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**CHANGING
AUSTRALIA**



THE KWAI MIRACLE

The visit to Australia by Ernest Gordon will entice many people to leaf again through his book, "Miracle on the River Kwai," or perhaps gain new readers from those who missed it the first time.

Ernest Gordon was a soldier in a Scottish unit during World War 2. He was a contented agnostic. He didn't concern himself about God, if there was a God. He was not opposed to religion. He just didn't think about it, and it didn't matter one way or another. He was taken prisoner by the Japanese and with others had to do his part in building what is known as "The Railroad of Death."

The prisoners were treated with extreme brutality. Their bodies were wasted with malnutrition, and the morale of the prison camp was as low as it was possible to get. The men were reduced to the level of animals. Though they were all in the same predicament, they lost all respect for each other. The dead received no proper burial, the cooks stole the food intended for the men, the men stole from the dead and particularly they stole from each other. Disease and desperation were rampant.

Then a transformation began. Acts of heroism on the part of three men first impressed the others and then gradually worked a change. A sense of dignity returned to the prisoners as they witnessed selfless and courageous acts. A concern for others was born. They began to minister to their sick, and to encourage those in despair. They moved on to an awareness of the reality of God, and a church was born with suffering for its mother.

It was a church without walls, and Gordon says of it, "I do not know how the church at Chungkai was built. Perhaps 'built' is not the right word, for it was not more than a clearing in the jungle. It had for a roof the great vault of the sky and for its walls the forest of bamboo. There were no doors. One could enter at any point. It was all door."

Gordon was one of those who found God in that camp of misery, and the reality has grown through the years. He is now Chaplain at Princeton University in the U.S.A. and is on a preaching tour in Australia where he is declaring that the God of the Kwai Valley is the God of every valley, the Lord of every human experience.

God comes in many ways, and there are many paths which lead to him. There is no need to wait until the cruelty of man breaks our spirit and makes us look beyond ourselves for an answer to the world's pain. He can be found in other ways. But it often happens that we do not think of God's resources until we have exhausted our own. One great truth in Gordon's story must not be missed, however. The men in the Kwai valley could find no answer to their own desperate needs until they were awakened to a concern for others.

"Bear ye one another's burdens," said Paul, "and so fulfil the law of Christ." It is when we begin to carry another's burdens, that we find that Christ is carrying ours.

THE INITIAL E.R.A.

An acronym is a word made up of the initial letters of other words. Acronyms are big business today. Whoever thinks them up must have a lot of fun picking a name for an association or society so that the initial letters form a word suggesting the group's activities. Example: A.I.D. stands for Agency for International Development.

Do they think up the initials first and then find words to fit them, or do they write down the general purpose of the organisation and play put and take with synonyms until they come up with something that works?

E.R.A. stands for Evangelical Radio Alliance. Other examples are L.I.F.E. for Lay Institute for Evangelism; C.A.R.E. for Co-operative for American Relief Everywhere; and Y.U.G.O. for Youth Unlimited Gospel Outreach.

Some are just cute like Melbourne's I.C.I.A.C. and I.C.N.A.C. They stand for Inter-Church Inner Areas Commission and Inter-Church New Areas Commission. Some are frankly destructive, like the invention of cartoonist Al Capp: S.W.I.N.E., describing his protesting anti-everything students.

For another exercise in acronyms, see page 5 of this issue.

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COVER:

Newcomers to Australia are bringing new cultures, new customs and new forms of the faith. Photo block supplied by the "Good Neighbour."

*The tree that never had to fight
For sun and sky and air and light
That stood out in the open plain
And always got its share of rain
Never became a forest king,
But lived and died a scrubby thing.*

*The man who never had to toil,
Who never had to win his share
Of sun and sky and light and air
Never became a manly man,
But lived and died as he began.*

◊ PASSION PLAY AGAIN

Once in a Decade

By W. S. LOWE

Every ten years, Europe offers a unique attraction—the Passion Play at Oberammergau. Next presentation is due in 1970. If you are going to Europe next year, why not plan to visit Oberammergau and the nearby scenic resorts. Here are the details—when, where and at what cost.

The entire population of Oberammergau is about 6,000. In the summer of 1970, two million visitors will try to cram into the town. To be among the half million who will be successful, start planning now.

The town nestles under the Ammer Mountains of southern Germany, within an hour's ride of the Continent's loveliest scenery and most exotic palaces. Every tenth year, the whole town unites to present its day-long historic Passion Play—the last hours of the life of Christ. At the 1960 presentation, one and a half million applied for the 520,000 seats available. Next presentation runs from May through September, 1970, and bookings are already open.

TO FULFIL A VOW

In 1633, as if the Thirty Years War was not enough burden, Oberammergau was hit by plague. The community elders vowed to present a decennial Passion Play if the village were spared. The plague did little damage and ever since the initial presentation of 1634, the villagers have tried to keep the ancient vow.

It has not been easy. Wars, recessions and anti-clerical governments interrupted the cycle. The centenary performance of 1934 was typical, a grass roots defiance of Hitler and his raucous friends, whose Munich beer halls were less than 100 miles away.

The years between presentations are not idle. To train aspiring actors, "Exercise Plays" go on stage every year and the run up to the play itself takes two years.

Any native or 20-year resident is eligible for a part. A year before opening, 1,400 invitations go out inviting the recipients to grow their hair and beards to Biblical lengths. After a series of public trials and private character judgments, the casting committee will allocate the 125 parts in early October. Rehearsals begin immediately and will continue throughout the winter.

By April, 1970, a complete refurbishing of the town and its mural-painted homes, already begun, will be completed. All preparations climax in three final rehearsals for the locals, distinguished guests and the press. Soon afterwards the world visitors will flock in for another once-in-a-decade spectacle. First public performance of the 1970 season will be presented on May 18 and the last on September 28.

HOW TO GET THERE

Any airline or travel agent will get you to Munich, the largest centre of southern Germany. From there, the best advice is: hire a car. Either Hertz or Avis will make arrange-

ments right in your home town to have a vehicle ready for you on arrival. No special requirements—just your current driving licence, passport and enough money to meet the bill.

Have a look around Munich, a city of a million people, busy now on a face-lift as a preparation for hosting the 1972 Olympics. Especially, visit one of the vast beer halls. You will easily imagine the smoke and din-filled meetings of the early Nazis under the round arches of the huge hall. Beer is served in a two-hand monster of a glass which holds about a quart.

Oberammergau is less than a hundred miles from Munich, through rolling farmlands with views of rugged mountains touched with snow all summer. On the way, you must not miss the two spectacular castles built by Ludwig II, the mad king of Bavaria. The summer castle of Linderhof, just a dozen miles from Oberammergau, is perhaps the most exotic little palace in all Europe. One room is mirror-lined, another has every item in silver gilt, furniture, walls, drapes and ornaments. The dining room features a trapdoor through which the laden dining table rises from the kitchens below.

In the spacious park of the grounds are caves featuring scenes from Wagner and a delicately proportioned Moorish pavilion in scintillating gold and violet, right out of Sinbad.

Ludwig's other local castle is a jawbreaker — Hohen-schwangan. That's the one you have seen in travel posters. Poised between two lovely blue lakes and backed by towering cliffs, its parapets and towers must have been a starting point for Disney extravaganzas. Legend has it that Ludwig sat a mile or so away, in a sober, square slab of a palace built by his father, and watched through a telescope the fairy turrets climb through the forest pines.

Sad, but true, Ludwig really did have a streak of madness. He disappeared without trace one evening when out on a walk with his doctor. The doctor didn't come back either and the mystery remains unsolved.

About halfway mark between Oberammergau and Hohen-schwangan is the delightful church at Weis. After a couple of miles detour off the main road, you will stop outside its rather cold and austere squareness and wonder if it was worth even that short diversion. The beauty is all inside. The church is in the baroque tradition, but without the most exaggerated heaviness, variegated marbles and sombre paintings which usually mar this type of decor. Reserve your adjectives for the organ and its loft, right above the main entrance to the church, a marvel of soaring white, with delicate intricacies of fine gold lines, a triumph of taste, talent and beauty.

You could easily see all three—the church and the two castles—in a day's drive from Oberammergau if haste is essential. If it isn't, drop in to Garmisch-Partenkirchen, a charming resort tucked in under the precipitous peaks of the Bavarian Alps, but easily reached by a fine autobahn, as the Germans call their freeways. Another hour away, just over the

border into Austria, is Innesbruck. There you can stay under the roof that once covered Goethe and a host of other notables, whose names are listed at the doorway of the Hotel Goldener Adler at 6 Herzog-Friedrich Strasse in the old town. Not the most modern hotel, but comfortable with good food and an atmosphere both historic and gracious.

Another hundred miles and you are in Salzburg for a music festival and a visit to nearby Berchtesgaden, Hitler's hideaway. For once, he showed good taste. It is a quaint little village tucked among the towering peaks, but accessible readily on the autobahn.

Back at Oberammergau, you have completed the circle, to be beguiled again by the painted houses, the gay window-boxes of petunias and geraniums and the calm dignity of the 300-year-old traditions of the Passion Play.

WHAT WILL IT COST?

Auto hire in Europe runs not much differently from your home town rates. According to the size you choose, the charges run from \$4 to \$12 a day (with about an eight per cent discount by the week) plus four to twelve cents a mile and the cost of petrol. For a special make or model, you will have to be quite specific as to time and length of hire and you may have to pay in advance for the reservation.

Hotel rates at Oberammergau for the Passion Play season are strictly organised, chiefly because of the tourist demand and a certain Teutonic business sense which invades even this sacred occasion. Still, it is well organised, including accommodation in private homes and farms. The official schedule of prices brackets seats to the play with accommodation and this is the only way visitors can get tickets of admission.

The deal covers bed and breakfast for two days, three other meals, all charges and taxes and a seat at the play—best seats linked with best accommodation. Prices for the combination run 96 to 178 Deutschmarks, around \$24 to \$45 a person. If your travel agent is a bit slow, write direct to:

Geschäftsselle der Pasionsspiele 1970,

8103 Oberammergau, Upper Bavaria, West Germany.

They will send you full details on dates and order forms for tickets and accommodation.

Of course, if you can't make it to Oberammergau for the Passion Play, you can still see the theatre, the costumes, the richly painted houses and all the other attractions of the area at some other time. Accommodation rates will be lower, with fewer limits on how you come and go. Some day, southern Germany is a must for every visitor to Europe. If you want to see the play, 1970 is the year . . . but book now or count yourself among the million and a half who will be turned away.

A STRANGE PARADOX

By

MYRTLE HOUSEHOLDER

- I am well fed but hungry
Because my fellowman is starving.
- I drink cool water but my throat is parched
Because my fellowman is thirsty.
- I know laughter but tears pour forth
Because of my fellowman's deep sorrow.
- I have a body whole but am twisted
Because of my fellowman's affliction.
- I have sight but am enveloped in darkness
Because of my fellowman's fumbling footsteps.
- I have a mind that grasps yet knowledge escapes
Because of my fellowman's ignorance.
- I have friends but loneliness engulfs me
Because of my fellowman's despair.
- I have more than a cottage but live in squalor
Because my fellowman is homeless.
- I seek purity but find imperfection
Because of my fellowman's sin sickness.
- I am free but bars are my windows
Because my fellowman is imprisoned.
- I dress in fashion but am clothed in rags
Because my fellowman is naked.
- I lie in a comfortable bed but no rest comes
Because of my fellowman's great need.

—“World Call.”

SUPPORT YOUR LOCAL

N.A.S.T.Y.

The gavel pounded and the 30 people turned their attention toward the rostrum. They were scattered throughout the first few rows of the basement auditorium of Peck Street church.

“The meeting will come to order,” said Henry Fogweather in a resonant voice. “As you know, we have called you here for the organisational meeting of the National Association for Standards of Testing You. Our purpose is to set up clear standards for Christian conduct, so that we can rid the churches of worldliness once and for all.”

“Objection.” A woman in the third row addressed the chair. “How come you have chosen the name before we ever get a chance to vote on it?”

“You'll get a chance to vote on it as a part of the constitution and by-laws,” Fogweather explained.

“But I don't understand that last part of it—Testing You. What's that supposed to mean? Shouldn't it be Testing Worldliness? That would make more sense. That's what we're really talking about, isn't it?”

“But that wouldn't be NASTY,” Fogweather answered testily. It was easy to see he had spent a lot of time working out that name and it wouldn't be changed if he could help it.

“But I think it should be the National Association for Testing Worldliness,” the woman responded. “Can we vote on it now?”

“No, we can't vote on it,” Fogweather roared. “Who ever heard of a name like N-A-S-T-W? Why that doesn't make any sense at all. Now let's get on with this meeting. In order to clarify our purpose I think we need some discussion of the problem. Worldliness doesn't have a definition any more. When I was a boy you could easily tell the faithful flock from the worldlings. But not any more. Why it's disgraceful. We don't have any standards at all. Something must be done about it.”

“May I say something about that?” The request came from Mrs. Makework sitting near the front. She wore a hat with blue flowers, under which her hair was done up in a bun. Her dark blue dress was only slightly above mid-calf length. “I think we ought to start by setting some standards for the way these girls dress today. It's an outright shame. There's not one bit of difference between the girls that come to church on Sunday morning and those young hippies, or whatever you call them, that you see on the street.”

The next observation came from the rear. John Backfield spoke up.

“I don't think miniskirts are nearly as much of a problem as these latest styles—the flared trousers, those crazy round glasses, the beads and all that. After all, everybody is pretty much used to miniskirts by this time. My daughter says . . .” Backfield's voice trailed off. He looked at his wife who was pulling his arm vigorously and looking disgusted.

“Well, I saw some missionary slides a couple of weeks ago that would make those miniskirts look pretty modest,” one of the other wives interjected.

“Let's take a vote on knee-length dresses,” somebody suggested.

“But there's more to it than that,” came the rejoinder from a woman in her fifties. “Take makeup for instance. Most of these younger girls are imitating the hippies by

not wearing any lipstick at all. I think we should take a stand against that. It's obvious what they are doing. They are trying to make fools out of their mothers by their plainness. All that eyeshadow is terrible, but I think we ought to insist on some lipstick.”

“What about the boys?” asked Backfield. “This long hair is what nauseates me. I know the kids in my class call me Old Flattop at times. But I'm not going to change on that account. That basketball team that the high school put on the floor the other night looked like a bunch of shaggy dogs. We should get to the school board and make them get those kids to cut their hair like we did when I was in high school. Cleanliness and godliness go together you know.”

“I wonder if John the Baptist would meet your standards, Backfield. I bet you would want him to dress in an Ivy League suit.” This objection came from a Presbyterian who had been with Backfield on other committees. He was remembering how Backfield made the Baptists the right standard of just about everything.

“That's beside the point,” Backfield objected. “John the Baptist lived in another era when things were different.”

“Right. And maybe things are more different now than you think. The kids today don't want to be poured into the same mold that you were.”

“But why do you talk as if we are monstrosities or something? I think we grew up as a group of solid citizens and I think we should expect our kids to do the same.” Backfield was getting angry. He didn't like the reference to John the Baptist—as if all Baptists today should dress like him.

“Perhaps the Mennonites have the right idea after all,” Mrs. Fogweather threw in.

“Yes, but I thought I saw a Mennonite on the street the other day, and I was just going to say something to him when I discovered it was a fellow dressed in one of those crazy Nehru jackets,” Backfield observed.

“And you can't tell the difference between Catholic nuns and Mennonite women any more. I think it's a trick of the ecumenical movement. They are trying to confuse everything, to keep us from knowing who's who.”

