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WHY NOT ALL IN?

THE vexed question of Religious Instruction in State Schools created a storm recently. The winds are not blowing so strongly just now because leaders of churches have either declared themselves or are still conferring. The Education Department in this State has made little public comment. In all quarters there is a lull before the obvious storm which is to come. And at the centre of the storm is the question: "What happens next year? When is R.I. going to recommence?"

Many and varied have been expressions of opinion. Some have been ably put and in a fine spirit. But one question seems to be waiting for someone to put it. And maybe, this could be stated here.

Since Sir Robert Menzies made the first move and granted State Aid to Roman and Church schools in Canberra, the scene has been set politically for an onslaught. This came when the churches appealed for aid, and now we have the situation in which all political parties have expressed their agreement with the request. Whether this is a political vote-catcher or not is beside the question just now. Few people will believe that it is anything else. People who once took a traditional stand against aid are now forthright in their use of terms like "injustice" and so on. It is obvious to all that after the next Federal elections State Aid will be "in," and once in, it will be here to stay. Keep in mind that in the past a multitude of politicians have told the people that it is the church's business to teach religion, and politics must keep clear of it. The division of church and State must not be surrendered. The constant pressure since the Menzies shift has brought us now to the stated situation.

This means, that with the granting of State Aid for buildings and scientific research, it is a fact that the State will support the teaching of religion, or denominationalism. Those buildings will be the testimony to this. Thus, the

GUEST EDITORIAL by E. P. C. HOLLARD, S.A.

Australian political parties are almost fully committed to the support of teaching Christianity. In other words, the taxpayer, like it or not, will be maintaining the Christian faith in church related schools. Whether this is a right thing or not, we are not debating just now. The major question comes, once we have established the stated intention of political leaders, is, "if the Government will sponsor religious teaching in colleges, why, in the name of 'Justice' will they not sponsor it in State schools also?" In other words, will the political leaders add to their pledges the agreement to install chaplains in places of secondary education, and at the same time, see to it that specialists are trained, at Government expense, and supported from the same purse, who will be placed in primary schools? If it is good enough for the colleges to gain Government grants, then it is good enough for other schools also.

For sure, the weary cry will rise to the heavens, "where is the money coming from? The Budget will not allow it. It will take years to implement." We've heard it before, we can suffer it again! If we are going to listen to our political and church leaders cry out for "justice," then let them honestly call for a measure of it for the above-mentioned programme.

Once State Aid becomes a reality the distinction between secular and church schools ceases to be. Therefore the State schools at the point of religious instruction surely have a claim for consideration. This would obviate the charge that the Government caters for two classes of people, that it sponsors religion in church schools, but ignores it in the other sections of society.

The day has now come when Government declares itself trenchantly on the side of subsidising the teaching of religion in the schools—let the Government be sincere enough to make it all schools and implement a system which makes the teaching of the Christian faith available for all children in the Australian community.

• OUR DRUG AGE

THE HALLUCINOGENS

By Lt.-Commander A. BRAMWELL COOK,
M.D., M.R.C.P., F.R.A.C.S.

THE term "hallucinogen" applies to any drug or chemical capable of inducing hallucinations. The list includes marijuana (Indian hemp or cannabis); peyote *corpayatol* (from the root of cactus); mescaline (also from cactus); psilocybin (from "sacred" mushrooms); ololiugui (morning glory seeds); muscarine (Fly Agaric Toadstool); bufotenine (from skins of certain foods); S.T.P. and D.M.T. (synthetic hallucinogens).

The hallucinogens are described as "mind-changing drugs." Other names are "mind-expanding," "mind-bending," "mind-shattering" and "mind-spinning." Marijuana is a mild hallucinogen, on the lowest rung of the psychedelic ladder, well below L.S.D., mescaline and peyote. "Psychedelic" is a word straight out of the turned-on world and has been popularised by groups such as the "Beatles" and "Rolling Stones." It means "mind-manifesting" and is used to describe the hallucinatory effects of L.S.D., etc. Users of L.S.D. feel as if they are divided into two beings, as if the spirit has left the body. They feel their destination is heaven but it often turns out to be hell. They feel as if they are heading for Dante's Inferno and they see hideous shapes coming after them.

The use of marijuana as an intoxicating, exciting drug is spreading at an alarming rate, and is a serious medical and social problem in many countries. It's popularity as a "mind-expanding" drug is being fostered by vested interests, and it is being introduced by pedlars and pushed into an increasingly wide circle of society. It is relatively cheap, about \$10.00 an ounce, and it is easily obtained. It is used widely in universities.

WHY USE MARIJUANA?

It is used habitually by those who have psychological problems and who wish to escape from reality. Drugs soon become a necessity for these people. The types who use "pot" (marijuana) may be classified as: (1) Inadequate personalities, anxiety neurotics, and depressives; (2) Normal teenagers who respond aggressively to problems of adolescence and who are running away from life; (3) Recreational users in search of a new thrill, "kick," or experience, or who seek a higher, "spiritual" release by embarking on an inner trip. For (3) it is a phase or period through which they are passing, but marijuana smoking often leads to violent behaviour.

Much of the senseless crime attributed to teenagers—the smashing of windows, the destruction of park benches, the breaking of phone booths and other public property—has been attributed to marijuana. One "trip" with L.S.D. can mar the mind for life. In small doses it may produce rapturous, mystical effects, with nightmarish terrifying hallucinations. The effect is unpredictable and uncontrollable. Although L.S.D. is non-addictive, and nobody gets hooked on it, one experience can produce permanent personality changes, or prolonged psychological damage. Even six months after returning from a "trip" with L.S.D., a user may repeatedly return to his mystical experiences with no control over relapses. Thus, at any time, the L.S.D. user is liable to return to his fantasy world where there is no control over his actions.

NARCOTICS—THE HARD DRUGS

1. The Opiates—opium, morphine, synthetic morphine-like drugs such as Methadone-Pyseptone-Pethidine, Demerol,

Dilaudid and codein-based cough medicines. 2. Cocaine. 3. Heroin.

Whatever the reason for the initiation into drug taking, there is always the grave risk of increasing tolerance, driving the user on to get more and more satisfaction, and thus aggravate the narcotic addiction.

Many addicts have a history of social maladjustment because of parental neglect or broken homes and are often experienced criminals before they become interested in taking drugs. Basic character disorders may pre-dispose to narcotic addiction. The use of psychedelic drugs among college and university students and educated people may pave the way of addiction. Heroin may be taken experimentally by sniffing, a physical dependence soon develops, and the victim is hooked. Tolerance is increased rapidly and the addict must get a "fix" at any price. He will become preoccupied with himself and his desire for the drug, and may become psychotic. Probably he will lie, forge prescriptions, shoplift, steal, embezzle, or commit other crimes to obtain drugs. Finally he neglects physical cleanliness, his skin becomes pallid and affected by rashes. He perspires freely upon slight stimulus and deteriorates physically and morally. It is virtually a descent into hell.

ALCOHOL

Whereas we have been dealing with addiction due to medical drugs or chemical products derived from botanical sources, it must not be overlooked that the most dangerous drug of all is alcohol. Alcohol is the most freely available tranquilliser on the market. It is the most widely used and abused pleasure-giving drug in the Western world. It is a socially acceptable drug which can be consumed openly and freely (without arousing disapproval of society or action of the law). The incidence of drug addiction is much lower than that of alcohol addiction. Drug dependency is relatively a small question by comparison with all the social and criminal implications of alcohol consumption.

Alcoholism is a state of addiction or dependency. There are estimated to be 25 million alcoholics in the world. All of these are addicted to alcohol and need it just as much as the heroin addict needs his injection. The acute symptoms of alcohol withdrawal match those of heroin withdrawal and then go on to hallucinations. In addition the prolonged use of large amounts of alcohol can cause irreversible damage to the brain, the nervous system and the liver.

EPILOGUE

The prevention of drug addiction is a vast subject, as it touches the mental health of the nation, the integrity of home and family life, the amelioration of social evils in the community such as poverty, overcrowding, and unemployment, and the inculcation of true spiritual principles into the young along with a sound disciplined approach to life. Such advice is on the whole idealistic and is but a succession of truisms. The only safe and sound way to obviate the dangers of temptation to drugs is to enter the fullness and abundance of life that is to be found in Christ. Then no artificial aids or crutches will be necessary to achieve that maturity of personality which will be adequate to face all of the demands of life.

WORLD CONVENTION



JEAN B. BOKELEALE
(Congo)

DELEGATE FROM THE CONGO

Jean B. Bokeleale is General Secretary of the Congo Protestant Council which consists of representatives of 40 denominations. This council serves one of the largest Protestant bodies anywhere in the world.

Before Mr. Bokeleale assumed this post in July, 1968, he was chief executive of the autonomous Congo Disciples' Church. He was the first Congolese ever to hold that position.

He is vice-president of the World Convention of Churches of Christ and a member of the executive board of the World Council of Churches. He is also a member of the evangelism committee of the All-Africa Conference of Churches and one of the administrators of the \$10 million Ecumenical Programme for Emergency Action in Africa (E.P.E.A.A.).

He was born of Christian parents near Lotumbe and had his early education in Christian (Disciples) schools in Lotumbe and Bolenge. He taught for a while at Lotumbe. A graduate of Congo Christian Institute in Bolenge, he returned as a teacher and taught there for 15 years, taking additional courses at the same time.

In 1956 Mr. Bokeleale was called to Mbandaka to teach religion courses in four government schools. He was ordained by the church in Mbandaka and became associate pastor.

The Belgian Government provided the means for him to go to Belgium in 1958 in order for him to serve at the Protestant mission exhibit in the Congo building of the World's Fair in Brussels and to act as a consultant to the government on educational matters.

He remained in Brussels and studied at the Protestant Theological Seminary. He was the first Congolese member of the Christian Church (Disciples) to go from the Congo for higher education in another country. He completed four years of seminary in Brussels plus a thesis making a total of five years of post-graduate work. His study in Belgium was made possible by scholarship funds of the World Mission Division of The United Christian Missionary Society.

Mr. and Mrs. Bokeleale have six children.

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

Canterbury — Place, People and Programmes

By NEIL GILMORE



400 LASHES FOR THE KING

To Canterbury, Kent, in the "Garden of England" came the members of the Central Committee of the World Council of Churches in Aug., 1969. The halls of England's newest university, the University of Kent, set in one of the nation's oldest cities, echoed to voices of many languages, for these members came from every continent and from every tradition of the Church. From the dining hall of Eliot College, the Cathedral gave focus to the vista of the city and to this Cathedral the participants came for the opening service. It needed no reminder from the Archbishop of Canterbury, Dr. Michael Ramsey, to stir memories to the fact that it was to this same spot—the ford for the crossing of the River Stour—that there came in 597 the monk, Augustine, at the head of a mission to England under orders from Pope Gregory VII. Here Augustine built his abbey—the ruins lie a little to the east of the Cathedral—the abbey which became the headquarters of the evangelical task of Augustine.

But Augustine was not the first to name the name of Christ at Canterbury, before him went a now-nameless host of the faithful and following him the light of the Christian faith has been shining undimmed to the present day. It was in the nave of this Cathedral that Archbishop Thomas A'Beckett was slain for his opposition to the king and it was in this same nave that that king, Henry II, came to do penance for the killing and receive 400 lashes from the monks. Here, too, served William Temple as Archbishop and as one of the founders and far-sighted leaders of the modern ecumenical movement.

WHAT UNITY MEANS

A preliminary meeting of 40 invited members of the Central Committee considered the organisation of the Council itself. Here one of the sharpest cleavages of understanding began to emerge. The Uppsala Assembly had spoken of looking to the day when there could be "a genuinely universal council." To the majority this meant a time when all branches of the church could participate in an assembly and ecumenical movement, but to the representatives of the Orthodox Churches of Eastern Europe the meaning was quite different.

Metropolitan Nikodim, of Leningrad and Novgorod, U.S.S.R., explained that for the Orthodox a genuinely universal council could only mean a council which could speak authoritatively for the whole church and presupposed the matter of being able to take the Eucharist together and, therefore, could only be seen as the climax of the ecumenical movement and not as a stage along the way. When Dr. Lukas Vischer presented his personal report as Director of Faith and Order, probably the best document of the whole set of meetings, the issue was raised with new force and remains an indication of the variety of interpretations possible from a single word. Emerging from this preliminary meeting the clear principle was established that the Assembly of the World Council of Churches must remain an assembly of the churches with the delegates appointed by the churches alone.

GOODBYE RED TAPE!

In the meeting proper the Central Committee saw the normal rules of procedure modified to meet the customs of the new world. Chairman M. M. Thomas, of India, found himself ill at ease under the confines of Western procedures and proposed changes which allowed for greater freedom in debate and discussion. Of the changes, Albert van den Heuvel

of the W.C.C. staff, Geneva, was heard to comment, "We are treated like human beings instead of prepacked pieces of frozen fish in a supermarket!" Secretary, Dr. Eugene Carson Blake, in his report as General Secretary, faced squarely the charge of Communist orientation in the World Council pointing out that the action of protest by the Officers of the W.C.C. during the Czechoslovakian crisis of August, 1968, was ill-received by some churches in Eastern Europe including the U.S.S.R., and gave clear indication that the role of the W.C.C. has always been and will always be, to be just to both sides in every international dispute. Dr. L. Nilus, newly-appointed Director of the Churches' Commission on International Affairs, made this quite clear in presenting the report of that Commission relating to Vietnam calling upon "all parties to the current negotiations to widen the area of agreement to achieve an early ceasefire." Dr. Nilus told of the extremely sensitive negotiations proceeding for the convening of a conference in Paris under the aegis of W.C.C., calling together all parties to the Vietnam conflict with the intention of easing some of the problems now hindering peace negotiations.

NEW MEMBERS

Applications from five churches for membership in the World Council were received and approved by the Committee—the Karo Batak Protestant Church from Indonesia, the Moravian Church in Jamaica, the Old Catholic Mariavite Church of Poland, the Church of Christ on Earth by the prophet Simon Kimbangu of Congo-Kinshasa, and the Evangelical Pentecostal Church, "Brazil for Christ," of Brazil.

RACE AND POVERTY

The W.C.C. Consultation on Racism at Nottingham Gate, London, in July, 1969, had been interrupted on two occasions. The first when Bishop Trevor Huddleston and Oliver Tambo were speaking at a public session and the white racist followers of Enoch Powell, British M.P., invaded the meeting to hiss and boo to the point that it was almost impossible to hear the speakers. "Never," said Miss Pauline Webb (Methodist, England), Vice-Chairman of Central Committee, "have I seen such hatred as was in their eyes." The second occasion was the interruption by the Black Power Movement from the U.S.A. to present the demands of the "black manifesto." It was natural, therefore, that racism formed a critical issue at the Canterbury meeting of the Central Committee, which, not content with strong words, voted \$200,000 out of meagre reserves to establish a programme to "Combat Racism" and calls upon the churches for a further \$300,000 to bring the fund to the half-million mark.

