

THE AUSTRALIAN
CHRISTIAN

Vol. 71 - No. 4

FEBRUARY 24, 1968

National Journal of Churches
of Christ.

Registered in Australia for
transmission by post as a
Newspaper.

**QLD.'s
MIGHTY
MIDGETS**

(SEE P. 15)



THE TIMES A'CHANGING

It is reported that Adam said to Eve, "We are living in days of great change." We've been talking about the world of change and the winds of change for so long that the idea no longer seems to stimulate much interest.

There have been those, of course, who have resisted changes — whatever they were, whoever introduced them, or whenever they took place. The church often hardened itself against new ways and ideas because it wanted to stay with the familiar and traditional. Christians, collectively, have often been on the wrong side, for example, when Copernicus declared that the earth revolves around the sun. The church considered this heretical. But it is worth remembering that individual Christians (Copernicus was one) have had very important roles to play in almost every worthwhile revolutionary change, whether that revolution was political, industrial, social, in ideas, or in the church itself.

In the realm of religion there were never such revolutionary ideas introduced as those which came through Jesus himself. He urged the Jews to reform their religious practices, to do away with their legalistic sabbath requirements, and to alter their racial attitudes. He also condemned their narrow vision and told them to look outward with an ever-expanding compassion that would take in all mankind. The early church continued this revolutionary spirit of our Lord and we read that "they turned the world upside down."

In their encouragement of change, Jesus and his disciples found an anchor of stability. Jesus found it in his Father, his followers found it in Jesus himself, the same yesterday, today and forever.

The church became static, fixed, and stuffy only when it tied itself to some scientific notion, or some established form of society, or to some powerful ruler. All of these gave way as new ideas, forms and personalities took their places. Wherever the church surrendered to its present, it soon became a captive to its past.

The Cambridge historian, Herbert Butterfield, a few years ago wrote a book surveying the significance of Christianity for a historian looking over the adventures of mankind. He finished his book with a great phrase, "Hold to Christ and for the rest be totally uncommitted."

Our world is changing — modern techniques, scientific advances, automation, soaring birth-rates, surging masses, political upheavals and somersaults in social values — all of these are producing a strange new world which is as frightening as it is fascinating.

We can't stop it changing, but we can help to shape the changes. Christ can be our anchor of stability. "Hold to Christ, and for the rest be totally uncommitted."

REVERSES IN VIETNAM

The only shops open in Saigon during the recent Viet Cong offensive throughout South Vietnam were the coffin shops. Death was the only merchant doing business. Many of those killed were women, children, and old men. Some were refugees who had lost their homes and fled to the cities for a safety that does not exist. The Seventh Day Adventist hospital planned to use its chapel for patients, and Buddhist temples were used as forts. There was nothing to relieve the deep gloom as the grim struggle continued.

If and when the offensive has spent itself there will no doubt be charges and counter-charges of responsibility for the unpreparedness for an attack that shocked and dismayed the allies. There was certainly a rough setback for the U.S. observers and spokesmen who thought and said that the Viet Cong could now do no more than engage in guerilla warfare and sporadic hit and run attacks. The successes of the North Vietnamese will force the allies to a new assessment of their strength and readiness.

In the meantime, we may ask what the recent battles may mean for the prospects of peace in Vietnam. Everybody surely wants the war to end. "Everybody" includes President Johnson, his generals, the hawks and the doves. It has never been established beyond argument that the President wanted the war. Being in it, he wanted victory, but he has claimed all along that the U.S. is there because of a call for help from

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THE AUSTRALIAN CHRISTIAN

119-125 Hawke St.,
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Vol. 71

No. 4

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by courtesy "Courier-Mail,"
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To Learn

*I did not know till on a grave
I saw the wind-blown grasses wave,
How futile and how fugitive
The baubles are for which we strive.*

*I did not know until above
God called the idol of my love
Beyond the reach of yearning eyes,
How beautiful is Paradise.*

—Susie M. Best.

• LIT-LIT=LITERACY AND LITERATURE

THE WORLD AND THE WORD



by GERALDINE SARTAIN

A Korean farmer used to sell the large potatoes and keep the small ones to plant. When he learned to read, he discovered a new idea in a literacy "how-to" primer. "Now I plant only eyes from the potatoes and we eat potatoes, too," he says, "so this year I had a much better harvest and a much better diet."

A group of Peruvian miners, who were learning to read, told their pastor they needed a simply-written book on how to organise a miners' local union. The book was prepared. When they were able to apply its contents, they wrested union control from self-appointed leaders, who were using the union for their own gain.

Future African journalists training at the churches' literacy centre in Yaounde, Cameroun, recently carried out their first actual reporting assignments: on-the-street interviews on a world event of timely interest.

A Congolese artist, who learned his craft at the Africa Literature Centre at Kitwe, produced a prize-winning design for "The Light That Shines." From a chaotic country came a message of vibrant faith.

One could go on indefinitely, citing success stories of those world's 700 million illiterates who are learning to read and write. During this, the 25th anniversary year of Lit-Lit, the churches' agency to teach illiterates, the experts are citing proudly how the world-wide literacy drive, carried on in 66 countries, is beginning to change primitive societies all around the globe.

After a quarter of a century of unremitting effort by literally thousands of devoted teachers, who have taught millions to read, plus the expenditure of eight million dollars, Lit-Lit's greatest accomplishment has been to help rouse the backward nations to the urgency of educating their adults, thus bringing freedom from the slavery of ignorance.

The dispossessed are themselves discovering, "I'm not free if I can't read or write."

The use of a thumbprint on an illiterate's ballot, rather than his signature, today is a mark of shame.

Governments are equally desperate in the newly emerging countries. They need men and women skilled in agriculture, industry and government to make the administration and economy of their newly-freed nations work. They're in a particularly vulnerable spot because if their population is 40 per cent illiterate, the government cannot qualify for the major funds needed from the World Bank or from the United Nations Special Fund to build transportation systems and push large-scale development to give themselves industrial potential.

As a result of all this pressure, the greatest battle against the curse of widespread illiteracy in the history of the world is being waged today in Africa, Asia and South America.

And America's churches working in co-operation through this National Council of Churches agency are in the thick of the battle.

The goal is to bring at least functional literacy (the fourth grade level) to as many as possible of the millions who dwell in darkness as far as the printed page is concerned.

Zambia, for example, wants to teach a million persons in the next 10 years. Tanzania's drive is intense. Korea has produced 110 paperback books for new literates and 85 titles covering religion, agriculture, health, family life and recreation. Its magazine, "Christian Home," caters to family interests.

In little Togo, 250 volunteer teachers, plus well-trained supervisors, have taught 2600 persons in 100 villages at night by the light of kerosene lamps in churches, schools and thatched sheds. Their "how-to-do" primers tell them the age-old story of Christ—and instruct them on how to care for their babies, rotate their crops, and fight disease. These "Ewe" people, so poor that the total cash income of a typical farm family seldom exceeds \$50 a year, are so responsive to the spiritual message that the church has 50,000 baptized members.

In Indonesia, 90,000 books have been published plus 160,000 booklets and tracts for the new readers among its one million Protestant Christians.

In 10 countries of Central and South America, where between 25 and 85 per cent of the population is illiterate and one-half the school-age children lack schools and teachers, interdenominational groups have launched a massive assault on illiteracy to break the chain of poverty, malnutrition, and superstition that plagues Latin America. Professor and Mrs. Justo Gonzalez, gifted Cubans, lead the campaign from central "Alfalit" headquarters in Costa Rica. They work through conferences and writing seminars to train teachers and writers in each country. Primers, graded readers, booklets, picture books, and a practical arithmetic are pouring from presses by the millions. Farmers are learning modern agricultural methods as well as how to organise credit unions. Some semi-skilled mechanics are being trained in motor mechanics.

Although half the population of Brazil can't read or write, the Bible Society of that country has astonishingly chalked up the largest distribution of scriptures of any country in the world.

Fortunately for the world-wide demand for education, the National Council of Churches' World Literacy and Christian Literature Committee, popularly known as Lit-Lit, has the know-how. Its methods and work are now being expanded as churches, governments and the United Nations work hand-

(Continued on Page 4)

in-hand, thus carrying out the mission of the church by fostering a sense of world-wide community. As early as 1963, UNESCO unanimously adopted a proposal for a universal literacy campaign, tying it in with economic development and political unity. Today UNESCO co-ordinates efforts of governments and agencies, while Lit-Lit challenges, enlists and trains national personnel.

Some new emphases have emerged. For example, national agencies are now standing on their own feet in planning and operating these massive campaigns—in line with the development of the indigenous church. Financial responsibility and control are in the hands of national Christians, with North American and European literacy agencies co-ordinating and giving guidance when sought.

Another new development: literacy is no longer thought of as an end in itself, but as a tool to meet the rising tide of human expectations for freedom and a better life. The people themselves decide what they want to be—truckdrivers, helpers, farmers, technicians or what-have-you. Then literacy leaders stay with them until they become competent in their own societies.

The "Little Library" of 20 books is the heart and soul of the learning process in Korea. Eager readers in the villages meet under trees, on hillsides, along a beach or in a building, pledged to read for at least half an hour a day, four days a week. When they have finished their 20 books, a new Little Library is forthcoming. Sometimes news sheets are pasted on walls for all to read. Trees are used as kiosks, with canvas and plastic display racks holding the papers and books.

Lit-Lit, representing 28 mission boards and agencies in the United States and Canada, helps support 32 newspapers and magazines in a score of countries, trains writers and artists

at four great literacy centres in Africa, Asia and Latin America, and has sponsored 100 workshops in 32 countries in the past decade alone, plus regional and international seminars. As a highlight of the 25th birthday celebration, it is bringing 20 publishers of literacy material from 10 countries to New York this spring for an international publishers' seminar.

Native pride, after all, provides the greatest prod toward whipping ignorance. Literacy experts like to cite 98 per cent literate Japan on this score. It is now erecting a national Christian literature distribution agency for all Japan. At the other end of the scale lies poverty-stricken, oppressed little Haiti with the highest illiteracy in the world—a round 95 per cent—but Haiti does not have the will to do much about it.

Great hopes for future expansion all over the world include the early dream of the literacy pioneer, Frank C. Laubach, for "a nearly literate world." Thirty years ago, Dr. Laubach first reduced the speech of Muslim Moros on the island of Mindanao, the Philippines, to a written alphabet and taught the first Moros to read. Thereafter, with eagerness and commitment, he pressed the "each one, teach one" pattern of mass instruction.

Agencies related to Lit-Lit printed four million books around the world in the last 12 months.

Today Lit-Lit is being asked for a million copies of the beautifully illustrated booklets on the "Life and Teachings of Jesus." This calls to mind that Christians first focusing on literacy in line with the verse of John 1: 1, "In the beginning was the Word." The incarnation has been called "history's supreme example of communication." But the peoples of the world need written speech before it can be imparted.

—"The Christian."

OPERATION "SHIRTS AND PANTS"

(S.A.). Mick Roberts of Glenelg was called up like many other young Australians, did his training, and was then sent to Vietnam. He soon found that the tragic country to which he had gone housed more problems than politics and the Vietcong. The wretched conditions of the people could not necessarily be changed by immediate or long range peace. So Mick decided to do something about it. He sent word to the Church of Christ at Glenelg, and found some ready helpers as he outlined a proposal which was becoming something of a crusade with him. The people in villages near his posting were in abject poverty, short of food and shorter on clothing. His appeal simply was, "send me clothes for the children."

His friends of the church commenced an appeal among themselves, and just before Christmas two tea chests of new pants and shirts and frocks for little children were on their way. The military authorities in Australia were most co-operative and smoothed out every possible path, with the result that Mick Roberts and some of his pals played "Father Christmas" in a very practical manner. Pictures have been received showing the "Operation Shirts and Pants," and the smiling children in them. Already letters from our own military people have been warmly commendable of the work of Corp. Mick Roberts and the young people of the Church of Christ at Glenelg. Mick is

scheduled to return home within a few months; but the work he began is to go on. A medical orderly in his unit is a member of Churches of Christ from Adelaide, and he has promised to take up where Mick has left off and see that the children receive any further gifts. This is a piece of practical Christianity which suggests that going "beyond the call of duty" does not deter young people from a kind of active service which confounds human selfishness.

The letter from the C.O. of Mick's unit writes as follows:

SPANISH BISHOPS ON RELIGIOUS LIBERTY

(Madrid). The declaration of the Spanish Roman Catholic hierarchy on "the responsibility of all Catholics toward religious liberty" has greatly disappointed Protestants and many Roman Catholics in Spain.

The hierarchy added nothing new to its traditional position. It supports religious "liberty" on condition that the Roman Catholic Church will not be deprived of any of the privileges it now enjoys.

The bishops assert "the reality of religious unity in Spain" is at once "a gift and an obligation." Further, "a special recognition of the Catholic Church" by the state corresponds to the "historical and sociological reality." In

"On behalf of the 1st Australian Task Force, I would like to thank the people of the Glenelg Church of Christ for helping the needy people of Phuoc Tuy Province, South Vietnam.

"Your first parcel has arrived safely, and has been distributed among the families of a refugee village called Suoi Nghe (Soeey Nay). It will be satisfying for you to know that a member of your church, Cpl. Mick Roberts played a leading part in this task. I will leave it to him to give you the details.

"When your other parcels arrive, I will ensure that they are distributed to other needy people in Phuoc Tuy Province.

"Thank you for your help,

Yours sincerely,
(Sgnd.) J. F. McDonagh (Lt. Col.)

effect, this is an effort to justify the identification of the state with a particular religious confession.

The document does not mention whether the law on religious liberty passed by the Cortes last July is in accord with the documents of the Second Vatican Council.

Pastor Jose Cardona Gregori, secretary of the Spanish Evangelical Defence Commission, said: "We want Spanish legislation to grant us the same religious liberty as that which is described in the statements of the Second Vatican Council. Unfortunately, the men who drew up the recent statement have not faced this problem at all."

—E.P.S.

• CHRISTIAN WOMEN SERVING

SPEECH THERAPY

"Why don't you train as a Speech Therapist?"

That, surely, could not be my husband talking! As a speech teacher there were numerous times people came to me for help and I could not help them. I was not trained to deal with speech and language problems — only those desirous of improving their diction, or interested in drama or public speaking. Of course I wanted to do more—but to train as a Speech Therapist! I had a husband, three small children and a home. Still—there was no harm enquiring about the course.

A speech therapist only accepts patients referred by a doctor and disorders of speech and/or language are treated. These disorders may be of voice (nasality, hoarseness, etc.); fluency (stammering); articulation (lisp, etc.); language (from head injuries, strokes, etc.). The course is of three years' duration and includes such subjects as phonetics, normal speech development, psychology, physiology, anatomy, neurology, audiology, etc. Practical examinations in assessments and treatments of children and adults are included.

They that wait upon the Lord . . .

When the particulars arrived we really started enquiring of God and ourselves if this just possibly was his will. We believed that if God wanted me to do this course he would clear the way through all problems so we listed all the difficulties we could think of:

(a) admission—only a limited number of applicants were accepted each year.