“You can't tell the bad guys from the good guys without a programme,” one man said half audibly. Several people around him smiled self-consciously.

At this point Fogweather stepped in and tried to redirect the discussion. He pointed out the need to set down specific standards. He recognised the fact that there would be differences of opinion, but he said that the consensus would have to prevail. Clear guidelines were needed. Once guidelines were set down in writing the group could work for wider agreement among co-operating churches to enforce them. Once they had agreement throughout the state they could reach out and influence the entire nation. It would take plenty of work and a good deal of financing, of course. But that would come if they could just get the proper standards down on paper. He was sure of it.

Backfield spoke up again. “Unless we do something like this and do it fast our churches will be swept right down the tubes. They've just about had it now, as I see it. Most churches don't stand for anything. Might just as well join the

country club as a lot of churches these days."

"Maybe we would do better by planning a good old-fashioned revival," Mrs. Makework suggested.

"But that wouldn't automatically solve the problem," Fogweather stated flatly in his resonant voice. "We need to set down the standards and then get a programme going to enforce them. Now let's talk about specifics."

"Well, I think we should hold out for clean haircuts on the boys, and I'll make that a motion," Backfield said, with a tone that defied disagreement.

"Seconded," a lady called out.

"Discussion?" Fogweather asked.

"But I don't think the length of a boy's hair is a moral problem. My boy is a good clean type but he goes along with the styles at school. I don't think there's anything wrong with that. Backfield, you went along with the styles of your time. The trouble is you got locked to them. If we are going to set standards of worldliness, we had better pick something else." The Presbyterian had him again.

"I think we should vote on the length of the girls' dresses. That is a moral problem, I'd say. They ought to be at least below the knee. And I'll make that a motion," Mrs. Makework said.

"But you haven't voted on my motion yet," Backfield objected. Everybody began chattering to somebody else.

After a couple of minutes Fogweather banged the gavel and called for order. "We've got to decide on specifics," he said. "Now, how many of you want to include the length of the boys' hair?"

Silence.

"Okay, let's see a show of hands on that," Fogweather instructed. About six hands went up.

HATCHING A POULTRY REVOLUTION

When you get in a Land Rover at Yaounde, the capital of Cameroun, and drive towards Libamba, it isn't long before you start going past the bush villages. Each is a cluster of a few mud houses with thatched roofs. Then the road narrows to a couple of dirt ruts. You put the Land Rover in four-wheel-drive. On either side, the tropical rain forest pushes densely to the edge of the road.

Swamp palms, umbrella trees, bamboo—dark green foliage—hunch in sullen silence. You are several thousand feet above sea level; this is the high rain forest. The temperature is in the 80's, but it feels like an oversized steam room furnished with too many plants.

In this territory, a couple of lanky farm experts—one from the United States and one from Switzerland—have helped to spark the economic revolution that is beginning in this West African nation. Near Libamba is the small town of Minka and you are surprised to see a railroad. It links Yaounde with Douala, the large seacoast city. Soon you come to Libamba, site of the Rural Training Centre where the revolution began.

The farm school is run under the auspices of the Cameroun Presbyterian Church, for which United Presbyterian fraternal worker Wade H. Reeves is director of rural works. The school was started by Pascal de Pury, a United Presbyterian missionary from Switzerland; and the work was carried on by Mr. Reeves and now is directed by Mbog Samuel of Cameroun.

Wade Reeves, director of the rural training programme in Libamba, Cameroun, is visiting Australia as the guest of InterChurch Aid from July 8 to 19. Mr. Reeves is an agricultural missionary serving through the United Presbyterian Church in the U.S.A. This article describes some of the work he has been engaged in and which has received support from Australian Inter-Church Aid.

Pascal de Pury's first task was to find a good product. The land around Libamba will not support crops in the usual way for despite an appearance of richness the soil is poor. If the jungle is cut over and the land plowed, it will yield

"Now, how many oppose it? Raise your hands." Another half dozen hands went up.

"It's about evenly divided," Fogweather observed. "We've got one representative of the young people's group here and he has said nothing so far. What would you say, young man?" His hair was short enough that Fogweather felt it was a safe bet.

The young man blushed and tried to beg off. "I'd rather not say anything right now," he said.

"Come now, we'd like to know what the young people think. You can speak freely," Fogweather said with a note of promise.

"Well, if you really want to know, I think you people are sort of stuck in gear. All you talk about is younger people. They must worry you a lot. But I've been wondering what worldliness is to you people sitting right here. What are your problems? Where do you have to face it? What are your hangups?"

"Of all the impertinence!" Mrs. Makework gasped.

"Well, thank you for making a statement anyway," Fogweather said. "It didn't answer our question and it may not represent all our young people, but thank you anyway. Now I think it's clear that we should appoint a committee to come up with recommendations on our standards and I'm going to appoint John Backfield to head up that committee. We'll leave it to him to choose the other members to serve with him. And unless there is further business we'll consider this meeting adjourned."

Most of the people filed out looking rather dejected. In one corner Fogweather was in a huddle with Backfield. But the old Presbyterian was deep in discussion with the young man who represented the youth department.

—Dr. Stonewall Hurdler,
in "World Vision."

By STANLEY J. ROWLAND, Jr.

one poor crop and then wash out.

In de Pury's view, chickens and egg production seemed to offer the most promising combination of healthy livestock and good profits. Locally grown corn and other products could be mixed to make a good feed. The students at the farm school would be paid enough to feed themselves. After a year's training they would be given help to establish their own poultry farms.

The farm school began operations in 1961, and three of its first four graduates started hatcheries. Today one-third of the entire egg production for the whole nation comes from the former trainees, or from farmers that the school has set up and assisted. A number of other farmers are imitating the successful methods of the trainees. The result has tipped the balance of trade: Cameroun no longer imports eggs, and its importation of chickens is declining to practically nothing.

The eggs and meat provide protein for the protein-poor diet of the country. The poultry farms give their proprietors an annual income substantially higher than the average. The average gross annual budget of a chicken farmer is six times higher than the budget of the cocoa farmer (cocoa was the major cash crop of colonial days). Some of this budget indicates income, and some represents money spent for grain and other materials—money that is pumped into the economy of the country. This has begun to generate other production, such as growing corn for feed.

People of the area used to show little interest in making a business of raising poultry or animals. Instead they produced what food they needed for eating, and that was that. Now, though no direct connection with the Libamba farm school can be proved, the people of the area are coming to like the idea of caring for livestock and marketing farm products profitably.

Overall, these developments promise to generate an agricultural base for modernising the economy of Cameroun. The farm school at Libamba is now moving into other fields of experimental farming and training, such as animal husbandry.

—A.C.C.

Work Team to New Guinea

The Work Team sponsored by the Victorian and Tasmanian Men's Fellowship will depart from Essendon Airport at 7.30 a.m. on July 12.

What originally was to be a team of six men going to the mission to spend six weeks on building and maintenance work has grown to a team of twelve men and one lady. The main team will be spending six weeks actually working but some of the team will be staying on to carry out further work for periods up to six months. Each member will be paying at least half of his expenses with half of the team paying the whole cost of travel. As it is intended that the team shall not be a charge on the mission other than for materials the cost of board at \$8 per person per week is paid while at the mission.

The Men's Fellowship made an appeal to the men of the brother-

hood for \$1,500 to subsidise the costs of the team and this fund has been over-subscribed by several hundred dollars. Donations totalling \$500 have also been made in cash or kind to provide equipment which will be left at the mission for permanent use. The team have been greatly thrilled and encouraged by this response. Much planning has been going on in New Guinea to ensure materials being in position ready for use when the team arrives. It is expected that the team will be able to participate fully in all activities of the mission and come home fully informed of the work in New Guinea.

Team members are **B. Baker** (Ringwood), **C. Lewis** (Brighton), **J. McCrohan** (Wangaratta), **H. Read** (Doncaster), **F. Richards** (Doncaster), **R. Rowe** (Kaniva), **R. Scott** (Parkdale), **Mr. and Mrs. W. R. Smith** (Bordertown), **M. Suter** (Warracknabeal), **F. White** (Essen-

don), **N. Woodward** (Oakleigh), **J. Ward** (Devonport).

Ages of the team members range from 22 to 63 and the Men's Fellowship would seek prayer support for the team as they endeavour to encourage and help the missionaries in the work of the Mission.

TRUST WOMEN TO PRAY?

A certain minister once refused permission for a women's prayer meeting. He turned down the request on the ground that if women were left alone to pray "who knows what they would pray for!"—"Spectrum."

FIRST BLACK BISHOP

(Boston). The Rt. Rev. John M. Burgess was elected the first black diocesan bishop in the history of the Episcopal Church in the U.S.A. at a special election of the Massachusetts diocese.

Bishop Burgess will take over a diocese that was one of the first created in the United States and is currently the sixth largest with 125,000 members. It covers the eastern half of Massachusetts.—E.P.S.

WOMEN THEOLOGAINS

(Berne). This month women-theologians in Switzerland looked back on 50 years' work in the official service of the church. There are 36 women-theologians with full-time posts in the parishes of 14 Cantons.—E.P.S.

to ask the churches to consider a change.

On the mission field we have already accepted the general principle of brotherhood rather than local church responsibility. The missionary belongs to all of the churches and is supported by all of the churches in partnership.

It would not be beyond our genius for devising ways and means to work out some method of applying this principle to ministers and churches without denying the local church's autonomy and right to call and engage. When a person responds to the urge to serve as a minister, he sees it first as a call to serve Christ. He does not offer himself to a particular church, he has no idea where he will serve. He offers himself to the brotherhood for training. The colleges, on behalf of the brotherhood, accept him. When he becomes a minister, his immediate area of service will depend upon the church needs at that particular time, but we surely think of him as available to any church and therefore belonging to all of the churches.

When he concludes a ministry and there is no other suitable church immediately available he should not be expected to contract out of the ministry, either temporarily or permanently. Having been accepted as a minister by all of the churches, the churches in partnership should use him (and pay him) until a suitable church becomes available or until the churches in partnership (through their appropriate agency) inform him that he is no longer required.

QUESTING

WITH
A. E. WHITE



Is our present system of "calling" ministers outdated? One minister said that he would not move from his present church unless he had a firm "call" to another. He had seen too many men left without a call or called to an unsuitable church.

The following comments are my personal views. This is always the case but as I am a member of an Advisory Department, it must be made clear that I do not speak for my colleagues, who may or may not agree with me.

The present system of calling ministers is not satisfactory. It can adversely affect both ministers and churches. We are seldom able to ask the question, "Who is the best man for the ministry at Southside?" Rather, we ask, "Who is the most suitable man available?" or "Which is the most suitable church available to this man?"

The present system encourages the calling of our best equipped ministers to the larger churches rather than to the churches with the greatest needs. There is often great competition for the services of some men, and it is appreciated that such men are themselves unhappy about it.

Economic factors do have to be taken into account. They apply to the capacity of the congregation to meet the expenses of the ministry, and they apply to the needs of the ministers and their families. The capacities and the needs will vary greatly.

A congregation may find it difficult to meet in full the recommended salaries and allowances, and it may make an agreement with a minister to serve for a lower remuneration. Ministers may willingly enter into such an agreement as a Christian response to the call to serve. Those who do so will have to accept a lower standard of living or cut down on savings. Another minister with heavy educational, health, or other commitments, may not have the option of accepting the lower scale, no matter how anxious he is to serve. It is obviously unfair to ministers to put them in the position either of making additional sacrifices or of rejecting a call to service.

We have a long tradition of local autonomy in respect to the call and engagement of ministers. Changes will not come easily. However, if the present method does act unfairly upon some ministers and some churches, it is not unreasonable

Crusade '69 Report

Gordon Moyes returned to W.A. for his second crusade in less than two years and was received enthusiastically by the brotherhood as 900 people gathered for the opening Crusade rally. In many ways it was a youth crusade with a big percentage of the 55 people making decisions being young people in the 15 to 25 year age bracket. 33 of these were acceptances of Christ, seven restorations and 15 rededications.

The theme, "A Living Faith for Modern Man" proved very apt. As the Crusade progressed we saw the Holy Spirit speak to families, and then witnessed them coming to Christ one by one as the invitations were given.

A Youth Banquet and a High School Commandoes' Tea were experiences that proved very successful. The youth meetings were highlights of the Crusade. Two roving microphones picked up spontaneous questions from the young people around the auditorium at the Friday night youth meetings, and these received pertinent "off the cuff" answers from Mr. Moyes.

A large variety of items from individuals, groups and the choir brought high quality Christian messages. Interviews and testimonies from young people showed the reality of Christ in their lives. A Sportsman's Night saw State representatives in basketball and lacrosse giving testimony to their Christian faith. Mr. Moyes also spoke to a number of High School and ladies' groups, with a good response.

An average of nearly 500 people attended each night and were challenged by the clear presentation of the gospel and of Christ as the answer to all men's needs. It was a wonderful experience for our Western brotherhood to join together in a positive presentation of the Good News of God.

o FROM THE CAPITAL

RECEPTION and RENEWAL

By C. H. J. WRIGHT

RECEPTION AT GOVERNMENT HOUSE

We were invited to a reception at Government House in the week following the installation of Sir Paul Hasluck as the new Governor-General of Australia. We went expecting to find a large number of people from all walks of life in attendance, but were surprised to find ourselves in a small gathering of about twenty people. We were all there as representatives of the Christian churches.

In conversation with His Excellency, Sir Paul Hasluck, I took the opportunity to express to him the goodwill and encouragement of the churches I represented, and he indicated his readiness to visit our church should we wish to invite him on some occasion.

Sir Paul and Lady Hasluck received us very graciously, and their courteous act indicated the high regard they had for the Christian church and the importance it held for them in the life of the nation. This reception was not a gesture of patronage. The Governor General told us that he felt one of the first things he wanted to do on assuming office was to invite the Churches to Government House. He said that the temporal power cannot patronise the spiritual, and that if he could do anything "along side" us in a worthy cause, he would be glad to do it.

Sir Paul Hasluck belongs to St. Andrew's Presbyterian Church in Canberra, and has known the minister there, the Rev. H. Harrison, for many years.

THE RENEWING CHURCH

"There could be no renewing of the Church without a study of the New Testament," said Professor C. K. Barrett on the first morning of an Ecumenical Conference at St. Mark's Institute of Theology in Canberra last month. Professor Barrett, well-known English Methodist scholar, came to Australia to deliver the Cato Lecture at the Australian Methodist Conference in Brisbane. He addressed the Con-

DALE FIERS FOR FULL TERM

Dr. A. Dale Fiers, general minister and president of the 1.5 million-member Christian Church (Disciples of Christ), was nominated for the first full six-year term in the office created last year.

The church's 250-member General Board nominated Dr. Fiers by acclamation to a full term in the chief executive post.

Election of the general minister and president takes place at the General Assembly of the church in Seattle, Washington, August 15-20.

The office of general minister and president came into being last autumn with adoption by the Disciples of Christ of a major restructuring.

Dr. Fiers had been executive secretary of the International Convention of Christian Churches prior to dissolution of that body when the general office of the Christian Church was set up.—E.P.S.

RHODESIA BANS KING'S BOOK

(Geneva). The Rhodesian Board of Censorship has prohibited Martin Luther King's best-seller "Strength to Love" according to the French news agency, A.F.P.—E.P.S.

ference at St. Mark's on the latest developments in the study of the New Testament. Speaking of Christian Re-union, Professor Barrett said the next essential step in the movement toward unity was a joint study of the New Testament by Christians of all denominations. "If we are to get to the heart of the questions on which we are divided, we must study prayerfully together: then we have something upon which we can build."