The rapid response of the churches to the concern for the poverty gap between rich and poor nations which developed at the Uppsala Assembly gave a second focus of concern at Canterbury. C. I. Itty, W.C.C. staff, Geneva, outlined the plans and the working programme including that of the Joint Committee on Society, Development and Peace (SODEPAX) with the Roman Catholic Church. The response of the churches indicates that there will be a considerable sum of money available for use in this field yet it is realised that the fullest possible church action can only be a palliative in this world problem. However, to make sure that priorities are correct a world consultation will meet early in 1970 to consider "the best use of church funds for development projects" and at the same time, a strong programme of "development education" will be aimed at the churches and the community structures, both in the developed and the developing nations.

NIGERIA/BIAFRA

The report of the Division of Inter-Church Aid, Refugee and World Service presented the tragedy of the Nigerian conflict. The world sweep of the activities of this service division of the W.C.C. and its activities in emergencies, project aid and refugee relief, taking its motivation from "God's costly love as revealed in Jesus Christ," seems so well delineated in the Nigerian situation. Whilst thousands die daily through lack of food and medical supplies and whilst the money is in hand to provide these supplies, it is impossible to gain admission for the supplies to the area of need due to the suspicion from both sides regarding such relief. P. Taiwo Odumosu (Methodist, Nigeria) himself an Ibo and Head of the Civil Service in Western Nigeria, seemed to bear in his own person the marks and the bitterness of the conflict. His suspicion as to the use of W.C.C. aid funds in Nigeria was ably countered by Canon Burgess Carr (Anglican, Liberia) in whose hands has rested the responsibility of the W.C.C. aid programme. Canon Carr told of hours in the middle of the night on the tarmac at Lisbon Airport supervising the loading of goods on to the planes for flight to Nigeria, ensuring that only relief supplies from W.C.C. sources were taken—seven tons only per flight at a cost of \$25,000 each flight! The real tragedy is that there are those, and many of them in Europe, who do not want this conflict to end, for an end to the conflict would mean an end to their sale of armaments to the opposing armies!

BRITISH CONFERENCE

Under the theme: "One World Our Task," the 123rd annual assembly of the British Churches of Christ met from August 2 to 7 at "Westhill College"—one of the colleges in the Selly Oak Group in Birmingham. It was a partly residential conference. The fellowship was enriched by the presence of Dr. and Mrs. Raymond F. McCallister (St. Louis), U.S.A. Fraternal Delegates; Dr. Spencer Austin (Indianapolis) and Mr. and Mrs. A. D. Pyne, from Western Australia, who took opportunity to publicise the forthcoming World Convention.

The sessions of Conference were presided over by Will F. Aiton, minister of our Burnage church in Manchester. He will be succeeded in the presidential office by James Gray (former Principal of "Overdale" College) and thereafter by Lyle Burdett who is currently minister at Birkenhead, having with Mrs. Burdett completed several terms on the British Churches Mission Field in India.

The Statistical Report showed 109 churches—a decrease of three; and a membership of 5,369—a decrease of 331. For the year there were 48 additions by faith and baptism of whom 19 were from Sunday schools. There was a decrease of seven Sundays schools, 94 teachers and workers, and 661 scholars.

Financially the brotherhood registered an increase in giving for the first time for several years. Gratitude was expressed to the Carmichael-Montgomery Trust which had contributed £423 for Uppsala expenses and £500 for Central Council Office costs. The brotherhood maintains a full-time General Secretary with a residence and office in Birmingham and he has the assistance of a full-time secretary. The brotherhood has also appointed a part-time Financial Secretary to be custodian for an increasing number of the Standing Committees of Conference. The Stewardship Committee is urging every congregation to appoint a local Stewardship Promoter. The Carmichael-Montgomery Trust donated £240 for publicity for national committees and for unified finance in particular.

The American-Canadian brethren have continued financial support to maintain the work of the Stewardship Secretary, the Central Council administrative work and the ministry of Derek Nuttall in Aberfan. The American brotherhood, through

EVANGELISM

Despite this strong orientation to the problems of the world, the resonant word of this meeting of the Central Committee remains "evangelism." The draft of the "Letter to Member Churches" caught the mood in saying, "The proclamation of the gospel is the first calling of the church . . . Conversion remains central to it . . . Our frames of reference may change; Christ our Saviour remains the same, the only way to the Father."

Lest any think that this meeting was one long peal of "triumphalism" the message makes sober comment—"Heartened by . . . response to God's work we turn to the many questions and problems . . . We have no easy solution to offer. But the promises of God are stronger than our frustrations . . ." Therein lies the hope of the whole Church and of all the churches, whatever their traditions. "We move along with you, please move along with us . . ."

- by committing yourself in new and imaginative ways to the fellowship of all Christians . . .
- by understanding afresh what witness, salvation and conversion mean in your local situation . . .
- by speaking and acting in your own place against any encroachment of human rights and religious freedom . . .
- by joining the prayers of all those who now and long before us have put their trust in the promises of God, our Father, and his Son, our Lord and Saviour."

Report by STANTON H. WILSON

the Joint Ministries Committee, has earmarked certain of its monies for the support of an Education Officer whom it is hoped will be appointed in 1971. It is also hoped that one or two American ministers will be available for limited periods of service and that assistance would be provided for their passage money to and from Great Britain. Commenting upon this, the Joint Ministries Committee report says:

"We wish to place on record our joy in this service shared, and our appreciation of the never-failing interest, encouragement and concern of our American colleagues. We are indebted to them for far more than their considerable financial assistance."

The Adult Education Committee has conducted a Preliminary Lay Preachers' Course. Two persons on completing this course, have now commenced the main course. Other short courses are to be conducted at "Overdale" College in co-operation with the Principal.

"Overdale" College is heartened by several candidates applying for entrance. Additional study-bedrooms are being built to extend accommodation. The College provides board and residence for theological and non-theological students of our own and other denominations doing courses within the Selly Oak Group. Next year a Jamaican pastor will undertake training with a view to ministering to West Indian and other immigrants in Great Britain. The College also expects to receive a student from the Thal mission field which receives a small subsidy from British churches. In a new "Open Overdale" scheme, it is hoped that the College will widen its ministry to include all ranks within the British brotherhood.

The Social Questions Committee has extended accommodation for the aged by the acquisition of a property in Glasgow, which, with existing residences in Liverpool and Leicester brings the total number provided for to 20. The greater proportion of accommodation is in the form of flats. Public monies have been made available to subsidise projects of this nature.

The Home Missions Committee, which from October 1 will supervise all the full-time ministries in Great Britain carries a great responsibility in the area of pastoral care and ecumenical and evangelistic concerns. 22 ministers serve the churches in association with this Committee. The H.M. Com-

mittee feels the difficulties of the present situation being unable to supply all the churches with the help they request but are encouraged by the growth of consultation and co-operation between the churches. Moreover a growing number of students in "Overdale" College have expressed interest in service to the churches at home.

Christian Unity concerns received the full attention of Conference. During the past year churches representing 83% of the membership entered into a covenant "to put work and prayer for union in the forefront of their life and action." Churches of Christ are already frequently consulted in their capacity as observers in the Presbyterian-Congregational discussions. The Christian Union Committee and Central Council will, as Stage 2, seek the approval of congregations before entering into actual negotiations with any one or more denominations. Conference commended the Hornsey Church of Christ in uniting with the Harringay Congregational Church. A new united congregation will meet in the latter's building where the Congregationalists have offered to install an open baptistery. Since Hornsey Church of Christ is without a minister one of their elders will serve as co-minister. The Lord's Supper will be observed each week.

Multi-lateral conversations between seven denominations in Scotland are at present more encouraging than hitherto.

Aborigines Missions

EXPERIENCED WORKERS NEEDED

Mr. and Mrs. E. A. Stevenson, at a time when most people are beginning to think of retiring, offered for service and have spent three very fruitful years of service at "Fairhaven" Training Hostel, Esperance. They are now feeling the need for retirement, and the Federal Aborigines' Mission Board is seeking their replacement.

The W.A. Government is also offering the Board the possibility of taking over a hostel in the city of Perth for young people receiving high school or tertiary education, or beginning employment. This would present a wonderful opportunity of constructive service to Aborigines, and also of presenting the Lord Jesus Christ through the Christian witness of the hostel home life. At the same time, in the rapidly developing interest in Aboriginal affairs, other opportunities are being presented.

The need is for people of experience with teenagers, and of leadership quality, with a degree of spiritual maturity that will enable them to meet the problems and opportunities of Aborigines' Mission work. It would be preferable to have people without family commitments, able to give themselves in love and care to those who need their help.

The Board has some such people already engaged in the Mission work, of course, but they are occupying important positions in the Mission team. If they were transferred to these other tasks, suitable replacements would still be required urgently.

Those interested are asked to contact the State Aborigines Secretaries, or write direct to the Federal Secretary, D. G. Hammer, 11 Conroy St., Maylands, W.A., 6051.

NEW WORKERS

Miss Caryl Dahl, member of Bentleigh church, Vic., joined the staff at Carnarvon at the end of September. She completed her course at M.B.I. several years ago, and has been awaiting the Lord's call to a suitable field of service.

Churches of Christ despite their numerical smallness (1,136 in Scotland) have not failed through their representatives to influence discussions.

Conference welcomed the news that the Churches in India which they assist with missionaries and money, have voted unanimously to enter into the United Church of North India. These congregations have been warmly welcomed by this body which in the immediate locality consists predominantly of episcopallians.

As in previous years a Pastoral letter was compiled and approved by Conference assembled and sent to all churches. It concluded as follows: "It is always difficult to bring together all the diverse activities of Conference and to extract from them in a letter such as this, one central underlying theme or sentiment, but it can be said that at Birmingham 1969 no note of despondency or pessimism has been heard. The emphasis has been very much on progress and on plans for the future that only a few years ago might have been condemned as being based on unwarranted optimism. Maybe under the impulse of the Spirit we are launching ourselves on ventures in which we must fail if He fails us; that perhaps we are stretching out our arms further than we can draw them back. We believe, however, that we shall find the Spirit no less venturesome than ourselves, his humble servants."

placement for Mr. and Mrs. J. Reinertsen, who have had to withdraw through sickness.

Miss Lynette Bargwanna, at present a student at Tahlee Bible College, has been accepted for service at Norseman, on the completion of her course this year. It is hoped that she will be available in time to help with the Mission children's holiday at Waterman's Bay Youth Camp in January.

THE ELEVENTH HOUR

Nov. 11 is variously called Armistice Day; Remembrance Day, Poppy Day.

It is a day which originally commemorated the cessation of hostilities in World War I but which, with the passing of time, has become a day which we thoughtfully and reverently set aside to honour and remember our fallen.

The underlying inspiration of Poppy Day came from a poem written by a Canadian medical officer, Colonel John McRae, who whilst serving in the trenches in France in World War I had watched the red Flanders poppy emerge from the mud and grime and suffering of the battlefields, gradually they appeared—crimson, sunlit poppies bringing a brief transformation to a landscape devastated by a horrifying war.

This poem had a profound impression on all who read or heard it.

In Flanders Fields the poppies blow,
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

We are the Dead. Short days ago
We loved, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders Fields.

Take up your quarrel with the foe;
To you, from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders Fields.

When the war—which John McRae did not survive—was over, American servicemen adopted the poppy as their emblem.

These poppies were manufactured by an organisation of women in the devastated areas of France and the money used for the benefit of the children.

Then in 1921 the British Legion—the equivalent of our R.S.L.—was approached by Madam Guerin, connected with the French organisation and the poppies were offered to the Legion as a means of raising money. They appeared on the streets of London for the first time that year.

The idea was brought to Australia by the then President of the Returned Services League, Sir Gilbert Dyett.

Over the intervening years the poppy has become enshrined as the symbol of courage, sacrifice and remembrance.

In those countries where the Red Poppy is held in high regard it is traditional that all funds raised be devoted exclusively for welfare programmes directed at easing the burden of those who have suffered directly or indirectly as a result of their war service.

Poppy Day in Australia is one of the two annual appeals conducted by the R.S.L., the other being the Anzac Appeal.



THE "CHRISTIAN" GOES
TO . . .

CARNARVON



The plane takes three hours from Perth to Carnarvon. The last half hour is along that strange waterway, Shark Bay, with its slender fingers of land and sand spit reaching out into the Indian Ocean. The bay is fascinating for its many coloured variety and the etchings of its quaint undersea rivers gouged out by its violent tides. Then the mighty Gascoigne comes into sight with its green fringes of banana and bean plantations. The plane sweeps in over Carnarvon for a landing, seeming almost to touch the 91 ft. dish of a tracking device, and then over the Apollo tracking station with its "saucer-antennae" again receiving messages from apparatus left on the moon that has emerged into another lunar dawn unscathed by the extreme cold of the moon's night.

Within minutes we were at the Christian Centre as guest of Mission Superintendent Lance Fisher and his wife Enid at the Youth Hostel. Here the Fishers live as mother and father of a dozen young workers three of them white, for integration purposes—both ways! The young Aborigines with their usual contempt for such redundancies as final syllables call them Mr. and Mrs. Fish.

The girls and boys are well dressed, well showered (the boys with some little encouragement from Mrs. Fish), well-adjusted teenagers. The hostel would compare more than favourably with youth hostels anywhere. It is also home away from home for ex-residents, young people on leave from schools, and an endless stream of every shade of caller for almost every sort of reason. Meal time is the exciting adventure of wondering what new faces one will see at table.

Aboriginal leader, Bob Williams, was away on evangelistic walkabout when we were there. But one cannot move far in Carnarvon without hearing of him and getting the feel of his strength and marvelling at the power of his witness. At the Sunday services everyone was asking, when is Bob coming back? At the Reserve there had been a fight and they were saying, "Bob should have been here to fix it up." And everyone knows that much of the Mission's future depends on the image being created for it by Bob Williams as he moves amongst his tribe scattered over hundreds of square miles of red sand and wattle scrub.

The morning service in the lovely chapel of the Carnarvon Christian Centre must be unique in that the preacher is talking at the same time to tracking station scientists and illiterate, but very shrewd and intelligent Aborigines. In the 200 who attended there was a majority of whites as many of the Aboriginal young people were away out at the stations with their parents on holidays. This is one of the strongest Churches of Christ in Australia, as any

church would be with a core of some 25 mission workers. But it is very well supported by towns-people.

The chapel is part of the Christian Centre complex which is open night and day for allcomers, black and white, for counselling, recreation, fellowship, rest and shelter, and various organised events, all under the direction of Ron and Rhonda Field, both of whom have a genius for easy human relationships and tireless effort.

We travelled four miles to the Gascoigne crossing and then to the Mission just on the other side of the river. Mission manager Ron Jones was attending to the final stages of the changeover to S.E.C. power, including rewiring and re-equipping appliances. In the delightful setting of natural bush and many planted trees, cottages are grouped about a central area. Each has a house mother and house father presiding over the destinies of children of assorted ages and of both sexes, simulating normal family life as far as possible. In effect the Mission is an enormous hostel providing for about 150 Aboriginal children so that they are able to receive State schooling and Christian education that would otherwise be denied them. This in itself is providing a powerful force for both integration and evangelism.