(b) finance—I felt the family must not be affected by this course but at my income from teaching it was unrealistic to imagine I could earn the \$900 at that time necessary over the three year period.

(c) medically—after a succession of operations and treatments it was necessary to check with my doctor before undertaking any major venture.

(d) schooling—the hours of the pre-school kindergarten our youngest child was to attend did not coincide with the public school so the eldest child could not take her and bring her home.

(e) after school—In emergencies and possibly sometimes after school we might need someone to assist with minding the children.

(f) educational—personally I was most concerned with my ability to return to study after years from school.

We committed the entire matter before the Lord and posted the application. Then followed a vocational guidance examination; a medical report (with the doctor's blessing) and ultimately an interview. My application was considered 12 months before I wanted to start (by then the youngest child would be four). Five months after the original enquiry a letter arrived from the training school.

With that letter unopened in my hands I knelt down and prayed that God would direct finally and forever in this matter; be it 'yes' or 'no' as long as it was his will.

The letter said very formally I had been accepted.

The first obstacle was past. The question of finance was settled when I was offered a position teaching diction one day per week in a private school. This, with the two afternoons and evenings I continued to teach throughout the course, covered all expenses. The kindergarten teacher asked if we would mind if she extended her hours to coincide with the public school; my mother offered herself as "stand-in" whenever the need arose.

shall renew their strength; they shall mount up with wings as eagles;

The day to enrol at the University arrived. One dark night we went to the desk and, feeling not a little foolish, my name went down as a first year student. I was nervous when I met the girls I was to work and study with. They were beautiful and golden and glowing with the joy of facing life. One was a Christian in membership with one of our churches. We travelled together for three years and that blessed fellowship will never be forgotten. That first giddy year!: to be available to the children the afternoons were filled with their newsy chatter while I ironed and cooked; with them in bed I studied for over two hours, then a cup of tea with my husband, then sleep. There would never be time for cramming—it had to be consistent daily review and revision of all work. Family life continued and my husband came wonderfully through an operation. By examination time I knew what dependence on Christ meant; my mind was stretched beyond my imagining.

they shall run, and not be weary;

By mid-second year my father was hospitalised for seven months. This meant visits after lectures and reduced studying time. He came out and our daughter went in with acute appendicitis—in the middle of the exams.

and they shall walk, and not faint.

By third year I was very tired. I was referred to another specialist, a wonderful Christian who assured me we would beat the devil, the arthritis, and the exams! Father's condition worsened and by July it was revealed he had a sarcoma. The days and nights seemed unreal. Meals were prepared, lectures attended, hospital visited—he would be given ray treatment and allowed home in October. In October I started final exams. Nothing mattered in the face of this life or death situation but I still belonged to God, so I tried to finish his race.

Father improved—the results came out—I was offered a job.

I could only work at home, thought I, but God wanted me in a rehabilitation centre. It does not really surprise us that I am now working full-time in charge of the speech therapy department of that rehabilitation centre, that father is still interested in every facet of the work, that husband and family can rejoice with me that now I can, through Christ, help those I could not help.

Commit thy way unto the Lord and he SHALL direct your path — but be warned, it's only for the adventurous.

BY RAE FRECKLETON

Mrs. Rae Freckleton is a member of the church at Belmore, N.S.W.

YOUTH'S QLD. SUMMER



"Launching out week end"

This camp at Emu Park, Rockhampton, concluded the Queensland Dept. of Christian Educ. Summer camping programme. This is a "deeper-life" approach that teaches depth in Bible study, rhythmic, creative sessions, devotion in motion, etc. Kevin Jenner of Gladstone, and Ron Sansome (Rockhampton) assisted the director in this extremely fruitful experience.

Directors' meeting

Directors of Department of Christian Education from five Communions, Anglican, Presbyterian, Methodist, Congregational and Churches of Christ met at the Brotherhood Centre to discuss areas of mutual concern in regard to camping and youth activities. After sharing materials produced by each Department it was agreed that each Director would be placed on the mailing list to receive all publications. This type of co-operation has been operating for some time between Churches of Christ Directors in each State to the mutual benefit of all concerned.

The Queensland Directors agreed to support the "Teens and Twenties" lunch hour services as part of the Commonwealth Youth Week in June this year. Plans were also laid for a combined Churches Youth Camp as an extension of the 1969 Youth Week activities.

Queensland Young Missionary Association formed

In co-operation with the Aborigines and Overseas Missions Committees and Dept. of Christian Educ., a Young Missionary Association was inaugurated at Kenmore College recently. Conveners are required in each church and those willing to act in this capacity are asked to contact any of the abovementioned Committees.

TASMANIAN TOUR

Thirty older young people toured Tasmania as an extension of the Department's camping activity. Arrangements were made through Lloyd Read (Margaret-st., Launceston), in co-operation with Lloyd Cooke (Hobart). The team travelled from Brisbane to Melbourne by coach. Lunch was provided by the Cheltenham, Vic., church. For some this was their first ride in an aeroplane and the thrill was increased by the grace of the captain in inviting the whole group up to the cabin en-route to Launceston.

A family relationship was soon established at "Beresford House," the Church of England Retreat House at Trevallyn, where the team were responsible for their own catering. A commercial coach was hired for the visit to Hobart via the Midlands Highway where billets with church families were provided. The Port Arthur tour was packed with interest. The return trip to Launceston was via Swansea, Bicheno, where we met Collin Heier (Invermay, Launceston) at the Department of Christian Education's camp-site and climbed the hill to the open-air chapel for prayers, on to St. Mary's, and thence to Launceston. On Sunday the team shared in worship with Invermay and Margaret St. churches whilst the Q'land Director, A.

C. Male, returned to Hobart to speak at the morning service. At night a number of Queensland youth took part in the services and the "Coffee Pot" which followed.

Monday's tour was to Burnie on the North-West Coast via Devonport for lunch supplied by the members of that church where fellowship was enjoyed with the minister Bill Taylor, ladies and young people. Dinner was provided at Ulverstone under the direction of the minister, C. J. Robinson, and the ladies.

Many places of interest were visited, Entally House, Tudor House, Trevallyn Gorge, The Basin, dinner and theatre parties and the exhausting but enjoyable journey back to Queensland.

Throughout the tour a system of fines was instituted, "last on the coach," "leaving lights on," "late for breakfast," etc., and the full amount of \$4 has been sent to the Tasmanian Committee of the Vic.-Tas. Dept. of Christian Educ. for the "Build Bicheno" fund.

Thank you, Tasmanian brethren, for your typical hospitality which is world famous. Queensland hopes to renew friendships made in this tour at the January 1969 4th National C.Y.F. Convention in Brisbane.

Cabaret" which dovetailed in with the total programme for the seniors.

Tweenagers' camp

This camp for 13-15 years proved of great benefit to 95 young people. Briefings of etiquette and courtesy were given throughout the camp and these were put into practice at a specially catered dinner at the Nambour Civic Centre. Miss Tweenager, Cheryl Hoskins (Kingaroy), Master Tweenager, Paul Webster (Townsville), Miss Beverley Grenfell, guest speaker.

Juniors in the wet

"Keys to a Happy Life" was the study theme for the 110 Juniors who shared a very wet camping experience. There were nine days of continuous rain with 17 inches of rain being recorded in four days!

Queensland's cabins plans

The Department has plans for 6 berth self-contained cabins to be erected on its own land at the expense of the donor with the privileges of free holiday camping of four weeks of the year for 25 years and at short notice at any time. The expenses incurred in erection can be claimed as tax deductible. Enquiries should be directed to Department of Christian Education, 426 Ann St., Brisbane, Qld.

CONSULTATION ON UNION

During the Australia Day holiday weekend (Jan. 26 to 29) representatives of Home Mission Departments, State Conference Executives, and Christian Union Departments and Committees from all States and the A.C.T. met together for a Federal Consultation on Christian Union at Woolwich Bible College, N.S.W.

Delegates were: N.S.W.—C. E. Bowser, C. L. McKenzie, O. Wainwright, H. M. Long; Qld.—A. McK. Surtees, M. H. A. Pieper; W.A.—G. Powell, J. H. Western, K. J. Patterson, D. G. Hammer; S.A.—C. L. Smith, C. H. J. Wright, K. D. Horne, I. J. Chivell; Tas.—C. J. Robinson; A.C.T.—G. R. Stirling; Vic.—Principal E. L. Williams, Dr. K. Bowes, D. H. Smith, W. W. Saunders.

The Consultation Secretary was C. H. Dow from S.A., and B. Dowsett from Vic. was Minute Secretary.

Under the Chairmanship of D. J. Verco of N.S.W., the consultants sought to discover the mind of our Australian Brotherhood on many of the complex issues associated with the quest for Christian unity.

All delegates were in agreement that the consultation led to a growth in understanding and did much to bring our Australian Brotherhood closer together.

The following report of the discussions is published with the consent of all consultants:

"1. During the Consultation it was revealed that there are many areas in which there is agreement. For example:

a. The discussion on the Biblical Nature of Christian Unity brought the Conference to the point where it could say: 'We believe that Christian Unity in truth and love is the will of God. We accept that God, in Christ, has granted unity as a gift; that this unity expresses itself in visible form according to the authority of Scripture; that it requires a measure of uniformity and also a measure of diversity; but the unity we seek is no mere merger of organisations.'

This Conference therefore urges the Brotherhood to continue its plea for the visible unity of the Body of Christ according to the Scriptures, as being the will of God for the Church.

b. On the question of authority in relation to Christian Unity the Conference agreed that for Christians the Scriptures are final in their authority in that they reveal to us the mind of Christ in matters of faith and practice.

c. We acknowledge that there is a problem of interpretation, and it is commended that we seek, through the guidance of the Holy Spirit and in conversation with Christians of varying backgrounds and traditions, what the Scriptures have to say about God's will for us today.

d. We recognise that members of Churches of Christ moving to areas where we do not have congregations may need to find fellowship in other

communions. We urge that they be encouraged to maintain the witness of Churches of Christ while sharing as fully as possible in the life and worship of these communions.

e. We suggest that Churches of Christ continue conversations at all levels with other communions (including the Uniting Church in Australia) concerning the means by which the Body of Christ may be given its proper visible expression of unity in the world. (By conversations we do not mean negotiations).

2. The Consultants faced the fact that there were areas in which no agreement was reached, and other areas in which there is urgent need for further examination of attitudes.

a. Of the former, Conference was exercised by the question of our relationship to members of other communions who differ from us on some significant matters of faith and practice. This raises the question of the basis of our acceptance of their membership in the Body of Christ.

b. i. Of the areas that require further discussion there is the whole question of worship and our purpose in it. While the Scriptures give us guidelines in the elements of worship, they give us no specific order of service and our churches have no common pattern. We therefore require further consideration of our attitudes towards forms of worship of other communions, and of the divergent forms within our own brotherhood.

ii. Further consideration should be given also to our attitude towards the ministry of other communions as selected or ordained by them, but which may or may not be acceptable to Churches of Christ. More thought should be devoted to the significance of the "lay ministry" and of our understanding of it in relation to the Priesthood of Believers.

3. The Conference recommended to the Federal Department of Christian Union that a further Consultation be held, in which papers relating to the Faith of the Church should be studied in the light of Scripture, with a view to promoting this study throughout the Brotherhood."

—B. Dowsett.

FIVE BAPTISMS

(Moorooka-Rocklea, Qld.). Five members of C.Y.F. have been baptised in recent weeks. Ukrainian Baptist Church attended baptism of Paul and Basil Slynko and rendered a hymn in Ukrainian.

VIC.-TAS. C.W.F.

The next C.W.F. Council meeting will be held in the reception room, Churches of Christ Centre, on Friday, March 1, at 11 a.m. Rev. Arthur Preston, O.B.E., L.Th., will speak on the subject of "Life Line."

NEW CHAPEL OPENED

(Liverpool West, N.S.W.). Over 250 saw the official opening of our new chapel on Feb. 10 by P. H. Moreton, Conf. Pres. The Federal Member for this area, Mr. Gough Whitlam, was present with his wife and spoke at the Thanksgiving Service with other Parliamentary and civic representatives. Our congregation is deeply grateful for the many gifts received during this building project from churches and individual members, and to all these we express heartfelt thanks. The afternoon thanksgiving offering was \$386. This new building is a tremendous step in faith by a young church, and brings corresponding responsibilities. Special follow-up services each Sunday night are being conducted by H.M. Director, Kevin Crawford and minister, D. O. Norling, with Mrs. H. D. Handley as guest organist.

PREACHER IN HOSPITAL

(Berwick, Vic.). During absence of minister, B. Goldstein, whilst ill in Alfred Hospital, Rev. M. Spurgeon (Baptist), Dennis Graetz and Cyril Minns ably spoke at morning and evening services . . . The B.S. has gained several new scholars . . . Teachers' annual business was held on Feb. 4 . . . Two new families have been welcomed into fellowship.

FULL TIME FOR MILLEARA

(Nth. Essendon and Milleara Rd., Vic.). E. C. L. Ots commenced his ministry as associate minister of North Essendon and Milleara Rd. D. H. Smith, Director of H.M. & Evangelism, and N. S. Moore shared in the induction service on Feb. 11. Mr. Ots and family are now living opposite the church in the new manse which was built at the cost of \$12,000 . . . The first term of the Planned Giving Programme is meeting expectations . . . R. Drayton has accepted the leadership of the senior Youth Group at North Essendon.

FOR TEACHING

(Pt. Lincoln, S.A.). Our minister over the past year was farewelled on Jan. 28. Mr. S. Sider has resigned from the ministry and is studying at a teachers' college . . . A five day camp was held at Thoruna for 50 youngsters. Young and old alike were daily challenged with stewardship for Christ . . . The We-teens Girls' Club have resumed.

LOXTON TERMINUS

(S.A.). A tea was held on Jan. 20 to farewell Mr. and Mrs. Cave on leaving to take up their ministry at Red Cliffs, Vic. Members from Berri, Barmera and Moorook churches attended. A magazine rack was presented to Mr. and Mrs. Cave from the Loxton church.

NEWCOMERS TO HOBART

(Tas.). Mr. and Mrs. Greg. Foot and Miss Jean Bartlett have been welcomed . . . Mrs. Bowes is now convalescing at Wingfield having broken her hip before Christmas . . . A very successful church and B.S. picnic was held at South Arm on Australia Day.

WRIGHT THINKING

There are many people who suffer from an inferiority complex. Plagued with a sense of inadequacy they feel quite unable to cope with the demands life makes on them. A survey taken some time ago among students in a university shows how extensive is this sense of inferiority. Of 275 young men and women questioned, 90% claimed that they believed that an inferiority complex was one of their most serious problems.

A student recently was in great need of help. All his teachers agreed that he had great potential as a student, but he just wasn't realising it. His mental ability scores revealed a very high I.Q. He was in the category that placed him well above average—he was gifted, yet he was having great trouble with his school work. He described his situation in these words, "I know I should be doing better, but I just don't have any confidence in myself. I feel so inadequate."