The theme of the conference was "The Renewing Church," and the aim was to enable ministers and members of the churches to see the foundations of the faith in a new way, and to get a picture of their role in the present world. Delegates were not appointed by churches, but the conference was open to any who wished to come. They came from all the Eastern States, and from South Australia, as well as Canberra.

Some of the topics presented by well-qualified speakers and discussed by the conference were: "Structures and Communications," "Religious Education and the Adolescent" and "The Pastoral Needs of the City."

WEEK OF PRAYER

During the week of prayer for Christian unity in Canberra, meetings were held each evening in churches of different denominations. The first half hour was spent in worship and prayer, and this was followed by a presentation and discussion of the beliefs and practices of the church in which the meeting was held.

One of these was held in our new church at Lyons. The minister, Richard Lawton, led the worship, and then two of the members of Lyons gave talks on the beliefs and practices of Churches of Christ. The first was given by Graham Gilmour, a past president of our Vic.-Tas. Conf., now living in Canberra, who spoke of the history and beliefs of our people. The second speaker was R. Fergie, an elder of the church, who told of his experience in Churches of Christ and what it meant to him.

Both talks were excellent and were followed by a lively period of discussion. Many questions were asked and keen interest shown. The interesting thing was that most of the visitors were Roman Catholics who were obviously impressed with the whole evening. One woman said to me, at the end of the evening: "That's the most sensible religion I have ever heard of! It is all so wonderfully plain and simple."

I think it was a Roman Catholic who said, "Our Lord told us to love one another. Before we can love one another, we must know one another, and before we can know one another, we must meet and speak to one another."

o QUEENSLAND

NEW CHAPEL AT EIDSVOLD

(Qld.). June 14 was a great day in this Queensland town, when Aborigines and white people, plus many visitors, shared in the opening of the long-awaited chapel. The Shire Chairman, representatives of surrounding churches, visitors from Brisbane and more distant churches, all shared in the service, and many telegrams indicated the wide brotherhood interest in this occasion.

During the opening services, recognition was given to the splendid co-operative efforts of many people in the brotherhood—local Christians, State Aborigines' Committee in Brisbane and Rex Ellis as secretary, others who helped financially from near and far, and the voluntary team of builders and helpers led by Horace Christensen and Harold Scholl.

Over recent years, the work has broadened into an integrated fellowship of Christians of both European and Aboriginal background. The new building is,

therefore, in a real sense a "Christian Centre." It consists of a central hall, with seating for some 120 people, flanked by vestries, classrooms and a small but efficient kitchen. There is a built-in baptistry.

Since the Aborigines' Missions Committee has taken the oversight of the Eidsvold work there have been a number of new chapters in the Eidsvold story. The congregation standing outside was reminded of the work of Mr. and Mrs. Farmer and Mr. and Mrs. Kusay and family in earlier years, and of the com-



ing of Mr. and Mrs. Lyle Morris, as the first full-time workers. The opening of the Christian Centre opens up a new chapter of exciting possibilities for the work. W. Kusay officially turned the key, and invited all to enter.

The speaker at the first service was Delroy Brown, of Jamaica and U.S.A., at present working with the N.S.W. Youth Department. Mr. Brown conducted mission meetings each evening for a week. Song leader was Tom Ede, minister of the Maryborough church.

On the opening night, a girl accepted Christ, and on Sunday a young man made a decision after the meeting, and was baptized the same night.

Such developments as Eidsvold Christian Centre demonstrate once again the basic unity in Christ of people of differing cultural backgrounds. Please pray for its future usefulness for all people.

—D.G.H.

MISSION AT HARLAXTON

(Qld.). Decisions were made during the mission with David Mansell. Seven new members have been received into fellowship in recent weeks. 212 were present at final Sunday evening mission service, the largest service ever held in Harlaxton . . . Dr. J. H. Jauncey was guest speaker for the 47th anniversary services . . . We came second in Toowoomba Combined Churches of Christ Project Day. Bible Schools compete for C. E. Gray Shield . . . The combined churches and B.S. picnic was held at Cooby Dam . . . The completed extensions to the chapel provide much needed extra accommodation . . . Bev. and Eleanor Varidel and family were farewelled prior to their return to mission work with U.F.M. in New Guinea.

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FLOWERS FOR ALL OCCASIONS

60 YEARS OF MARRIAGE

(Qld.). On June 23, Mr. and Mrs. John Finger celebrated their diamond wedding. Colin Smith, minister of Annerley, spoke of their loyal service at Annerley for night on 50 years. Mr. and Mrs. Finger have lived in the district all of their lives. They have five children all of whom are serving within the church. Harold Finger and Mary, his wife, are missionaries in the New Hebrides. A grandchild, Miss Glynthea Finger, is serving in

voluntary work in New Guinea. Will Finger and wife are in membership at Annerley where Will has been secretary for many years. Also in membership at Annerley is Doreen (Mrs. A. Ferguson). Another daughter, Margaret (Mrs. J. Cutler) is worshipping at Doncaster church, Vic., whilst Edna (Mrs. D. Edwards) serves at Epping, N.S.W. The 15 grandchildren and two great grandchildren are associated with the church throughout the States.

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OPEN FORUM

Letters express the viewpoints of the writers. Acceptance for publication does not necessarily imply endorsement by Churches of Christ or by the Editor. Letters should not exceed 250 words and should bear the name and address of the writer.

CONFERENCE APPOINTMENTS

To the Editor,

I agree with A. F. Cant in much of what he writes in his letter to Open Forum in the last issue of the "A.C."

I, too, would like to see us become increasingly aware of the presence of many able young people amongst us, and use them on our Conference Committees. I would say, however, that I do not think being a specific age is the first priority for appointment to a committee. Effectiveness is the vital test. Experience has taught me that we need those who dream dreams to balance those who see visions.

In reference to the retirement from office of those who are appointed as Directors of Departments after 8-10 years of service, I would again contend that effectiveness is the true test. Some men may be more effective in their 20th year of service than others would be in their first year. As soon as a Director fails to direct his department he should quit. A few years ago we put a safeguard in our S.A. Constitution, which, I think, is fair to the churches and gives any Director the opportunity to know how effective he is . . . or isn't. It reads thus:

"The initial appointment and the subsequent re-engagement of any full-time

Departmental administrative officer shall be made by Conference on the recommendation of the Departmental Committee concerned by way of a Notice of Motion . . . voting on such Notice of Motion shall be by way of a ballot . . . all appointments of such full-time Departmental administrative officers shall be for specific terms."

I have been Conference Secretary for 14 years. I will face Conference again this year for re-appointment or otherwise. I will humbly accept their judgment.

—I. J. Chivell (S.A.).

WOMEN IN THE COMMUNITY

To the Editor,

Whether we like it or not Christian women are a part of the community. We take our children to the community health centre, pre-school and schools. We shop in the community. Everywhere we go we meet other women of our community. We go to worship in a building in the community. But that is not the Church—we are the Church, each one of us. If we accept our responsibilities as Christian women haven't we got an excellent opportunity to carry them out if we are so constantly in touch with other women in the community?

Some of our women have already accepted community duties, such as pre-school and school committees, religious instruction in schools. We can conduct or take part in meetings in a Christian way—not get involved in petty talk or gossip, not get bogged down in unnecessary business but uphold the aim of the group. Above all, the opportunity to talk about our Christian convictions can often arise. Here is a challenge! It takes an awful lot of courage but we must never forget that God is an ever-present power with us.

I believe more and more women need to take up the challenge of community service; it will be to the detriment of our own local C.W.F. group, as there is a limit to the number of activities a mother can be involved in, but our fewer C.W.F. meetings would take on a new outlook. They would become meetings of strengthening of spiritual lives, and exchange of ideas and information or, perhaps, a releasing of the tensions created by our community work. From this experience in the local community, as our children get older our work could broaden to take on new responsibilities in so many available organisations such as hospital auxiliaries, Overseas Aid organisations, perhaps (dare I write it)—even council or political interests.

May I offer encouragement to the women already at work in the community and offer a challenge to others to put the church to work—through us—in the community.—Josie Weedon (Vic.).

PLEA FROM COLLINGWOOD

To the Editor,

As a small church seeking to make an effective outreach in the inner suburban area, we would make a plea to our sister churches in the metropolitan area to actively support the Don De Welt Crusade.

While it is a city-wide brotherhood effort, sponsored by the C.M.F., we at Collingwood will be making the most of the opportunity to reach the immediate community with the message of salvation.

To be effective, not only do we need your prayer support but your whole-hearted attendance for each of the six nights, August 3-8. The old adage—"It takes a crowd to make a crowd" is still true.

Brethren, will you stand with us—for their sake?

Signed—Minister, Elder and Deacons
Collingwood Church of Christ (Vic.).

LETTERS FROM TERTIUS

A GUILTY CONSCIENCE

To the Editor,

I can be a comfortable pew-holder until some missionary deputationist comes round. Then I get a guilty conscience. It's because we so cheerfully send missionaries with our blessings and prayers and paltry pittances to do things in other lands that none of us would dream of doing here.

We expect them to preach in market places, to sit down in squalid and primitive huts to talk about Christ, and to travel long distances over impassable tracks, either on foot or in inferior vehicles, all in the interests of the Kingdom. Yet we don't always support the preaching of the gospel at church on Sunday nights, let alone doing it ourselves in the local supermarket. We don't even visit for God in nice clean homes. And we certainly wouldn't walk a mile in the rain to church if the car wasn't available. I sometimes wonder if there is some odd psychological kink in us Christians that makes us try to get rid of our guilt about not making much of a job of being a Christian, by sending some one else to do it for us overseas. A sort of here am-I-send-Jack complex!

Years ago in a rare moment of youthful idealism I thought I might be a missionary and wrote to the China Inland Mission. The form they returned contained a very impertinent question that obliterated my vision. It said simply, "You wish to be a missionary in China; have you ever taken any interest in a Chinese person in Australia?" They had it all wrong of course. In Australia we don't do these things; we send missionaries overseas to do them.

What a lot of humbugs so many of us are!

Hoping you are the same,

TERTIUS.

HOW IT STARTED . . .

Funeral

The Latin word was "funus," and is related to "fumus" meaning smoke. It is suggested that the words together refer to the burning of the dead: cremation. It is not true that the Latin word for funeral is "funis"—a torch, and that the word means a torchlight procession, since Roman funerals were always held at night. It is true, however, that their funerals were always at night so that magistrates and priests would not see the bodies and become ceremonially unclean. "That's your funeral" is a phrase used to suggest that some impending disaster is wholly the fault of the victim.

HYMN WANTED

To the Editor,

Poets, hymn writers, and composers in our churches could make a splendid contribution to our World Convention in Adelaide 1970 by entering the World Convention Hymn Competition.

The hymn is required to be not more than two verses, not more than six lines to a verse, and the theme is to be "The Good News."

Words and music should be sent to A. A. Glastonbury, 17 Kyeema Ave., Cumberland Park, S.A., 5041. The closing date is October 31, 1969.

—J. A. Luff, Sec. World
Conv. Music Comm.

(FAWKNER, Vic.). The ladies conducted a special service Mothers' Day. Mrs. Kelly presided, Mrs. Anderson and Mrs. Cooper were readers, and the guest speaker was Mrs. Clayden of Pascoe Vale church . . . Sandra MacKay was welcomed into fellowship on June 8 after being baptized at Pascoe Vale church . . . Edith Marsh is home after recent operation.

WANTED

Young Christian couple being married in January, are seeking a small flat or home—moderate rental—for indefinite period. Would especially like to care for home whose owner may plan to travel or live interstate. Excellent references. Please ring 848-1959 (Melb.) after 5 p.m.



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B.A., B.D., M.TH., PH.D.

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

11 a.m.: Worship—Communion—Preaching.

7 p.m.: Evangelistic—Worship.

MALVERN IS 80! HELP THEM CELEBRATE

See page 19



RESERVOIR (Vic.)

ANNIVERSARY OF
THE CHURCH

Sunday, July 20

11 a.m.: Worship and Communion. Guest
Speaker: **Dr. E. R. Killmier**
(President of Conference).

5 p.m.: Fellowship Tea.

7 p.m.: Gospel Service. Visit from "Camp-
bell Singers." Speaker: **A. W. C.
Candy**.



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FAREWELL TO FIELD OFFICER

One hundred-and-forty representatives of brotherhood departments and churches shared in a farewell dinner to Allan Avery on June 27, 1969. This marked the completion of eight years as a field officer for the Vic.-Tas. Dept. of Home Missions and Evangelism. Many of those present included leaders of churches where Mr. Avery had worked. The chairman was L. C. Withers and Tasmania was represented by C. J. Orr and the Hon. G. J. Foot, M.L.C.



ALLAN A. AVERY

GREETINGS AND GOOD WISHES

Greetings were received from all interstate Home Missions Departments as well as numerous country churches who were unable to be represented. Almost every suburban congregation where Mr. Avery had directed programming was represented. E. Hancock, of Hartwell, assisted with solos, with R. Cleland as accompanist. Dr. E. R. Killmier and G. J. Foot spoke on behalf of Victoria and Tasmanian churches respectively. Both paid tribute to the contribution made to the churches through leadership in stewardship and evangelistic programming. D. H. Smith and the newly-appointed field

officer, E. C. Keating, spoke of personal aspects of partnership with A. A. Avery. Both men paid tribute to the sense of comradeship and team relationship they had experienced. The Managing Director of the Wells Organisation, D. S. Heiron, paid tribute to the leadership the Department had given through the planned-giving programme. He spoke appreciatively of his contact with A. A. Avery and challenged the Department to continue in the course it had clearly taken.

DEPARTMENT TRIBUTE

Speaking on behalf of the Department, the past chairman, W. A. Thompson, outlined the beginnings of field work in 1961 and commented on the regard in which Mr. Avery's work had been held. Both he and the Tasmanian representative, C. J. Orr, referred to the monumental leadership given to the churches over the eight years. Completely new patterns of work had been clearly established in the life of the churches. C. J. Orr presented A. A. Avery with a projector on behalf of Tasmania and C. L. Ward presented a cheque. Mrs. D. Strack presented Mrs. Avery with flowers and W. A. Thompson thanked Mrs. Avery for the support of the ministry through the years.

In his reply Mr. Avery thanked all who had attended and spoke appreciatively of those who had paid tribute to his ministry. From his experience over the years with so many people he affirmed his convictions about the meaningful nature of the gospel and the church's role in the communication of the gospel. E. C. Keating led in a closing act of worship.

NEW GUINEA DINNER

(Essendon, Vic.). C.M.F. held dinner for 72 with proceeds for New Guinea Work Team appeal. Allan Rowe, Jack Doheny, Peter and Henni Dewilt provided entertainment . . . 100 were at C.W.E.F. 21st birthday. Mrs. D. Ferguson, first President of the Fellowship, cut the cake. A recent C.W.E.F. street stall realised \$61 . . . The cricket club trophy night on June 20 commenced with progressive supper . . . Evening services for winter months commence at 5 p.m. . . . Mrs. F. White has been welcomed back after illness.

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- Differences between the co-operating churches will not be glossed over, but will be faced frankly—when the scholar is ready to handle differences.

These are the approaches taken in the Christian Life Curriculum.