But one cannot move about Carnarvon, its town, its Reserve, its half-caste settlement, the hostel, the Christian Centre and the Mission, without wishing that one had a hat to take off in respect for the Christian workers of the Mission. Their task in human terms could be written off as almost impossible. But shrewd, earthy Lance Fisher says, "Sometimes the Holy Spirit gets a breakthrough!" He can tell you the stories. But even the Holy Spirit must find it hard to help the Aboriginal "fringe dwellers" whom we have forced "outside the camp," as they struggle to leap ten thousand years from one civilisation to another whose concepts and mores and values are totally different. The tragedy is that most fall hopelessly in between the two. On the Reserve or elsewhere you see down-at-heel, grubby, worn out-looking women, often drinking, living in poor conditions, with their children about them in various stages of neglect, and you know that just a few years ago they were slim, lively, clean, clever, promising girls at the Mission. The struggle was just too much for them.

A beautiful Aboriginal girl of about 14 stepped off the plane at Carnarvon. She was wearing an M.L.C. uniform. She lives in a solicitor's family in Perth and is attending M.L.C. in her third year. She has personality and a flashing smile that would make a T.V. dentifrice ad-man drool. She left her uniform at the hostel, changed into a modern

little print frock, and went home to her mother and stepfather on the Reserve. They live in a cramped tin shanty with a red dust floor. She must share a bed with her brothers. We wondered what was going on in the mind of this lovely girl, caught in her school vacation, between two civilisations, two cultures, two races.

In Carnarvon we became accustomed to the phrase "fifty-fifty." It represented the young Aboriginal's choice between two ways of life open to him. On the one hand there is hygiene, cleanliness, education, the white man's world, Christianity, temperance, nice clothes, the church, showers, a steady job, punctuality, a good house to be kept clean and neat inside and outside, possible separation from kith and kin, loneliness, hard work, discipline, and the struggle for acceptance. On the other hand there is squalor, neglect of hygiene and proper feeding and cleanliness, walkabout, casual labour, a shanty on a reserve, grog, prostitution (usually with whites), fear and superstition, lawlessness, life with one's kind at their level, no effort, acceptance by one's kith and kin, handouts, easy drift, in trouble with both white man's and black man's law, and sitting in the sun, or the shade, while white fellas get ulcers. The phrase "fifty-fifty" sums it up neatly. If it were "fifty five-forty five" our mission workers would find it a lot easier. But still they keep at it because they love, and because there is still the Holy Spirit. Inch by inch, year by year, they and the Holy Spirit are making progress. The odds are a little better than fifty-fifty. Pray for them.—G.R.S.

N.Z. ACCOMMODATION

The Auckland Missionary Home, New Zealand (owned and administered by the Auckland Missionary Association Inc.) is open to receive evangelical Christians visiting Auckland for shorter or longer periods; for business or pleasure; terms reasonable; full board; comfortable rooms; delightfully situated. For vacancies and terms apply The Managers, Auckland Missionary Home, 232 Remuera-rd., Auckland, 5, New Zealand.

BURGMANN COLLEGE

Affiliated with the Australian National University

Appointment of First Master

Applicants should be of high academic standing, able and willing to participate in the teaching and scholarship of the University, as well as guiding the development of the College. The emoluments and conditions will be equivalent to those of a professor in the University.

Further information may be obtained from The Secretary, Burgmann College Electoral Committee, P.O. Box 1345, Canberra, A.C.T., 2601.

Applications close on November 28, 1969.

THOSE RELIGIOUS COMMERCIALS

By GORDON MOYES

Viewers of the commercial television stations in all States except N.S.W. have noted the sudden appearance of highly polished religious commercials produced by the Christian Television Association of Victoria. Reaction has been overwhelmingly in favour of this type of presentation from both the television industry and the viewing public as a supplement to the continuing half-hour programmes.

The Church has been involved in television production for 10 years, mostly in half-hour programmes of a fairly intellectual sort, scheduled at off-peak hours. These religious half-hours contacted no more than 10% of the viewing audience and the impact on that 10% is doubtful.

Over 10 years the Christian Television Association of Victoria has developed a programme entitled "Project Arena." This is the product of research and consultation with advertisers and advertising agencies. The result has been a series of film spots, each taking one minute, and used like an advertising campaign on all commercial stations and particularly during peak viewing periods. Without exception the industry has highly praised them.

"The Age" (Vic.) said: "The religious commercials, so called in the industry, are expertly produced, use the photo-flash technique to underline a way-out but linked commentary that sets out to be provocative."

In "The Herald" (Vic.) Tony Hill said: "Could teach 'Insight' a thing or two both about religious television and a rational approach to these matters."

In "The Australian" Phillip Adams said of the first of these spots: "While we watched the bombarding images a spare, ironic narrative suggested that perhaps we over-rated technocracy's bag of tricks. The proposition was, in short, fairly straightforward. But the expression of the idea was really first-class— austere and full of impact."

In "The Brisbane Courier" (Qld.) Douglas Rose wrote: "They are precisely the sort of approach that I have urged consistently over the last decade, ever since the first boring religious half-hours turned even more people away from the church as an institution."

The major advantages of the new approach by the church are obvious. The message of the church is now reaching the widest possible coverage of the 95% of the Australian community who are reached by television and radio. The one-minute format allows flexible placement by the stations throughout the Commonwealth, increased frequency gains interest and awareness, and encourages positive action.

At a meeting convened by the Chairman of the Australian Broadcasting Control Board in September, 1968, it was agreed to proceed with this experiment for a period of one year from Easter, 1969, with Melbourne stations telecasting an average of three one-minute spots daily with a certain proportion in peak viewing time. The Catholic Television Board has promised full co-operation with the Christian Television Association of Victoria, but has decided to continue for the period concerned with longer programmes of the conventional kind.

In the past, production costs of the C.T.A.V. programmes have been alleviated by television studios providing many facilities free of charge. However, the quality and type of proposed spots necessitates making them on film. This means their entire costs had to be found by the churches.

Many advertising agencies and production facilities have also made generous contributions. Ogilvy and Mather have provided several significant reports and specially prepared surveys without charge. The Victorian Committee of the four A's formed an advisory panel made up of creative directors from several agencies and convened by John Clemen-

PRIZE-WINNING RELIGIOUS COMMERCIALS

The Christian Television Association of Victoria has added to its current production of half-hour programmes a series of highly developed one-minute "spots" which are used on all commercial television stations in five States of Australia. These have won a great response from the television industry and this was recognised in another field in Melbourne during September.

The seven "spots" were entered in an open competition for commercial advertisements arranged by the Art Directors' Club of Melbourne. There were 4,000 entries covering all forms of commercial advertising in television ads, radio com-

METHODIST UNION VOTE CHALLENGED

(London). The British Methodist Conference's vote last July to enter the first stage of union with the Church of England (Anglican) will be challenged in the High Court.

Solicitors acting for the Voice of Methodism Association an organisation long opposed to the plan for union, said a summons was issued in the High Court Sept. 9 against the Methodist Conference president and its secretary. The association seeks a court ruling that the July decision favourable to union was

ger Jnr. This committee worked voluntarily for several months on Project Arena, reaching the stage where the scripts were ready for production.

The Director of the Christian Television Association of Victoria, the Rev. Douglas Tasker, decided to allow the creative means of the advertising industry full sway after he and the committee had produced a working brief of 40 pages. This led into three months of scripting and finally this had developed into seven one-minute spots produced at a cost of about \$20,000. "People like their religion quiet and conventional. Should we challenge them with unexpected meaning and a new style? Frankly the temptation was to move slowly and be accepted more easily. But in fact it was not a real alternative. Once people are involved creatively it is pointless and stupid to restrict their creativeness."

The reaction of the advertising men was a revelation. Of course they had not read any theology and were largely unaware of the great recent controversies. They assumed that what they remembered from childhood, etc., was authentic Christianity, and were taken aback at having been left out of the real thing for so long."

At the moment two surveys done by independent commercial researchers are under way. Consensus will provide an assessment of the effectiveness of the religious spots and McNair's will provide a survey of community awareness of the campaign.

Response so far has been extremely good, and the series has been sold for telecasting in Queensland, South Australia, Western Australia, Tasmania and Canberra. There have also been feelers from the U.S.A. and Toronto about the use of the Victorian-produced material in those countries.

mercials, cinema advertisements and other mass media. All the well-known advertisements from the cigarette manufacturers, oil companies and breweries competed with each other for the highest awards given in Australia. An international judge was flown out from New York to judge the entries. Only one gold medal was awarded to a television commercial for a motor manufacturer. However, the C.T.A.V. religious commercials scooped the pool winning seven silver medals, one for each production! In so doing they outclassed some of the most expensive commercial productions seen on television.

beyond the Conference's power. It also asked for a court-directed referendum on the issue among all Methodists in Britain which, it hopes, would show that the majority oppose the present reunion plan.—E.P.S.

JEHOVAH'S WITNESSES

100,000 of America's 325,000 Jehovah's Witnesses crowded into New York's Yankee Stadium for a summer convention. They, like thousands more meeting simultaneously in other cities, were studying the sect's tenets and learning how to share their beliefs with others.

Perth Seeks Repeal of National Service

(W.A.). An inter-church committee in association with the W.A. Quaker Peace Committee, believing that the National Service Act 1951-1968, and the regulations under the Act is unjust legislation, has organised a series of demonstrations for its repeal.

The first of a series of five demonstrations took place in the grounds of Wesley Church at 11 a.m. on Sept. 13.

Visiting evangelist, the Rev. Dr. Alan Walker, O.B.E., M.A., of Central Methodist Mission, Sydney, in Perth as guest speaker for Signpost '69, took his place beside Christians from many denominations to declare opposition to the National Service Act. On two occasions during the morning he voiced over the public address system some of the reasons for that opposition and called for repeal of the Act.

He said that he could take his stand, not only as a Christian minister, but also as a Methodist, because the Methodist Church of Australasia in its most recent conference in Brisbane, called on the Federal Government and the people of Australia to repeal the National Service Act.

The National Service Act was described as the Act of the Ten Injustices. These were as follows:

1. The Act in its intention and method of selection involves inequality of sacrifice.

2. The Act fails provisionally to register an applicant for exemption as a conscientious objector pending the hearing of his case before a court.

3. The Act makes no provision for a conscientious objection to a particular war.

4. The Act offers no alternative form of humanitarian service to military service.

5. The Act fails to define clearly non-combatant duties.

6. The Act fails to protect conscientious objectors from the personal views of a judge or a magistrate, thereby creating inequality of judgment.

7. The Act, when a penalty of two years' jail is possible, is deficient in failing to provide for trial by jury.

8. The Act obliges action by the employer of a conscientious objector which is interference with the just relationship between an employer and an employee.

9. The Act makes inadequate provisions for a man who becomes a conscientious objector after joining the Armed Services.

10. The Act, in prescribing a penalty of two years for non-compliance with the terms of the Act, provides for an excessively severe penalty in relation to penalties for many criminal offences.

WORD TALK

No. 1 MARK 11: 16

Very often, the main point of a passage of scripture makes such an impact that, although there are other things worthy of our attention they are not noticed.

Mark 11: 16 is in the section dealing with the cleansing of the Temple by Jesus. We are so taken by the rare demonstration of anger by the Lord in v. 15, or we are caught up by v. 17 which speaks of the House of God as a place of reconciliation for all people, v. 16 tends to be overlooked: "And he would not suffer that any man should carry any vessel through the Temple." (A.V.). If the verse is noticed at all it may be related to the furniture of the money-changers and the goods of the merchants.

William Barclay gives it a different sort of emphasis. He reminds us that in the Jewish law it was stated: "A man may not enter into the temple with his staff or his sandal or his wallet, or with the dust upon his feet, nor may he make of it a short by-path." But in the time of Jesus it was fairly common for people to use the Temple as a short cut from the Mount of Olives to the city and back again.

The money changers and merchants were obviously misusing the Temple, but so were the short-cut people. The latter were not using the holy Temple as a place of prayer or as a house of reconciliation, they were using it simply as a means of getting somewhere else. In his new translation of the N.T., Barclay presents Mark 11: 16 as "He would not allow anyone to use the Temple Court as a short-cut between the shops and the houses."

FOR TODAY. We still need to be warned against using the things of God simply as a convenience. There are those who turn to the church for a wedding or a funeral but at no other time. There are those who use it for sport or entertainment. Young people and older people may use it as a protection against loneliness. We are glad that these things happen, even if such people are just "using up" the church. But if the church is to fulfil its true purpose it must be more than any one of these things or all of them put together. In the House of God we can develop our relationship to God in worship and we can learn how to live peaceably with all men. It can be a house of prayer and a place of reconciliation.

\$258 AT FETE

(Hornsby, N.S.W., D. A. Oldfield). C.W.F. members held a barbecue at the home of Mr. and Mrs. A. E. Morton on Sept. 22 and on 29th they conducted a most successful stall at the Boys' Home Fete. They raised \$258 . . . Two young people were baptised on Sept. 21 . . . Mr. Naylor, one of the young men, was 11 a.m. speaker on 28th. The evening service was conducted by the officers with Mr. Riggall leading the service and Mr. Ellerby as preacher . . . The Girls' Brigade climaxed their Girls' Brigade Week with a Visitors' Night.

\$800 FOR MISSION

(Wagga Wagga, N.S.W., P. French). The church has given \$800 for new manse at Vila and Banmatmat College Library in New Hebrides . . . A. E. Powell and W. J. Caspersonn have been re-elected as elders for three-year term. Reports showed continued support of missionaries Mr. and Mrs. R. Powell (A.A.E.M.), Tracey Powell (India), Chris Good (U.A.M.) as well as all brotherhood work. Richard Powell spoke to members recently . . . A new series of monthly youth rallies was commenced. Singing group, "The Folkels" helped in service. Testimonies were given by Lois Le Lievre and Barbara Everingham. Graham Caspersonn was leader and Graeme Willis and David Rhodes read scriptures.

WORLD DAY OF PRAYER

Preparations are now in hand for the printing of Orders of Service, etc., for the 1970 Women's World Day of Prayer, Friday, March 6. This Order of Service with the theme, "Be of Good Courage" was drawn up by the recently-formed International Committee of the Women's World Day of Prayer.

The Order of Service for students in schools and in youth organisations opens up a wide area of human experience for contemplation, such as the work of explorers, of astronauts, and of such men as the eminent Japanese Christian, Kagawa.

Orders may be sent to: The Hon. Secretary, Mrs. G. Kettlewell, 63 Essex St., Epping, N.S.W., 2121, phone 86-2229 (Sydney).

BASKETBALL CARNIVAL

(S.A.). The bi-annual Churches of Christ Girls' Interstate Basketball Carnival, with Vic., W.A. and S.A. participating, was held in Adelaide from Aug. 23-30. The S.A. senior team won the cup with Victoria as runners-up. Scores were very close and included two draws in the series of eight matches. The interstate players, chaperones and coaches were entertained by the church families with whom they were billeted. A welcome dinner on the Saturday at the Flinders Park church hall opened the carnival. The Sunday night church service at Hawthorn had C. H. Dow as guest speaker. A fellowship hour followed. The week was taken up mostly with practices and matches, but a day trip by bus to Victor Harbour was included. The next carnival will be held in Melbourne in two years' time.