Every minister who is close to his people knows that this feeling is very commonplace. "I know I am not at all attractive," one woman says. "I can never say the right thing in company," says another. "I always put my foot in it." "I know, I haven't got any brains," says someone else. Here is a mother who says, "I feel so inadequate. I want to be a good parent, but the more I try, the more I seem to fail. So often I just don't know what to do for the best." Or here is a man who says, "I'm just not up to it. I want to live the full abundant life of Christian faith, but I can't do it. I've no time to think or read, no time to be a good husband or father, no time to pray. All I have time for is keeping up with my job—and I'm not much good at that either."

Our life has within it an element of despair, a despair that is caused by a gap between what we are and what we know we ought to be. We are confronted by responsibilities and tasks which we want to do well, but we have the sickening feeling that we can't measure up to them.

The case of the young student I mentioned earlier illustrates that there may be little relationship between ability and a feeling of inadequacy. A person with limited ability may be quite confident—even over-confident. We have seen that happen. Another, like this student, may

INFERIORITY COMPLEX

•
by

C. H. J. WRIGHT

•

have great capacity, but a crippling sense of inadequacy not only limits his accomplishments, but creates personal embarrassment, at times even pain.

When one reads the lives of great men such as Phillips Brooks, Louis Pasteur, Abraham Lincoln and others, the interesting discovery is made that their achievements were often attained in spite of a struggle with this deep-rooted feeling. Who knows how many others with great ability never made a contribution because they didn't have the courage and the confidence to try?

How can we help someone who feels inadequate? There are some things that won't help. It will not help to scold or ridicule or condemn. This feeling of inferiority is real, even if it does not coincide with the facts. He may not be inadequate or inferior, but if that is how he feels, in HIS mind he is.

We should try to help the person understand his own feelings until he finds out why they developed. Once he can understand how they started he can control them. Sometimes a sense

of inferiority arises from an incident in our earlier years. It may be an attitude adopted by our parents, or even a careless or thoughtless word from them. It may be the barracking or sarcasm of a schoolteacher years ago. It may be a forgotten moment of frustration in a social situation in our teenage years.

Sometimes our feeling of inferiority arises from false standards of values which we have accepted from the society around us. People about us place great importance on such things as the "old school tie," or the size of the house we live in, or the model and make of the car we drive, or the clothes we wear, or social position, and we imagine these are the most important things in the world. If we cannot have them we fall into despair and frustration. We forget that so often those who have made the greatest contribution to life have begun with few, or none, of the things that are popularly sought.

Sometimes our inferiority comes from self-centredness. Our cure will come when we look away from ourselves to the world in which there is much to be done—when we lose ourselves in service to others. A famous psychologist says, "During the past 30 years I have treated hundreds of patients. Among all my patients in the second half of life, that is to say people over 35 years of age, there has not been one whose problem has not been, in the last resort, that of finding a religious outlook on life."

This is the answer to our sense of inadequacy, our feeling of inferiority. No one is inadequate for life who knows the companionship of God—who looks to God for strength and guidance. Our sufficiency, our strength, has always been in God. Of ourselves we are nothing. We did not create ourselves. We do not sustain ourselves. We cannot defend or save ourselves. The Christian knows that of himself he has no sufficiency at all. But he knows that he "can do all things through Christ who strengthens him."

Christ is sufficient, whatever your need. If you could but stand in his presence, feel his power, see his trust in you, you would go out to meet people in every situation without feelings of inferiority or fear.

My Neighbour's Pen

WHAT
OTHER
JOURNALS
ARE
SAYING



WASTED EFFORT—EVADED RESPONSIBILITY

So often weekly religious instruction is only a duplication of what is given in Sunday School, and the common experience of instructors during their brief contact with the class is that those who respond are in almost every case the ones who are closely associated with their local church. So often with both religious instruction in schools and the Sunday School all we succeed in doing is to give parents the false belief that we are freeing them of their primary responsibility for the Christian nurture of their children.

Yet, this is where so much time and effort and money are directed despite the constant complaint of a shortage of money and manpower, despite the continual pressure on committed lay people to be actively involved in so many aspects of community and political life, as well as in being Christians at home and at work.

How much longer do we have to wait before we as a Church confess to the tragic time-wasting, energy-absorbing programme in which we have been engaged for so many years with so little return? How much longer are we going to dally before we have the courage as "loyal rebels" of Christ to seize hold of the nettle of child-centred Christian education and toss it out?

How much longer before we as a Church will have the courage to confront boldly the parents of our children with the sacredness of their responsibilities for their children's Christian nurture and the devastating effect of parental neglect on the spiritual growth of young people?

—J. W. Elvins in "Aust. Pres. Life."

VIOLENT JUDGMENT

When I read of the racial violence in America, my heart aches, not only for America but for myself too. Why is there all this depth of hatred, and when did it begin? It had several sources and slavery is certainly one of them. In the 15th, 16th, 17th, 18th and 19th centuries after Christ, the ships of Europe carried slaves from Africa to the New World. In 1790, according to "Encyclopaedia Britannica" 74,000 Africans were forcibly removed from the West Coast of Africa. Of these, one-eighth would die on the journey, one-twentieth die in the harbour, and one-third die in the "seasoning." It is estimated by some that 20 million Africans were abducted from Africa during the life of the trade. Some fell into the hands of humane masters, some lived lives of unspeakable misery, suffering the extremes of cruelty and degradation. All lived the life of slaves.

—Alan Paton in "The Christian Century."

NOTED AND QUOTED

ARE YOU A SQUARE?

Square is another of the good old words that's gone the way of love, modesty and patriotism. Something to be sniggered over or downright laughed at. Well, you know it used to be that you could pay a man no higher compliment than to call him a square shooter.

But today, a square is a guy who volunteers where he doesn't have to, he is a guy who gets his kicks doing a job better than anyone else, he is a poor sucker who gets so lost in his work that he has to be reminded to go home.

This nut we call a square gets all choked up when he hears the sound of his daughter's laughter, or holds his arms to his son's first step.

He even believes in God, and says so in public.

A square is the guy that you see going to church on Sunday when you are on your way to the beach. He is the one who really believes in democratic government, the rights of the minority and all those other square principles.

A square is a guy who lives within his means whether the Joneses do or not, and he tells his son it's more important to play fair than to win.

He believes in honouring Mother and Father and do unto others and all that stuff.

So, will all you poor fools answering this description please stand up.

You misfits in this Brave new age.

You dimly disorganised improperly apologetic ghosts of the past, stand up and be counted.

You squares who dignify the human race.

You squares who hold the thankless world in place.

—The Red Triangle

THE RESPONSIBLE CHURCH

For several generations the Protestant missionary goal has been the establishment of churches which will be self-governing, self-supporting, and self-propagating. A church should have autonomy over its own affairs. It should finance its own programme. And it should be able to produce from within its own life a continuing ministry and a continuing mission to the community in which it is placed.

In recent years some question marks have been put over this trinity of mission expectation. For example, does not the goal of independence or autonomy savour too much of the world of politics? Must churches be independent as nations are independent? If the church is a fellowship of Christ's people, supra-national in inspiration, then unqualified autonomy as a goal may deny the church's true character. As for self-support, this is undoubtedly a worthy objective. But within the Christian fellowship there is surely a place for giving and receiving, a sharing between the strong and the weak.

Instead of the "three-self" formula it is suggested that we should explore the concept of the "responsible" church. . . . Here are four of its implications:

A responsible church accepts the call to mission in its own neighbourhood.

A responsible church is sensitive to Christ's universal mission.

A responsible church seeks reconciliation with other churches in its environment.

A responsible church is willing to enter into partnership with overseas churches.

—A. D. Hunt in "S.A. Methodist."

GIVING

My introduction to Churches of Christ was in a church where money was never ever mentioned from the pulpit. We didn't use the little velvet bag on a long stick for collecting the offering but I recall hearing that we should not let our left hand know what our right hand did.

Later on I was in a church which "takes a collection" at everything but committee meetings and until recently published the individual's givings in the annual report. One sometimes hears murmurings "They're always asking for MONEY" and "the more we give the more we're expected to give"—but a few are tithers plus and Stewardship programmes are producing good results.

The churches I know that are going ahead the fastest are tithers, using free-will method; no bazaars or suppers (except for fellowship) and an annual Missionary Week, in which they hear numerous missionaries, active and retired. They are noted for their worldwide deeds of compassion and love and they give cheerfully of much more than their money. Their recruitment problem seems nil and many are well trained missionaries, with the rest being active at home; a praying, singing church where young people attend all the services.

—"The Canadian Disciple."

OPEN FORUM

TO STAY OR STRAY

To the Editor,
When I first read "I feel like giving it up!" ("A.C." 10/2/68), I puzzled over which stenographer had recorded one of my 2 a.m. "Sleep-talks" and dobed me in to the brotherhood.

But I ashamedly knew that it couldn't have been so when I carefully read the closing sentence of each section! I'll sadly confess that I don't own such courage or faith!

During discussions on the ministry, I find inexpressible the thoughts which "Still With It" has so expertly outlined.

Though there is a whole new adventure unfolding before me in my present ministry, such situations as "S.W.I." describes are the rule rather than the exception.

Enthusiasm within myself for any new venture is now increasingly difficult to locate, even with a microscope! (How many fellows are similarly tormented, but are too proud to admit the facts?).

Pretty often, I feel that I'll BE a coward and give up! I wonder if "S.W.I." will add my name to his list of "leavers of the ministry" in one, two, eight or 11 years?

S.W.I.T.C.H.

(Still with it though clinging hopelessly)
(Minister's name and address supplied)

NOT ENOUGH

To the Editor,
It would be wrong to read the A.C., Jan. 27, "Aborigines Mission Number" and feel that we are making an impression on the vast social problem of the Australian Aborigines.

As a church we are falling into the community's complacency towards these people. Among the 130,000 Aborigines and part Aborigines in Australia over two-thirds are living in appalling conditions. Very little of this is known by the majority of people in our cities.

Instead of informing us of a few niceties with which we are just scratching the surface of a national stigma, could some space be given to pulling the pure paternal and emotional shroud from off a rotting corpse lying in our backyards?

In recent months the Governments of N.S.W., and Victoria, along with S.A., have made sweeping changes in policy towards Aborigines . . . reforms which could have far reaching results and which should be known to all Christians as part of their basic concern for mankind.

Too little support is given to a handful of people striving to overcome an overwhelming problem. Instead, we are apt to think that our few missions are doing all that is conceivably possible.

What is needed is for Christians to become aware of the vastness of this problem and to be prepared to fight for the justice of these people, and our Boards should be informing us of the

LETTERS FROM TERTIUS

GOSPEL SERVICES

To the Editor,

Our minister was all steamed up!
He said, "It's about the gospel services. I've tried everything. We've had combined evening services with other churches for the summer. Our people only attended when it was at our church! We tried discussions and dialogue sermons, but the novelty soon wore off. I ran some religious films, but the people said they might as well stop home and watch TV films as come to church and watch one."

Then there came an unusual bitterness and irony in his voice. "I've even tried preaching the gospel, but the only sinners there were the usual church kind who don't think they need it!"

He went on to tell me about his latest desperate measure to do something about it. "I've just been round talking to our people about it." His jaw dropped a mile. "They said that they don't want stunts on Sunday nights: they want a proper church service." His jaw dropped again. "But they didn't promise to come if we did!"

Dejectedly he said, "It seems that they are going to stay away, anyhow. But they don't want to stay away from films, discussions and combined services. They want to stay away from a proper service."

I've never seen him so worked up.

Hoping you are the same.

TERTIUS.

problem and relaying what is being done, not only by our missions, but by all people working for a common end.

—John W. Lowrey, Dareton.

HOMOSEXUALS

To the Editor,

Having just read A. R. Jones' article "Britain's Moral and Social Problems" in your issue of Dec. 23, I feel I must reply in defence of Britain's "Sexual Offences Bill," a piece of enlightened social legislation. As Mr. Jones observed, homosexual conduct is, in the U.S.A., considered to be a psychological problem. Homosexuals are such because in their childhood they have learned their sexual role from, and identified themselves with, a person of the opposite sex rather than with a person of their own sex. This is not the fault of the person concerned or even his parents but rather is caused by his environment.

In Britain too, homosexuality is seen as a psychological problem and this is why Parliament sought to revoke laws which punished a male homosexual in the same way as a person who commits anti-social acts (e.g., violence, robbery, etc.) by choice. Unlike the criminal, the homosexual has had no choice. Far from "approving and encouraging" such activities, the Sexual Offences Bill releases the homosexual from the blackmail and extortion he has suffered previously. Although most people who are hetero-sexual find homosexuality among men disgusting and perverted, Mr. Jones' charge of "unnatural" behaviour cannot be substantiated. Most animals are bi-sexual and as we are aware, some men and women are also bi-sexual or homosexual. Homosexuality is natural: the indictment against it is that our society disapproves of it.

Soliciting by homosexuals is punished under the Sexual Offences Bill as also

is soliciting by hetero-sexuals, so the public need not fear "that many young men will be easily tempted into this dreadful vice." What the Sexual Offences Bill has done is to remove from the lives of a very small section of society the fear and dread of the extortion of blackmail, and of imprisonment, for an unhappy psychological deviation from social norms. Parliament cannot be said to have approved or encouraged behavior which Mr. Jones himself has cited "the vast majority (in Britain) regard as depraved," rather it has sought to protect an unhappy minority, whom Mr. Jones calls "diseased," from the prey of criminals and blackmailers.

—Robert Ashley Skillicorn (England)

HOMOSEXUALITY

To the Editor,

A. Matheson, (A.C., Jan. 27), in commenting on the article on Britain's moral and social problems by A. R. Jones, asks a number of questions. Nevertheless he must be well aware that our Social Service Dept. has not the finance nor the research facilities to inquire into the matter of homosexuality on medical and social levels and to provide answers as immediately as he would suggest.

Furthermore, the article by A. R. Jones was not a detailed report on homosexuality. To answer A. Matheson's question: "What does the Bible say?"

1 Corinthians 6: 9-10 (New English Bible) says "Make no mistake: no fornicator or idolater, none who are guilty either of adultery or of homosexual perversion, no thieves or grabbers or drunkards or slanderers or swindlers, will possess the kingdom of God."

This does not mean that the writer ignores medical and social problems in connection with homosexuality.

—G. Setsman (S.A.)

SOCIAL QUESTIONS

To the Editor,

Apropos to Alan Matheson's letter, "and they returned to Jerusalem with great joy, and continually in the temple blessing God." In the comments of a regular correspondent this quotation is used to explain the church's detour from a confrontation with the world which is more than ever the practice today.

It reminds one of the army communique intimating a successful disengagement with the enemy. We will argue doctrine "until the cows come home" but put up a social question and members are uncomfortable. Churches attempt to evade it. Committees will try to dodge it if they can but finally if it survives all this indifference Conference will practically deliver its final blow by relegating it to the fag end of business.