In practice this will mean:

- There will be clear instructions so that Churches of Christ teachers can present our heritage to the scholars. The notes on the position of Churches of Christ will have been written by a member of our churches or will have been checked by representatives of Churches of Christ. As with all curriculum materials, ultimately the teacher determines what is taught in class.
- At a few points there will be separate scholars' books for each of the co-operating churches. This occurs, for instance, in the Youth I course when young people in our schools will be helped to understand our distinctive teaching and to come to know about the work of our brotherhood.
- At other points in the youth and adult materials, the different practices of the co-operating churches will be stated in the scholars' books. This will not be introducing them to something new as they will be aware already of differences. Under the guidance of the teacher they will be able to examine the evidence and seek the truth. (This approach means that young people and adults in the other co-operating churches will be able to study our understanding of the Biblical record).

Differences will not be presented in children's books.

In large areas of the Christian faith, Churches of Christ do not have a special contribution to make. The greater part of the curriculum will not require separate treatment for the co-operating churches, for we share a common faith.

For further information, consult your State Department of Christian Education OR the Federal Board of Christian Education, 217 Lonsdale Street, Melbourne, Victoria, 3000.

WEDDING OF DUXIE BATEMAN

The wedding of Miss Duxie Bateman has been reported from New Zealand. Dawn Noble, who went over to be bridesmaid for her, has written telling of the wonderful time she had.

For the benefit of those who do not know, Duxie was a Carnarvon girl, who did a Teachers' College course, and was for many years a teacher in the West Leederville Primary School — teaching a normal white class. She married a Maori, an Army Education Officer, Jim Eketone.

Dawn also was a Carnarvon girl and is a trained nurse, doing her midwifery certificate at Crown St. Hospital, Sydney. She had to squeeze the New Zealand trip in between duties and exams.

CANADIANS URGED TO GIVE

(Montreal). Canada's Christian congregations, including Disciples of Christ, have been urged to earmark 3 to 5 per cent of their annual income for a concerted war on poverty at home and abroad.

A committee said that if started next year this would be an investment of about \$10 million annually in people and self-help projects and "would also put our money where our mouth is" when advocating that Canada allot one per cent of its gross national product to international aid.—E.P.S.

WHITE STUDENTS ARRESTED

(Pretoria). Ten white students of the Student Christian Movement (S.C.M.) were arrested in Northern Transvaal for having joined in a religious service with African students.

The students will have to pay a fine of £14 sterling or appear before the High Court for having entered a "Bantu area" without permission.

Students at university colleges reserved for Africans are not permitted to join the Student Christian Movement.—E.P.S.

7 WARD

FOR ADOPTION

There she sat with her coppery curls, blue eyes, and gummy grin—the pet of the ward.

On this particular day the Sister said, "She is going to the Home today." "Will she be adopted?" I asked. "Maybe when she is completely well," was the reply.

Well, she did go to the Home—but not in cotton nightie. She wore a pretty pink and white frock, pink and white booties, a pink bow in her hair—and hugged a pink teddy bear for her very own. The tag on the bear simply said—"Churches of Christ Hospital Committee."

U.S. Ministers' Salaries

(Indianapolis, Ind.). The annual salary of Christian Church (Disciples of Christ) ministers has increased 23 per cent in the last five years, according to a study released by the church's Pension Fund.

However, out of 3,634 ministers, 426 or 11 per cent, earned less than \$3,000 annually, a figure often used as the line below which poverty exists.

The report also indicated that the number of Christian Church ministers who earn between \$7,800 and \$10,800 annually has more than doubled in five years.

Nearly one-third of all Disciples pastors now fall into the \$7,800-\$10,800 category. This figure includes parsonage, or housing allowance, as well as salary.

Of ministers studied, 81 earn \$15,000 or more.

"This sounds like a tremendous increase," the Pension Fund said, "yet, even with parsonage added, our ministers have less average salary than United States elementary school teachers with one baccalaureate degree."—"The Christian."

let's not drink to
the great Australian
legend

Let's face it . . . a lot of us aren't big, bronzed boozers lying around in the sun all day. We're normal Australian people. And who says we have to drink to be Australian? Ansvar doesn't. We're an insurance company who only insures total abstainers. But we're still Australians . . . and so are our clients. Fair dinkum.

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CONFERENCE SEQUEL

(Collins St., Hobart, Tas.). Many members attended the Tas. District Conf. in Launceston. Dr. Killmier spoke at the morning service and Mrs. Muller at the Women's Conf. session. Dr. and Mrs. Killmier and Mrs. Muller spent several days in the South visiting the churches. Mrs. Muller met informally with the ladies over a C.W.F. luncheon . . . An evening service has been devoted to "Questions and Answers." . . . The youth have participated in a "Western Night" and a camp re-union at Copping . . . The church welcomes Miss Barbara Findley as helper at "Bethany."

9.30 PERMANENTLY

(Ann St., Brisbane, Qld.). Sunday morning service has been changed to 9.30 a.m. on permanent basis following three months' trial period . . . A young man and a young woman have been baptized and received into fellowship . . . Church mourns the passing of aged Mrs. Ash and W. H. Fox and C. F. Carpenter . . . Monthly after-church evening Coffee Pot programme continues to attract large crowd of young people.

WORK TEAM PREVIEW

(Noble Park, Vic.). Frank Richards, leader of the Work Team to New Guinea, spoke on June 15 and showed slides of the missionary work . . . The church will purchase the property next to church for a manse. Improvements have been made with concrete paths. Plans are in hand for a fixed baptistery . . . The C.W.E.F. celebrated its sixth birthday.

THINGS TO COME

VICTORIA

- JULY:
13 National Aborigines' Sunday.
16 C.O.B. Winter School, 7.30 p.m.
18-20 D.C.E. C.Y.F. Commission.
23 C.O.B. Winter School, 7.30 p.m.
26 B.S. Teacher Training.
27 Girls' Sunday.
30 C.O.B. Winter School, 7.30 p.m.

NEW SOUTH WALES

- JULY:
26 Youthquake and Freshfaces, Greenacre.

SOUTH AUSTRALIA

- JULY:
12 A.C.E. Programme at Brooklyn Park at 2 p.m.
17 "Godly Restless" meeting.
18-19 Work Camp at Longwood.
21 Kinder and Primary Teachers' Workshop, Maughan church, 7.30 p.m.
24 Teens and Youth Leaders' Workshop, Maughan church, 7.30 p.m.
24 R.I. Council meeting at Presbyterian Centre.

AUGUST:

- 3 "Speak Out" Youth Session, Grote St., 2.30 p.m.
18 Junior and Inter Teachers' Workshop, Maughan church, 7.30 p.m.

SEPTEMBER:

- 1-7 State Conference.

QUEENSLAND

- JULY:
Don De Welt Mission Team
13-20 Toowoomba (Margaret St.).
21-22 Bundaberg (Barolin St.).
23-24 Rockhampton (William St.).
25-29 Townsville.
18-21 Department/Church Relationship—Gympie—A. C. Male.
26 Christian Education Seminar—Annerley.

WORLD CONVENTION ADELAIDE — 1970

14 (318)

R. N. Gilmore for Canterbury

R. N. Gilmore, B.A., B.D., minister of the Brighton church (Vic.), as one of the two delegates from Churches of the Christ in Australia to the Fourth Assembly of the World Council of Churches at Uppsala, Sweden in July, 1968, was appointed to the Central Committee of the W.C.C., the body which bears the responsibility for the guiding of the affairs of the Council in the period between assemblies.

The first meeting of the Central Committee is set down for August 12-23, 1969 at the University of Kent, near Canterbury, England. At the invitation of Dr. Eugene Carson Blake, General Secretary of the W.C.C., Mr. Gilmore will also serve as a member of an Advisory and Reacting Group for discussion with the Structure Committee of the W.C.C. This group consists of 41 members of the Central Committee and to whom the Structure Committee will present its report immediately prior to the full meeting of

the Committee. A further invitation has also been extended to Mr. Gilmore to lead in the opening evening worship of the Central Council. As there has been some doubt as to Mr. Gilmore's participation in the meetings owing to difficulties in attendance from Australia, the Finance Department of the W.C.C. at Geneva has indicated that a generous subsidy will be available to ensure that Mr. Gilmore gets to Canterbury. This subsidy, which amounts to 60% of the total costs involved, will together with the balance remaining of the Uppsala Travel Fund Appeal and a personal contribution by Mr. Gilmore, take care of the finance needed. Funds are not being drawn from the Federal Department of Christian Union nor its Ecumenical Travel Fund.

R. N. Gilmore is planned to leave Australia on August 5, travelling to Canterbury via Hong Kong and returning from England on August 23 via Beirut and Calcutta.

DEDICATION OF NEW CHAPEL

(Chelsea, Vic.). The dedicatory opening of our new chapel will be conducted by Dr. E. R. Killmier (Vic.-Tas. Pres.) on July 13 at 11 a.m. . . . Family Fellowship Tea will see launching of "Renewal Programme" to cover repayment of new debt . . . First "trial services" in new chapel have shown the values of no platform, low ceiling, seating in square, parquet floor, minimum windows and other mod. cons. . . . All three Explorer groups won their way to State grand finals of indoor sports . . . Good Companions enjoyed singing as a choir at combined festival.

MISSION PREPARATION

(Collingwood, Vic.). All members are in preparation for the Brotherhood Crusade at Collingwood of Don De Welt and his team, August 3-8 . . . 100 attended a recent family worship service and 70 viewed the Fact and Faith film, "Signposts Aloft." . . . The minister is involved with several R.I. classes and an I.S.C.F. group at Fitzroy High School . . . Training classes are being conducted for B.S. teachers and for the men who assist on the platform . . . Recent guest speakers have been Dr. David Friebe and Ted Keating . . . Barry Cutchie is minister.

NEW EDUCATION CENTRE

(Horsham, Vic.). When the new Education Centre was opened on June 25, Miss Grace Henderson, a member for more than 60 years, turned the key and opened the door, after which the congregation entered the main hall for a Pleasant Sunday Afternoon programme. A memorial plaque has been placed in the foyer in honour of much-loved elders A. E. Cutchie and R. L. Hovey. All-age Christian Education programme recommenced on June 25 . . . Recent guest speakers have been R. Powell (India), H. Weedon (N.G. Work Party) and B. Cutchie (Collingwood).

BUILDING UNDER WAY

(Glenelg, S.A.). The church building programme is now well under way. The two halls at the rear have been demolished and the new double storey unit is going up. The membership is standing by in an amazing manner, with morning services packed to capacity. The need for more space to house the worshippers is becoming more apparent. It is hoped that the new section will be ready for opening in early November . . . At recent opening of the new jetty, the churches of Glenelg held a united service in the Town Hall. Mr. Hollard gave the address for the occasion . . . Recently, 64 men at the C.M.S. dinner heard the Attorney-

LAUNCESTON'S LOSS

(Tas.). The church here has experienced a sorrowful week. Tom Daniel, B.S. Supt., and active in all aspects of church life, suffered brain damage as the result of a fall on June 21 and died on June 28. In spite of very heavy rain the church was packed for his funeral. Mrs. Bignell, mother of Mrs. F. Kirk also passed away and Mrs. Franklin and Mrs. Green suffered the loss of their brother, Mr. Sice. Mr. Read conducted all three funeral services.

M. J. BEDWELL RESIGNS

(Albion, Qld.). Mr. Bedwell, for personal reasons, has asked to be relieved of his ministry from December, 1969. This request has been agreed to with deep regret . . . A busload of young people, led by Mr. and Mrs. Bedwell, visited Kingaroy church, and were weekend guests of Kingaroy members . . . The Youth and Christian Educ. Dept. Drama Festival attracted three entries from Albion young people. One group was awarded second place and Lyndon Bedwell received an individual award.

MINISTER FOR IVANHOE

(Vic.). J. H. McCormick, currently at Wattle Park, has accepted call to Ivanhoe ministry from early 1970 . . . Interchange visits between Ivanhoe and North Essendon young people are appreciated. . . . Heather Clinton, trained nursing sister, has offered services in voluntary capacity to Overseas Missions Board and has been appointed to Ndui Ndul Hospital, New Hebrides . . . All-age Christian Education programme now held on first Sunday evening monthly. Evening commences with tea, followed by discussion groups, youth programmes and short worship service . . . Girls' basketball team having good season . . . Sale of newspapers, milk bottle tops and egg cartons is good source of income for local and missionary needs.

REPRESENTS GOVERNMENT

(Tas.). The Hon. G. J. Foot, M.L.C., a member of our Launceston church, is to present Government legislation in Tasmania's Legislative Council. The new Liberal Government has no members in Tasmania's Upper House and is faced with the need to have someone to represent the Government when bills are presented. Mr. Foot is an Independent member and will exercise his right to refuse to present legislation that will be in opposition to his principles.

1969

General, Robin Millhouse, just back from the U.S.A. . . . Youth Leaders' Conference meets quarterly to which each auxiliary reports and plans the co-ordination of youth activities. Detailed reports are then submitted to the board. . . . S. R. Beck (Federal Conference Pres.) and R. J. Beaumont have been added to the Board of Elders. E. C. Mauger has been made an Elder-Emeritus . . . The church mourns the loss of Fred Cleveland who served both at Hawthorn and Glenelg in later years . . . Ladies of the two C.W.F. groups have been busy with parcels for work among the Aborigines. . . . The film "Vietnam Profile" was well received at evening worship . . . E. P. C. Hollard is minister.

B. ARMSTRONG FOR BELMORE

(N.S.W.). The church has recently verified the board's recommendation for our interim minister, Bruce Armstrong, to become full-time minister. He will continue holding his position of Director D.C.E. until the second half of 1970 . . . Bob Loader gained the Duke of Edinburgh award silver standard . . . Mr. and Mrs. H. Pearce have left for an extended vacation in England . . . At the church anniversary held on June 1 Mr. Armstrong was speaker . . . Mrs. Robbins is recovering from an operation in Canterbury Hospital.

TRAGEDY AT BRUNSWICK

(Vic.). Robert E. Burns had served the church at Brunswick for nearly eleven years and was to conclude his service there at the end of June. The church arranged a special tea and celebration on June 29 to mark the occasion and to express its appreciation to Mr. Burns. On June 28 he was found dead at his study table where he suffered a heart attack whilst preparing his final message to the church which he had served for so long. He is survived by his wife, a daughter, and two sons.

SINGERS FROM BALLARAT

(Croydon, Vic.). A highlight of the June Youth Service was the visit of the "Gospelairens" from Ballarat. The sermon was given by Francis Clark. Many young people were at the after-church fellowship at home of Julie and Warwick Galletly . . . June Book Month featured "Tortured for Christ" and "Davidson Affair" introduced by four of our men. Both books were on sale . . . Prayer meetings continue in members' homes . . . Two members of the Red Cross gave a demonstration of mouth-to-mouth resuscitation to the C.W.E.F. . . . Mrs. Lacey is attending meetings after illness. C. H. Grenness is home after eye surgery. Mrs. I. Smith is recovering after bad attack of asthma. Mrs. Freeman is caring for a sister ill in Sydney.

NAILSWORTH JUBILEE

(S.A.). The 50th anniversary celebrations began with a social get-together on June 14 compered by Neil Oxenberry. Stories of the past and present were given by Roy Docket, a former secretary, and Graham Purdie.

On Sunday, the communion service was attended by 264, many former members returning for the day. The guest speaker was to have been Roy Raymond, the

first resident minister. He came from Western Australia for the occasion. Unfortunately, he became ill and was unable to speak. Mr. Gavros took his place in the morning service. Graham Gaskin led the choir in special music. A Conn electronic organ was loaned by L. W. Rover & Co. Jim Shrubsole led the singing at the P.S.A. Items were given by Mrs. Joan Oxenberry (violin) and Mrs. Cora Kelly (solo). A tableau was presented, produced by Marie Taylor.