LETTERS FROM TERTIUS

"LORD! LORD!"

To the Editor,

My niece is staying with us again. She got some of her genes from an aristocratic ancestor of ours. She likes the life of a lady.

My wife wanted her up for breakfast this morning. My niece said that the Lord had told her to sleep in so that she would be fresh for a meeting later in the day. When it was time to do the dishes the Lord, so she says, sends her off for a quiet time. The other night the wife and I wanted to go to a school parents' night and asked her to "baby-sit." She told us that the Lord had already told her to visit a friend.

My niece's "Lord" is very good to her. He saves her from doing anything she doesn't want to do, and gives her a good excuse for doing everything she does want to do. Even in a discussion about Christian matters she always wins, for when she runs out of argument she says, "But I must be right; the Lord told me."

My niece's "Lord" must be a fourth person in the trinity, because he bears no resemblance to the other three.

My niece likes us. She must, because she's always coming to stay with us, at the request of "the Lord." But she doesn't think that we are very good Christians.

Hoping you are the same,

TERTIUS

OPEN FORUM

CHURCH FINANCES

To the Editor,

I refer to the letter from R. D. Clark (Chinchilla) stating there is concern in our churches in connection with extravagant and unrealistic spending of Conference Departments and the pressure made upon churches to meet the spending.

From Conference attendance, Mr. Clark realises that new projects are usually submitted for Queensland Conference endorsement. Where this is not possible, he may rest assured that the Executive endeavours not to approve of projects which it considers "extravagant and unrealistic."

Departments try to perform the task which Conference appoints them to do in the field of evangelistic outreach, teaching, welfare or other work. Churches are often challenged to enable some large co-operative work to be carried out or for current work to be maintained if churches reduce offerings, but the out-

come depends on the response.

If Mr. Clark writes to the Executive expressing a specific concern, the matter will be investigated, but it is always kept under review.

—K. W. Ludgater (Qld. Conf. Exec.).

HUNGER MEAL

(Murray Bridge, S.A., A. M. Arnot). The Bible Class conducted a Hunger Meal on Sept. 14 on behalf of "Destination India." \$37 was raised, and ticket-holders attended a rice and mornay meal. Later, the Bible Class took part in the evening service, and presented an audio visual which they made themselves. . . . An excellent representation attended a training session in Adelaide recently to learn more of the new Curriculum for 1970. . . . Mrs. Schmael spoke on "Gems" at last meeting of C.W.A.F. . . . Recent C.W.E.F. meetings have included a White Elephant Auction Night, and a guest speaker from the St. John's Ambulance. . . . The Youth Club, as a group, attended the Murray Bridge Show and the Murray Bridge Speedway.

"Look Afresh at Unity"

Australian churches should be willing to think afresh about the nature of Christian unity, the Anglican Bishop of Gippsland, the Rt. Rev. D. A. Garnsey, said in commissioning of the Rev. Frank G. Engel as General Secretary of the Australian Council of Churches.

Bishop Garnsey said that Christian unity "cannot be just spiritual unity." "This dodges all the problems of effective penetration of the world which God made and which he is re-directing to its proper purpose," he said. "Moreover, it is a birds-of-a-feather type of unity, which does not allow for the many coloured, manifold wisdom and reality of God. Christian unity is not a unity in which twin souls meet and say the

same things to one another for the rest of their lives. It is a unity in which Jew and Gentile, black and white, male and female, old and young, bond and free, wise and foolish, strong and weak, scholar and beginner, learn from one another all their lives because they are reconciled in Christ. This varied unity must express itself in a varied structure, not in inflexible uniformity. It is the unconverted man who is frightened of variation. Christian freedom welcomes openings for the Holy Spirit."

Bishop Garnsey said that Mr. Engel's long experience in the service of the Church—ranging from service in Korea to work with the Student Christian Movement and the National Missionary Council and the Division of Mission, has equipped him wonderfully for the role he was taking.

DELROY BROWN VISIT

(Taree, N.S.W., L. Wylie). Delroy Brown visited Taree and was welcomed at Young People's Rally on Sept. 12. He spoke to B.S. workers and youth leaders at a tea on 13th. On Sunday he addressed the church morning and evening. The evening service was arranged with emphasis on youth.

BORDERTOWN IN CONCRETE

(Bordertown, S.A., Reg Combridge). At the S.S. Anniversary, the Young People's discussion group presented the play, "Christ in the Concrete City — Bordertown." The play was supported by the youth choir singing modern hymns that tied in with the play theme. The afternoon meeting was conducted by Kinder. Primary and Junior sections with items from all departments. Speaker at all three meetings was Nick Gavros from Adelaide whose addresses were appreciated. Y.P. discussion group appreciated the co-operation given by College of the Bible, and Brighton church (Melbourne) for allowing Roy Arnold to come home to produce the play.

COLLEGE APPOINTMENT

As indicated in an advertisement in this issue, applications are invited for the post of the first Master of Burgmann College.

The college was founded by six Protestant Churches acting in close co-operation. It is a residential college affiliated with the Australian National University. Its staff and students will conform to the University's academic standards; however, the College Council and its policies will be independent of the University. Stage 1 of the College, due for completion early in 1971, will house about 300, mainly undergraduate and graduate students following secular courses; when completed, it will house about 500. The College will provide a chapel and Chaplain, tutorial help to students in addition to that provided by the University, and supervision and guidance designed to develop traditions of responsible independence. It will also provide a centre for advanced theological scholarship, and a meeting place for academic staff, students and interested outsiders.

Applicants should be of high academic standing, able and willing to play a part in the teaching and scholarship of the University, as well as guiding the development of the College.

The emoluments will be equivalent to those of a professor in the University (at present \$A12,000 per annum). Provision will be made for superannuation, removal expenses and study leave. There will be a residence for the Master and his family within the College.

CROYDON (Vic.)

96th CHURCH ANNIVERSARY

Nov. 8—6.30 p.m., Church Family Dinner. Croydon members and invited guests. Speaker: G. K. Moyes, B.A.

Nov. 9—11 a.m., N. S. Moore, B.A., Dip. Ed. 7 p.m., SPECIAL YOUTH SERVICE. Guest Artists.

All past members and friends are cordially invited to come home for Sunday services.

Invitation

YOU ARE INVITED BY
THE COLLEGE OF THE BIBLE

to the
GRADUATION AND
ORDINATION SERVICE

on
Friday, November 21
at 8 p.m.

at LYGON ST. CHAPEL

Guest Preacher: D. H. SMITH, Director, Vic.-Tas. Department of Home Missions and Evangelism.

YOU ARE INVITED TO

THE MELBOURNE BIBLE INSTITUTE

Graduation Service

on
Monday, December 1, 1969
at 7.45 p.m.

in the
MELBOURNE TOWN HALL

Over 100 students will graduate.

Guest Speaker:

Professor Basil S. Brown,
(Professor of New Testament Studies at Whitley Baptist Theological College).

Student participation in singing.

Testimonies.

Reserve the Date! Plan to be with us.

NOW AVAILABLE 1970

"The Friendship Book of
Francis Gay"

\$1.10 (posted \$1.31)

"Daily Light" Calendar
with tear-off text each day.

75c (posted 88c)

Choice selection of Christmas Cards

Yeswick Book Depot

239 Flinders Lane, Melbourne, 3000
Phono 63-8188

Forestville (S.A.) Church of Christ

50th ANNIVERSARY CELEBRATIONS

Saturday, November 22

7.30 p.m.: Flashback in Slides. Musical items.

Sunday, November 23

11 a.m.: Communion and Worship. Speaker: W. Philp.

2.45 p.m.: P.S.A.

6.45 p.m.: Community Singing.

7 p.m.: Gospel Service. Speaker: J. Maxted.

8.15 p.m.: Fellowship Hour.

If you wish to stay over for more than one Sunday service, please advise Church Secretary, C. J. McKennay, 32 East Ave., Black Forest, 5035—phone 53 5013—and we will be pleased to arrange hospitality in members' homes.

QUEENSTOWN (S.A.)

CHURCH CENTENARY SERVICES

October 26, 1969

11 a.m.: Worship and Communion. Guest speaker: Principal E. L. Williams, College of the Bible.

3 p.m.: P.S.A. Guest speaker: Rev. J. Cain, minister Maughan Methodist Church. Musical programme by Churches of Christ Choral Association.

5 p.m.: Buffet Tea.

7 p.m.: Gospel Service. Guest speaker: Principal E. L. Williams, College of the Bible.

8.30 p.m.: Fellowship Hour.

Everybody welcome—for further information please contact Mr. S. C. Quilliam, 42 Alma-tce., Seaton Park, 5023. Phone: 4-1921.

SUNSHINE CHURCH (Vic.)

CHURCH ANNIVERSARY AND TEMPLE DAY

November 9, 1969

Speaker 11 a.m.: Dr. E. R. Killmier, Conf. President.

7 p.m. S. H. Wilkerson, and featuring the Ambassadors Quartette.

Past members and friends are cordially invited to attend.

Induction Service

R. C. MCKENZIE

as Director of the Dept. of Christian Educ. for Victoria & Tasmania.

MONDAY, NOVEMBER 10, 1969

Swanston Street Church of Christ 8 p.m.

Address: G. R. STIRLING

Induction Charge: Dr. E. R. KILLMIER

CAMPBELL SINGERS

All welcome to make this a memorable occasion.



Swanston Street Church

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

104th HOME-COMING SERVICES, SUN., OCT. 19

11 a.m.: Dr. LLOYD JONES,
Mr. Val. Wolf and Choir.

3 p.m.: Mr. DAVID CUMMINGS, Director Wycliffe Bible Translators. Methodist Youth Singers.

7 p.m.: Outstanding World Fair film, "Man in the 5th Dimension."
Lunch and Tea provided for all.

AT THE LORD'S TABLE

We Would See Jesus



As we gather around this sacred board week by week, surely our one aim and purpose is to see Jesus. The work-day world, with all its frantic flurry, is left momentarily behind us. Our interests in sporting events, our family and domestic affairs, our personal and private activities, our hobbies and casual pastimes—these things are forgotten. We would see Jesus.

In Matthew, chap. 17, we are told that Jesus took Peter, James and John to a high mountain where he was "transfigured," and he shone with all the radiance and the brightness that spoke of his future glory in risen wonder and power. While the three apostles watched, even more strangely, it seemed, Moses and Elijah, the representatives of the Law and of the Prophets, appeared, talking with the Lord. Peter burst forth with the suggestion that they make three tents of worship—one for the Master, and one each for the two O.T. heroes! It is significant that at this point the cloud overshadowed Moses and Elijah, so that they saw "no man, save Jesus only," and the divine voice prompted them with the well-known words, "Hear ye him."

We would see Jesus. We would see him in the breaking of the bread. We would see him in the drinking of the cup. We would remember his grief and pain. We would see him in Gethsemane. We would see him lifted high upon the tree. We would see his hands and his feet, his pierced side and his thorn-crowned brow. But we would see him, gloriously, in his over-coming, risen power, our Living Lord. We would see Jesus!—A.M. (N.S.W.).

THANKS FOR THE BREAD

Accept our thanksgiving for the bread which reminds us so vividly of the supreme gift of Thy Beloved Son. Speak to our waiting hearts in Him. Amen.

THANKS FOR THE CUP

As we recall all that Jesus did on Calvary, anoint our spiritual eyes, that we may see him in his saving and keeping power and in his overflowing love. Amen.

GOOD MANNERS

DO YOUR OWN THING! BUT DO IT RIGHT!

THIS will be a regular feature seeking to give some guidance on how to behave with people. Good manners are not out of date, but much of the time they seem to be out of practice!

We do not need a set of fixed rules so that a situation brings always an appropriate and fixed response. We are individuals, each with a different personality. We want to do our own thing, to be ourselves.

While we do not look for a set of behaviour rules that require absolute obedience, there are some generally accepted guidelines to decency. Failure to observe those guidelines marks the offender as inconsiderate and sometimes as vulgar and uncouth.

No matter how free and easy folk may be there usually comes a time when they think it worthwhile to find what is the right thing and try to do it. Young people, for example, may be fairly casual about convention and do their best to break it, but those same young people, when their wedding day looms up, go to a lot of trouble to do things decently and in order. They instinctively feel that such an important occasion requires an appropriate response in dress and deportment. Or when called on to make a speech to receive a sports trophy or to pay a tribute to a friend, they want to do it well.

Life should not be ruled by a book of etiquette but there are standards of respect, politeness, and consideration for others which should be observed at all times.

In this feature you will find suggestions for personal behaviour, conversation, letter writing, entertaining, boy and girl friendships, engagements and weddings, conduct at school, in the shop and office, and when travelling.

We shall remember that this is the 20th century, but we firmly believe that there is room for acts of grace in the age of space. Do your own thing! But do it right!

(Next issue: "INTRODUCTIONS").

ADVERTISEMENT

CHRISTIAN CONSCIENTIOUS OBJECTION

At a recent meeting, held at the Temperance Hall, 199 Napier St., South Melbourne, on the above subject, the following words of C. H. Spurgeon, preached at the New Park Street pulpit, 1857, and recorded in "The Sword and Trowel" came up for discussion.

It was a remarkable thing that in the massacre of the Protestants in Ireland, a long time ago, there were thousands of Quakers in the country, and only two of them were killed; and those two had not faith in their own principles—one of them ran away and hid himself in a fastness, and the other kept arms in his home. But the others, unarmed, walked amidst infuriated soldiers, both Roman Catholic and Protestant, and were never touched, because they were strong in the strength of Israel's God and put up their sword into its scabbard, knowing that to war against another cannot be right since Christ has said: "Resist not evil; if any man smite thee on one cheek, turn to him the other also"; "Be kind, not only to the thankful, but to the unthankful and to the evil"; "Forgive your enemies"; "Bless them that hate you, and pray for them that spitefully use you." But we are ashamed to do that; we do not like it; we are afraid to trust God; and until we do it, we shall not know the majesty of faith, nor prove the power of God for our protection. "My soul, wait thou only upon God, for my expectation is from Him"; "Vengeance is Mine; I will repay saith the Lord."

The Lord willing, a further meeting will be held on Sunday, December 7 at 3 p.m. at the above address. All are welcome, no collection.

"The Why of Christian Conscientious Objection," a 24-page booklet, is available at some Christian book depots for just 10 cents across the counter or you may write direct.

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C.O.B. ATHLETICS CARNIVAL 1969



After six wet, cold days, Athletics Carnival Day, Sept. 25, dawned wet and cold. The oval across the creek was speckled with pools. The outlook was dismal.

Thoughts moved from dampness in early morning devotions when students made special intercessions for exit students and their wives, soon to take up ministries around Australia. God's athletes were being supported by their fellows as they prepared for new aspects of the race.