The average church member would prefer to take a lead from this favourite commentator of the mass media. Meanwhile drugs, drink, moral laxity and other social evils continually take their toll of the church in retreat. Let us advance to the stage where we are again in the vanguard of those seeking social justice and alleviation of the ills of today instead of hiding in the guards' van.

—P. C. Williams (Qld.)

PREACHERS SET FASHION

(Nth. Turramurra, N.S.W.). Leading ministers from respective States and A.C.T., sensibly dressed in shorts, shirt and tie, were in attendance on the humid morning of Jan. 28. C. H. J. Wright, also in Sydney for Christian Unity Conference was guest speaker. . . . The church led by the minister, G. J. Warne, is giving full support to the Graham Crusade. Prayer groups in member's homes are organised. Three informal fellowship evenings were planned in Feb. to which church contacts were invited. Thirty-three members enrolled for "Counselling Classes." . . . Membership rejoiced in attendance on past Sundays of Mr. Phil Verco, after suffering a stroke and being hospitalised for three months. . . . On Feb. 4 Mr. and Mrs. John Parker were welcomed into fellowship from the Baptist Church. There was a record attendance in S.S. (91 incl. teachers and adult class). Choir is being formed by organist, D. J. A. Verco, to prepare special music for Easter.

GRAHAM FILM SCREENED

(Preston, Vic.). The Billy Graham film "Decade of Decision" was shown on Feb. 4. . . . On Feb. 10, F. T. Morgan preached. Mr. Crossman was at East Preston for the induction of their new minister. . . . Drs. W. A. Kemp and Roger Kilmier, Messrs. Fullerton and Whitten were preachers at recent services.

Vic.-Tas. Conference Business

Churches of Victoria-Tasmania Conference are reminded that six weeks' notice in writing must be given to Conference Executive of all business to be brought before Conference. This makes Saturday, March 9 the closing date for receipt of Notices of Motion.

1968



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S.A. WOMEN'S CONFERENCE

The women who came together in conference on Feb. 1 had the opportunity of voting in the first stage of electing a Women's Federal President. The Exhaustive System of voting being used will mean that delegates will have to cast their vote three times. Seven past-presidents have allowed their names to go forward, and out of these, one name will arise as Federal President. Country delegates are also having a part in this election by recording their votes by post.

Everyone was happy to welcome back the secretary, Mrs. Lawrance, looking so much better after being away from Conference work for four months due to illness.

The women decided to exhibit a trough of flowers as well as the special exhibit in the National Flower Day connected with the Festival of Arts.

Before next month's conference meeting, many of the ladies will meet together for the weekend at Longwood for a camp run by the Christian Educ. Dept. of Women's Conference.

LOSSES FROM PORT PIRIE

(S.A.) We have farewelled Mr. and Mrs. Colin Bunnett, Heather Telford and Les Davies. All are leaving the district . . . Holiday speakers have been four men from our own congregation. . . . Mrs. Brakenridge is still in hospital.

CONSULTATION ON THEOLOGICAL EDUCATION

In accordance with the resolution of last Federal Conference the Federal Conference Executive arranged for a Consultation on the relation of theological education to the Federal Conference and the Australian Brotherhood.

This Consultation followed immediately after the Consultation on Christian Union. Both Consultations were held in the Bible College, Woolwich, N.S.W. A number of representatives were involved in both Consultations which ran from Jan. 26 to Jan. 29.

The Consultation was presided over by P. H. Morton, Federal Vice-President

for N.S.W. The representatives were: N.S.W.: A. W. Stephenson, H. M. Long, K. C. Crawford; Qld.: J. H. Jauncey, M. H. A. Pieper; S.A.: I. J. Chivell, K. D. Horne, C. L. Smith; Tas.: C. J. Robinson; Vic.: W. W. Saunders, D. K. Smith, E. L. Williams; W.A.: D. A. Hammer, K. J. Patterson; A.C.T.: G. R. Stirling.

Agreement was reached on various matters and recommendations will be sent from the Consultation to each College Board, all State Conference Executives and the Federal Conference Executive. It is hoped that such recommendations will finally come through to Federal Conference.

SECRETARY RESIGNS

(Flinders Park, S.A.) The church has accepted with regret the resignation of the secretary, C. Brand, on account of ill health. He has held the position for 9½ years and has given valuable and untiring service to the church . . . Mrs. Prime and Mrs. Lawrance are recovering from surgery . . . Rosemary Brunton was baptized on Feb. 11 . . . Recent speakers have been D. Thoday, D. Skewes, D. Brook, I. Nixon, F. Russell and Mr. Archibald . . . Preparations are well in hand for the Leighton Ford Crusade.

QUEENSLAND C.W.F.

At the February Conference meeting 39 ladies were present representing 13 Fellowships. Miss Callanan of Southport led the devotional session. Registrations for the Kenmore Convention are pleasing and a profitable time is anticipated. Plans are under way for the Rockhampton Camp, March 29-April 1. The next monthly Conf. Prayer meeting is to be held at Albion on Feb. 22.

Reports were given by Home Mission Supt. and the Inter-Church Council representative.



Books for Information Inspiration and Pleasure —

A Christian's Guide to THE DEATH OF CHRIST

By Peter Cousins (Hodder & Stoughton). 55c.

This is the 12th book in the Christian's Guide series and is a small (96 pages) treatment of the Atonement.

The author says, "The most important thing is not to understand theories of the atonement, but to admit our need and accept the forgiveness and friendship that God offers us at Calvary." (p. 51).

There are mysteries about the atonement which this book (nor any book) does not solve, but it is a good clear evangelical statement of the need for Jesus to go to the Cross, and what that Cross meant for Jesus and for us. "At the Cross we can see the strength of God's hatred of sin and also we can gauge the horror of our position as sinners by the terrible thing that had to happen at Calvary if we were to be set free."

Recommended for the general reader and for church libraries.

THE WOMEN OF THE BIBLE

By Herbert Lockyer (Zondervan Pub. House). \$5.40.

This large (314 king-size pages, double column) book has the sub-title "A Source Book of Facts and Events in the Lives of Bible Women." It is all of that. It has an alphabetical exposition of named Bible women from Abi to Zipporah, the significance of their names, their family background where it is known — and there is much more known than this reviewer imagined — the events in which they are encountered in the Bible story, any reasonably supported legend, and some of the spiritual lessons to be drawn from the women concerned.

Then there is a section on the Nameless Women (such as Lot's wife, the Witch of Endor, Cain's Wife — including where she came from!, the maid of Naaman's wife). There is also a possibly over-sentimental section on Mother's Day, together with suggested messages and poems.

The book has more than 400 entries and there is much interesting and unusual information brought together. It provides adequate resource material for public speaking and study groups.

THE ART OF UNDERSTANDING YOURSELF

By Cecil Osborne (Zondervan Pub. House). \$5.40.

Now I know why I am a hoarder. I gather bits of wood, wire, metal and plastic. "You never know when some of it will come in handy," I tell myself. I've been congratulating myself that I gather blessings because I'm a good steward, wasting not. Now I see that my hoarding is probably due to my family's financial insecurity while I was a child. Our family was one of the "have-nots" and this created a generalised anxiety which took the form of hoarding and stinginess.

As well as telling me this and other more important things about myself, this book is most revealing of the need for Christians to take a good look at themselves and their church so that they can be whole persons in a redemptive fellowship. Too many Christians are lonely and there is probably more warmth and fellowship in a tavern than in many churches. "Many church members, if they were to give the matter serious thought, would have to admit that they are lonely, and that they do not feel particularly loved by any appreciable number of individuals in the church. There is no one to blame, it is simply that the Church has become an institution instead of a loving fellowship." (p.19).

This book is valuable for individual reading and self-analysis, but may be even more useful as a guide for church

groups seeking to help troubled people. Dozens of interesting and practical case histories are given. The chapters on Anxiety, Confession, Guilt, and the Redemptive Fellowship are particularly helpful.

The language is non-technical and the book is very readable. In a day when psychology is often offered as a substitute where the church appears to fail, Dr. Osborne shows that the psychology of human experience can be an aid for Christian growth.

Recommended for church libraries, ministers and laymen's groups discussing personal problems and spiritual immaturity.

THE NEW TESTAMENT FROM 26 TRANSLATIONS

(From Zondervan Publishing House). \$12.50.

Some of us may think that the new translations are being over done. Once upon a time we could manage to sound impressive if we clarified the archaisms of the King James Version by a few quotes from Moffatt and Weymouth. Now, the with-it preacher and layman has at least 26 translations of the N.T. to choose from. They missed one I have on my shelves!

A concordance to keep track of all of these is quite impracticable. The next best thing (or, some would argue, a far better thing) is to have all of the significant renderings grouped together. Zondervan has done this in "The N.T. from 26 Translations."

The King James Version is given continuity in black type and the most helpful alternative readings from numerous modern versions are listed immediately below.

For example, here is Romans 5: 1 & 2 . . .

- | | |
|---|--|
| 1. Therefore being justified by faith, | 2. By whom also we have access by faith into this grace wherein we stand, through whom also we have had our access by faith. |
| —NASB | —ASV |
| .. declared righteous.—Rhm. | Through whom also we have had our introduction by our faith into this favour wherein we stand.—Rhm |
| Since we stand justified as the result of faith—Mon | and rejoice in hope of the glory of God. |
| we have peace with God through our Lord Jesus Christ: | and we exult in hope of the glory of God—Con |
| let us have peace —Alf | and triumph in the hope of God's glory—Mof |
| let us enjoy the peace we have.—Mon | |
| let us grasp the fact that we have peace.—Phi | |
| let us enjoy peace with God through Jesus Christ, our Lord—TCNT | |

One soon gets to know that Alf, Mof, Mon, and Con stand for Henry Alford, James Moffatt, Helen Bartlett Montgomery, and W. J. Conybeare. The RSV is well represented, as are the newer New English Bible and the Amplified New Testament. The presently popular TEV (Today's English Version, Good News For Modern Man) is not. This does not surprise. It seems that a stream of new versions will continue to run through the printing presses and a collection such as this will always be well behind the publishers' latest Bible.

The Teach Yourself Books —

ARCHAEOLOGY OF THE OLD TESTAMENT

By R. K. Harrison (Eng. Univ. Press Ltd.). 80 cents.

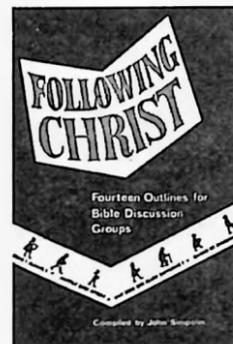
Because people are interested in the Bible, they are naturally interested in the Bible lands and their peoples. This makes Old Testament archaeology a popular study.

The "only paper-back edition of the famous Teach Yourself" series is a useful introduction to the subject. A tablet, bowl, or vase with an illustration or an inscription can throw a great deal of light upon areas and ages for which there are very few written records.

Archaeology is a slow business usually, with careful digging, sifting, and sieving, with few returns for long investment of time and money. But sometimes there are sudden, dramatic finds. Among the latter there was the discovery of the Dead Sea Scrolls. A good short treatment of the Scrolls is given.

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MINISTERS

MORWELL CHANGE-OVER

(Vic.). Mr. and Mrs. B. Dowsett and family were farewelled on Dec. 31. A wallet of notes was presented to Brian and Margaret among various other gifts. On Jan. 28, Mr. and Mrs. Brian Snoxall and daughter Linda were welcomed officially by Mr. Harving and warmly by members and congregation. Evening service was led by Mr. Harving. Mrs. Harving rendered a solo. On Feb. 3 there was open house at the manse to meet the minister and family. Afternoon tea was served by the ladies.

CHELSEA MINISTRY

(Vic.). Many members and friends gathered for the concluding services of C. G. V. Thomas, prior to his commencing a ministry at Warracknabeal. At an after-church farewell, church and auxiliary representatives expressed appreciation and presentations were made. Malcolm Gaskin has commenced an interim ministry. . . . A number of boys, led by Lyndsay Smith, spent a week under canvas in the Yellingbo district. . . . The sympathy of the church is offered to Mrs. Sando in the death of her husband. Mrs. G. Sykes, Mrs. Embery, and Mrs. H. Day are recuperating after illness.

FINAL MESSAGES

(Kingsford, N.S.W.). R. M. Wilson gave his final messages on Jan. 28 and at an After Church fellowship gathering was presented with a cheque from the church members. . . . Speakers on Feb. 4 were D. Smallbone (Australia) and M. McArthur (Telopea). . . . S.S. Promotion Sunday was held on Feb. 4. . . . At the request of Mrs. Campbell and Mr. and Mrs. Foster, a dedication service for their infants was performed by Mr. Wilson on Jan. 28. . . . Mrs. Henderson is home from hospital. . . . Mr. and Mrs. A. G. Leane and family, of Naracoorte, S.A., were recent visitors.

THINGS TO COME

NEW SOUTH WALES

FEBRUARY:
21—Opening Session, First Term, 1968, Woolwich Bible College (Open Day, Sat., March 2).
25—"Crusade" Sunday in all churches — Preparation for Billy Graham Crusade.

VICTORIA

FEBRUARY:
23-25—Missionary Camp — Monbulk — C.W.F.
24 —College of the Bible Garden Party, 2.30 p.m.
24 —South-Western Dist. Conf., Latrobe Ter., Geelong.

SOUTH AUSTRALIA

MARCH:
8, 9, 10 — Church Life Conf. at Grote Street, K. D. Horne leading. Church Life Conf. at Nailsworth. C. H. Dow leading.
12, 13 — Northern Dist. Conf. at Kadina.
14, 15 — Planned Evangelism. Stage 1. Mt. Gambier. K. D. Horne leading.

WORLD CONVENTION ADELAIDE — 1970

14 (90)

21 YEARS MINISTRY CONCLUDES

(Croydon, S.A.). On Jan. 28, W. N. Bartlett concluded a long and fruitful ministry. During this period he conducted 211 baptisms, over 200 weddings and 300 burials. His farewell messages drew large congregations. A farewell and welcome social was held on Jan. 24. The church presented Mr. and

Mrs. Bartlett with a farewell gift and welcomed Mr. and Mrs. Burt to the ministry. I. J. Chivell conducted the induction service for F. B. Burt on Feb. 4. . . . B.S. picnic was held at National Park, Belair, on Australia Day. . . . Stan Burford and Kay Alexander have been baptized.

MINISTRY CHANGES IN S.A.

C. G. Flood from Perth to Hawthorn.
F. B. Burt from Semaphore to Croydon.
N. Gavros from Forestville to Fullarton.
M. D. Williams from Fullarton to Hampstead Gardens
G. Setsman from Gawler to Semaphore.
W. N. Bartlett from Croydon to Kensington Park.
K. J. Parry from Kensington Park to W.A.
R. V. Chamberlain from Mission Field to Gawler.
A. W. Morris from Perth to Clovelly Park.
H. Cave from Loxton to Red Cliffs (Vic.).
I. J. Chivell interim at Maylands.
W. Bowden interim at Enfield Heights.
B. Coventry part time at Aldgate Valley.
S. E. Matthews interim at Cowandilla.
C. Smith interim at Forestville.
K. Pitt Murray Bridge to Victoria.