At night, Ron Brimblecombe gave an organ recital, Rod Oxenberry led the songservice and A. J. Ingham was speaker.

A three-course hot Sunday lunch was provided, the cost being covered by Jubilee funds, and the ladies led by Mrs. F. Gaskin and Mrs. J. Searle arranged the tea.

NORTHERN OUTREACH

(Townsville, Qld.). Two were added to the church by transfer and one young man from the Army Barracks who made his decision on June 1 . . . The minister, B. L. Reid, accompanied Northern Missioner, Doug. Willis, on a tour of the northern area, making contact with isolated members, and conducting two meetings in Cairns . . . The Ladies' Fellowship raised over \$50 towards the church rates and have benefited their own funds by \$43 . . . Recent Y.P. efforts included a car wash and a popular cabaret evening. Junior Girls' C.E. and Boys' Explorers combined in an outdoor venture at the river one evening . . . Prayer groups are operating on behalf of the forthcoming Crusade with the Don De Welt Team.

P. R. WHITMORE OVERSEAS

(Nailsworth, S.A.). Mr. and Mrs. Whitmore left Sydney June 17 via America to England. They will be leaving England August 17 on the "Fairsky," with Mr. Whitmore serving as Migrant Chaplain. During his absence Mr. and Mrs. R. Sack formerly of Broken Hill, will have a three-month interim ministry at Nailsworth.

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EMPLOYMENT

Would any lady desirous of obtaining future residential employment amongst school-age children please write for details to the Principal, Northcote Children's Village, Box 42, Bacchus Marsh, Vic., 3340.

UNCENSORED

No. Should a Christian, other than a nurse or doctor, or 15 someone engaged in essential services, work on Sundays?

LYNN KAESLER (S.A.): Anything that unnecessarily keeps you from worship is wrong in that it is keeping you from the opportunity of having fellowship with God and the blessing of sharing this time with other Christians. Work on Sundays can prevent you from attending a worship service—if you allow it to, but Jesus Christ says, "The Sabbath was made for the good of man; man was not made for the Sabbath." (Mark 2: 27). Jesus also says to those who say you must not work on the Sabbath (today—our Sunday), "You imposters (hypocrites!) anyone of you would untie his ox or his donkey from the stall and take it out to give it water on the Sabbath." (Luke 13: 15).

JONATHAN SMITH (Qld.): The Bible says God worked six days in creating the universe and rested on the seventh. We are given six days to do what we like when we like and the seventh to worship God. I think a person would have to be pretty unorganised if he couldn't manage a few hours of the week to set aside for the Lord. Although I feel we should try at the beginning of every day to give of ourselves for the Lord's work, no matter what we do. And as for working on Sunday; I couldn't find the time!

JAN McKIRDY (N.S.W.): "But seek ye first the kingdom of God and His righteousness . . ." The Lord Jesus gives us a clear and abiding principle upon which we can maintain our priorities. This question of priorities is one which every thinking Christian young person must come up against. It is the desire of our Lord that we meet him "on the first day of the week" around his table. Therefore, who does come first in our secular life? From the beginning of employment, no matter what position we are in, the Christian young person has a responsibility to Jesus Christ to be present around His table Sunday morning. Then ". . . all these things shall be added unto you."

ROBYN HART (S.A.): Many Christians used to be of the opinion that no work at all should be done on Sundays. This idea was a continuation of the old Jewish tradition, when no-one was permitted to do any kind of work on the Sabbath. Today this custom has been generally discarded because it is not practical to the complex society of today. Most modern people accept Sunday as a day of rest, but if it is necessary for them to work they accept this fact and nobody objects. The first and greatest commandment given to us is to love God and love our neighbour. On Sunday, indeed every day of the week, but especially on Sunday, our first duty is to God. Sunday is set aside to worship the Lord and if we fail to do this, we are disobeying God. I don't see anything wrong with working on Sunday, if it is necessary, but we must not neglect our spiritual lives. If the work to be done is to the good of someone else, then I cannot see any harm in continuing with it, because God has commanded us to love our neighbours.

L.P. (Qld.): This decision is one that has to be made when applying for a position. Some folk because of health reasons have had to accept a position in which Sunday work is involved. Then there are some people, who, because of educational standards, are called upon to work on a Sunday. Most folk have an opportunity, if working on Sunday, to attend one of the Lord's Day services. This is a decision to be made by the individual as with many other matters. I am glad that I do not have to work on Sundays.

WHY CHURCHES GROW IN AMERICA

By K. CRAWFORD

"Decisions every Sunday" and "New churches becoming self-supporting in Five Years." Following these reports by David Mansell, I was asked to visit America and evaluate what was happening in the areas of New Church Development and Evangelism. To enable this to take place five American ministers agreed to arrange an itinerary and provide hospitality. Speaking appointments were arranged so that travelling expenses were covered by honorariums received. This proved to be a very enriching experience, as I was able to visit 37 churches, several colleges and evangelistic associations, to evaluate what was happening.

Overall the situation is very much like ours in Australia. Some churches are growing, others are standing still or gradually dying. Most of the churches I visited were in the growing group. It is from these we could learn much in the area of evangelism.

NEW CHURCH DEVELOPMENT

Most of these were fostered by District Evangelistic Associations who provided the initial planning and support. In the most successful cases, a minister was appointed before the first service was held. He moved into the area and began to make contact with all likely prospects. Initial meetings were held in schools, Seventh Day Adventist churches, business houses, funeral chapels, or homes. The minister's salary was underwritten for about two to three years, by which time it was expected that the local group could assume full support. Most new churches were established on 6-9 acres of land, with a final cost of all buildings being between \$300,000 and \$1,000,000. All new churches were very active in evangelism.

EVANGELISM

I will outline this under the headings of Concern, Contact, Cultivation, Commitment, Conservation.

Concern: This was very evident in the life and outreach of both the minister and members. Reaching the lost was given a priority. Ministers kept one night and Saturday free for commitment visiting. Church elders and deacons left to individuals a lot of the minor decisions we spend time discussing in our Board meetings, and gave this time to planning

how best to reach their area for Christ. Inglewood, an inner-city area of Indianapolis, became concerned as their young couples married and moved into newer areas. The solution lay in reaching the people in their own area for Christ, so they commenced visitation every Monday night. Over the last three years, they have had approximately 300 additions each year. In Lincoln, a town of approximately 15,000, the minister, Dr. Leon Appel, likes to maintain an active prospect file of 500 and has 40 people visiting each Wednesday night.

Contact: Each church had an up-to-date prospect file that identified those they were trying to reach for Christ. This helped them know whom to pray for and visit. Names added to the list included: newcomers to area, visitors to church, friends of members, contacts from Vacation Bible School and Community Projects and any who showed interest in a door-to-door contact visitation of the area. In most cases, the churches needed to contact 100 persons for each one person finally won for Christ.

Cultivation: The key to cultivation was the weekly visitation programme. These took the form of a set night each week, or visitor being assigned about two calls a week. Assignment cards were given out each Sunday. All types of calling were included; friendship, cultivation, teaching and commitment. Teaching calls were important as these laid the foundation for the commitment call.

Most churches had two "One Week Preaching Missions" each year. These were preceded by more intensive visitation.

A weekly church paper was mailed to contacts, personal letters and telephone calls also played their part in cultivation.

Commitment: In most cases the decision to receive Christ was made in the home as a result of the teaching and commitment call. This was followed by public confession and immersion. Most of the commitment calling followed some type of planned presentation from the scriptures of our need of Christ and how we received him as Saviour and Lord, together with an opportunity to accept him as Saviour. Those who did not respond were continually befriended in the hope that they would eventually make this decision. In some cases I met folk who had been cultivated for three years before they made this decision.

Conservation: Most churches presented new members with a New Member's Kit, containing literature to help them grow in their Christian life and witness. I was very impressed by the Shepherding Programmes followed by elders, by which they fulfilled their responsibility to nurture every member. Each elder was responsible for a certain number of members and visited any who were absent to give whatever assistance they needed and encourage them in their Christian life. Elders were also careful to minister to the spiritual needs of each other.

Many of these things are not new to Australia. I was impressed by their application in the growing churches of America and their absence in the churches that were failing to grow.

In N.S.W. we are planning a Special Camp for ministers and men—September 26-28—to give detailed consideration to some of the above items and their application to our Australian churches.

WINTER SCHOOL AT C.O.B.

One-hundred-and-eleven people from over thirty Melbourne suburban churches enrolled for the Winter School at the College of the Bible. Men and women are in almost equal numbers and there is a wide age range amongst students. There are at least two father-and-daughter enrolments. 93 attended the first night and 97 the second night, when Melbourne turned on its coldest night of the year. A number of the enrolments are those of the wives of College students.

K. J. Clinton spends the first hour discussing, "How to Understand the Old Testament." Then G. R. Stirling leads the students in "Preparing and Presenting Talks." Students do homework by way of Bible research and talk outlines on Bible passages.

The Winter School course is also being undertaken by over 100 correspondence students from five States. Some correspondence students are working together as groups with their ministers, who will also mark assignments and keep class records.

Certificates will be given to all students who attend the course and do the assignments. A special certificate is also being prepared for those doing the work by correspondence.

It is planned to continue the Winter Schools and correspondence courses each year and to include such subjects as: "Prayer Made Meaningful," "What Happens in Church?" (worship), "How Churches of Christ Began and Grew," "Presiding at the Lord's Table," "Digging Up the Past," "The Church Programme," "What Makes Us Tick?" "What Can I Believe . . . About God, the Trinity, the Holy Spirit?" "Who is Jesus Christ?" —G.R.S.

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PERSONAL

DISCIPLESHIP

Vicki Cleaver, Lester Groombridge, Paul Parker, Nubeena-Highcroft, Tas.
Ben. Visser, Miss Marilyn Fisher, Ann St., Brisbane, Qld.
Carol and Jenny Hughes, Alison Batty, Manifold Heights, Vic.
Susanne Melville, John Graham, Beverly Cummins, Mrs. B. Greer, Ivanhoe, Vic.
Mrs. M. E. Bell, Don Batten, Miss Janet Milera, Wayne Inglis, Murrumbidgee, N.S.W.
Rosemary Reed, William Horne, Mr. Wakefield, Nettie Corbett, Harlaxton, Qld.
Maryann Whittaker, Carol Offer, Rosemary Winkler, Glen Waverley, Vic.
Sandra MacKay, Fawcner, Vic.

MEMBERSHIP

Mr. and Mrs. I. Tattersson, from Chadstone to Croydon, Vic.
Mr. and Mrs. H. Dunstone, Miss R. Green and Mr. and Mrs. D. Pridgeon to Traralgon, Vic.
Mr. and Mrs. John Christer, Mr. and Mrs. S. Salamon, Mr. and Mrs. E. J. Allan, Mrs. E. Davies, Mrs. Cakebread, to Glenelg, S.A.
Yvonne Norton from Aldgate Valley to Whyalla, S.A.
Mrs. I. Schmidt, Mr. and Mrs. Alan Martin, from Rosevale to Harlaxton, Qld.
Mr. and Mrs. Butcher and Gary, from Hamilton; Mrs. Hall from West Preston; Mrs. Fairhall, from Box Hill to Chelsea, Vic.
Miss Shirley Smith, Miss Jill Smith from Noble Park to Springvale, Vic.

CHANGE OF ADDRESS

A. R. Ploog, Esq. (secretary, Milleara Road, East Keilor), 7 Short St., East Keilor, Vic., 3042. Phone 337-7911.

BRIM CHURCH (Vic.)

Past members and friends are invited to share in the

75th ANNIVERSARY SERVICES

Concert: Saturday, August 9, at 8 p.m.
Breaking of Bread service, Aug. 10 at 10.30 a.m.

P.S.A., Brim Hall, 2.30 p.m.

Guest artists including "Gospelaires."

Speaker: Mr. R. H. Patterson

R. S. Wardle,
Secretary, Brim, Vic., 3394

Mr. and Mrs. G. Todd, from Swanston St. to Glen Waverley, Vic.
Mr. and Mrs. W. H. Law, Miss Grace Law, from Kedron; Colin King, from Gympie; Dudley Oakes, from Stafford to Ann St., Brisbane, Qld.
L. Marr and Miss B. Marr, from Kilburn; Mrs. L. Marr, from Fullarton to Windsor Gdns., S.A.

MARRIAGES

Mrs. Irene Russell to Kelsal Brown, Manifold Heights, Vic.
Nola Hovey to Dennis Wade, Horsham, Vic.
Elaine Griffin to Allan Bawden, Jeanette March to Malcolm Foy, Glenelg, S.A.
Margaret Cook to Lindsay Mott, Ivanhoe, Vic.
Denise Ellis to Neil Mansfield, Reservoir, Vic.
Leonie McNulty to Malcolm Creighton, Essendon, Vic.
Joy Boxhall to Robin Green, Collins St., Hobart, Tas.
Jennifer Caudle to Trevor Dinning, Strathalbyn, S.A.
Sue Scovon to Robin Maddern, Bordertown, S.A.
Janice Coulson to Ronald Scott, Chelsea, Vic.
Carolyn Joy Corey to John Wayne McAllister, Fawcner, Vic.

DEATHS

Walter Keal, Harlaxton, Qld.
A. G. Ammon, Croydon, Vic.
Mrs. Dora Ash, C. F. Carpenter, W. H. Fox, Ann St., Brisbane, Qld.
A. Brownrigg, Northcote, Vic.
F. Cleveland, Glenelg, S.A.
Mrs. Bignell, Tom Daniel, Launceston, Tas.

NOBLE PARK CHURCH (Vic.)

15th ANNIVERSARY

Sunday, July 13

Speaker: 11 a.m., 7 p.m., G. R. Stirling, B.A.

Past members cordially welcome.

Visitors requiring hospitality to contact minister, A. B. Titter 792-3142 (Melb.).

WANTED

Trained Nurse requires self-contained flat close to city preferably on public transport route; references if necessary. Write Joy Dagger, Block 29, Cobram, Vic., 3644.

GOLD COAST SITE

At Currumbin, Gold Coast, beautiful elevated home site, coastal views north and south. For quick sale \$7,000 cash. Proud, 393 Moggill-rd., Indooroopilly, Qld.

BIRTHS

DREDGE (Chapman).—To Marjory-Ann and Colin, a son—Craig Colin—at Kingswood Maternity Hospital, S.A., on June 8. Brother for Kent John.

HILL (nee Quayle).—To Merle and Brian, of Long Plains, S.A., God's gift of a son—Dwayne Anthony—born July 2, at Balaklava, S.A.

PEDLER (Bassett).—Don, Jan and Annette are happy to announce the arrival home on 22/6/69 of their precious little son and brother—Wayne George. Wayne was born at Dalby Hospital (Qld.) on 20/5/69, weighing 3 lbs. 9 ozs. We sincerely thank Christian friends and relatives for their prayerful support over past weeks.

APPROACHING MARRIAGE

MULLER-FRIEBEL.—The marriage of Jill Lillian, only daughter of Mr. and Mrs. Ron. Muller, 80 Rostrevor-pde, Box Hill, Vic., to David Allan, twin son of Mrs. H. Friebel, 61 Baillie-st., Horsham, and the late Mr. Friebel, will be celebrated at 4.30 p.m. on July 12, 1969, at Box Hill Church of Christ.