Regardless of drizzle students built a make-shift bridge over the swollen creek and a long procession of porters carried equipment across, rather reminiscent of Livingstone moving into the steaming jungles. The noise of a mower was heard as the sprint track was prepared; water and grass flew. Bedraggled flags told the world that there was to be a "happening." The Principal arrived with a pony. Youngsters scrambled to be on it up out of the wet. It was Show Day holiday, and a few visitors began to arrive. The first was Mr. Wilf Nankivell, sports champion of 1916. The next was Mr. Malcolm Gray, sports champion of 1966-67, there to see that his records remained intact. He need not have worried, the track was slow.

Over a hundred people had arrived by lunch, and the smoke of barbecues, and the aroma of meat, and the bowed heads of the devotees over their fires were reminiscent of an ancient pagan sacrificial rite. The smoke rose, the clouds cleared, the sun came out.

The rest of the day was superb. The number of visitors doubled. Serious athletics and humorous novelty events alternated. Fellowship was fine. Only the

high jump had to be postponed because of slippery conditions.

Barry Heath, student president, was sports champion for the second year in succession. The students celebrated his championship, his impending retirement from the presidency, and his recent engagement to Susan Moore, in the traditional manner—in the creek. The day ended with stone-age rugby in the mud patch, finally looking like a demonstration of black power.

Please give a prayer thought to the students as they sit for their finals commencing Nov. 4. And for those who can be there, Ordination and Graduation takes place on Nov. 21. The new College Handbook outlining courses, conditions of application, the basis of the College's teaching, details of College life, and other interesting facts is available to intending students, and to any others who would like to have it. Simply write to the College at 7 Elm Rd., Glen Iris, 3146.

Exit students go as follows to their churches in 1970:

- Carl Claydon to Ulverstone, Tasmania.
- Barry Heath to Kilburn, S.A.
- Graham Marsh to Northcote, Vic.
- Ian Mullen to Warragul, Vic.
- David Nancarrow to Knoxfield, Vic.
- Karl Turtmann to Coburg, Vic.

—G.R.S.

DECISIONS AT ANNIVERSARY

(Red Cliffs, Vic., H. Cave). At the church's 46th anniversary, on Sept. 14, with Dr. E. R. Killmier as guest speaker, there were four decisions. At baptismal service on Sept. 21, there were another three decisions. The Temple Day offering was \$630. . . . Nine young people attended recent Youth Camp. . . . H. R. Sprigg showed pictures of recent tour of West and Northern Aust. at C.W.E.F. meeting. Ladies' annual fair raised \$270. . . . A presentation was made to Miss Margaret Broes prior to leaving to work in Melb.

OPPORTUNITY SHOP HELPS

(The Patch, Vic., K. Turtmann). Two-thirds of membership attended general meeting where it was learned that \$1,370 had been donated during past six months to shire welfare work and brotherhood activities per medium of Opportunity Shop. C.W.F. have also forwarded 42 pairs of shorts to N.G., and a parcel of tea towels to Aborigines' Dept. The afternoon group recently entertained a number of lady migrants. The evening group met with Mrs. Stirling and C.O.B. students' wives at the home of Mrs. Easton. . . . Experiment of evening feature programmes with members participating is proving popular. Building was full when S.S. scholars conducted their evening, shared by Bill Little from the college. . . . Boys' Sunday was observed. Cubs wore their uniforms and were guests of members for mid-day meal.



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B. & F.B.S. SECRETARY FOR TASMANIA

The new Bible Society secretary for Tasmania will be the Rev. Leo. Buckman, who was the first secretary for the Society in Papua and New Guinea.

Following service with the A.I.F. in New Guinea, Mr. Buckman trained at Moore College in Sydney and served in Parramatta, Earlwood and other parishes before his appointment as Bible Society secretary in South Australia in 1954.

His New Guinea term extended over 10 years and his most notable achievement was the leadership of the Translation Committee responsible for the translation of the New Guinea Pidgin New Testament.

FAREWELL FROM BENTLEIGH

(Vic., A. R. Pigdon). Miss Caryl Dahl was farewelled by the church on Sept. 21 and left next night for missionary work at Carnarvon, W.A. T. O. Turriff, chairman of Aborigines' Mission Dept., and Pastor Doug. Nicholls from Aborigines' Advancement League, brought messages of encouragement to Caryl. Miss Jackie Robertson, of M.B.I., was soloiste. Presentations were made at social hour after the service . . . The church enjoyed fellowship with past members at 40th anniversary services on Oct. 5 when speakers were A. E. White, a past preacher, and Dr. E. R. Killmier, Conf. Pres. Mr. Val. Woff and Mrs. Eula Woff sang at evening service and the Churches of Christ Choral Society sang at an afternoon programme. In response to gospel appeal a man re-dedicated his life to Christ.

THINGS TO COME

WEST AUSTRALIA

OCTOBER:
8 to Nov. 19 Leadership Course every Wed., 7.30-9.30 p.m. at Youth Council, 9 Museum St., Perth, W.A.
25 Northern Suburbs Officers' Consultation on New Areas, Inglewood, 4 p.m.

NOVEMBER:
1 5th-West District Conference, Harvey, 2.45 p.m.
1 Youth Consultation, Christian Centre, 3 p.m.

QUEENSLAND

OCTOBER:
25-26 Half-Yearly Conference, Harlaxton.
26-31 Dept./Church Relationship Programme, Dalby, A. C. Male.

SOUTH AUSTRALIA

OCTOBER:
19 After-church Fellowship—Union Theatre, Adelaide University. Theme: "Law in Our Society."
25 Boys' Brigade Display Day.

VICTORIA

OCTOBER:
1-22 D.C.E. Engaged Couples' Course (four Wednesdays).
18 D.C.E. B.S. Teacher Training Conf.
25 D.C.E. Explorer Hike and Barbecue.
26 **WORLD CONVENTION SUNDAY.**
29 D.C.E. Explorer Leaders' Annual Meeting.

NOVEMBER:
1 Southern Bayside Dist. Conf. (Frankston).
4 D.C.E. B.S. Teacher Training Conf.

WORLD CONVENTION ADELAIDE — 1970

THIRTEEN CONFESSIONS

(Malvern, Vic., I. R. Adams). Mrs. Pfeifer and her helpers catered for Explorers' tea on Boys' Sunday. Mr. and Mrs. Ken Verge sang. Mr. Adams preached and 13 boys came forward to confess their faith in Jesus . . . The church school celebrated its anniversary on Oct. 5 with Mr. Jamieson and Mr. Barnes as guest speakers.

CHURCH LOSES TREASURER

(Rockhampton, Qld., R. K. Sansome). The church has been saddened by the death of W. Peall. He spent years of service as the Craig St. treasurer. We extend our sympathy to Mrs. Peall and his son David . . . The youth from Mackay paid a return visit to Rockhampton. Trips and a "pig-roast" were part of the programme. This weekend came to a thrilling climax when Geoff. Ford made the good confession of faith. He is a Rockhampton man . . . Bruce Dunlop obtained the bronze medal for the Duke of Edinburgh Award. Bruce attends the William St. Sunday School.

MINISTER AWAITED

(Maylands, S.A., C. Smith and A. J. Ingham). After nearly two years without a resident minister, the church is looking forward to the approaching arrival of Mr. and Mrs. Neville Moore and family. Tentative plans are being prepared by the church officers in consultation with Mr. Moore . . . The B.S. anniversary was held on Sept. 21. The annual B.S. picnic followed on the 27th . . . The church has been saddened in recent weeks by bereavements. Our loved Alf. Hudd passed away peacefully at the age of 101 years and Harry Rodda has sustained the loss of his wife. The step-mother of Ross Atwell was another recent loss. To all these and their relatives the church has extended Christian sympathy, and commended them all to the sustaining love and comfort of the Holy Spirit. W. Lyle, a foundation member of the church, has entered Everard Park Guest Home, and is still reasonably active at 97 years of age.

DEGREE GAINED

Richard Lawton, at present minister at the Lyons church in Canberra, recently obtained the degree of Bachelor of Divinity (Hons.) from the London University. Mr. Lawton is Director/Editor elect of the Federal Board of Christian Education.

GROWTH IN WEST

(Fremantle-Hilton, W.A., F. Rees). On Sept. 28, three girls and two boys were baptised. The Conf. Pres., G. Powell, made his presidential visit to Fremantle on Oct. 5 . . . 107 walkers participated in a "Walkathon" over a course in the Hamilton Hill area which had as its starting point the site for the church building to be erected in that district in the near future. It is hoped that \$1,000 will be added to the building fund as a result of the walkers' efforts. Quite a number of people completed five rounds of the four-mile course . . . An officer of the Native Welfare Dept. showed films and talked to the C.W.F. about the Aboriginal people's standing in the life and work of the general community.

DEATH OF MRS. ROBINSON

(Eng.). Mrs. Robinson, widow of the late Principal Robinson, died suddenly and peacefully in Birmingham, England, on Sept. 17.

FROM CHURCH TO GAOL

(Knoxfield, Vic., D. Nancarrow). A forum on "Student Dissent" — the third in a series on public issues, featured a Liberal Party M.P., and a student dissenter. Three days later the student was in gaol for refusing to have a medical examination in respect to National Service . . . Harvey Miller was speaker on Boys' Sunday when Explorer Clubs took part in the worship service which was followed by a barbecue lunch. After a demonstration of kite flying by the Explorers a "Puffing Billy" train trip was arranged by the Good Companions. Two carriages were packed by parents and children. These activities encouraged many parents of children in the clubs to join in fellowship.

\$510 FOR DAY'S PAY

(Box Hill, Vic., G. A. Grainger). The "Day's Pay" special effort amounted to \$510 . . . Miss Eileen Steenson, now home on leave from Darwin, visited our Aboriginal Friendship Centre at Carnarvon, en route . . . Mrs. Price, 96, visiting her grand-daughter in Sydney . . . B.S. anniversary services climaxed with a young girl making the good confession. Dr. Paul Kitchen assisted on the organ at all services . . . C.W.E.F. visited Lygon Street for rally.

S. H. WILSON LEAVES ENGLAND

S. H. Wilson has concluded his ministry at Leicester, England. He and Mrs. Wilson left on Oct. 1 for New York, via Ireland and Canada. His temporary address in the U.S.A. is c/o World Convention Office, 475 Riverside Drive, New York, N.Y. 10027, U.S.A.

TOWARD \$500 TARGET

(Collingwood, Vic., R. B. Cutchie). The 101st church anniversary on Sept. 27 and 28 had J. Hunting of J.E.W. as guest speaker. The thank offering of \$157 was put toward the new Overseas Missions Fund which has a target of \$500 to be reached within 12 months . . . Men of the church have commenced repainting and general repairs to the church . . . The visit of the Don De Welt team has proved a stimulus to the church. There have been seven baptisms this year . . . Continuing assistance of North Fitzroy and Gardiner churches in supplying president and readers once a month is appreciated.

THE MALLEE HEN

(Swan Hill, Vic., G. Harrison). 50 shared in a round trip of 140 miles when the C.M.S. sponsored a church outing to see the nesting mound of the Mallee Hen . . . Les. Brooker was guest speaker at the S.S. anniversary. Special singing was conducted by Mrs. A. Chandler with Leigh Drew as organist . . . G. R. Stirling visited the district on Oct. 12 and preached at Swan Hill and Woorinen.

WHITE PAPERS

ON LIFE AND FAITH

ART SPECIAL. Lansdown Press are publishing four books on Australian art this month. For \$17.50 you can buy "The Golden Age of Australian Painting," with 94 colour plates. If you wish to be one of 250 exclusive art lovers you can buy the same thing for \$50, bound in leather and with your initials stamped in gold. We shall not join this elite. We cannot even afford the \$17.50 edition. Our share in this super art offer will be restricted to the full colour promotional broadsheet. It includes a colour reproduction (23½" x 13½") of a detail of "Bourke Street 1885-1886." On the corner of Bourke and Elizabeth Streets there is shown a bookshop with the name of DUNN and COLLINS. The "Dunn" was F. G. Dunn, one-time manager of the Austral Ptg. & Publ. Co. and a former editor of "The Australian Christian." Blood may be thicker than water and printer's ink more precious than both, but our regard for F. G. Dunn won't stretch to \$50 even if it means our last chance to see our initials in gold.

THE REAL POWER. The electoral system from which Australia suffers is made to order for third and fourth parties. The Democratic Labour Party, for example, cannot get one member into the House of Representatives, but for many years it has decided which major party will govern. It is likely to prove a decisive factor again this year, but with the Liberal Party and the A.L.P. both auctioning State Aid for Independent Schools, it will be interesting to see if D.L.P. support falls now that the big self-interest demands have been met. The D.L.P. is very conscious of its strength and we were treated a few weeks ago to a display of arrogance when they boasted that, having destroyed the A.L.P., they would do the same to the Liberals unless the latter did what they were told. Particularly, they wanted a naval base in W.A., and a rejection of the apparently softer line Mr. Freeth was taking with Russia's interest in the Indian Ocean. Otherwise, threatened the D.L.P., the Government would not get D.L.P. preferences. Mr. Gorton, predictably, denounced such blackmail and said that his party would not be intimidated or even influenced. However, Mr. Gorton, also predictably, announced in his policy speech that a naval base would be built at Cockburn Sound in W.A., that National Service Training will be retained, that the government would regard any Russian naval or military bases in the Malaysia/Singapore area as a threat, and that any Russian military alliance with a country in our region would pose a threat to us. As Mr. Gorton, in his budget speech, had adopted almost to the dollar the D.L.P. long-declared aims on State Aid, the election year triumph of the D.L.P. is complete. Senator Gair responded by announcing that no A.L.P. candidates would receive D.L.P. preferences ahead of Liberal Party candidates. It is increasingly difficult to see Mr. Gorton through the shadow cast by the D.L.P.

GOOD GRIEF! Advertisement for a mission in Alaska: "We need Pallbearers—to assist in burial services . . . Joyous last rites to be conducted by Evangelist Muriel Walker of California. Deceased and awaiting burial are Mistery Evolution, Unbelief, Religious Division, Denominational Confusion, Hopelessness, and Despair . . . All who attend the services will be refreshed by the presence of Mr. and Mrs. Faith, Hope, and Love."

PRIMATE TO RETIRE

The Primate of the Church of England in Australia, Dr. Phillip Strong, 70, Archbishop of Brisbane, will retire at the end of June, 1970.

FAMILY CAMP

(Boronia, Vic., A. R. Lloyd). 61 attended a family camp at Ocean Grove to study "The Mission of the Church" including local planning. There will be further study by officers and minister-elect for 1970 at Friday-Saturday conference . . . Members helped in Freedom from Hunger doorknock . . . On Boys' Sunday, 80 boys and fathers at Sunday tea heard Merv. Lincoln on "Dedication." At night the Explorers led meeting and Silver-tones Band led in new musical experience with the hymns.

MOST EASTERLY POINT

(N.S.W.). Gospel meetings are now being held at Byron Bay's R.S.L. Hall, Australia's most easterly point, on the first Sunday of each month. The services are sponsored by the Lismore and Bangalow Churches.