M. WILLIAMS AT HAMPSTEAD

(Hampstead Gnds, S.A.). The interim ministry of C. L. Smith concluded on Jan. 21. At the close of the morning service the church expressed thanks to Mr. Smith. This was done by the secretary, Neil Bright, who also presented

a gift of a standard lamp. M. D. Williams began a ministry on Jan. 28 when he and his family were welcomed into fellowship. The Conf. Pres., S. Neighbour, conducted the induction service. At night after church, members met in an informal way and welcomed the Williams family. Farewells were also made to Garth Nelson who leaves soon to enter the College of the Bible. He was presented with a cheque by A. Sander.

MURRAY BRIDGE FAREWELL

(Murray Bridge, S.A.). A farewell social evening for Mr. and Mrs. K. Pitt and Raeleen was held on Jan. 24 when a presentation was made to them by G. A. Bywaters, on behalf of the church. Mesdames G. Howell, G. Bywaters and Messrs. G. Howell, A. Klingbiel, E. Long and P. Allen spoke on behalf of the various auxiliaries. Mr. Pitt's final services were conducted on Jan. 28, prior to his departure for North Williamstown, Vic. . . . A. C. Page has returned to his home after many weeks of hospitalisation following a serious illness. Mrs. Haupt, Miss V. Schutz and Mr. W. Harper have recently returned home following surgery and hospitalisation. . . . A storage shed has been erected at the rear of the church.

TERM EXTENDED

(Ascot Park, S.A.). Recent speakers have been K. Edwards, Hilary Phillips, Dr. Crowley, Mr. Simpson, Mr. Fenn and Graham Edgar, home on vacation from M.B.I. . . . C. G. Dredge has commenced his third year of ministry. He has accepted a further term of three years as from the end of 1968.

YOUTH DIRECTOR INDUCTED

(Adelaide). After 12 months without a director, the Department of Christian Education, and the S.A. Brotherhood looked with anticipation to the coming and the setting aside of Charles H. Dow as the new leader. Miss Dawn Chivell had carried out the work admirably and the Department members, allocated various tasks, had kept the work on an even keel.

Mr. Dow moved into Adelaide shortly before Christmas and was with the Christmas Camp at Longwood.

The induction on Feb. 4 at Grote Street was a fitting welcome as well as an inspiration. The building was filled to capacity and the meeting presided over by the president of conference, Stan Neighbour. He performed the act of induction.

Speakers taking part included the president, the president of the C.W.F., Miss Erica Hammond, the Department chairman, Ed. Ratcliff, ministers' chairman, Will Philp, and the secretary of the Council of Churches, Graham Pemberton.

Musical items were given by the Youth Choir, a Male Trio and Mrs. John Turner.

Mr. and Mrs. Dow responded and impressions gained suggest that a new and constructive era is dawning for the Department and the churches of the State. Mr. Dow is well equipped for the task, having served in two States of Australia, and studied at the University of W.A. as well as in the U.S.A.

EDITORIAL (continued from Page 2)

the South Vietnam Government. He has also said that the U.S. is prepared to leave if that government requests it.

Although the stated conditions for negotiation have softened a little, the President has consistently declared himself ready to talk at the conference table. The North Vietnamese have shown little liking for any kind of negotiation and their recent successes may either harden their determination to win, or perhaps greatly strengthen their negotiating power if they do come to talk. So many hopes for peace have been raised and dashed that we tend to be cynical of any success, but U Thant's efforts last week may lead the way to some compromise solution.

Negotiation is made the more difficult by the strong desires of both the U.S. and the North Vietnamese, who each want the other out of the South. Whichever one left would, by the very act of leaving, be conceding victory to the other.

Being presidential year in the U.S.A., the North Vietnamese may believe that political expediency may induce the President to do what both criticism at home and the slow agony of an unwinnable war abroad have both failed to do. But the President has always argued that the U.S. is in Vietnam for moral reasons, and it is unthinkable that he would follow what he has called an immoral course and leave the South Vietnamese to whatever fate the North sought to impose. The U.S. sacrifice in money, goods, and the lives of its young men, has been too great for the Vietnam war to be written off as a misguided Asian adventure.

The experts have very little expert guidance for us just now, and the prophets are more thoughtful than vocal. Man has developed a problem which man can't solve, and he seems to have ignored the possibility that God could help. Some of the leaders say that they are hoping for a miracle, but miracles are not the business of generals or politicians. Prayer will help, but not even prayer will be of much help unless there are peacemakers who are doing the praying.

More and more it looks as though the war can't be won and that peace can't be found. But peace must be found and if the cost of peace is high in surrender of pride, the cost of continuing war is world catastrophe.

We may be sure of one thing, the search for peace will have both God's blessing and his help.

PARRYS LEAVE FOR W.A.

(Kensington Park, S.A.). Mr. and Mrs. Kelvin Parry concluded their three years' ministry with this church on Jan. 20. At the morning service J. Wehr spoke in appreciation and a presentation was made to Mr. Parry and his family. They now serve at Inglewood, W.A. . . . An induction service was conducted by Mr. A. R. Jones on Feb. 4 when Mr. and Mrs. W. Bartlett were inducted into the ministry of this church. . . . Several men of the church gave voluntary labour for two weeks to renovate the manse. . . . Sincere sympathy is extended to Mr. Hancock and Mrs. Petton for the loss of a wife and sister. Mrs. Hancock died suddenly on Feb. 4. . . . Mrs. V. Geraghty has had three weeks in St. Andrew's Hospital. Mr. C. Hoffman is having treatment at the Adelaide Hospital.

FORCED TO RESIGN

(Collingwood, Vic.). Continued illness has necessitated the resignation of S. H. Wilkerson from the ministry of the Collingwood church. Mr. Wilkerson, who took up the work seven years ago when it was at its lowest ebb and has faithfully built the church up in strength and witness, will continue as minister until a replacement is secured.

DEVONPORT TENT MISSION

(Devonport, Tas.). The church is wholeheartedly behind the Jack Bond Tent Mission which commenced on Jan. 28. Attendances for the first two week's meetings have varied from 130 to 300. On Feb. 4 four young women were baptized. To date there have been eight first decisions. The church is going forward into a deeper prayer fellowship. . . . Junior section of G.B. "Cadets," ages 6 to 8, has commenced.

1968

CROWD SAYS FAREWELL

(North Williamstown, Vic.). A large number farewelled Mr. and Mrs. J. Welden in a fitting tribute to the young couple who are held in high regard by the church. Mr. Welden concluded his ministry on Jan. 28 with five baptisms. These were later received into fellowship by L. Firth on behalf of the church. . . . Men have made improvements to the manse ready for the coming of Mr. and Mrs. K. H. Pitt.

G. B. CARSLAKE WELCOMED

(Bunbury, W.A.). Well attended services marked the commencement of G. B. Carslake's ministry. Over 100 attended the church welcome when the local mayor, South West representatives of Churches of Christ, the Ministers'

Fraternal, and the local church gave messages of greeting. . . . A new hall costing over \$15,000 is progressing rapidly. . . . A men's basketball team and a Saturday tennis club have commenced. . . . Mr. Carslake's subject was "Loyalty" when he spoke to 50 Y.P. from Bunbury and Harvey at Biningup for a combined barbecue. . . . Four local Y.P. are attending Teachers' Training College. . . . Regional preparations for the Leighton Ford Crusade are well in hand.

MINISTER FOR U.S.A.

(Col. Light Gardens, S.A.). A G. Mathieson has resigned as minister after three years. He plans to go to the U.S.A. for further studies in pastoral care. His resignation will take effect from June 1, 1968. Mr. Mathieson has given an excellent ministry to the church. His visiting has been untiring and his preaching most instructive and helpful. His programme has consolidated the church family. . . . J. C. Cunningham has accepted a part-time engagement to commence in June. . . . The coming of Miss E. Hammond into our fellowship has been a pleasure especially since she now holds the office of president of women's conference. . . . F. Pillar resigned as an elder recently due to illness. The elders now in office are J. Baker, H. Finger, M. Lewis, L. Parker. Mr. Finger (retired), the recently appointed elder, has been untiring in visitation of elderly people, the shut-in, and sick.

NELSONS FAREWELLED

(Maryborough - Baddow - Hervey Bay, Qld.). Now that D. G. Nelson and family have left for Nollamara, W.A., the church awaits the coming of Mr. and Mrs. Tom Ede, from Prahran, Vic., early in March. . . . The Barlow family have entered into full time mission work. They left for Carnarvon on Feb. 2. . . . At the recent Junior Camp at Palba, eight of the 40 young folk attending made decisions. . . . Plans for the coming year include financial support for the building of chapels at Hervey Bay and Eidsvold.

THE MIGHTY MIDGETS!

(SEE COVER)

(Qld.). Queensland's Midgets, eight and nine years of age, spent four days of adventurous living at Camp Cal. on the Sunshine Coast, prior to Christmas.

Fifty-five Midgets and fifteen "Giants" (leaders) enjoyed all of the activities geared for this particular age level. Physical education, quizzes, surfing, studies (using "Playmates" folders), and evening programmes provided variety and inspiration.

Vic. Parker, minister at Sunnybank/Acacia Ridge, brought into camp one night Mrs. Ross, Kay McPheeta, and some young midgets from Acacia Ridge to provide the Christmas play and other items.

This is the second year of camping for this age in Queensland and has proved most successful. The Police Boys' Club in Qld. has lowered their age group to include "Midgets" in the future.

THE AUSTRALIAN CHRISTIAN

(91) 15

THE AUSTRALIAN CHRISTIAN

February 24

INTERSTATE NEWS

THE WEST FAREWELLS STUDENTS

Fourteen students from W.A. are entering theological colleges or missionary training centres for the first time this year. The W.A. Training Committee arranged a tea on Feb. 1 for such of these students as were available, so that representatives of the Brotherhood could meet them and wish them God's blessing on their year's study.

The students have been accepted for the College of the Bible, Woolwich Bible College, Kenmore Christian College and the Bible Institutes of Melbourne, Adelaide and Perth.

YOUTH PRESENT GOSPEL

(Hornsby, N.S.W.). Recent speakers have been Messrs. Boswell, Ellerby, Oswald and D. Verco. . . . The gospel service on Jan. 28 was conducted by the B.S. Bible Study Class. On Feb. 4 the gospel service was conducted by the older group of young people. . . . The contribution of the church's youth was a credit to them. . . . Soloist on Feb. 11 was A. Currie.

NEARING CENTURY

(Gilgandra, N.S.W.). The church congratulated D. J. Butler who celebrated his 94th birthday. Mr. Butler is a pioneer member of the church at Gilgandra and still attends both services regularly each Lord's Day. He has taken the "Australian Christian" from the first issue and takes a keen interest in the work of our brotherhood. Mr. Butler's daughter Dorothy is serving with our mission at Carnarvon.

SERVICES STILL COMBINED

(Swan Hill, Vic.). The church has voted to continue combined evening services with Methodist and Presbyterian congregations until the end of June when the situation will be reviewed. . . . C.M.S. (Pumpkin Project) is doing well despite the dry conditions. . . . Recent speakers have been David Cockroft, Keith Anderson and Jack Leach. David Cockroft has graduated from Melbourne University and will enter College of the Bible this year.

MR. & MRS. C. G. FLOOD AT HAWTHORN

(S.A.). Mr. and Mrs. C. G. Flood commenced ministry on Feb. 4. Ron. Brand welcomed them into fellowship and S. E. M. Riches conducted a most dignified induction ceremony. At a special meeting several visitors from district spoke words of welcome. S. Neighbour and Miss Erica Hammond represented the brotherhood. . . . Recent speakers have been B. Beck, I. Nixon, A. Anderson, C. Cunningham and Miss E. Hammond. . . . Harvest Thanksgiving services were held on Feb. 11. Gifts will be distributed to Christian Rest Homes, O/seas Missions, and Morialta

GOOD BEGINNING

(Fremantle-Hilton, W.A.). Increased attendances at the Gospel Services at Fremantle and at the morning services at Hilton augur well for the year. . . . On Feb. 4, many from the evening congregation adjourned to the home of Mr. and Mrs. Sagers to farewell Clive Robertson (for N.S. in Vic.) and to express good wishes to Wayne Burns and John Ismail (to P.B.I. for training), Les. Verco (Vietnam) also was prayerfully remembered. . . . D. G. Hammer spoke to B.S. on Feb. 4 on the work of Aborigines Missions. A Carnarvon girl was present to accept from a B.S. scholar a cheque for work among her people. . . . The church is active in preparations for Leighton Ford Crusade (March 22-29). . . . Robin Haskell is sec. of "Operation Andrew" in Fremantle area.

C. G. TAYLOR AT NIGHT

The minister of the Church of Christ at Chatswood, N.S.W., will conduct the National Evening Meditation programme from A.B.C. radio every evening in the week commencing March 11, 1968.

Mr. & Mrs. Manallack in W.A.

(Subiaco, W.A.). Mr. and Mrs. J. Mannallack and family were welcomed to Subiaco at an after-church fellowship. Solos were given by Mrs. G. Marshall and Mrs. R. Furr. . . . The "Over 21 Club" began the year with a tennis and barbecue evening. . . . The C.W.F. held a service of dedication in Fellowship Hall led by Mrs. A. Black and the executive. Solos were given by Mrs. G. Marshall and Mrs. R. Furr. Mr. Manallack gave the address. The year's programme was adopted. . . . Robert Morris has left Perth en route to Glen Iris and will spend a few days at Clovelly Park with his parents, Mr. and Mrs. A. W. Morris.

10.30 a.m. SERVICE

(Lismore, N.S.W.). Morning service now starts at 10.30 a.m. . . . A Teacher Training Class has commenced. Cottage Bible studies are proving successful. . . . The film "Back to Jerusalem" was screened on Feb. 11. . . . The minister, H. C. Wheat, recently conducted "Closing Thoughts" session over R.T.N.8 for weekly period. Emphasis is being given to N.T. Christianity over "Words of Life" radio session. Mr. Wheat has been appointed convener of the Counselling Committee for Lismore Landline of the Graham Crusade. . . . Richard Newton recently secured B.A. degree from Univ. of New England.

ANNUAL FAMILY CAMP

Over 80 were present at the 17th annual Family Camp of the Toowoomba Churches of Christ, held over the Australia Day holiday period at the Dept. of Youth and Christian Educ. camp site at Caloundra on the near north coast.

The camp was a tribute to the organisation of Horace Christensen. It was capably led by Les Enchelmaier and other leaders were A. Bernoth (camp grandfather), Hec. Large (camp father), Mrs. Eileen Grenfell (camp mother), Mesdames A. Chappell, I. Proellocks, V. Large and M. Muller (hostesses), Miss M. Grenfell (treasurer) and D. Lowe (musician).