ENGAGEMENTS

BRADLEY-WILLIAMS.—The engagement is announced of Judy, eldest daughter of Mr. and Mrs. L. Bradley, 106 Essex-st., West Footscray, to Paul Williams, College of the Bible; late of Masterton, New Zealand.

HUGGAN-SMITH.—Mr. and Mrs. W. R. Huggan, 220 Victoria-rd., Northcote, Vic., and Mr. and Mrs. J. N. Smith, Tindals-rd., Warrandyte, happily announce the engagement of Lois and Neil.

MARRIAGE

BROAD - SMITH.—Elsie Mary, third daughter of Mrs. W. A. Broad, "Deloraine," Pyramid Hill, Vic., and the late Mr. Broad, to Graham Victor, second son of Mr. and Mrs. J. F. Smith, Waharoa, North Island, New Zealand, was celebrated in Church of Christ, Pyramid Hill, on Saturday, July 5 at 3.30 p.m.

IN MEMORIAM

BERRY.—In loving memory of a beloved husband and father, George Ellis, passed away July 14, 1968. Lovingly remembered by his wife, Dorothy, Ted, and family. "Forever with the Lord."

EARL.—In loving memory of our son and brother, David James, passed away result of accident, July 3, 1967. "Always remembered."—Harry, Lal and family.

EARL.—In loving memory of our brother and uncle, Ronald Edward, who passed away July 5, 1968. "Forever in our thoughts."—Harry, Lal, Marjorie, George and families.

MACDONALD.—In loving memory of dear mother (17/7/68), also loved Dad (10/8/44). Mother and Father reunited. "Thy will be done."—Flora, Frank and grandchildren.

ROBBINS, Harold B.—Treasured memories of my dear one, who was called home on July 11, 1965. "Forever in my heart."—Inserted by his loving wife, Nell.

DEATHS

BROWNRIIG.—On June 25, 1969, at P.A.N.C.H., Arthur, of 20 Sumner-ave., Northcote, beloved husband of the late Lillian, loved father of Arthur (dec.), and Lillian (Mrs. Nation); fond father-in-law of Don. "With Christ, which is far better."

BURNS.—On June 28, suddenly, at his home, 2a Byfield-st., Reservoir, Vic., Robert Edward, loving husband of Minna, loved father of Marj. (Mrs. Harris), Ian and Garry, fond father-in-law of Tom, Pam, and Pam, and dear Pa of Roslyn, Julie, Karen, Mark and Mandy. "Our loved one in God's care."

CLEMENTS.—On June 29 at 9 Acacia-st., Box Hill, Vic., Elizabeth, beloved wife of the late Alfred Hales Clements, Bayswater, loving mother of Hilda, loved mother-in-law of Will, loving grandma of Lyle; loved sister-in-law of Alice Clements, W. H. Clay Nursing Home, Murrumbidgee.

GRAHAM (Watson).—On June 29, Hazel Grace, loved sister of Ern, Ivy (Mrs. Funston), Bob, Pearl (Mrs. Whitford), loved wife of Douglas and mother of Don., Ken., Lin (Mrs. Thompson) and Peter. "He giveth His loved one rest."

HUMPHREYS.—Loving memories and happy thoughts of our dear friend Mrs. Humphreys who was called home and reunited with her loving husband on June 16, 1969. Her work and interest for the Church will always be remembered. —Inserted by her many friends at Newmarket (Vic.) Church of Christ.

WEBSTER.—Elizabeth, of 5 Haig-st., Reservoir, Vic., called home on June 23; loved wife of the late William, darling mother of Doris (Mrs. Greig) and Alma (Mrs. Westcott); mother-in-law of Eric and Perc.; cherished Nana of Barry, Bruce, Dennis and Bronwyn; great grandmother of Janine, Nicholas, Shane and Stuart. Aged 85 years. "Abide with me."

WHEATON, Clarence Martin.—On June 27 at Nhill Hospital, Vic., aged 85 years; loved husband of Ruby, father of Roy (Miram); Elvie (Glen Waverley); Gladys (Box Hill); Harold (Miram); Sylvie (Kaniva); Merle (Box Hill); Joan (Diapur). The family rejoice in his passing to be with his Lord. "To live is Christ, to die is gain."

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NORTH ESSENDON (Vic.)

43rd ANNIVERSARY

July 20, 1969

11 a.m.: N. S. Moore, B.A., Dip. Ed.

7 p.m.: G. R. Stirling, B.A.

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80th Anniversary

Sunday, August 17, 1969

10.45 a.m. and 2.45 p.m.

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ALLAN AVERY, Minister-Elect.

DUNOLLY (Vic.) 97th CHURCH ANNIVERSARY

Sunday, August 3, 1969

Guest Speaker:

Dr. E. R. KILLMIER,

Conference President, Vic.-Tas.
Churches of Christ

Services: 11 a.m. and 3 p.m. (P.S.A.)

Luncheon at church.

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Meeting of Two Worlds

"The issue which most severely divides Christians today is the gap between those whose religious orientation is individualistic and otherworldly, and those whose orientation is this worldly and preoccupied with changing society . . . It is my conviction that the real power of the Christian message will not be released until these two dimensions are brought into proper relationship to each other."

—Wilmer A. Cooper, in "World Call."

AT THE LORD'S TABLE

Consider Him



Three times in Hebrews we are asked to consider Jesus Christ. What more appropriate invitation than this could be offered to those who worship him in Spirit and in Truth at the Lord's Table?

"So then, brethren . . . thoughtfully and attentively consider Jesus, the Apostle and High Priest Whom we confessed as ours . . ." (Heb. 3: 1, A.N.T.). This word calls our attention to the priestly work accomplished by the Saviour when he entered within the Holiest Place, bearing his own blood as an atonement for our sins. What a majestic and powerful description! God's Holy Messenger became the Heavenly Mediator for helpless men, and, by faith, he is now our Saviour and Lord.

In the seventh chapter Christ is compared to the ancient priest Melchizedek. "Now notice the greatness of this man," J. B. Phillips translates verse 4. Too often we dwell on the humanity of Jesus only, and of this we tend to emphasise his humility to a point where his true greatness is obscured. The physical presence of the Lord was an overpowering experience, as one woman discovered when she but touched the hem of his clothing. What magnitude and depth of character looked on Peter, reducing him to penitent tears! How valiantly and courageously Jesus bore the cross, despising the shame, giving himself a ransom for many!

The message of the Communion Table must be carried over into our everyday experiences of life. "Just think of him who endured such grievous opposition and bitter hostility against himself . . . so that you may not grow weary or exhausted, losing heart and fainting in your minds." (Heb. 12: 3 A.N.T.). The moments of fellowship around the Table are few and almost too short. It is not the memory of the bread and the cup that gives us the strength to live a daily Christian experience. Rather is it the presence of Christ within and the memory of his sufferings, united and lived out by our faith that gives us the victory in this present evil world.—Gary Walker, N.S.W.

PRAYER FOR THE BREAD

Father, we come to thee in the name of our Saviour, who loved us and gave himself for us. We do not understand all about Calvary but we believe he became sin for us. Accept the thanks we offer for this bread and for his sacrifice. Amen.

PRAYER FOR THE CUP

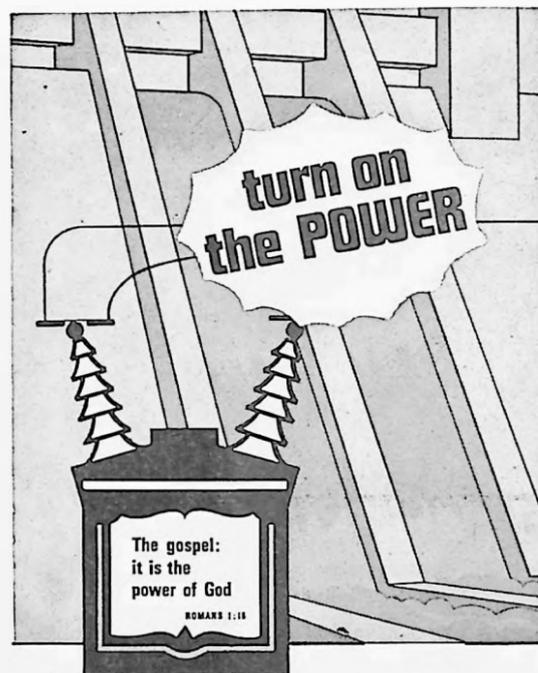
Lord God who doth make us clean and wash us in the blood of the Lamb, to thee we express our humble gratitude for the redemption that is ours in Christ Jesus. For this cup and what it means to us we thank thee in his name. Amen.

WITNESSES REFUSE SERVICE

(U.S.A.). In February this year, 625 persons were in gaol for refusing military service when called up. 419 of them were Jehovah's Witnesses, and 45 were members of other anti-war religious groups. Resistance to military call-up is increasing in the U.S.

GROWTH OF CHURCH OF GOD

(U.S.A.). Membership of the Church of God increased by 3% in 1968 to 450,000. 31 new congregations were started last year in the U.S., bringing the world-wide total to 3,270.



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CHRISTIAN EDUC. FEATURE

(Bordertown, S.A.). Church appreciated visit from Chas. and Jean Dow. After tea with young people and youth leaders from the circuit churches, Mr. Dow showed an audio visual film on the "I . . . Thou" relationship. Young people joined in discussion. Following tea, Reg. Combridge conducted meeting at which Chas. gave challenging address. Jean Dow sang two solos. Accompanist was Mrs. Edna Dungey from the Methodist church . . . Circuit Youth Council held recent camp at Hall's Gap in the Grampians, Graham Lawrie was camp leader, assisted by Reg. Combridge and Jean Fisher. All agreed that one feels much closer to their Maker in the mountains than anywhere else. Rob. Collins made recent trip home from C.O.B. and helped with training at Hall's Gap . . . Shirley Worden, Lila Leggett and L. E. Verco are improving after stay in hospital. Amy Dungey is in hospital.

GUESTS AT ALDGATE VALLEY

(S.A.). Speakers for the B.S. anniversary were Messrs. Hodgekiss, Philp and Johnston (visitors) and the minister, B. V. Coventry. Conductor and organist was Graeme Harslett, Supt. is Helen Harslett, Kinder. Supt. is Lynette Forby, and pianiste Shirley Porteous . . . Campers from Longwood filled chapel following recent camp. H. Prime was speaker, tea, coffee and biscuits concluding a great night . . . John Goodger was farewelled on entering National Service . . . The Mothers' Day evening service was conducted by the ladies . . . Youth for Christ Singers led at monthly youth night. Conductor was Kevin Newbold, pianiste Wendy Gallasch, soloist Raoul Caire, with message by Roger Bryson.

13 ADDITIONS

(Windsor Gardens, S.A.). In the last three months, 13 people have been welcomed into membership. A number have transferred away. The membership stands at 86 active members, with an average of 70 communicants . . . Concrete paths have been laid around the building, and 490 feet of cyclone fencing has been erected in recent working bees . . . The H.M. Director, K. D. Horne, is conducting a part-time ministry with the church with valuable experiments in programming.

MISSION VISITORS

(Strathalbyn, S.A.). On June 22, speakers were Mr. Archbold and also Miss Pemmell who is on furlough from the Red Sea area with the S.U.M. At night, Miss Helen Jacobs spoke and showed slides of the work of W.B.T.-S.I.L. in New Guinea . . . Other recent speakers have been B. Stanford (Adelaide), C. E. Dinning (Murray Bridge), and Miss Eade (W.B.T.).

POVERTY & WARFARE DEBATED

(Edinburgh). World poverty, chemical and biological warfare and Scottish nationhood emerged as the controversial topics at the General Assembly of the Church of Scotland.—E.P.S.

Seven Modern Sins

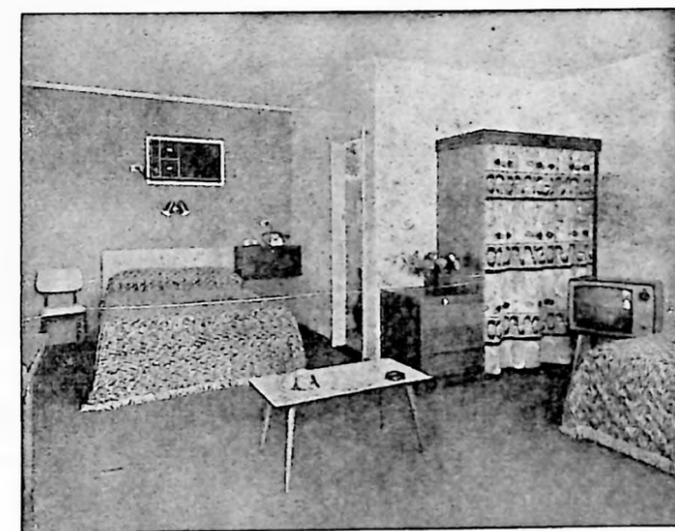
Archbishop Camara surprised everyone by calling upon British youth "to complete the message of the Beatles, who protested against the monstrous way we live today, with our false values, against the ridiculous mechanisation of everything, including man himself." The Archbishop declared young people "intuitively, without prior discussion, one might say by divine inspiration, have identified and repudiated racism, colonialism, war, paternalism, pharisaism, estrangement and fear—the Seven Deadly Sins of the contemporary world.

"It is good to take up your stand against the seven deadly sins of today. But you can and must go further. You must create a multiracial world, in which different races respect one another, associate and mingle as brothers. You must change fundamentally the pattern of international trade, eliminate neo-colonialism and promote the development of all mankind. You must make war on war so that we may realise that great appeal of Pope Paul VI: 'No more war. Never again war.' You must overcome paternalism, what you might call 'assistentialism,' which denies rights, especially the greatest right of all, the awakening of conscience. You must eradicate pharisaism among individuals, families, national and international; you must prevent estrangement, especially in the Universities. You must be afraid of only one thing, the fear of being afraid.

"Even though you may not know it, the greatest friend of all young people will be with you. This friend is capable of understanding your excesses, encouraging your generosity and crowning your hopes with success. You will have a friend who will never deceive you, Jesus Christ."—"British Weekly."

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OBITUARY

John Albert Easto Kay

The sympathy of the church at Oakleigh (Vic.) is extended to Mrs. Jean Kay, Gerald, Jennifer (Mrs. Noel Eichhorn) and John in the death of their husband and father, John Albert Easto Kay on June 21, 1969, after a very long illness. Mr. Kay was born on July 17, 1908 at Oakleigh. In 1938 he married Miss Jean Kilpatrick and, together with his family had resided in Oakleigh for many years. When his health permitted he was a regular worshipper at Oakleigh and in 1963 made his decision for Christ. He was baptized by E. J. Miles and received into the membership of the Oakleigh church. In the last years of his life he was unable to attend the services but he retained an interest in all that was done. A large number of mourners at his funeral services in the Oakleigh church and the Springvale Crematorium paid tribute to our late brother. We commend all who mourn to the care of our loving Heavenly Father.—T.V.W.

Mrs. Ella Ruby Bartlett

In the death of Mrs. Gordon Bartlett on June 17, at the age of 73 years, the church at Croydon (S.A.) suffered the loss of one of its oldest and most faithful members. Mrs. Bartlett, prior to her marriage, was in membership with the Robert St. church, Hindmarsh. She was baptized there by the late Ira J. Paternoster. She was a teacher in the B.S. and a member of the choir at Robert St. She married Gordon Bartlett in 1923 with E. J. Paternoster officiating. Following her marriage, she transferred her membership to the church at Croydon, and for over 46 years she was one of our most loyal and faithful members. In spite of deafness, she was rarely absent from her

place at the Lord's Table, and one of the real joys of her last few months with us was that she found, by using the hearing aids provided by the church, she was able to hear perfectly. For several months Mrs. Bartlett had suffered from a heart condition, and had not been able to attend the services, but she never lost the cheerful outlook on life that was so characteristic of her, even towards the end when she was so very ill. During the years she spent at Croydon, Ella Bartlett endeared herself to everybody; and she will be long remembered as a kindly, helpful, cheery Christian soul. To Gordon Bartlett, his family, and to all relatives and friends, we offer our sincere Christian sympathy, and commend them to the God of all comfort and love. Funeral services were conducted in the chapel at Croydon, and at the Cheltenham Cemetery by the writer.—F.B.B.