1969

COMBINED COMMUNION

(Shepparton, Vic., R. Hillbrich). Combined churches communion was observed in our chapel at 8 a.m. Readers were Rev. J. Holden (Presbyterian), Rev. Bootle (Church of England), Rev. McCrae (Methodist) preached the sermon and Mr. Hillbrich presided at communion. Helpers were Church of Christ members . . . C.W.A.F. birthday had Mrs. Phyllis Frost, of the Alcoholism Foundation of Victoria, as speaker. The newly-formed choir entertained the 100 guests. Proceeds of trading table were donated to the Chaplaincy Fund . . . C.W.E.F. held a fashion parade and raised \$130 . . . At C.W.A.F. concert evening Mr. and Mrs. Roggerio and Mrs. Hodge, of Numurkah, entertained . . . Pastor Bird of the Aborigines' Inland Mission, preached on Oct. 5 at Shepparton and Mooropna . . . Dr. Killmier, our Vic.-Tas. Conf. Pres., spoke at both Shepparton and Mooropna.

STANLEY JONES ON RADIO

Dr. Stanley Jones is visiting Australia and this Christian missionary statesman and evangelist will be heard on Wed., Nov. 12, 2FC, 2NA, 2CY, 3AR, 4QG, 5CL, 6WN, 7ZL, 10.15 p.m. E.T., 9.45 p.m., C.A.T., 10.15 p.m., W.A.T. In this programme "Brother Stanley" talks to Ross Saunders about his life and work.

CROWD MEETS MRS. LAWTON

(Melb.). More than 300 C.W.F. ladies met for morning coffee in the Lower Melbourne Town Hall on Oct. 10 to hear Mrs. Kath. Lawton, World C.W.F. President.

Mrs. Lawton gave interesting and stimulating information concerning her world contacts in the interests of the World Convention and many were encouraged to plan to attend the 8th Convention in Adelaide in October, 1970.

DAVID ANDREWS TO R.M.I.T.

David Andrews will conclude his service with the Inter-Church Trade and Industry Mission on Oct. 24. Immediately after that date he will teach Public Administration at the Royal Melbourne Institute of Technology.

'PAUSE A MOMENT' WITH C.G.T.

The speaker for the coming "Pause a Moment" segment of A.B.C. Radio's Hospital Hour will be Clifford G. Taylor of the church at Chatswood, N.S.W. Mr. Taylor will be heard from Monday, Nov. 10 to Friday, Nov. 14.

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EVANGELICAL FELLOWSHIP

The Churches of Christ Evangelical Fellowship began in the hearts of some members who feared that there was a very real danger that our stand on the scriptures as our authority on all matters of faith and practice was in jeopardy.

The division which arose in Conference over our affiliation with the World Council of Churches was probably the greatest single factor to influence the formation of the Fellowship. The loyalty and integrity of some of the men who opposed such affiliation was beyond question and some, who became foundation members of the Fellowship, are still active in brotherhood interests.

The aim of the Fellowship was: To foster the practice in word and life of the New Testament faith and to oppose any departure therefrom.

By T. O. TURRIFF

The history of the Fellowship proves its loyalty to the brotherhood. It has headed up no moves to divide the brotherhood and, in fact, is opposed to division as a solution to our differences, considering that proper constitutional moves should be used to oppose any alleged departure from the faith once delivered to the saints.

The Fellowship has rarely gained its point at Conference but there has been a sufficiently significant witness to keep the brotherhood on a course that permitted co-operation. We believe that the Fellowship has a place in the brotherhood, because there are those who are still members of the brotherhood simply because the Fellowship exists.

We of the Fellowship believe that Churches of Christ have the only workable solution to the divisions in the Christian church at large. The only way to Christian Union is by a return to the N.T. basis of church life and practice and on such basis alone. There can be no compromise.

Some of the denominations teach that "doctrines of faith and morals are found in the Bible and in tradition." The Fellowship vigorously rejects the statements often heard that Churches of Christ have a tradition as do the denominations. We acknowledge no extra-Biblical traditions of faith and morals. We acknowledge only those commands and teachings of faith and morals which are found written in the Bible. We are receptive to added light on scriptures already given, but we reject any new or added teaching which may come from men who assume apostolic authority or succession.

It has been said that Churches of Christ have developed a tradition in respect to their order of service and times

again of the Spirit he can be talked to about service to others.

2. Having converted a man, and having a babe in Christ, let us be sure to feed him. Teach him the simple truths of the Bible and its promises. Later, teach him the great doctrines—consecration, sanctification, justification. Get him well-informed on salvation and good works.

3. Having a well-adjusted and informed born again Christ-one, let us inform him about our beginnings, why we came into existence as a separate people, that we are a movement, not just another denomination. Let him know that our plea for unity, having as its basis the return to N.T. authority alone, is the only possible way that Christian unity will be achieved.

CONCLUSION

We concede that the world has changed, that people have become prosperous, fat, and comfortable. We do not believe that human nature has changed. It is still exceedingly sinful, more openly and more brazenly these days, with less shame for it.

We do not believe that the cure for sin has changed. There is no new gospel and no new Saviour. There is still no remission for sin without shedding of blood. All scripture is given by inspiration of God . . . that the man of God may be perfect, thoroughly furnished unto all good works.

Such are the things which the Evangelical Fellowship stands for and believes, and such are the type of men who commenced it and continue it. Such men are found in wholehearted service in their local churches and in brotherhood activities, and will be found amongst the most faithful members of the brotherhood.

The real harm to our brotherhood stems from our involvement with bodies and associations that are not acceptable to a significant number of members of our churches, because these involvements are leading us along strange paths and into new practices which are not consistent with the simple teaching of the N.T.

of meetings, but churches have never been held to these things by a central authority. Our system of local church autonomy will prevent such things from becoming traditional. What has not been laid down for us in scripture may be changed. For example, Churches of Christ once excluded instrumental music from their worship services, but this was not binding, and today all Aust. Conference churches use instrumental music as an aid to worship.

The Fellowship has always supported the autonomy of the local church. Uniformity of belief and practice can never be achieved by compulsion. Given the safeguard of the authority of the local congregation, the whole brotherhood would not take a wrong path as could be the case if a central authority erred.

This year, we reported a loss in membership and an even greater loss in our Sunday schools. Although there is a problem associated with winning folk to the church we have an even greater problem in that we lose more than we gain.

The Fellowship suggests three things as necessary in order to regain our position as a people with a message and a zeal to bring lost humanity to Christ:

1. Bring lasting conviction to the hearts of people; preach the gospel, not a social gospel, don't press people to service before they are "born again." The new birth comes through conviction of sin, the barrier between God and man. Men must repent, die to sin, and be raised to a new life in Christ Jesus. When these things are made clear, the person has no difficulty with baptism by immersion, being buried with Christ in baptism and being raised to newness of life. Then, when you have a man born

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THE 4 POVERTIES

"There are four kinds of poverty in the world today," said Miss Janet Lacey, C.B.E., former Director of Christian Aid.

"The first poverty is that of the underfed—those who just do not ever get enough food, and that of the people who can assume that they will never have a balanced diet. The majority of the people in Africa are underfed. They are not starving, but they just have not got enough to eat. There are, however, people in America in this position—in Harlem, Chicago, Mississippi. Most of these earn \$2 a day, \$6 a week. On this they have to keep a wife, and their children.

"The second kind of poverty is Endemic Hunger. This is one of the most terrifying things of our time. These people do not know what we mean by the word hunger, they have never been fed. Their expectation of life is limited.

"The third kind of hunger is brought about by national disasters, like earthquakes. People are very generous about this at the time—but then they forget about it quickly.

"The fourth kind of poverty is that caused by War. Most of the countries like Vietnam, Nigeria/Biafra, developing countries, are going through the problems that marked countries of the West centuries ago. It seems that man is learning nothing from his mistakes."—"The British Weekly."

S.A. WOMEN'S CONFERENCE

The first meeting for the new Conference year was attended by 178 women in Oct. Obituary observance was presented by Miss Hart.

Mrs. Saunders brought the devotions based on the verse, "Christ may have first place in everything."

Our women will combine efforts to raise money to help bring a lady from Asia or New Hebrides to attend the World Conference in 1970.

Several new leaders were introduced during the presentation of departmental reports. All departments are planning many interesting functions for the coming year.

It was decided to enter two exhibits in the National Flower Day connected with the 1970 Festival of Arts, one to be in the religious section, and a trough of flowers. Mrs. Taylor and her committee are in charge.

Reports were submitted from Mrs. E. Lawton from World Convention, and from Mrs. A. Jones from Federal Committee.

We look forward to a busy and fruitful year of service under the leadership of Mrs. R. Saunders.

—L. Watson, Asst. Sec.

SIX BAPTISMS

(Mt. Gambier-Tarpeena, S.A., B. Duff). Six people were baptised on Aug. 28 and welcomed into membership . . . The church supplies helpers to Tarpeena every second week . . . The C.W.F. had a successful evening recently called "Around the World." . . . Several members attended State Conference in Adelaide . . . The "Teen Group" meet fortnightly and have had such evenings as "Pick a Box," squash, progressive supper, etc. . . . Recent speakers have been T. Dyster, headmaster Mt. Gambier Primary School, and Pastor Samuels of the United Aborigines' Missions . . . The evening services have continued to increase over the winter months . . . Tarpeena: The church combines with the other churches in Tarpeena once a month. Bible Study and Prayer meetings are held every fortnight.

SHADOW OF THE BOOMERANG

(Goolwa, S.A., H. E. Greenwood). At Sept. 28 guest night service, the film "Shadow of the Boomerang" was screened in colour. A.B.I. students assisted with projector. An after service social cup of tea was enjoyed . . . Mrs. R. Pitt and Mrs. W. Newton have returned from hospital. Janet Skewes is responding to hospital treatment . . . Allen Pitman from Temperance Alliance spoke during September . . . The B.S. picnic was held at Deep Creek, Oct. 13.

SCIENCE AND BIBLE

(Christies Beach, S.A., Graham Smith). "Science and the Bible" was the subject of Murray Lindsay, a noted geologist who gave valuable help to Christians in understanding some problems in these days . . . Geo. Mathieson, Snr., took a recent service. Jim Lester, a blind Aborigine, sang and gave a testimony. . . . C.W.F. raised \$100 towards a B.S. room by means of a children's mannequin parade.

A.C.C. VEToes NUCLEAR ARMS

(Sydney). The Executive Committee of the Australian Council of Churches has called on the Government to reject the possibility of its acquiring or producing nuclear armaments.

At the same time it called for more information to be given to the public on the Nuclear Non-Proliferation Treaty, to make possible adequate discussion of the issues.

The executive statement said, "We believe that the Australian Government should immediately declare that it has no intention whatsoever of acting alone or in conjunction with other powers to allow the manufacture, acquisition or disposition of nuclear armaments in this country."—E.P.S.

GRAHAM DEFENDS YOUTH

(California). Evangelist Billy Graham went to bat for America's young people saying that he liked what he saw in most of them and that many of the problems of youth today are with the older generation. Dr. Graham was speaking to 31,000 people at his 10-day Southern California Crusade in Anaheim Stadium.

"It is the older generation that sells the drugs, makes the lewd films, and sets the critical tone for our age," said Evangelist Graham. "The older generation has set the hypocritical example for today's youth.

"If you don't train your child before he is 10, you have lost him," said Graham who termed the period before 10 as "crucial."

Earlier, the evangelist said, "Our American gods will not bring the young people the peace, the joy, the happiness, that they are looking for. They are rebelling against the gods of sex, leisure, pleasure, entertainment and materialism. They are saying give me a God to believe in, give me a faith to believe."

"The young people in the universities are in rebellion against the institution of the church, but they are not in rebellion against the person of Jesus Christ," he said.

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more weeks booked; 20 per cent for
12 or more issues booked.

Issue:	Deadline:
Nov. 1	Oct. 23
Nov. 15	Nov. 7

PERSONAL

DISCIPLESHIP

Phillip Renfree, Mr. and Mrs. Don-
ald McKay, Cheltenham, Vic.

Barbara Everingham, Wagga Wagga,
N.S.W.

Susan Tully, Naida Crouch, Dianne
Lonsdale, Bruce Farmer, Doncas-
ter, Vic.

Faye Mitchell, Ralphine Wall, Kevin
Steele, Len Webster, Box Hill, Vic.

Alan Allomes, Ann Handebo, Lor-
raine Holbert, Glenda Holbert,
Narelle Murray, Sandra Hobson,
Taree, N.S.W.

Mrs. Albrecht, Bruce Goodall,
Gympie-Monkland, Qld.

Mrs. R. Scott, Miss Wendy Page,
Boronia, Vic.

Kevin Mackley, Horsham, Vic.

Mrs. I. Woodward, Mrs. M. Bucha-
nan, Kerrod Brigg, Ann Cummins,
Peter Flint, Geoffrey Ford, Paul
Buchanan, Rockhampton, Qld.

Mrs. Thompson, Marrickville, N.S.W.
Tom and Reg. Tucker, Neville Mc-
Kenzie, Mrs. Cutts and Evelyn,
Murgon, Qld.

Kathleen Leng, John Sires, John
and Peter Walmsley, Red Cliffs,
Vic.

David Althorpe, Joseph Lannigan,
Miss Millie Deacon, Subiaco, W.A.
Chris Geeves, Dennis English, Mur-
ray Rogers, Jane Rehn, Heather
McKinlay, Gail Linton, Mt. Gam-
bier, S.A.

Helen Fullick, Mark Wallace, Horns-
by, N.S.W.

Gloria Tully, Surrey Hills, Vic.

Kathryn Rees, Sandra Langley, Deb-
bie Duke, Ron and Ken Hasen-
auer, Fremantle-Hilton, W.A.

Mrs. A. M. Arnot, Murray Bridge,
S.A.

MEMBERSHIP

Don Stewart, from Mayfield to
Taree, N.S.W.

Mr. and Mrs. L. Ladgrove, from
Strathmore, and Mrs. Wilson, to
Shepparton, Vic.

Mrs. Albrecht, Bruce Goodall to
Gympie-Monkland, Qld.

Mrs. Russell, from Camberwell; J.
Ferris, from Box Hill to Surrey
Hills, Vic.

Roy Booth, from Ormond to Chel-
tenham, Vic.

CHANGES OF ADDRESS

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Ballarat), 62 Kline St., Ballarat, Vic.,
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A. W. Macindoe (secretary, Lismore
church), P.O. Box 311, Lismore, N.S.W.,
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ring Miss M. McDonald, S.E.C., Benalla,
Vic., 3672. Telephone 62 1155.

Mr. and Mrs. John Dedman, from
Canley Heights to Wagga Wagga,
N.S.W.

Mr. and Mrs. Arthur Launder, from
Ivanhoe; Dianne Tully, from
Thornbury; Mr. and Mrs. S.
Robottom, Ian and Helen, from
North Essendon to Doncaster,
Vic.

Miss Dianne Cooksley, from Pres-
ton to South Yarra, Vic.

N. Trinick, from Burwood to Bor-
onia, Vic.

Mr. and Mrs. Costain, from Mil-
dura to Benteigh, Vic.

Mr. and Mrs. R. H. Conning, Neil,
Janice and Beth, from North
Essendon to Ivanhoe, Vic.