Special items were presented by Mrs. S. Christensen and Mr. L. Enchelmaier, the Proellocks boys, Miss H. Sterkenberg and a group of the young ladies of the Junior Choral.

Opportunity was taken to offer good wishes to M. Gibson on leaving to study at the Churches Federal College at Glen Iris, Victoria.

An offering was taken and will be donated to the Youth Dept. to purchase a memorial table in honor of Mrs. D. Rogers who for the past 15 years had been camp cook.

Movies of a recent trip to the Holy Land and Britain were shown by Mrs. G. Pedler and Shirley who have recently returned.

The studies were from a book by W. R. Hibbert, "Loving God Merrily" and groups were led by Mrs. M. Muller, Messrs. A. Risson, D. Lowe, I. Lowe and M. Gibson. The sand gardens on Dickie Beach created much interest on Sunday afternoon.

GREAT NEWS FOR ALL

VICTORIAN CHRISTIAN MEN

APRIL 26

WATCH FOR DETAILS

KEEP THIS DATE FREE

IT MAKES ALL THE DIFFERENCE

BY W. R. HIBBURT

. . . IF ONE'S RELIGION IS A PRESENT TENSE EXPERIENCE

One of the most up-to-heaven and down-to-earth prayers I have heard for a long time is: "Gracious Lord, let my religion be an experience in the present tense." Today the simple faith inherited from godly parents and nourished in childhood and adolescence is being put into "deep freeze" by many until life's sunset hours or until a crisis hour arrives.

On every page of the New Testament the teaching is that religion is a living daily experience of redemption, hope and power. Too often we think of God speaking to prophets and instructing Israel and changing men such as Saul of Tarsus; but always in the past, which makes men wonder if Christianity has a present tense. The early disciples set their knowledge of Jesus over against the centuries. The writer of the letter to the Hebrews in chapter 11 does this very thing. He puts the experience of men with a first hand experience of God over against the centuries to prompt patience and glad confident living in the immediate circumstances of the present. With a quaint naturalness and nearness the writer of the Shepherd Psalm interprets the present tense experience of God. The Psalms abound in present tense assurance of God's intervention in the lives of those who trust him. "God is our refuge and strength, and a very PRESENT HELP in trouble." (Psalm 46: 1).

Present tense religion is not to be judged by exceptional demonstrations. The winsomeness of many unobtrusive lives is because what religion they possess is in the present tense. Young people understand present-tense religion. It is one of life's richest Christian experiences to encamp with a group of young Christians and share with them devotional services in God's Great-Out-of-Doors and hear them spontaneously declare their companionship with Jesus as they affirm in choruses,

"He's real to me, He's real to me:
My Saviour Christ is real to me,
A living bright reality,
My Saviour Christ is real to me."

John, the writer of the fourth gospel, outlines the call of the first disciples as a present tense story. When Jesus found two young men following him he spoke to them. "What do you want?" he said. "Master, where are you staying?" they replied. "Come and see," replied Jesus. So they went where he was staying and remained with him the rest of the day. The present tense experience in the enlistment of the first disciples is obvious; it is so in today's discipleship of young men and women.

The Holy Spirit reveals Jesus as a contemporary. Surely the intention of the resurrection appearances of Jesus that brought him into the presence of the disciples was to assure them of his reality in their lives. This is obvious from the companion like promises he made as his end drew near. "I will not leave you comfortless. I will pray the Father and he will send you another comforter, that he may abide with you forever." "Where two or three are gathered together there am I in the midst." "Lo I am with you always." These promises rule out a "deep freeze" treatment of Christian experience and recognises a moment by moment companionship with Jesus.

Whatever doubts I had of a present tense experience of Jesus was cancelled out by one, Steve Paine, with whom I enjoyed an intimate friendship in Western Australia. Steve had spent half his life time as an alcoholic, but in mid-years he came to know the saving grace of Jesus. His love for Jesus was so sincere, so childlike, so trustful that it transfigured his total being. With quaint naturalness he would talk intimately about his Heavenly Father and introduce his customers to his Saviour with such ease and graciousness that for many Steve's boot-repairing workroom became the threshold of heaven.

In recent years I have been favoured to share song services with aged disciples enabling me to make a preference examination of their favourite hymns. Most have the present tense content, such as "I must have the Saviour with me for I dare not walk alone." One practised in the present tense pattern of the Christian life, left on record the present tense secret of his life in a beautiful poem.

"I met God in the morning,
When the day was at its best.
And His Presence came like sunrise,
And His glory filled my breast.

All day long the Presence lingered,
All day long He stayed with me;
And we sailed in perfect calmness,
O'er a very troubled sea."

WHERE TO GO AND WHERE TO STAY

VICTORIA

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 Shirley Eldridge, Malcolm Ongley, Mrs. Colin Fisher, L. Newman, M. Roberts, Mr. and Mrs. M. Robertson, Glenelg, S.A.
 S. Burford, Kay Alexander, Croydon, S.A.

Mrs. Pat. Frost, Ascot Park, S.A.
 Mr. and Mrs. L. Milligan, Manifold Heights, Vic.

Margaret Halpin, Taree, N.S.W.
 Mrs. A. Davis, Barbara Reeves, Helen Reeves, Katharine Reeves, Lindley Walshe, Devonport, Tas.
 Rosemary Brunton, Flinders Park, S.A.

Robyn Stephenson, Cathy Millin, Derek Snibson, Anne Denny, East Kew, Vic.

Mr. and Mrs. Allen Miller, Shepparton, Vic.

Coral Mead, Glenis Thompson, Murray Bridge, S.A.

Lyn Harris, Rosslyn Tuohy, Kathryn Savage, Sue Telford, Port Pirie, S.A.

Ray Savage, Bayswater, Vic.

MEMBERSHIP

Mrs. M. Ongley, from Forestville; Mrs. Coney, from Maylands; Mrs. I. Richards, from Baptist church; Colin Fisher, from Blackwood; F. Cleveland, from Hawthorn; Mr. and Mrs. S. R. Beck, from Hawthorn; Miss Beverley Beck, from Hawthorn; Graham Beck, from Hawthorn; Mrs. John Beaumont, from Methodist church; Miss Beryl Porter, from Loxton, to Glenelg, S.A.

Miss Brenda Darsch, to Manifold Heights.

Bill Thomas, from Noble Park, to Dandenong, Vic.

Mr. and Mrs. N. James, from Flinders Park to Windsor Gardens, S.A.

Mr. and Mrs. R. Moses, from Canley Heights, N.S.W., to Hornsby, N.S.W.

Robin Frost, from Hindmarsh, to Ascot Park, S.A.

Mrs. L. McConnell, to Chelsea, Vic.
 Mrs. Campbell, from Hornsby, N.S.W., to Kingsford, N.S.W.

Mrs. Davidson from Caulfield to Hartwell, Vic.

MARRIAGES

Carol Beattie to John Camac; Margaret Oates to John Beaumont, Glenelg, S.A.

Lynette Nichols to Clement M. Smith; Leslie Byard to Noel L. Excell, Hobart, Tas.

Jennifer Klingbliel to Russell Jones, Murray Bridge, S.A.

Valerie Blanks to Victor Shay; Janice Clift to Robert Serpell; Beverley Alexander to Douglas Briggs, Reservoir, Vic.

Dianne Price to Bob Rowley, Dandenong, Vic.

Janice Noble to Russell Seldrick; Juleenn Pederson to Malcolm Gray, Kensington Park, S.A.

Jan Phillips to Geoffrey Fletcher; Evelyn Tipping to Bernard Fenton Duff, South Melbourne, Vic.

Lynette Major to Peter Want; Alison Bibhill to David Gniel, Lismore, N.S.W.

Colleen Burt to John Harrison, Devonport, Tas.

Jeanette Simpson to John Morey, Cheltenham, Vic.

Beverley Williams to Richard Green, Shepparton, Vic.

Dianne Wells to Stefanus Seumahu, Oakleigh, Vic.

DEATHS

Mrs. Elsie Bond, East Kew, Vic.

Mrs. Dorothy Jones, Dandenong, Vic.

Mrs. Doreen Hancock, Kensington Park, S.A.

Harry Sando, Chelsea, Vic.

BIRTHS

DRAKE (Triplet)—To Laureen and Milton, on February 4, at Baxter House, Geelong, a daughter—Lynette Joy.

FOLETTA (Coleman)—To Rae and Roger on January 29, 1968, at Manly, N.S.W., God's gift of a daughter—Leanne. Both well.

PARRY.—To Joy and Kelvin, on January 26, 1968, in Adelaide, a son—Simon Glen.

ENGAGEMENTS

STALEY-DOWNARD.—Mr. and Mrs. R. W. Staley, 21 William-st., Mount Waverley, Vic., have pleasure in announcing the engagement of their second daughter, Sandra Denise, to Peter Alan, elder son of Mr. and Mrs. A. C. Downard, 45 Bolwarra-st., Chadstone, Vic. (Feb. 10, 1968).

NEWBURY-KRUGER.—The engagement is announced of Helen Elizabeth, eldest daughter of Mr. and Mrs. C. S. Newbury, 27 Deans-rd., Campbelltown, S.A., to Alwyn Alexander, youngest son of Mr. and Mrs. David H. Kruger, 2 Avonmore-ave., Trinity Gardens, S.A. "The God of love and peace shall be with you." 2 Cor. 13: 11.

MARSHALL-BRIDGER — Mr. and Mrs. Alan Marshall, 42 Batman-st., Essendon, announce with pleasure the engagement of their elder daughter, Lynne, to Raymond John, only son of Mr. and Mrs. R. J. Bridger, 9 Carrington-rd., Niddrie.

BEAZLEY - HOLLOWAY—Mrs. W. Beazley, Hope-ave., Manning, W.A., and Mr. and Mrs. J. T. Holloway, 23 Robin-st., Mt. Lawley, W.A., have much pleasure in announcing the engagement of Lynette and Ian.

BLACKMORE - WOODWARD—It is with much pleasure that Mr. and Mrs. C. Blackmore, 101 Ferntree Gully-rd., East Oakleigh, Vic., and Mr. and Mrs. G. R. Woodward, 51 Webster-st., Chadstone, Vic., announce the engagement of Anthea and Grant.

VEAL-MULLER.—The engagement is announced of Dianne Margaret, twin daughter of Mr. and Mrs. G. Veal, of Thornbury, to John William, younger son of Mr. and Mrs. R. Muller, of Box Hill.

AMOS-FERRIS.—Mr. and Mrs. R. V. Amos, Surrey Hills, Vic., are pleased to announce the engagement of their daughter, Margaret Dawn, to John, elder son of Mrs. D. Clark, Box Hill, Vic., and the late Mr. J. Ferris.

IN MEMORIAM

BRAMSTEDT, Charles Alfred. — Feb. 26, 1966.

Still in our hearts,
 Guiding our lives,
 At peace with God.

FITZGERALD.—Treasured memories of my beloved husband, Thomas Arthur, and our dear father, passed away on February 21, 1967. Sadly missed by his loving wife Muriel and family. "In God's care he rests above; in our hearts he rests in love."

MITCHELL.—In memory of Francis Leslie Mitchell, called home February 4, 1967. "Deeply loved, sadly missed."—Inserted by his loving wife and family.

SAUNDERS.—Treasured memories of William George, called home February 16, 1967; dearly loved husband of Lily, loving father of Doris (Mrs. Skerman), Joyce (Mrs. Farmer). "Memory is a golden chain that links us till we meet again."

BENTLEIGH CHURCH (Vic.)

Gilbert Grove

Missionary Convention

FEBRUARY 25 to MARCH 3

Guest Speaker: Rev. A. Neville Horne

Week nights to include Missionaries from Ethiopia, India & New Guinea.

Sundays: 11 a.m. and 7 p.m.
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SUNDAY, FEBRUARY 25

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Meals provided

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North Fitzroy (Vic.)

95th Church Anniversary SUNDAY, MARCH 17

11 a.m.: Speaker—John Turner.
 3 p.m.: A Service of Music. Cantata by Oakover Methodist Choir.
 5 p.m.: Reunion Tea.
 7 p.m.: Speaker—J. G. Shaw.
 Soloist—Trevor Arnott.

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1868 - 1968

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Please contact the Secretary, R. J. Warry, 118 Eassey St., Collingwood, Vic., 3066. Phone 419-1237.

Centenary celebrations to be held on SUNDAY, MAY 19 at which the Guest Speaker will be Rev. A. Neville Horne (Back to the Bible Broadcast).

Service of Remembrance

in recognition of the life and work of

VERA BLAKE
 (Mrs. Price)

Former Missionary (INDIA)

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MARCH 24, 1968

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Church Anniversary

FEBRUARY 25

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11 and 7



Swanston Street Church

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

11 a.m.: Worship—Communion—Preaching. Lenten Sermons: "Echoes from Calvary."

March 3

" 10

7 p.m.: "The Greatest Story Ever Told."

March 3

" 10

CHANGES OF ADDRESS

H. Cave (minister, Red Cliffs church, Vic.), 55 Guava-st., Red Cliffs, Vic., 3496.

N. A. Read (Secretary, Shepparton church), 12 Clive-st., Shepparton, Vic., 3630. Phone Shepp. 21-4119.

R. G. Foletta (minister Tamworth church, N.S.W., 93 Robert-st., Sth. Tamworth, N.S.W., 2340. Phone 5-9463.

K. J. Parry (minister, Inglewood church, W.A.), 173 Seventh-ave., Inglewood, W.A., 6052.

K. H. Pitt (minister, North Williams-town, Vic.), 41 John-st., Nth. Williams-town, Vic., 3016.

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VICTORIAN CHRISTIAN MEN

APRIL 26

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4th NATIONAL C.Y.F. CONVENTION
BRISBANE—Jan. 6-12, 1969

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BAPTISMS

(South Yarra, Vic.). Three teenagers accepted Christ as their Saviour and have been baptised . . . The new year's challenge is starting to be met. . . An evangelistic mission is planned for 1968.

FOR NEW CLASS ROOM

(Ascot Park, S.A.). The foundations and floor for a new class room was poured on Feb. 10 and work by voluntary labour will go ahead for completion of the job which will be of timber and asbestolite construction . . . The minister, C. G. Dredge, has gained his Diploma of Religious Education . . . The aborigines' offering was \$17.

INTERSTATE NEWS

SADNESS AT CROYDON

(Vic.). Sincere sympathy is expressed to Mrs. Lowrey and family in the passing of Mr. Lowrey. Also to Mrs. Drummy on the death of her brother J. Lewis . . . Mr. Grenness has returned home after an eye operation. Mrs. Biddiscombe is home again following a stroke . . . Loyalty month commenced on Feb. 4. Guest speaker was J. McCormick from Wattle Park . . . C.W.E.F. welcomed six members of C.W.E.F. Victorian Executive to their first meeting for 1968 . . . A church family social evening arranged by C.M.F. was held on Feb. 3.

