposed to find comfort in the fact that other people have more grief to bear.

Now consider some of the right ways to face grief or trouble. The first thing is to sit down and frankly confront it. "This is a terrible thing that has happened. Perhaps life will never be the same again. This is my grief and I must bear it." But then go on to ask, "How can I make this grief of mine serve God's purpose in my life?"

For one thing, we must try to turn outwards from ourselves to other people. When trouble comes there is always the danger that we turn in upon ourselves, that we let ourselves be shut in with our own grief or trouble. Perhaps in the first shock of our experience it cannot be avoided. But our mental health, even our sanity, depend on turning the mind outwards again with all possible speed. Whatever our trouble may have been, there are others who have their burdens, often far heavier than our own. It is not enough just to recognise that, we must act on it. We must deliberately set out to find someone whom we can help, not by a few easy words of sympathy, but by doing something practical.

Have you heard of Josephine Butler? She and her husband returned one night from a holiday. Their only child, a little girl, who had eagerly awaited their return, had gone to bed. She heard the noise of their arrival. Jumping excitedly from her bed, she raced on to the landing and jumped on a bannister rail to get her first glimpse of her parents, overbalanced and fell. When her father picked her up—she was dead. But Josephine Butler rose up from her grief to devote herself to the worthless and wayward daughters of the out-

side world. She became one of the truly great women of history.

Secondly, we must learn the secret of courage. There is a lovely song from "The King and I" which runs "Whenever I feel afraid I whistle a happy tune"—but that doesn't work when things are really bad. How can we get the kind of courage which can hold on whatever life brings to us. Courage, I believe, true courage, rests on faith. This faith on which courage is based, isn't just believing certain dogmas. It is a living personal relationship with someone who is unfailingly courageous. You see, the courage of Jesus Christ is infectious. The N.T. is full of stories of weak and timid people who became strong and brave when Jesus was near. So the late Archbishop Temple spoke of "one who makes us brave and strong by being brave and strong beside us."

The faith on which courage is based is simply trust in a person who can give you power to face anything that life can do to you, a relationship with Jesus Christ which enables us to say, "In him who strengthens me, I am able for anything."

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o ABORIGINES' MISSIONS

Mission Vehicle Overturns

Miss Merle Higgins of Norseman Mission writes concerning an accident at the conclusion of a school holiday camp just completed and which could have had more serious results. The vehicle was carrying the little girls—

"The girls had a good time camping, and are all safely home again. I went out yesterday with all our little girls (except Kathryn and Pearl) and six from Mr. and Mrs. Dorsman's section to drive the Toyota home.

"On the way home, about half way to Norseman, the Toyota had a tyre blowout, and after swaying a couple of times, it rolled right over and landed on its wheels again. I didn't know what to expect as I climbed out. I can only praise the Lord for having his hand upon us!

"The canopy off the back of the truck had been thrown about 10 feet away. The trestle table used for camping, and the seats and two bags of loaves of bread were all over the road. And of course, the poor children who had been riding in the back! It was a miracle someone wasn't seriously hurt. I gathered the girls under a tree and, trying to calm them down a little, started to tell them a story. I've never felt less like telling a story!

"Jack Dorsman in the Mission bus with our big girls was only a few minutes behind us, and we all went on in the bus. We went to the doctor, and he had a look at everyone, but thanks be to the Lord there is nothing seriously wrong with anyone. Elizabeth, Pat and Violet had to be left at the hospital where the doctor had another look at them, and Violet had to have a couple of stitches in her head, but they were all home within a couple of hours.

"Everyone had a hot bath and Disprin, and all were patched up and put to bed. Sonya, Ann, Noreen and Delma seem

unaffected. Laura has a grazed forehead, Roberta a knock above her eyebrow, Cheryl has a sore ankle and a bump on her head, Treenie a cut on her ear, and Dossie a lump on her head. Pat and Elizabeth seem the worst with grazes and bruises on their faces, legs and arms, and of course Violet has the stitches in her head and so many lumps that you can't comb her hair.

"Russ Rogan and Jack Dorsman went out and changed the wheel, and drove the Toyota home again. It doesn't seem badly dented, except for the canopy. We realise only too well how near we were to an accident with more serious results. I feel bad enough now as I see them all walking around so miserably with their faces and legs all patched up!"

CZECHS ASK PRAYERS

(Geneva). A request from a Czechoslovak Protestant Church that Christian churches in other parts of the world pray for the Czech people and their churches has been received at the headquarters of the W.C.C.

It was brought out of Czechoslovakia and conveyed to the W.C.C. by Bishop Kurt Scharf, Bishop of the Evangelical Church in Berlin-Brandenburg, who was in Prague when Soviet troops arrived.

The request is from the Synodal Council of the Evangelical Church of Czech Brethren, one of the larger Protestant communions with approximately 250,000 members.—E.P.S.

DOUGLAS HORTON DIES AT 77

(New Hampshire, U.S.A.). Dr. Douglas Horton, 77, prominent ecumenical leader and educator for half a century, died in hospital on Aug. 21, after suffering a heart attack at his home.—E.P.S.

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THE LAST WORD...

Mc, Lord

Deliver us from the reservations that would pray, "Thy kingdom come—but not yet; Thy will be done on earth—by other people." Help each one of us to see that if Thy Holy Spirit is to lead our country. He must be permitted to lead us. If Thy will is to be done, we must do it. Amen.

—Peter Marshall.



Don't play for safety. It's the most dangerous thing in the world.

—Hugh Walpole.



Blessed is the man who having nothing to say abstains from giving in words evidence of the fact.



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When some men discharge an obligation you can hear the report for miles around.

—Mark Twain.



During the question-and-answer period of the big oil company's annual meeting, a little lady near the back raised her hand. She was invited to the nearest microphone and asked: "Mr. Chairman, one thing has worried me ever since I bought stock in this company. When you build a new service station on a street corner, how do you know you'll find oil?"