Mr. and Mrs. W. Hoggett, from Oak-
leigh to Hampton, Vic.

MARRIAGES

Gloria Tully to Ian Amos, Surrey
Hills, Vic.

Anne Meehan to Neil Ewart, Bor-
onia, Vic.

Marion Hyde to Ronald Carpenter,
Caulfield, Vic.

Jenny Zander to Ken Morrison;
Gladys Dinham to Joseph Plum-
mer, Doncaster, Vic.

Jan Yates to Alan Rice, Chelten-
ham, Vic.

Norma Bettles to Frank Harris,
Shepparton, Vic.

Avril Dodd to James Creek, Rock-
dale, N.S.W.

Barbara Powell to Peter Luelf,
Wagga Wagga, N.S.W.

Helen Reid to Brian Sandlant,
Hartwell, Vic.

Sandra Culph to Gerrard O'Donnell,
Ararat, Vic.

DEATHS

Mr. Waring, Doncaster, Vic.

Mrs. Marion Lewis, South Yarra,
Vic.

Miss Hedland, Caulfield, Vic.

Mrs. Hayden, Marrickville, N.S.W.

Mrs. Ivy Jones, Gympie, Qld.

George Barnett, Horsham, Vic.

W. Peall, North Rockhampton, Qld.

Thomas Donald, Boronia, Vic.

Alfred Hudd, Maylands, S.A.

Miss Sybil Crouch, Manifold Hgts.,
Vic.

New Features

- Good Manners page 12
- Word Talk page 9

DID YOU READ ABOUT OUR
STORY COMPETITION, PAGE 28?

OVERSEAS MISSION SECRETARY

Mrs. E. W. HEARD has been appointed
Secretary to the Victorian/Tasmanian Over-
seas Mission Department. Mrs. Heard's
address is:

Mrs. E. W. Heard,
39 Cresswell Crescent,
MITCHAM, 3132. Phone 874 4393.

Subscribers to Missionary News please note
that matters relating to this journal are
being attended to by Mr. R. R. Boak, 21
Pineway St., EAST DONCASTER, 3109,
phone 842 2170.

STRATHALBYN (S.A.) CENTENARY

November 1 and 2, 1969

Sat. 1st 10 a.m., Inspect Church, Town
Archives, Former Meeting Place, etc.
2 p.m., Tour of District; Barbecue Tea
at Pt. Sturt Camp.

7.30 p.m., Strathalbyn Town Hall:
Items, Reminiscences, Supper.

Sun. 2nd 10.45 a.m., Worship and Com-
munion. Mr. A. E. Cremin, speaker.
12.30 p.m., Town Hall, Basket Lunch.
2.45 p.m., Town Hall, P.S.A., Churches
of Christ Youth Choir. Mr. S. E. M.
Riches, speaker.

7 p.m., Gospel Service. Mr. W. J.
Philp, speaker.

Everyone Welcome.

Anyone needing accommodation please con-
tact Church Secretary, R. W. Bell, by
October 20.

MELBOURNE CITY MISSION

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Headquarters' office of Melbourne
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DEATHS

CROUCH, Sybil Lillian.—On October 1,
1969, loved eldest daughter of the late
Thomas and Sara Crouch, loving sister
of Fred, Clarence (dec.), Ethel (Mrs.
Jakobi, 4 Calder-st., Geelong West), loved
sister-in-law of Lena and Bert, loving
auntie of Fred. "Forever with the Lord."

BRAMSTEDT, Russell Maurice.—Dearly
loved husband of June, father of Craig
and Susanne, devoted son of Grace
Maude and late Charles, loved brother of
Norm, Joyce, Muriel, Marjorie, Audrey,
Phyll and Graham (Bill); brother-in-law
of Lorna, Bill, Joe, Alan, Ern., Doug. and
Joan. "In loving kindness Jesus came."

IN MEMORIAM

HADDOW.—Loving and happy mem-
ories to cherish of my husband, Nat, and
our dear father, who passed away in
Perth, October 22, 1965. — Inserted by his
wife and family. "Blest be the tie that
binds."

LE PAGE.—In fond memory of my
loved ones who were called home, my
wife on Oct. 11, 1957, my mother on Oct.
23, 1932, my father on Dec. 12, 1927, and
my grand-daughter Cheryl, on Dec. 23,
1960. "We shall all meet at home in the
morning, On the shore of the bright
crystal sea."—Inserted by Everest.

SIMPSON. — Cherished memories of
Frederick Horace, called home (suddenly)
October 19, 1965, dearly loved husband of
Amy, loving father of Joan (Mrs. R. W.
Walker), Barbara (Mrs. B. C. Fleming),
loved Pa of Donald, Ian, Janet and Mar-
garet. "Only goodnight beloved — not
farewell."

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FRIDAY, NOVEMBER 21

7.30 p.m.

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Board of Christian Education, 217
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THE AUSTRALIAN CHRISTIAN

BIRTHS

MARR (Smith).—Pauline, David and
Jennifer welcome with love Robert David
Kirtley into the family, born at Echuca
District Hospital, September 25, 1969.

CARSLAKE.—To Graham and Freda
at Bunbury, W.A., a daughter — Joanne
Marie, on Oct. 5. Both well.

BUTTERFIELD (nee Dundas). — To
Eleanor and Leigh, on Oct. 3, a darling
son—Timothy Leigh. Flat 11, 24 Brixton
Rise, Glen Iris, Vic.

COONEY (Manning).—To Jill and Vin-
cent, of Dianella, W.A., a daughter—
Catherine Marie, on Sept. 12, 1969.

HOPSON (Stubbin).—On September 24,
1969, at St. George Hospital, Sydney, to
Beryl and Geoff., a daughter—Julie An-
nette.

LEBY (Milligan).—On October 5 at
Royal Hospital for Women, Paddington,
N.S.W., to Robert and Sandra, a son—
Timothy.

SMITH.—To June and George, Perth,
a son—Timothy Bruce, on September 30.

ENGAGEMENTS

ALCORN-LEACH.—Mr. and Mrs. F. B.
Alcorn, 6 Hill-st., Sunshine, and Mr. and
Mrs. J. Leach, Swan Hill, Vic., announce
with happiness the engagement of Lyn-
ette and Athol.

PIKE-WYLIE.—Mr. and Mrs. L. Wylie,
of Taree, N.S.W., have much pleasure in
announcing the engagement of their
youngest son, Ronald Kenneth, to Robyn
Narelle, only daughter of Mr. and Mrs.
W. B. Pike, Bulga, via Singleton, N.S.W.

APPROACHING MARRIAGE

BUCKNELL-LACY.—The marriage of
Sheryle, elder daughter of Mr. and Mrs.
Ron. Bucknell, 21 Melissa-st., Strath-
more, Vic., to Ian, elder son of Mr. and
Mrs. Ron. Lacy, 9 Tomlins-st., Bendigo,
will be celebrated at the Church of
Christ, Strathmore, on Saturday, October
25, 1969, at 4 p.m.

MARRIAGE

CARNEGIE-THOMAS.—The marriage
of Gwenneth Carnegie to Neville Thomas
will be solemnised at the Presbyterian
Church, 15 Cromwell-rd., South Yarra,
on Saturday, October 11 at 11 a.m. Nev-
ille is the youngest son of Mr. and Mrs.
Rowland Thomas, 25 Burke-st., Wan-
garatta, Vic.

SILVER WEDDING

DAVIS (Crouch).—Val and Ray, Ax-
ford-rd., Wantirna, are happy to
announce the 25th anniversary of their
wedding celebrated at the Cowandilla
Church of Christ by the late Frank Hol-
lams on October 28, 1944.

BRUNSWICK (Vic.)

87th CHURCH ANNIVERSARY

October 26

11 a.m.: Speaker, Dr. K. R. Bowes.

2.45 p.m.: P.S.A. presented by C.O.B.
Choir to be followed by Afternoon Tea.

All past members and friends welcome.

BOOKS

"LAND SETTLEMENT IN SOUTH AUSTRALIA."

By K. R. Bowes (Libraries Board of S.A.)

This journal is not normally interested in books about land settlement. We are dedicated to the Christian message and the life of the Christian churches. But this volume is written by one of our churchmen and that makes a difference. We are interested in people also.

The book is the Ph.D. thesis written by Dr. Keith Bowes for the Australian National University and is an interesting and readable account of the successes and failures that accompanied the development of land for wool and wheat in S.A. from the year of self-government until comparative stability came towards the end of the 19th century.

The particular interest of S.A. is due to special problems in the soils and their chemical content, the rainfall (or lack of it), irrigation and, of course, politicians. The latter were not unique in self-interest and ignorance, but that they helped to make a difficult situation much worse.

We are not competent to review the technical aspects of the book, but the layman can appreciate the struggle by the new settlers pitted against nature and vested self-interest. The great limiting factor on progress was lack of water, even where the yearly average seemed adequate, the rains were often concentrated within so short a period that the hopes of both pastoralist and agriculturist were let down.

The story of land settlement in S.A. is largely the story of wheat and wool, and, of course, the men who produced them. Many of the individuals are named and the influence of some is detailed, but for the most part persons are hidden behind records and tables of figures. One man really comes through as an individual. This was Geo. W. Goyder who, as Surveyor-General, dominated the land scene for 30 years and gave direction to a development which had previously been haphazard, and he brought a sense of fair play to a situation which had too long been manipulated on behalf of interested parties. At a time when the poor farmer was struggling to survive, the pastoralists were pressing for privilege, and the politicians were jockeying for power, Goyder's fairness and integrity were widely acknowledged. When there was some criticism levelled at the Surveyor-General, Thomas Playford, the Premier, demanded that the charges be unconditionally withdrawn. He said, "Any person who is at all acquainted with that officer, must know that he is quite incapable of conduct such as that attributed to him." At first sight the name of Thomas Playford seems surprisingly early, but the Playford of the 1880's was the grandfather of S.A.'s record-breaking Premier of this century. Goyder was a son of a manse and he brought a Christian motivation to all his work. In view of the honours paid to lesser men, it is odd that no book has been written about him, or even a town named after him. The best they could do was to give his name to a swamp, Goyder's Lagoon.

"BLACK AND FREE"

By Tom Skinner (Paternoster Press, Australia, Emu Book Agencies). 95c Aust.

This is the exciting story of Tom Skinner, whose claim to speak on the Negro situation in America is based on the fact that he was born and grew up in Harlem, New York, in the largest negro ghetto in America.

Drug addiction, prostitution, alcoholism, and broken homes, were part of life as he witnessed it from day to day.

In response to a dare he joined the "Harlem Lords," and ambitiously advanced to be its leader, taking his full share of violence with broken bottles, brass knuckles, bicycle chains and home-made black-jack (a lead ball in an old sock).

Although Tom Skinner came from a "fairly" religious home, in that his father was and is a minister, Christianity never made much sense to him. He heard some "whites" declare that God was the answer to all their problems. But wherever there are heavy populations of Negro people the white, conservative evangelical Christian has fled.

As for the Negro churches, many were bankrupt of spiritual reality. What passed for worship was too often merely an artificial stimulus by emotional clichés. Many pastors were ambitious, jealous, greedy of money, and indulging in extra-marital affairs. All this gave excuse for the members of the church to be the same.

Sick and tired of the religion he knew, Tom listened one night to a religious programme on the radio. He was irritated and annoyed by the crudeness of the uneducated preacher. Yet somehow he felt compelled to listen—"If any man be in Christ he is a new creature." The words worked in his mind and wrought the mighty change called conversion.

Now Tom faced the dangerous action of quitting the gang. It proved not as difficult as he expected. Indeed, his witness brought about the conversion of many in the gang, including the number-two man.

After Tom's conversion the Negro people, especially the young Negro people of Harlem, became his deep concern. Speaking to them on street corners, in theatres, and where possible, in the churches, although in this he found himself coming into open conflict with some of the leading Negro pastors, because he disturbed their complacency and excited their envy.

Tom had never expected his ministry to reach beyond Harlem. But calls for Crusades came from Guiana, Bermuda, the Barbados, Nassau in the Bahamas and Jamaica. A further expansion came in the venture of preaching the gospel of Christ on radio and television. He declares: "We want to match the social revolution with a spiritual revolution. We want a revolution that will transform the hearts and lives of men, and especially communicate to black people in America that it is possible to be black and to be free—really free."

He is no "Uncle Tom," a compromising type of Negro who puts up with the status quo and is not willing to fight for his rights. While he is interested in social, economic and political progress for the Negro, he is more interested in his spiritual progress.

He pays a generous tribute to the late Dr. Martin Luther King. "But he had one philosophy that I disagreed with, and which I think is the entire downfall of liberalism in American society, and that is that he believed in the 'innate good' of all men. But the riots, the intense bigotry and racism in America, prove that men are not basically good, but rather basically sinful, needing the regenerating power of Jesus Christ."—J.E.B.

"REPENTANCE, THE JOY-FILLED LIFE"

By Mary Basilea Schlink. (Zondervan Publishing House). 75c Aust.

One would like to know much more about the authoress of this penetrating little book, who is addressed as "Mother" of a "Sisterhood of Mary." But although these titles may arouse suspicions in some readers, there is no mistaking the adherence of the writer to the Reformed Faith. The style is reminiscent of such classics as Augustine's "Confessions" and Thomas a Kempis' "The Imitation of Christ."

Translated from the German, it tells how the hearts of these "Sisters" were profoundly stirred in contrition when their city of Darmstadt was devastated in the bombing in September, 1944.

The book's emphasis is on the fact that repentance is no stereotyped "step" in "the Way of Salvation," but a continual progress and deepening in the soul's experience. There is a sense in which the psalmist's words must be true of us—"My sin is ever before me."

Complacency, pride, self-righteousness and excuse, the great obstacles to repentance, leave the soul arid and dead. But paradoxically, repentance is the way to the joy-filled life. Our repentance will bring both joy to God's heart and joy to our own.—J.E.B.

"HAPPY HANG UP!"

By Bill McKee. (Tyndale House & Coverdale Publishers). \$1.10 Aust.

McKee is a youth evangelist who talks the queer language of today's teenagers and meets them where they are. He was a member of the Venture for Victory basketball team which toured many countries. We saw them down at Albert Park in 1967, where they played top basketball and gave testimonies at half-time. This book is brightly written and illustrated with cute drawings and picture strips. The theology is conservative, the spirit warm and the dialogue is with it. Sample: "Push a little for God: The silly sand society backs down to anyone who hangs in there and does his thing like he believes it's important."