INDUCTION AT HAMILTON

(Vic.). F. J. Funston was welcomed on Feb. 4 to induct R. W. Marshall. Good attendances marked both services. Miss Norma Hadden was guest soloist at night. Mr. Marshall plans extensive visitation work and looks forward to fruitful ministry . . . Recent speakers at Hamilton and Coleraine have been Messrs. Sterrey (U.F.M.), T. Davey, R. J. McPherson, Rex Wythe, and Glen Witham.

SENIOR AND JUNIOR

(Bexley North, N.S.W.). David Hammer, Snr., spoke at the communion service on Jan. 28. At night, D. Hammer, Jr., took a young man's confession of faith . . . A storage shed erected on manse grounds is used as a temporary class room.

GREAT NEWS FOR ALL VICTORIAN CHRISTIAN MEN

APRIL 26

WATCH FOR DETAILS
KEEP THIS DATE FREE

LONG TRIP FOR LAND ROVER

(Glenelg, S.A.). After almost 12 months of seeking permits and passing through Customs a long station wagon was shipped from Aust. on Feb. 5. The story behind this seemingly mundane event began when a member of the Church of Christ at Glenelg challenged his fellow-members to enter upon a missionary project for Indian missions. The church took up the challenge and set itself to raise \$2000 in just 12 months. This was to be done by gifts instead of "gimmicks" to raise money. Close to the 12 months the amount needed was in hand and the order was placed.

The vehicle will be used for ambulance work, social welfare and general missionary service. This is not the only special project which the Glenelg church has undertaken in recent years. For some time a printing press was used and tracts were printed in the premises at Gordon Street, in several languages and made available in Indonesia and Asiatic areas.

STUDENT APPOINTMENT

(Hurstville, N.S.W.). Ed. Holt has been appointed our student minister for the year, and will be speaking at our evening services. P. Thomas is back with us as interim minister after his recent illness and speaks on Sunday mornings . . . The Women's Evening Fellowship held their first meeting of the year, electing Mrs. Toomey as president. Each member brought a gift and bought one to help the Mission Fund.

NORSEMAN ON HOLIDAY

(Harvey, W.A.). We enjoyed fellowship with 50 native children and missionaries from the Norseman Mission, who were holidaying in the area . . . Children of the Native Mission at Roelands have been invited to join in the S.S. picnic again this year . . . Mrs. V. Pollock is new C.W.F. pres. and Mrs. N. Ottrey is re-elected secretary. Past year's work shows generous support of all auxiliaries of State work and local commitments.

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- The Flame — \$5.00 — 50 minutes — sound, colour.
- New China Challenge — \$5.00 — 40 minutes — sound, colour.

The above films are available on the \$5.00 service charge provided you take a collection for your church's own Foreign Missions programme. You pay shipping charges.

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- Vietnam Profile — 75 or 48 minute version — sound, colour.
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VICTORIA

VICTORIAN C.W.F. COUNCIL

The president, Mrs. Ferguson, welcomed 112 delegates representing 42 churches to the evening February Council meeting.

Mrs. R. Price led the devotions, taking as theme Mark 10: 45. Service to others can be a sermon without words.

The Rev. Brian Walsh, secretary of Inter-Church Aid, gave a description and showed slides of the work being carried out by Inter-Church Aid in Vietnam.

A letter of congratulations was to be forwarded to Mrs. D. Smith who had been made a Member of the British Empire for her services to the people of the New Hebrides.

Mrs. Bryant presented nominations for the Evening Fellowship 1968 office-bearers. The E. F. March Effort will be held on March 6 at 8 p.m. in the Nth. Fitzroy Church Hall and will take the form of a Fashion and Fellowship Evening.

Dates of Missionary Camps for 1968 are Feb. 23 to 25 at Monbulk and March 15 to 17, Hall's Gap.

Next Council meeting, March 1, 11 a.m.

M. Nelson, Asst. Sec.

YOUTH IN INTER-CHURCH COUNCIL

(Sth. Melb., Vic.). The Young People of the church participated in the programme of "IF," the Inter-Church Youth Council of South Melbourne which ran 12 functions during the year, including a camp, a combined church service and carol singing in a tram . . . Recent speakers have been R. Rendall, T. Turriff and K. Barton . . . Miss D. Hanvey has been appointed Church School Supt. following the resignation of Miss E. Tipping prior to her marriage . . . The tennis team and two basketball teams are functioning well and are all in the "four." . . . Mr. Laverty is recovering from an opera-

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OBITUARY

Mrs. Dorothy Jones.

In the sad loss of our beloved and honoured member, Mrs. Dorothy Jones, the Dandenong church, Vic., grieves and expresses its loving sympathy to the husband Albie, to their sons David, Peter, Stephen and Robin, to their daughter-in-law Shirley, and to their grandchildren Warren and Natalie. Mrs. Jones was baptized at the Baptist Church, Kew, and had been in active membership with our Dandenong church for many years. She had been treasurer of our C.W.F. Afternoon Group, convener for our men's teas and secretary of Dandenong Women's Inter-Church Council. Her service as official hospital visitor for C.W.F. exercised her very pleasant and gentle and sympathetic disposition. She was most efficient in every office she held. Everything was done conscientiously and completely, without fuss, without grumbling, without looking for recognition. Everything was done quietly, gently, on time, neatly and well in self-effacing service for God, for home and family, and for the church and community. Her grace was natural to her—something God had implanted in the creation of her personality, but cultivated by a life time of faith in Jesus Christ and devotion to him. In an age when so many are

tion in Prince Henry's Hospital . . . E. Keating, minister, led the Rosebud C.S.S.M. team during January . . . Attendance at worship services, especially in the evening have been encouraging and the church faces 1968 with great confidence.

B.S. PROMOTION

(Bayswater, Vic.). Conducted by Superintendent Ian Wilson and Secretary Frank Perry, Church School Promotion service attracted many parents and friends of scholars. On her resignation from Kindergarten, Mrs. K. Clinton was presented with gifts. Teachers' Recognition and Committal service followed the C.W.F. annual meeting; Mrs. Hills was re-elected president for 1968 . . . Morning coffee at the home of Mrs. Lewis enabled ladies to meet Mrs. Keatch . . . A baptismal service was conducted by Mr. Keatch at the evening service.

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living on spiritual left-overs of the Christian faith of past generations, we pay tribute to Mrs. Jones' own personal faith and devotion to our Lord Jesus. After two months in Royal Melbourne Hospital and a week at home Mrs. Jones died on Jan. 1, 1968. The funeral services at our Dandenong church and Springvale crematorium were conducted by the writer.

—A. R. Lloyd.

Henry Sando.

Henry Sando had reached the age of 68 years. Five years ago he suffered a heart ailment, which curtailed his otherwise very active life. His death occurred on Jan. 24. Mr. Sando came into the membership of the church at Fitzroy (Vic.), following a decision made at Collingwood. His connection with the church was to continue for 50 years, but in various places. From Fitzroy he went to Fairfield and thence to Northcote, where he spent the greater number of his years in the church. Here for a time he was a teacher. Removing to Langwarren, Mr. Sando transferred to the church at Frankston, then moving to Carrum came into fellowship at Chelsea. Except at Northcote he was a deacon in each of the churches where he was. Mr. Sando has been described as a good, solid church member, who loved life, and spent it well. To Mrs. Sando and Isobel (Mrs. L. Stirling) of East Preston, we offer sympathy in their loss.—A.B.W.

LOSS AT DANDENONG

(Vic.). It was with great sadness that the church learned of the death of Mrs. Dorothy Jones on Jan. 1 in the Royal Melb. Hosp. The sympathy of the church goes to husband Albie, sons David, Peter, Stephen and Robin . . . A group of church members were at Essendon aerodrome on Jan. 29 to see Miss Mina Bergermeister leave for the New Hebrides where she will work as a teacher for two years on a voluntary basis . . . Our Combined C.W.F. began the year with morning coffee on Jan. 31 when an installation service for officers was held, and the year's programmes were outlined.

4th NATIONAL C.Y.F. CONVENTION
BRISBANE—Jan. 6-12, 1969



THE BORSTAL SCHEME IN ENGLAND

BY A. R. JONES, A.U.A.

Rochester Borstal was a county jail. It was taken over in 1908 to enable Sir Evelyn Ruggles Brise, K.C.B., Chairman of the Prison Commission (1895-1921) to put into effect some new ideas that he had for the treatment of juvenile offenders; an idea which became known as the Borstal system. In this system more value was placed on the person and the programme, with emphasis on treatment, training and education, and it was designed to equip the boys for a more stable life in society. Since 1908 a number of Borstals have been established, most of them open, where the boys are placed on complete trust, with no guards or gates.

The boys committed to Rochester are aged from 15 to 18 and are mostly referrals from open Borstals or approved schools where they had failed to respond. There are no first offenders here. Some have a number of convictions and are not the best material to work with. Some spent as long as two years here, the average period being 13 months, but the sentence is indeterminate and the boys are encouraged to work for their discharge. They know from the outset that they determine the length of their stay by their own co-operation and response.

On entry to the Borstal each boy goes to the reception and assessment centre and then is placed in the first grade. From there an assessment is made each month and as the boy progresses, so he passes into higher grades and ultimately to his discharge.

The training programme is divided into three levels — work—education—moral and spiritual.

WORK. Each boy is given the opportunity to undertake the training in a trade. In the assessment centre a vocational test is given and he is advised and helped in his decision. He can do plumbing, carpentering, brick-laying, motor engineering, gardening, shoe repairing, laundry, pre-cast cement work, etc. And his work can give him the basic theory and practice, and in some instances a certificate of efficiency on the completion of the course. The bricklaying course is of 26 weeks, with a four-hour theory examination and a seven-day practical test at the end. The successful boys receive a certificate. For some lads such training can mean the complete change from a lad with no initiative and ambition to a boy who now has skill and confidence enabling him to apply his life and talent in a useful and helpful way in society.

EDUCATION. Classes are held in the evenings and each boy is obliged to attend three classes a week. Illiterate boys are required to attend day classes and give most of their time to elementary lessons of education. In addition to this, the boys are encouraged in leisure time activities and urged to develop any special talents they possess in craft-work.

MORAL AND SPIRITUAL. This part of the training is the responsibility of both officers and Chaplain, as it includes understanding in personal relationships and the proper conduct of life; as well as teaching and counselling in religious and spiritual matters and assistance with spiritual problems. The Chaplain has three methods of approach to the boys. Each Friday night a club is held in the Borstal to which Christian young people in the community are invited. It gives a common meeting ground for the boys of the institution and the young men and women who come from without. The club lasts 1½ hours and concludes with coffee and biscuits. Its activities are lively and informal. The real value of the club is in this mixing with outside visitors, which helps break down the confused idea about the Church which most boys possess. As an extension of the club activity small groups from the institution are permitted to visit other clubs outside.

On Saturday mornings a discussion group is held to give the boys the opportunity to have a look at Christian things and discuss moral and spiritual problems in a spontaneous and sincere way. So often it means a clearing of the screen, so that the lad sees his own life as it really is and becomes ashamed. He thinks, if I'm really like this, then I ought to do something about it!

On Sundays, two services are held. All the boys are obliged to attend the morning service. Only those who claim

"no religion" are exempt. The evening service is a tea time session and is voluntary. This gives opportunity for singing of hymns and the discussion of a passage of scripture, its meaning and application. Here they learn the meaning of the Bible and prayer and find the answer to many religious problems.

In addition to this 3-level programme, the Chaplain meets the boys in the counselling room and he feels that here most help is given; when he is able to talk through their problems with them. "Just to be there at the right time, that is the important thing," he said. "The moment when the boy asks for me and is anxious to talk with me." Many a lad has passed through a crisis in these interviews and through them has been able to see things in a different light. "If one fails to spend time with him then—talking through his difficulty—the chances are that tomorrow will be too late."

While the open Borstal claims a 60% success with the better class of lad, Rochester can only claim a 35% success with lads who have never returned to Borstal again. But this is a success, to have saved 35% from the adult prison. And surely each one of that 35%, as he left that institution, would look with gratitude at the plaque fixed near the gate which reads,

"Sir Evelyn Ruggles Brise, K.C.B.

He determined to save the young and careless from a wasted life of crime. Through his vision and persistence a system of repression has been gradually replaced by one of leadership and training. We shall remember him as one who believed in his fellow man."

Rochester is a maximum security prison, yet the main gate remains open each day. Is this to remind each boy that his freedom remains just outside those gates, and encourage him to work towards the day of his release?

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VICTORIA

LOST AMONG THE PYTHONS

(Robinvale, Vic.). Earle Chislett in N.G. wrote home about a successful New Year's Day sports . . . bow and arrow shoots, shot putt (using an old vyce for men, a flywheel for women), tug o' war, high jump, long jump, sack races, wheelbarrow races. Sonsie worked hard to win, but could hardly walk next day let alone work. Both Earle and Sonsie with some boys were lost overnight in python country . . . for some reason they didn't get any sleep all night! Earle expects to arrive home late March after nine months' voluntary service in N.G. . . . A five-week series on "Worship" commenced on Jan. 30 . . . Local C.Y.F. camp held at Sunraysia Camp Site over Australia Day weekend had the theme: "Sons not Servants." . . . First quarter of planned giving programme, despite holiday period, has lifted giving to budget requirements, after a very serious deficit in previous four months.

NEW ORGAN

(East Kew, Vic.). Through the gift of one of the church families, a new Hammond organ was installed just prior to Christmas. This gift, combined with a legacy left to the church, enabled the organ to be installed without any cost to the church at all . . . Senior Bible class is held each Sunday morning led by the minister . . . Many visiting and local artists bring the gospel in melody each Sunday evening. A combined church council was formed recently, and will be responsible for the coordination of all the functions within the church . . . Many church families enjoyed a picnic together at Point Lonsdale, on Boxing Day, and again at Mordialloc Beach, on Australia Day . . . Two teenagers recently confessed Christ and were baptized . . . The church was saddened with the sudden death of Mrs. Elsie Bond . . . The minister of East Kew Church is H. K. Christensen.

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WORSHIP ON THE BEACH

(Manifold Heights, Vic.). A special open-air night witness was made when the film "Just a Stranger" was shown at Rippleside Beach on Feb. 4. The public joined in with the singing of many well known hymns and choruses before the film . . . Dr. T. Banks, S. Russell Baker, J. Smail, Barry Tattersall and Jock McCulloch were recent speakers . . . The church has welcomed Miss Brenda Darsch on transfer; and Mr. and Mrs. L. Milligan by faith and baptism . . . Mission Band reports \$142 has been shared among Home Missions, Social Service, W.C.T.U., Aborigines living link, Norseman, Ludbrook House, U.F.M., and Christmas Cheer for missionaries. Mrs. B. Jakobi, is pres. and Mrs. H. Douglas, sec.

DECISION MADE

(Reservoir, Vic.). Church services resumed for New Year. A young B.S. scholar made the good confession on Feb. 4. Evening after-church sing-alongs commenced with "Believers Incorporated" leading sessions . . . Several Y.P. attended Pt. Lonsdale C.E. camp at Christmas . . . The B.S. is led by Bruce Grayden.