Ellen H. Carroll

The sudden death of Mrs. E. H. Carroll recently removed from the Hartwell church (Vic.) one whose membership extended back to within two years of the commencement of the cause in the area. Coming from North Richmond Mrs. Carroll, who had joined the church there at the age of 13 years, was in membership with the Churches of Christ for a total of over 68 years: a wonderful record to be proud of. At Hartwell, Mrs. Carroll and her late husband, together with their family of three daughters and one son, took a full part in the activities of the congregation. Mrs. Carroll was in her usual place at the Lord's Table the Sunday before her passing and at a C.W.F. meeting on the day just prior to it. Cheerful and bright by disposition she was greatly loved by all her friends and fellow members. The church extends its loving sympathy to her family and shares with them in memories of a beloved "mother in Israel." Mr. Savage officiated at the funeral services in church and at the cemetery.—M.J.S.

AUSTRALIAN CHURCHES

THE ABC OF AUSTRALIAN CHURCHES OF CHRIST

m=Minister.

mem.=No. of members.

s=Secretary.

(st.)=Student.

"AC"=No. of "Aust. Christian" subscribers on church representative's list.

QUEENSLAND

Rocklea: m., W. Giezendanner; s., Mrs. M. R. Chapman; mem., 8.

Roma: m., D. H. Paddon; s., W. G. McDougall; mem., 64; "A.C.," 6.

Rosevale: m., S. C. Rogers; s., T. Christensen; mem., 63; "A.C.," 12.

Rosewood: m., S. C. Rogers; s., W. H. Sleaford; mem., 37.

VICTORIA

Preston: m., G. J. Crossman; s., R. J. Mill; mem., 122; "A.C.," 14.

Preston East: m., A. V. Page; s., K. Earl; mem., 99; "A.C.," 12.

Preston West: m., A. J. Storay; s., R. J. Robb; mem., 142; "A.C.," 24.

Pyramid Hill: m., C. G. Henderson (pt.); s., D. M. Farrar; mem., 25; "A.C.," 7.

WESTERN AUSTRALIA

Northam: m., W. J. S. Gaunson, L.Th.; s., A. L. Ripper; mem., 247; "A.C.," 12.

North Beach: s., Miss W. Brigatti; mem., 11; "A.C.," 3.

North Perth: m., J. K. Robinson; s., J. A. Henderson; mem., 157; "A.C.," 16.

Perth: s., J. S. Bridge; mem., 158; "A.C.," 25.

SOUTH AUSTRALIA

Owen: m., B. Hill; s., L. W. Marshall; mem., 25; "A.C.," 8.

Port Lincoln: s., R. A. Dodd; mem., 64; "A.C.," 6.

Point Sturt: m., R. L. Oke; s., J. P. Yelland; mem., 7; "A.C.," 6.

Port Pirie: m., S. Thomas; s., J. H. McNicol; mem., 67; "A.C.," 11.

Prospect: s., D. A. Rebbeck; mem., 110; "A.C.," 16.

Queenstown: m., J. R. C. Wise; s., S. C. Quilliam; mem., 55; "A.C.," 10.

NEW SOUTH WALES

Narrabeena: s., R. P. Wadsworth; mem., 47; "A.C.," 3.

Nth. Parramatta: s., D. Bunt; mem., 27.

North Sydney: m., N. Flint; s., C. Lawrence; mem., 44.

Nth. Turrumurra: m., G. Warne; s., P. V. Jackson; mem., 84; "A.C.," 17.

Orange: m., R. Hawkins; s., E. Millar.

APPEAL FOR \$200,000

(Geneva). The World Council of Churches' Division of Inter-Church Aid, Refugee, and World Service (DICARWS) has made a special appeal for \$200,000 for a shelter project for displaced persons in Syria. The proposed project will be carried out in co-operation with the Syrian government.

DICARWS reports that "Syria has about 8,000 families still living in tents in the Dera's area and Damascus. Of these, 3,000 families are Palestinian refugees from 1948 and 5,000 families are Syrians displaced from Kuneitra and the Golan Heights in the 1967 conflict."

"These families are all in tents which have greatly deteriorated and must be repaired or replaced before winter."

—E.P.S.

CRUSADE IN DERBY, ENGLAND

The Leighton Ford Greater Derby Crusade closed on June 15 with a crowd of 3,100.

During the Crusade, Leighton Ford, associate evangelist of Billy Graham, preached to a total audience of 28,350. 719 persons came forward during the Crusade, as a sign of commitment to Jesus Christ.



STARTLING REVELATION!

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- another invisible, spiritual

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One Man Church

Many now know that Pastor Wurmbrand, author of "Tortured for Christ," a brave anti-Communist minister in Rumania, spent several years in a Bucharest prison cell, situated some 30 feet below ground. He was not allowed to have any communication with the outside world. How he survived in vile conditions made even worse by frequent beatings, doping and torture, fed on small portions of maggoty bread and water soup, is a tribute to phenomenal mastery over his mind, body and soul. He gives us part of the secret in a new, unusual, deeply moving book, "Sermons in Solitary Confinement" (Hodder & Stoughton).

Day by day he decided to talk aloud to himself, to be his own congregation. Not being allowed to possess either pen, pencil or paper, he memorised several of these cell messages and wrote them down after his prison release. This book contains some of them.

They deal with many subjects. He puts God on trial, subjects him to numerous questions, argues with him fearlessly, sometimes tells him he doubts God's sense of love and justice.

"Why do you allow men to suffer as they do? You are stronger than evil. Then why not stop these brutal men exercising their wicked will upon those who would do good in the world?"

Sometimes he writes and speaks bitterly of the agony of extreme suffering. Then he regains his sanity of mind and judgment and pays loving tribute to his Lord, his constant cell Companion.—Frank Jennings in the "British Weekly."

KANGAROO FLAT CELEBRATES

(Bendigo, Vic.). Kangaroo Flat's 10th S.S. anniversary was celebrated on June 22. Guest speaker was Mr. Graham, from Ballarat, better known as Albert of the Happiness Session over 3BA. The minister, R. Pritchard, was chairman . . . Thanks was expressed to Harold John and Austin Langley for the new platform; to carpenter David Rollinson, and to Keith Lucy who trained and conducted the children, assisted by orchestra. The Supt. is Douglas Manderson. Mr. Pritchard wrote a well-timed and impressive message, "For Parents Only."

HEART OPERATION

(Reservoir, Vic.). Patricia Coghlin is in Adelaide for a heart operation. Mrs. Eygelaar is also ill . . . Evening after-church fellowships are being maintained with young people taking part . . . An exchange of pulpits was made with Mr. Shannon, of Reservoir Baptist Church. . . . Girls' Good Companions held combined meeting with Brlar Hill recently. . . . Recent speakers included K. A. Macnaughtan, R. Powell and our own R. Ellis . . . Fortnightly prayer meetings are being maintained . . . The minister, A. W. C. Candy, and his wife are holidaying in W.A.

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Three Homes, sheltering over 192 Sick and Aged.

Let us share together our prosperity and adversity.

Remember the Homes in your will.

Information from the Secretary, 32-2447

CRUSADERS IN CARS

(Dunolly, Vic.). On June 15, Max White brought four car-loads of Youth Crusaders from Dawson St. and Peel St., Ballarat. After a church tea the young people led the service with Mr. White giving the address. On June 16, there was a combined bush barbecue lunch before the young people returned to Ballarat . . . The youth are active with Merv. Gibson as leader . . . The annual meeting elected Fred Robertson as secretary, and Alan Spiker as treasurer.

NEW FOR MONTROSE

(Vic.). Two new members have been welcomed into fellowship, one by baptism and one by transfer . . . The gospel service at 5 p.m. is preceded by a song service led by Mr. Woff . . . A combined youth tea and service was held at the Methodist and Church of Christ, Montrose, and a youth service at the Church of England, Kilsyth . . . The Afternoon C.W.F. is preparing a linen parcel for Aborigines' Missions. Evening group had Mr. Morrison show audio visual of C.W.F. committee work . . . Zone leaders visited the Boys' Club and showed equipment

used for rock climbing . . . Senior Good Companions meet in the home of their leader Miss G. Rogers through the winter term. Recent activities have included a Social Service work night and a visiting speaker from Thailand . . . The Youth Group shared in the hike at Sherbrook Forest, organised by the Eastern Dist. Christian Youth Fellowship on July 5. . . . The student minister is K. Duffy (C.O.B.).

TRARALGON TWEENAGERS

(Vic.). Recent developments at Traralgon have included the commencement of a "Tweenagers" Fellowship for young people in Forms 1 to 4 at Secondary School . . . After three years, the C.W.F. has re-commenced. Mrs. D. Preston is Pres., Mrs. D. Stewart, sec., and Mrs. D. Pridgeon treas. Explorer Club re-started on July 4 . . . Mr. Stewart and Mr. Burrage recently met for a prayer and Bible study with members from South Gippsland. Mr. Stewart has been able to contact some people in the Gippsland area who are on the State's Isolated Members' Roll. He would welcome knowledge of members living in Gippsland. His address is 16 Jones Court, Traralgon. Mr. Stewart has recently been appointed a Chaplain in the Army (R.C.M.F.).

"GOSPEL BLIMP"

(Bayswater, Vic.). A hot casserole fellowship tea was enjoyed by 150 parents and children. The sound film, "The Gospel Blimp" was shown by E. C. Keating . . . "Yukana Singers" entertained the folk at the Fawcner Church of Christ . . . At a luncheon arranged by C.W.F., guest speaker was Sister Kiely from Hartnett House for Unmarried Mothers. Three cartons of new and used baby clothes were gratefully accepted.

\$746 FOR ORGAN

(Ararat, Vic.). The Ladies' Catering Committee has presented \$200 towards organ fund. A film night raised \$11.20 towards this fund also. Total now \$746. . . . Recent speakers have been M. Selwood, V. Berry, W. Harmer, W. W. Saunders, A. Graham, J. Small, L. Firth, I. Sherriff and K. Caulton . . . R. Johnston has taken services at Stawell and St. Arnaud.

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BOOKS

"THE GOSPEL TODAY" by Cliff Symons. (2nd Christian Life Curriculum Adult Study). 30 cents.

"All we ever hear at church are dismal history lessons. Isn't God interested in the 20th century?" So said one disgruntled critic of the Church at an Adult Training Conference. We must take this comment seriously, for in presenting the gospel we must always be careful to preserve a balance between the Christ who came "in the flesh" long ago, and the Christ who is with his people at all times and places. The gospel is part of history but it is also a gospel today.

As the title suggests, this second adult study of the Christian Life Curriculum holds in healthy tension the "faith once delivered to the saints" and the contemporary world. The introduction to the fifth and final chapter of these studies is as good a summary of the entire study as we can offer:

"In our studies so far we have considered several matters. Firstly, we have realised that we, as a church and as individual Christians, face a crisis in understanding and communicating the gospel today.

"Secondly, we have considered the biblical record and tried to see how the gospel was interpreted and communicated by Christians in the first century.

"Thirdly, we have listened to some contemporary Christian leaders to discover how they interpret and communicate the gospel today.

"We now have two tasks. Firstly, we need to clarify what we believe the gospel or good news to be. Secondly, we must consider how the gospel can be communicated."

We warmly commend this study to the adult groups in our churches. This latest opus is up to the excellent standard set by the earlier study, "Education for Christian Living."

The things you will like about this new study are:

- It doesn't insist upon groups talking all the time but calls for action.
- It has very clear directions for group work and study procedures.
- It is down to earth at all times.
- It makes a great deal of use of the Bible.

The study was written by Cliff Symons, a Methodist from South Australia. It is available from Departments of Christian Education at 30 cents a copy.—Viney Longthorp.

"WHO SHALL ASCEND?" (The Life of R. Kenneth Strachan, of Costa Rica) by Elizabeth Elliot. (Hodder & Stoughton), Aust. \$3.55.

Two earlier books by Elizabeth Elliot established her as a missionary writer of significance. "Through Gates of Splendour" and "Shadow of the Almighty" are valuable stories of the martyr missionaries of the Aucas. Her husband, Jim Elliot, gave his life in that modern missionary adventure.

Her latest book is about Kenneth Strachan (1910-1965) who was Director of the Latin America Mission, formerly the Latin America Evangelisation Campaign. Strachan pioneered the Evangelism-in-Depth programme which has been adopted in 40 countries. The book gives the background stories of the experiments, the failures, the mingling of hope and despair, but more importantly, it makes missionaries human. Too often, we are given a picture of missionary life which suggests that God lays his hand upon his chosen instruments, they follow him with consistent faith and unswerving purpose, and God goes before to smooth the path and remove the obstacles in the hearts of men.

Kenneth Strachan's mother and father settled in Costa Rica in 1921. Strachan Sr. was a travelling missionary who was seldom home and whose family relationships seemed at variance with his emphasis upon man's response to God's love. He was absolutely convinced that the work he did was God's commission for him and nothing must get in the way of it. He travelled more in South America than any other Protestant missionary. He was rarely home in Costa Rica and even then he shut himself away in his study preparing for another jaunt. It was Mrs. Strachan who was the strength of the Costa Rican mission and who became the inspiration for her son's passion. She founded a girls' school, ran a Bible Institute, published a journal, purchased and managed a farm,

and engaged in a missionary building programme for churches and clinics involving large sums of money. Young Kenneth found it hard to understand why God could provide thousands of dollars for a new clinic but could not furnish a schoolboy with money to buy socks.

Kenneth Strachan was educated at fundamentalist colleges in the U.S.A., and his mother was opposed to co-operative evangelistic work. However, Kenneth found that he could not deny support for joint efforts. He was perhaps the strongest force behind the 1958 Billy Graham Crusade in South America, and was greatly influenced by a statement of Bishop Lesslie Newbigin, "The living Spirit can and does give His own life to bodies which lack in some manner and measure the fullness of the Church's true order and teaching. When He does so . . . we must 'hold our peace and glorify God.' There can be no evasion of this, no suggestion that we can acknowledge the presence of the Holy Spirit and yet deny the fullest Christian fellowship, as though our church rules were stricter than those of God Himself."

Ken Strachan was one of the first Fundamentalists ever to be invited to address a conference sponsored by the U.S. National Council of Churches. He engaged in a "ministry of reconciliation" to help to bridge the chasms between denominations.

This story of his life will help us to enlarge our understanding of the great missionary tasks that still confront us and it convinces us again that ordinary men and women can still do extraordinary things for God and man.

"HEADS UP." (Tyndale House Publication). 65c Aust.

This is another paraphrase by Ken Taylor in the Living Letters series produced for Youth for Christ International. It includes Ephesians, Philippians, Colossians, 1 & 2 Timothy, James, and 1 John.

In this new life one's nationality or race or education or social position is unimportant; such things mean nothing. Whether a person has Christ is what matters, and He is equally available to all. Since you have been chosen by God who has given you this new kind of life, and because of His deep love and concern for you, you should practise tenderhearted mercy and kindness to others.