GAINS AND LOSSES

(Shepparton, Vic.). A married couple came forward to confess Christ at a worship service. They were later baptized at a morning service when the whole B.S. attended to witness the ordinance. Mr. and Mrs. Miller were received into the fellowship of the church at the same service . . . Mr. Ramzi Saad is worshipping with us. He comes from Egypt and hopes to bring his family out to Aust. In the meantime, he had the morning service taped and sent the tape home to his people. . . . A review of planned giving shows a decrease in pledges, and concern is felt that the drought and devaluation have contributed to this decline. A further factor is the loss of members by transfer. The giving at present is approximately \$20 below the estimated weekly budget . . . Ken Danes who came to us from Yarrowonga has undertaken the position of B.S. Supt. for both

Mooroopna and Shepparton . . . The church has lost, by transfer, Mr. and Mrs. Leon Sander and family. Leon is an accomplished organist, Lay-preacher and President. Also Mr. and Mrs. Lindsay we lose a Deacon, Lay-preacher, Church Secretary, Leader of the Teens' Group and capable President. In Mrs. Croxford we lose an organist, B.S. teacher and church typiste. We wish them God's blessing in other fields.

SUPERINTENDENT TRANSFERRED

(Warrnambool, Vic.). The departure of Mr. and Mrs. Les. Porter to Benalla has deprived the church of a willing labourer and B.S. Supt., a position he has held for a long time . . . The Wright family of Bowral, N.S.W., assisted on Feb. 4 with Mr. Wright as song leader and soloist, and Mrs. Wright as organist. Mrs. Croxford has also assisted as organist . . . Mrs. N. F. Loader is Pres. of Evening Women's Group. Mrs. T. Zanos is sec.-treas. . . . Dr. Keith Bowes met the Board of Officers on a Friday evening and on Saturday had a session with a number of interested youth leaders . . . Sister E. Carman, who has been nursing at the local Base Hospital, was presented with a gift as she was farewelled to take a course at Emmaus Bible School, Sydney.

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Rhodesia: Tougher Than South Africa

(New York). Bishop K. J. F. Skelton of the diocese of Matabeleland, Rhodesia and Botswana, said here that administration of apartheid is stricter in some parts of Rhodesia than in South Africa.

The Smith-controlled Rhodesian Front Party is stamping out what had been a trend towards more equality among whites and Africans, he stated.

As specific examples, he cited the following:

Coloured (mixed blood) Rhodesians can now be evicted from their homes in integrated communities and moved to segregated areas if 50 percent of their neighbours request it.

WITNESSES DEPORTED

(Lusaka, Zambia). Fifty-four Jehovah's Witnesses who had tried to settle here after their sect was banned in Malawi have been declared undesirable residents in Zambia and ordered back to Malawi.

Recently the Zambian Government had deported 36 Witnesses, including eight Britons, two Americans and a Canadian, because they had "engaged in activities detrimental to the public interest."

Spokesmen for the Witnesses claimed that more than 3000 of their children had been suspended from Zambian government schools until further notice.

—E.P.S.

Africans can be forbidden to enter certain parks which have been designated for whites only.

Segregated school sports have been introduced by the government, after having been multi-racial for a decade. An integrated school sports event can take place only if requested by parents' associations and separate locker and shower facilities are provided.

Bishop Skelton urged Americans to maintain an interest in, and relationship with, churches there so that Rhodesia would not be entirely cut off from the outside.—E.P.S.

WOMEN IN THE MINISTRY

(London). There are no grounds "for debarring women duly qualified from any of the special forms of ministry," according to a report by the Baptist Union of Great Britain and Ireland.

The report, "Women in the Service of the Denomination," was first presented to the Baptist Union's Council here in 1966. It has now been revised in the light of council discussion and is recommended to Baptist churches "for careful study."

It made these specific recommendations:

The theological basis of our faith does not warrant distinction between the sexes in the ministry of the church.

Though there are two main avenues of service open to women, the pre-

sent Deaconess Order would remain in being.

Appealing to churches to encourage the service of women in every way, the committee said it cannot accept the view held by some Baptists that those Pauline injunctions which appear to limit or prevent women from sharing the leadership of the church are binding.

The biblical teaching that "there can be no male and female: for ye all are one man in Jesus Christ" was deemed "more fundamental."—E.P.S.

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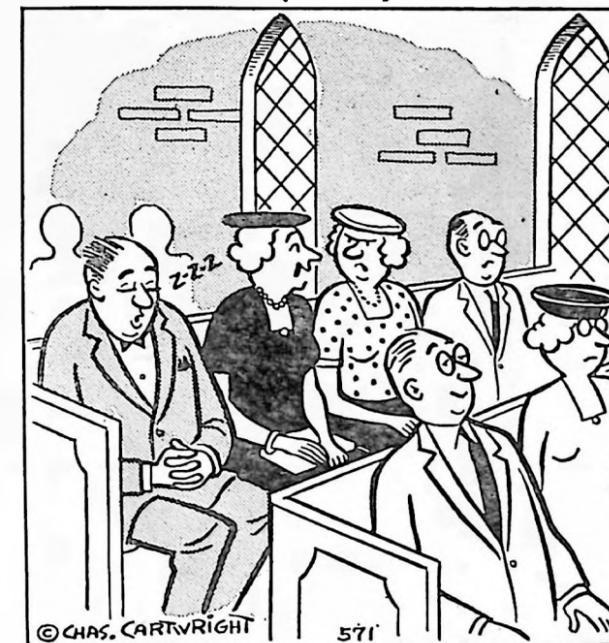
(From "The Australian Christian," February, 1918)

ADOPT A DOCTOR! A young man has completed his Bible College course and desires to take a medical course to equip him for the mission field. Funds are needed. A medical course covers a period of five years and the cost is about £250 per annum. Some man or woman with no children of their own to educate, might like to make this their contribution to Foreign Missions.

HELP FOR THE POOR. "At a recent meeting convened by the Vic. H.M. Comm. it was unanimously decided to open a depot to receive donations of food, clothes and money, to assist the poor, and I was asked to superintend same . . . I shall be glad to receive and judiciously distribute and keep account of all contributions. Clothing, fruit, or vegetables will be useful now." — Chas. Young, Burnley.

MOVEMENTS. T. Bagley, of Chatswood, N.S.W., will succeed Thos. Hagger as Vic. H.M. Organiser . . . G. D. Vercio moves from Doncaster, Vic., to Maitland, N.Z. . . . W. F. Nankivell, a graduate of the College of the Bible, is on duty with a hospital ship . . . A. C. Crisp is leaving Sydney to labour with South Dunedin, N.Z. . . . Reg. Arnott has completed two years' service with Petersham, N.S.W. . . . Another attempt is being made to form a brass band in connection with our Melbourne churches.

Church Chuckles by CARTWRIGHT



"Even when he's asleep he feels his soul is absorbing good from the surrounding church atmosphere!"

PREACHERS ON STRIKE

by R. N. HAWKINS

With each turn of the paper the readers' eyes fell upon the word STRIKE. Who would be next? This ran through the corridors of the mind, teasing his wits. It almost has become a form of specialised gambling trying to pick a winner in the "Striker's Stakes."

There is one group who are not yet listed as possible starters for the next "event." How they have failed to nominate for the honour of striking is a mystery of the 20th Century. Possibly it is due to lack of an efficient union to represent them. Surely if any group of workers needed a union it is the harassed preachers.

Who else would endure what they suffer simply because the majority look on such things as occupational hazards? What other office has been so abused through press, radio, television and sly jokes from clubs and street corners? Misrepresented, misunderstood and often misled they are still expected to be kind, courteous, helpful, on call 24 hours a day, experts in their profession, champions of the community, and yet not narrow or dogmatic.

These men live under constant stress and strain due to watching out for possible usurpers of the pulpit. What protection have they when their text book is violated, misapplied or undermined? They are called to lead. But have you ever thought of the distress they feel when their co-workers abscond, loaf or take unwarranted "sick days" off, without fear of reprisals? People expect preachers to put up with such things and still smile.

Has the time come for preachers to band together and plan strike action to improve their sorry lot? Imagine the result . . .

The day is Sunday. It is time for worship. The congregation is assembled, apart from the regular late comers. Hymns are sung, communion is shared, the offering is taken, prayers are spoken then . . . the secretary arises, red of face and shaking of lip and knee. He reads a prepared statement.

"The preacher, Mr. Donthing, in accordance with his union's ruling, has staged a lightning strike. This will last until Tuesday as Monday is not a normal working day."

Silence is the result. Amazed, confused and shocked the people sit there fidgeting, unable to make up their minds what to do. Some secretly think,

Mr. Hawkins has just been called to Orange, N.S.W. He is their first minister.

"You beaut! Home early. Now I can get to the ball game or watch the movie on television and have a hot dinner."

The children are not too clear about what is happening. They do however know that they do not have to sit still and be good. They realise that they wouldn't have to concentrate on the message and pick the right time to squeal, drop a book or go run about.

Others are disappointed because half an hour's sleep has been foiled. In the midst of this thinking there are a handful who feel the spiritual loss. They have come needing spiritual refreshment and have been turned away empty and dry.

Outside the chapel, as they file out, they see their minister parading with a placard. Preacher turned picket is one of the startling achievements of the decade.

The church and community are in a turmoil. Some seize the opportunity to ridicule and undermine the gospel and ministry. They cry out for the complete abolition of anything to do with the Church. Such folk would have a foretaste during the strike of a community and nation without any spiritual oversight. There would be no moral or spiritual counselling, no encouraging or defending. There would be no message from God for present day situations, no stressing of purity, no directing to peace, love, joy, hope, mercy, forgiveness and the power to live. The darkness of evil and despair and purposelessness would shroud personalities, homes and society because there is no unleashing of God's plan and power for the heart of man. People and situations would be left to themselves, their environments and passions.

Such would be a sample of the cost in humane and spiritual values experienced if preachers went on strike. Can the church, nation or world stand the cost?

It is time for the preachers of the Church of Christ to act. The action is not to strike but to unite. To band together in prayer, preaching the Word of God, pastoral faithfulness and personal commitment to Christ which alone is able to suffer disappointments and failures.

The preciousness of the human soul and the destiny of man calls not for "Time out" but for greater faithfulness. Others may strike for personal gain or to right a wrong. As the servants of God to the oppressed of this world, we just cannot afford the time lost. Some may lay their tools down and walk out. Others may just work

when they are conscious that the "boss" is around. There are many on the perpetual absentee list or suffering some real or imagined injury.

But as for you, you are called by Jesus to be his faithful herald. Can you fail to be loyal?



Federal Conference
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DEADLINE

Issue No. 5/68 — MARCH 9 —

NEWS and ADVERTISEMENTS will be received until FIRST MAIL, FRIDAY, MARCH 1.

Issue No. 6/68 — MARCH 23 —

NEWS and ADVERTISEMENTS will be received until FIRST MAIL, FRIDAY, MARCH 15.

OVERSEAS MISSIONS

NEWS ROUND-UP

LANDROVER STATION WAGON FOR INDIA

We are happy to report that at long last the Landrover station wagon purchased over 12 months ago has been shipped to Bombay. The vehicle could not be sent until all importation documents were available, and these have taken considerable time and effort to obtain.

The Overseas Board thanks all who contributed to this vehicle, particularly the brethren at Glenelg in South Aust., who gave \$2088.91 and the S.E. Women's Conference (S.A.) who contributed \$473.28. Total costs including freight were \$3863. The Indian Conference is most thankful for the generosity of the Australian churches in providing this vehicle. This is the third new vehicle sent to our Indian field since 1962. Four new vehicles were originally requested, and it is hoped that the fourth will be provided in the near future. This vehicle will probably be purchased in India when finance becomes available.

DEATH OF MRS. C. SATHE

We were sorry to learn of the death of Mrs. Chandraleela Sathe, wife of Mr. P. J. Sathe, one of our Indian pastors. Mrs. Sathe was in her 40th year and faithfully served her Lord as she worked with her husband at Bhigwan. She had a bright personality and worked particularly amongst the Indian women. On behalf of the Australian churches we extend our sincere sympathy to Mr. Sathe and his four sons.

NEW GUINEA MISSIONARIES TRANSFERRED TO NEW HEB.

Three of our missionaries serving in New Guinea, namely Mr. and Mrs. A. Fletcher and Sister L. Joyce are to be transferred to the New Hebrides. They will serve on Maewo Island, replacing Mr. and Mrs. R. Combridge who will return from the islands later this year, and Sister J. Doye who returned last December.

Sister Joyce will arrive in the New Hebrides from New Guinea on March 22. The Fletchers leave Perth on February 20, and will leave for the New Hebrides early April. They will be in Victoria during March, and will be available for deputation work.

FAMINE AREA

Our district in India has again been declared a famine area. A hail storm cut down irrigated crops and severe cold stopped the development of grain and this with lack of rain has been devastating. We expect that the Conference in India will advise soon how we can assist in this situation.

GOOD COMPANIONS PROVIDE \$1087 FOR BLANKETS

The Good Companion Clubs in Victoria raised \$1087 to provide blankets for our Children's Homes in India. We commend the Good Companions for this splendid effort and assure all who gave that the blankets are greatly appreciated by the children.

W.A. YOUNG PEOPLE ACCEPT PROJECT FOR NEW GUINEA

The Youth and Christian Education Committee in W.A. has advised that the W.A. young people will endeavour to raise \$1500 during 1968 for the Central School at Bunapas in New Guinea. In 1967 the young people in W.A. raised \$1150 for a dormitory at Ranwadi in the New Hebrides. On behalf of our churches in the New Hebrides and New Guinea, we say "thank you" to the young people in W.A. for their interest and concern.

FLETCHERS IN MELBOURNE

Mr. and Mrs. Alan Fletcher, formerly of New Guinea, are soon to leave for missionary service in the New Hebrides. They will be staying at Ludbrook House, Glen Iris, Vic., from Feb. 25 to March 25.



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THE LAST WORD . . .

Friends out of Enemies

Deliver us, O Lord, from low standards or carelessness of living. We would sit this day as a family group, like those families who sat upon the mountainside with Jesus, listening to the Beatitudes and learning the Golden Rule. Help us especially in these days when so much of hatred is abroad in the world to love even those who make themselves our enemies and to make them at last our friends. Amen.

—Albert W. Palmer.



Gifts from God are not blessings, they are duties. They do not always increase a man's happiness; they always increase his duties.

—Charles Kingsley.



While looking forward to the good time you are going to have tomorrow, do not neglect to gather happiness to-day.



Either do not attempt it or go through with it.



"Do you know that it takes five sheep to make one sweater?" asked Donald.

"Why, I didn't even know they could knit!" exclaimed Ronald.



The headlines of any paper to-day are enough to explain why a baby yells when it is born.



The traffic officer ordered the motorist to pull up to the curb and produce his driver's licence.

"I don't understand this, officer," the motorist protested. "I haven't done anything wrong."

"No, you haven't," the officer replied. "But you were driving so carefully, I thought you might not have your driver's licence."