Colossians 3: 11-12.

The paper-backed, glossy-covered book has dozens of first class photographs ranging from a teen-age drug addict in a cell to a former Miss America.

"HOW TO STAY ALIVE ALL YOUR LIFE" by C. W.

Franke (Zondervan). \$4.40 Aust.

There are many books which tell us how to deal with the problems of life. This is not necessarily the best of such books, but it does it well and happily. The author is convinced that there is room for Christian joy in character building and he has many anecdotes to prove it. He even has a few stories which I have been telling for twenty years but they are worth re-telling.

The range of subjects is too wide (there are 22 chapters) for any one of them to be treated in depth, but the book is helpful in every area. The author has a very serious purpose. He explores our fears, self-doubts, passions, loneliness, and old age, but he does it with a light touch. He uses homely illustrations and a casual style, but he has some shrewd observations which must help toward tolerance and understanding.

Sample: "Sometimes we are self-righteously in a kind of fit of anger. We constantly think of and call attention to the terrible things others are doing that we do not do. We say, 'He smokes, and it is terrible,' but we poison our blood with our anger over his smoking. We say, 'He gambles away everything that he has,' but we wear away our very health with our anger over his gambling. We say, 'He is killing himself with liquor,' but we shorten our lives by burning them out with anger over his drinking. Occasionally we look at these things and get to feeling too angelic over our attitude toward them. If we are not careful, the world will look at us and say, 'Yes, you are angelic all right, always up in the air harping on something.'"

As I say, there is a top of the mind humour, but there is also plenty in the book to make it helpful for personal enrichment—and ministers will find it useful for resources and illustrations.

MISSIONARIES FORCED FROM ANGOLA

(Utrecht, Netherlands). The number of non-Catholic missionaries in the Portuguese province of Angola has fallen from 258 in 1961 to 50 today, said the Rev. J. van der Linden, reporting from Congo. He said that many of the missionaries refused re-entry visas are working in neighbouring countries, hoping Portugal's policy in Angola will be modified.

"In Northern Angola, Protestant services have been prohibited. This includes prayer meetings, regarded as illegal political gatherings and punishable as such. Missionaries are not allowed to move

about freely and annual assemblies cannot be held."

"Whenever a Protestant school is built," said Mr. van der Linden, "the government erects a school next to it, although there are many places in Angola that are entirely without schools."

In Southwest Angola, Protestants are permitted to hold regular worship services.

He said that 400,000 Angolans have fled into the Congo where the "refugees have found shelter among the Congolese population in the villages."—E.P.S.

CHEQUE FOR LEPROSY WORK

(Geneva). Pope Paul presented a cheque for one hundred thousand U.S. dollars to the World Council of Churches on behalf of an anonymous donor for leprosy work.

Dr. Eugene Carson Blake, W.C.C. general secretary, received the cheque during a private meeting with the Pope in his office after 15 minutes of common prayer in the conference hall of the Ecumenical Centre.—E.P.S.

A COSTLY SUCCESS STORY

Since mid-February, when the first New Guinea Pidgin New Testaments were released in Papua and New Guinea, over 32,000 copies have been sold at \$1.00; but the books cost the Bible Society \$1.50 each.

So this "success" has required \$16,000 subsidy from the Society in four months.

Printing of a second edition will commence next month.

INDIAN FLOOD DISASTER

(Geneva). Reputed to be the worst storm in Southern India for 20 years, five days of incessant rain accompanied by 60-miles an hour winds, have led to a death-roll, officially estimated at 600. Unofficial estimates range up to 1,000.

In Guntur district, 270 persons are officially reported to have lost their lives, including one village where 185 persons died.

Twenty-two inches of rain fell during the storm which has damaged 400,000 acres of rice paddy, as well as crops of sugar cane, cotton, chillies, and mangoes on 100,000 acres. Unofficial estimates place the damage done at \$30 million.

The Division of Inter-Church Aid, Refugee, and World Service of the World Council of Churches cabled \$10,000 to begin a relief operation among those who had suffered most in the disaster.

The Division also appealed to its inter-related agencies for \$30,000 for rehabilitation work as well as immediate relief efforts.—E.P.S.

WHAT'S NEW IN PRAYER?

"How're we doing, God?" began a prayer opening a session of Indiana's State Senate, guaranteed to wake up woolgathering lawmakers. The uptight message was the work of stocky Methodist preacher L. Ray Sells who works on the poor side of town.

"We've made our deals, given our reports, and made our great speech. Did you see us, God? But we're hung up, God. Help us to see beyond the chair ahead of us, beyond this chamber. Help us leap the barrier of our party, and most of all, help us overcome our great urge to be mediocre.

"Help us to see the hungry and sick who want food and medicine, not a balanced budget. Help us hear those who cry for justice in the land, not Mace in their eyes. Help us to make life better for all, and not more comfortable for a few.

"Whip us into shape, God, and hound us until we do what needs to be done.

"Make our nights restless, our steaks tough, and our martinis sweet till we care as much for others as we care for our political necks. Amen."

—"Christianity Today."

METHODISTS FAST

The World Methodist Council has called on Methodist churches around the world to make May 25 a day of fasting in remembrance of the world's poor and hungry. It noted that more than a billion human beings today know the pangs of hunger.—E.P.S.

VOTE FOR GOD

A poll in Communist Yugoslavia showed 39 per cent of those over 18 believe in God.—"Christianity Today."

"THE AUSTRALIAN CHRISTIAN"

50 YEARS AGO

(From "The Australian Christian," July, 1919)

Forgiveness. In a sermon on forgiveness in Westminster Chapel, Dr. Jowett said, "We can talk until we are black in the face, but we have got to see that Jesus means the Germans as well as anybody else."

Were they ever? "Children," said the scandalised grandmother, "are not what they used to be, and I expect they never were." Men do not come to church as they used to, and we may doubt if they ever did. Wycliffe in the 14th century saw the time coming when the world would be so corrupt that the only faithful left would be women. Long ago Tholuck described the churches in Germany as subsisting on the natural spirituality of women and children. Jowett of Balliol declared that in France the women were all Catholics and the men were all sceptics.

King Geo. V on Peace Treaty. "Peace has been signed, and thus ends the greatest war in history. I join with you in thanking God."

From the Field. Because of influenza we held our communion service in the open air—Balaklava, S.A. The B.S. has undertaken support of two Indian orphans.—Hawthorn, Vic. A welcome home was given to twenty of our returned soldiers. After a good musical programme we retired to the lecture hall for refreshments. The returned men gave three hearty cheers for the Girls' Guild.—Footscray, Vic.



IT MAKES ALL THE DIFFERENCE

BY W. R. HIBBURT

... IF ONE IS A PICKER-UP OF FRAGMENTS

Scraps are employable. This I learnt in early youth observing the industry of my widowed mother in making garments, floor mats and bed coverings from scraps of material discarded by manufacturers. Many delicious meals for the family were the result of a skilful combination of scraps.

Recently I had association with three persons whom I would classify as pickers-up of fragments. Like the birds of the air—pickers-up of seeds—they find it a rewarding exercise. They gave proof that they had cultivated a rewarding exercise. The picking-up of 12 baskets full of fragments is a significant climax to Christ's feeding of the five thousand.

NUMBER ONE suffers from the gold fever. Many Victorian streams reached an all time low during the drought season. The exposure of channel beds induced my friend to pan for gold. With industry he applied himself to the picking up of fragment grains of gold. After several week-ends he boasted of two ounces of gold.

NUMBER TWO is a picker-up of fragments of missionary news. I am sure this Christian woman has 12 baskets full of Kingdom news. She thinks in global terms and lives on the frontiers of Christ's kingdom. She is a world citizen and thinks in continents and beyond colour and ideologies. Her country is the world.

NUMBER THREE intrigued me by reason of his zest in picking up fragments of truth relating to life that is endless. As a consequence he is a tremendous believer in immortality. It was Easter season and one in his company inferred that man's end was like the ceasing to be when the flame of the candle is blown out. Looking back on the occasion my friend's response was as if he had the resource of 12 baskets full of fragment-facts challenging the extinction statement.

Whence did he gather his fragments? He was a lover of poetry. Quoting from Elizabeth Sitwell's essay, "What's the Good of Poetry?" he claims "poetry ennoble the heart and the eyes, and unveils the meaning of all things upon which the heart and the eyes dwell. It discovers the secret rays of the universe, and restores to us the forgotten paradises." (The experience of poets are akin to the experience of the saint and the seer in the content of eternal thought). He further substantiated his claims with the implied optimism of Robert Browning and the hopefulness of William Wordsworth and Alfred Tennyson's request that there be no sadness of farewell when I embark. "Thou wast not born for death, immortal bird" was John Keat's address to the nightingale. He also claimed that the Christian has reason to seriously contemplate as no fanciful illusion the intuitive leap and flashes of one's own thoughts concerning what God has designed for those who love and obey him. With fervour he quoted from James Montgomery's hymn:

"Forever with the Lord, Amen, so let it be:
Life from the dead is in that word; 'Tis immortality."

His fervour imparted confidence as he recited the last verse of Harriet Beecher Stowe's hymn:

"So shall it be at last, in that bring morning,
When the soul waketh, and life's shadows flee;
Oh, in that hour, fairer than daylight dawning,
Shall rise the glorious thought—I am with Thee!"

My friend protested that man alone cannot give himself final answers, but the Word of God has the key to man's unanswerables. Jesus did not set forth formal systematic reasons for belief in God. He assumed the fatherhood of God and never entered into argument that God was his Heavenly Father. Likewise Jesus never argued about Life Beyond. He assumed it. "If it were not so I would have told you" (John 4: 2). "Because I live, ye shall live also" (John 14: 19). "Fear not them that kill the body, but are not able to kill the soul" (Matt. 10: 28).

The diligent gathering together of fragments of truth relative to the endless life brings rich reward—a constant reassurance that love is immortal, and life is eternal and begets a confidence in the Apostle Paul's claim that Jesus abolished death and proclaimed life and immortality through the Good News (2 Tim. 1: 10). Moreover, add to that Good News the astounding fact—

"It is not something yet to be revealed—
The everlasting life 'tis here and now;
Passing unseen because our eyes are sealed
With blindness for the pride upon our brow."

("And The Life Everlasting," Percy Ainsworth).

POPE PAUL AT GENEVA

(Geneva). Pope Paul and leaders of the World Council of Churches recently prayed together that God would gather them "into one flock" and teach them "to be truly sorry for the scandal of our divisions" in the Ecumenical Centre here during a one-hour visit to the Council's headquarters. He later spent a few moments in silent meditation in the chapel at the centre.

Earlier in the day Pope Paul appealed for a new deal for the world's workers; for a "real international law of labour" to ensure greater justice in the world of labour.

Addressing the golden jubilee session of the International Labour Organisation (I.L.O.), the Pope pleaded with the assembly: "Hear this cry of sorrow which still rises from suffering humanity."—E.P.S.

NO TO KY

Catholic sources claim Pope Paul refused an audience to South Vietnam's Vice-President Nguyen Coa Ky.

—"Christianity Today."

SOUTH AFRICA AIRWAYS BAN

The Episcopal Church (U.S.A.) has formally banned travel by its Executive Council staff on South Africa Airways, which in February inaugurated services between New York City and Johannesburg. All personnel of the denomination's council, including appointed missionaries, are covered by the ban. Citing its "unqualified opposition to the practice of apartheid in Southern Africa" and its support of sanctions against the governments of the Republic of South Africa and Rhodesia for their apartheid policies, the church has directed its travel agents to utilise alternative carriers.

—"Christian Century."

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OVERSEAS MISSIONS

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We must love those we seek to serve, but we must love Christ more. We must love them because we love Christ who himself loves them and gave himself for them. Then as we seek to win souls for Christ we must so reveal this love of Christ that they, too, will love him, trust him, and commit their way to him. All this is selfless service in his name. All Christ asks of anyone of us is to use the talents with which he has endowed us. He is willing to accept our humblest, simplest, and poorest gifts of service and

By Dr. M. B. GAIKWAD,
DHOND, INDIA

love, if they are the best that we can do and done in the spirit of love.

Man's chief aim is to glorify God and to enjoy him for ever. But there is no way of glorifying God save by living to bless the world in Christ's name. This requires us to love and serve our fellow man. We are debtors to every man we meet. We owe him love, we owe him service. As Christ our Master came not to be ministered unto but to minister, so we his servants are here to minister and not to be ministered unto.

It is not necessary that work for Christ should be something done in the limelight—some great public position—but in the simple things of the home. The home is the first place where Christians must show the faith that is in them.

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1969

Those who are the best Christians in the home are also the best Christians everywhere else. Today is the day that we must live for Christ and tell out the story of his love. Tomorrow it may be too late. Those who do God's will each day will shelter under God's wings when the storm comes.

When we say and practise the principle "Everything for Christ," we show forth his qualities of patience, kindness, purity, gentleness, and love in practical acts as well as verbal utterances. It expresses itself in the home, in society, and at our daily task. Such a life is a little Gospel, a living, often unspoken sermon telling the story of the Cross and the salvation through it. One's labour is not in vain in the Lord.

A totally committed life to Christ, doing "Everything for Christ" builds up character in us. Even though such acts may leave no mark on God's great universe, it makes an imperishable mark in our own lives. We cannot do "Everything for Christ" if and while we remain in our sins.

The only way we can do it is by being "born again." When this takes place we are as Paul said, "a new man in Christ Jesus," and again, "I can do all things through Christ who strengtheneth me."

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THE AUSTRALIAN CHRISTIAN

CENTRAL INDIA DISTURBED

(India). Christians here are disturbed by the contents of the Madhya Pradesh "freedom of religion act and rules" which they claim is in conflict with the Indian Constitution.

At a recent meeting at Ranchi, Roman Catholic bishops, representatives of the National Christian Council and other local leaders decided to fight the act to "the bitter end."

The Madhya Pradesh Act which became law earlier this year makes it a crime for a person to convert or attempt to convert any person from one religion to another by the use of force or by the offer of any temptation in the form of a gift of material benefit.

Section 5 of the Act makes it compulsory for every conversion and baptism into the Christian faith to be reported to the District magistrate. In failing to report conversions and baptisms the minister is liable to both a fine and imprisonment.

Large scale conversions taking place mostly among the Adivasis and persons belonging to other "backward classes" of the state were cited as reasons for the Act.—E.P.S.

KIWI IN INDIA

Keith C. Ogier, missionary of the Christian Church (Disciples of Christ) who has been serving for two years in Orissa, India, has been called to the staff of the Student Christian Movement of India with offices at Bangalore.

Mr. Ogier and his wife are the first New Zealanders to serve under the United Christian Missionary Society of the Christian Church. He has had theological education in New Zealand and the U.S.A.

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Thou dost not forget me, but seekest me.
Thou wiltest that I should know thee and
turn to thee.

Lord, I hear thy call and follow thee;
Do thou help me.

—Dietrich Bonhoeffer.



The great mind knows the power of
gentleness.



A man should be like tea: his real
strength appearing when he gets in hot
water.



If you were someone else, how would
you like to be a friend of the person
you are now?



Why is it they always speak of a doctor
"practising"?



All the world's a stage and most of us
are desperately under-rehearsed.



If you don't want your children to hear
what you're saying, pretend you're talk-
ing to them.



Debt is something you get into if you
spend as much as you tell your friends
that you earn.



Employer: For this job, we need a very
responsible person.

Applicant: I'm your man! On all my
previous jobs, every time anything went
wrong, they always said I was respon-
sible.