OBITUARY

W. R. C. (Bob) Bell

It is with deep appreciation that the church at Forestville, S.A., seeks to show how much we miss the presence of our late beloved brother, Bob Bell. Through the years he was one of the pillars of the church, not only at Forestville, but in the wider spheres of brotherhood activities. Mr. Bell was one of those persons (rarely found in these days) always ready and willing to work and help wherever he was needed by his Lord, whom he served faithfully and well for so many years. He made his decision at Gawler in 1924, transferred to Unley and, after his marriage to Lorna Killmier, moved to Forestville in 1933 where he continued in service until he died on Aug. 4. If a kindergarten class needed teaching, or if the church needed a secretary, or an auditor, or some repairs needed to be done, or the tennis club needed assistance, our brother was waiting to fulfil the task, and with each task went hours of research and writing to ensure that he was fully prepared. For many years he was an esteemed elder of the church, and a keen and studious reader of the Word of God. Brotherhood activities included being the secretary of the Tennis Association at its inception, and later was appointed a life member. He served as Chairman and Treasurer of the State Aborigines' Department, and was this year treasurer and acting secretary of the 1970 Federal Conference Arrangements Committee. He is survived by his wife and two daughters, Jennifer (Mrs. B. Flew, Whyalla, S.A.) and Pamela.

Alfred Hudd

Alfred Hudd died on Sept. 17 at the great age of 101 years and 10 months. He entered the fellowship of the Maylands, S.A., church from the Norwood Baptist Church in 1912 during the ministry of H. R. Taylor. He immediately made his dedicated abilities available to the service of the church. A sincere Christian from boyhood, he never wavered in his faith, and gave a consistent Christian witness to all with whom he came into contact. He was gentle and gracious, always swift to encourage and praise when he could, and slow to blame. Whenever invited to preach, his messages were an uplift and benediction to his hearers. Until the last two years of his life he led the worship of the church

WARD

GLOVES FOR A FIGHTER

She hasn't a weight problem, she certainly exercises, she has her work out, and like the world champ she has a skin problem.

Gitta was born this way and has had to be in a padded bed with her hands bandaged in thick pads so that she won't injure herself—she only has one layer of skin instead of three.

Soon she will have a try out with cotton mittens requested by the Sister and made by a member of your Hospital Committee.

ALON FERGEUS

The church at Gardiner, Vic., and the whole brotherhood were shocked to learn of the sudden death of Alon Fergeus on Aug. 15. On that day he had conferred at the Churches of Christ Centre in Melbourne concerning a Parlorcoach trip he was arranging on behalf of the Half-Yearly Convention at Ararat. Returning home, he typed a number of letters and attended to other tasks and it was while relaxing before the fire that the end came suddenly.

Mr. Fergeus was born 70 years ago at Maryborough, Vic. He joined the church at Maryborough during a Chandler-Clay Mission in 1919. In 1922, Alon came to Melbourne and linked with the church at Prahran. He was a S.S. teacher and youth worker, and joined the church cricket team. At Prahran, also, he met and married Freda Smith. Other than his experience of Christ, this union was the greatest enrichment of his life, and no tribute to him could omit acknowledgment of the support, help, and encouragement given to him by his wife. The couple moved to Glen Iris and in 1932 came into membership at Gardiner. Alon soon served as S.S. teacher and treasurer, and remained a teacher till his death. He gave 37 years' unbroken service to the school. He excelled in cricket and his trophies included several for "bat tricks," and one for gaining eight wickets for no runs.

Mr. Fergeus became church secretary 19 years ago and he brought much dedication and Christian statesmanship to

as president at the Communion Table, and it was a joy to worship under his leading. As his physical power waned he was confined to his home for the last months, but his mental powers were undimmed, and he took a keen delight in following the affairs of the church, and of the world. We who have known him for many years find it easy to understand the close ties which have bound his family to him, and to each other. We can understand the magnitude of their loss because we all feel it deeply and share it with them. To the five sons and daughters who remain of his eight children, and to the 14 grandchildren and 32 great-grandchildren, and his sons and daughters-in-law, the church prays the comfort of the Holy Spirit.—A.J.I.

Carl H. Hall

After some months of severe heart illness Carl Hall died on July 24 at Frankston, Vic., leaving his wife Rose, sons Keith and Ralph, two daughters-in-law and nine grandchildren. He was baptised in the Christian Mission Church, Launceston, Tas., in 1908. In 1922 he married Rose Scaife, of Preston. They joined the church at Gore St., Fitzroy. Later he transferred to North Richmond, where he became leader and conductor of both the Senior and Junior Choirs, leading them for about 30 years. He served on the Board of Officers and through his great love for singing and choral work, many B.S. anniversaries were enriched by his leadership. He belonged to St. Stephen's Harriers' Club and later formed a club at the Richmond church known as The Mutual Harriers' Club of which he was captain for some years. After being at North Richmond for 35 years, Mr. and Mrs. Hall transferred to Balwyn and remained there for 16 years until moving to Frankston two years ago. A man of deep convictions and thinking, he maintained a very keen interest in politics and world affairs. Through his faith and life he has enriched the lives of many. The services at the Frankston church and Springvale Crematorium were conducted by L. Barker, of Balwyn, assisted by R. H. Patterson, of Frankston.—R.H.P.

this office. He was an able administrator and a gifted organiser. The volume of church work he achieved between Board meetings was remarkable. His home was the headquarters of a Christian campaign, and here he gave time each Saturday for the production of an excellent church paper.

We have known him across the years as a jovial, congenial Christian with a ready smile, a willing hand and an open heart. He loved people and was kindly and helpful toward all. He used his car as a church taxi and his home as a centre of warm fellowship and practical ministry. He served Christ and the Church in such a way as to suggest it was not a duty he was performing—but a joy and a privilege, something to be relished.

He loved the scriptures and was a keen student of them. He had made a special study of the Christian hope as it relates to the second coming of Christ and he had strong views on this, which found expression in his life and his statements as he led worship.

He had a wonderful capacity for shielding the minister from the little, time-consuming things that can prevent him from doing the important things. No minister can afford to lose such help and encouragement from such a secretary and minister's friend.

We remember his work of faith, labour of love and patience of hope in Christ. —L.S.D.

3,500 TRIPS TO BIAFRA

The joint church airlift to Biafra has completed its 3,500th successful flight, the Director of Inter-Church Aid in the Australian Council of Churches announced. The Council had provided more than \$22,000 for the Biafran relief flights so far this year. The 3,500th flight brought to 37,000 tons the amount of high protein foods and medicines provided under the joint church operations. The Director's report referred to successful flights and did not take into account the numerous flights which had been unsuccessful in landing in Biafra because of military action or poor weather. Since the suspension of International Red Cross flights, the joint church aid had continued to carry urgent medical supplies and food for hospitals and clinics. However, the amount of food flown in had been far below the needed total of 500 tons nightly.

DEVELOPMENT CONFERENCE

(Sydney). The first large-scale joint effort of the Australian Council of Churches and the Roman Catholic Church will be a national conference on Australia's responsibility in world development scheduled for Feb. 12-18 in Sydney.

Some 200 participants are anticipated, including 75 representatives of Protestant churches and 75 from the Roman Catholic Church. An additional 50 places will be allotted to specialists in the fields of economics, aid, social work, communication and representatives of community organisations.

Participants will consider the nation's responsibility in world social and economic development and suggest educational procedures the churches might use to alert the entire community to the problem. Guests from Asia and the Pacific will be invited.—E.P.S.

BERWICK'S CENTENARY

(Vic.). The Berwick church traces its beginning to A. J. Hamill who, in 1869, required a boot to be mended. The boot-maker was Reinhold Metzenthin. While the boot was being repaired, Mr. Hamill (who lived at Prahran and preached at Pakenham and did most of his travelling on foot) introduced the subject of religion. Mrs. Metzenthin entered vigorously into the discussion. That night Mr. Hamill preached to a few people in Berwick. Later on that year, Mr. Hamill baptised Mr. and Mrs. Metzenthin in the Cardinia Creek at Beaconsfield. The disciples met from house to house with others of like mind and gradually the church grew.

The Berwick church's Centenary and Temple Day was celebrated on October 5. Allan C. Male, a former minister and now Director of Christian Education in Queensland, presided at the communion service. Dr. E. R. Killmier, Conference President was speaker and Geoff. Ogden was soloist. The Shire President, Cr. S. Pargeter, and Mrs. Pargeter were present, together with representatives from other churches. Greetings were received from Lord and Lady Casey from New Zealand, and also from interstate and past members.

The luncheon was catered for by the ladies and young people, led by Mrs. Fletcher, Mrs. Edebohls, and Mrs. Cameron. Several of the 150 present brought greetings at the table.

At the P.S.A., the Campbell Singers were featured, and the speaker was D. H. Smith, also a former minister, and now Director of the Dept. of H.M. and Evang. for Vic. and Tas. Scrolls were presented to present members of six families who were among the early pioneers of the cause here. Recipients were Mrs. L.

Edebohls (representing the Charman family); Allan Funston (the Funston family); Miss E. Hillbrich (the Hillbrich family); Miss Daphne, Olive, and Alan Meyer (the Meyer family); Mrs. I. Hillbrich (the Moysey family). The following day, the minister, B. F. Goldsteen, and the secretary, C. Cameron, went to the Dandenong Hospital to present a scroll to Paul Aurisch, a grand Christian 95 years of age.

At the tea, 100 heard Allan Male speak of his work as Executive Director of the Shaftsbury Training Course in Queensland.

At the evening service, souvenir scrolls were presented to Gordon Moyes in appreciation of his evangelistic leadership in the last week of the celebrations; to Allan Male, and to Mr. and Mrs. B. F. Goldsteen who will be concluding their ministry here towards the end of the year. Gordon Moyes spoke of "A Faith for the Future." Arthur Haskell helped greatly as song leader and soloist.

The organising committee, B. F. Goldsteen, C. Cameron and C. Minns, are grateful for the splendid support given by the members, with special mention for W. Fletcher and Miss D. Meyer.

There were approximately 450 in attendance on the day the centenary was observed. Among the greetings was one from New Zealand, from Mrs. Sabina Miller, aged 98, a daughter of the Mr. and Mrs. Metzenthin mentioned in the opening paragraph. The celebrations included special historical and forward looking mid-week programmes, with Principal E. L. Williams, Dr. K. R. Bowes, T. T. Robinson, and A. E. White. The minister, Mr. Goldsteen, presided throughout. The Centenary Mission target of \$300 will almost certainly be reached.

Half-Yearly Convention

(Vic.). Two hundred and seventy attended the evening programme of the Vic.-Tas. Half-Yearly Convention at Ararat. The Convention meetings began at 11 a.m. in the Presbyterian Church with Devotions led by the minister of the Stawell Church, K. A. Caulton, and a welcome to the City of Ararat by the chairman of the Ararat Officers' Board, Ron Sellwood.

The highlight of the morning's programme, led by Conference President, Dr. E. R. Killmier, was the Bible Study presented by Mr. K. J. Clinton, on Isaiah 49: 1-7. Mr. Clinton is the minister of North Balwyn Church and a lecturer at Glen Iris College of the Bible.

This year saw an experiment in the afternoon Convention programme. The whole afternoon was spent in a motorcade of the City of Ararat and the town of Stawell. Thirty cars and a bus-load of people were given a guided tour of the points of religious, scenic, civic, development and human interest.

At Stawell's Big Hill Lookout an Open-Air Devotional Session was led by D. R. Oakes, minister of Chelsea church.

J. T. Timms, minister at Peel Street, Ballarat, was the evening speaker. His topic was "Evangelise or Fossilise."

The Convention meals were prepared in both the Presbyterian Hall and the

Church of Christ Hall by ladies of both Ararat and Stawell churches, under the leadership of Mr. and Mrs. Ron Sellwood. No one was left unsatisfied.

Thanks are due to the men and women of the Stawell and Ararat churches, who hosted the Convention and who performed so many important tasks efficiently. Much credit must be given to Ron Johnson, secretary of the local organising committee for his thorough and untiring efforts.

The Ararat '69 Convention was a very enjoyable experience and a challenge to all who attended and participated in its programme.

HOLIDAY ACCOMMODATION IN CANBERRA

OPERATION TOURISM is a scheme offering private accommodation with church families in Canberra. Full board or bed and breakfast are available at quite reasonable rates. Proceeds are used for the Canberra South Building Fund. For your next (or first) holiday in Canberra try the friendliness of this type of accommodation and at the same time assist the work of the church. For full details contact Mr. and Mrs. John Hemer, 6 Coles Place, Torrens, A.C.T., 2607.

HOSTS TO DISTRICT

(Murgon, Qld., B. A. Rice). The church were hosts for the Western Districts Fellowship weekend at the end of Aug. in the Town Hall. The theme was the Second Coming of Christ. The speakers were G. Spall, of J.E.W., and F. Ewers, of Kenmore College. . . . Young people travelled to Chinchilla to attend C.E. Convention. . . . Recent speakers have been L. Erb, of F.E.B.C., and Geoff. Vines of Open Air Campaigners, who made use of his sketchboard. . . . Neville McKenzie was baptised on Sept. 13.

TEMPLE DAY

(Surrey Hills, Vic., R. Amos). There was a baptism and three were welcomed into fellowship at Temple Day services on Sept. 14. Morning preacher was H. J. Patterson, M.A. At 3 p.m. a delightful musical and vocal programme was presented, and L. S. Dewberry, Gardiner, was speaker. At 5 p.m. a number of our own members helped in a session of family worship. Temple Day offering stands at \$1,815. . . . Dr. E. R. Killmier (Conf. Pres.) visited the church on Sept. 21. . . . Boys' Sunday was observed on Sept. 28, with 75 at a Lads' and Dads' Tea. Explorers and leaders helped conduct the evening service.

YOUTH VISITORS

(Strathalbyn, S.A.). On Sept. 21 a group of young people from the Brooklyn Park church came to Strathalbyn to lead the morning service. The address was given by John Turner. A luncheon was shared at the church with the local young people. At night the officers of the church conducted the service and a panel answered questions put to them by young people and others. . . . On Sept. 28 Miss Allen who has been in India with the Bible Medical Missionary Fellowship, was morning speaker. She has been a teacher among blind children.

TWO MORE AT ALBANY

(W.A., E. B. Clapp). On Sept. 28 a High School girl and a middle-aged woman were baptised. . . . On Oct. 5 a group from Gnowangerup assisted with the services and a youth tea. Ben Mason, a young native evangelist, was speaker at both services. . . . The C.W.F. held a Friends and Neighbours' night on Oct. 8. . . . Plans and preparations are in process for the introduction of the Christian Life Curriculum materials in 1970. . . . At the recent half-yearly meeting a committee was appointed to evaluate present church accomplishments and to take a realistic look at total church programming.

CHAPEL PAINTED

(Ararat, Vic.). The painting of the exterior of the Chapel as a gift of the Gason family greatly enhances its appearance. Mr. and Mrs. Frank Gason and daughter have returned from separate world tours. Jeanette Gason is now a Sister at the local hospital. . . . 60 attended C.W.F. 48th birthday. The C.W.F. catered for local wedding and Elstedford. . . . Recent speakers have been F. Combridge, E. Steele, K. Caulton, G. K. Moyes, K. A. Macnaughtan, A. Carr, A. Graham, J. McCulloch.

OBITUARY

Roy E. Hunt

On Aug. 27, Roy E. Hunt, of the Wampoo church, S.A., died one day before his 75th birthday. Mr. Hunt was born at the old homestead, "Carew," and gave his life to his Lord at an early age and served him faithfully for 60 years. He married Gertrude Tynan on March 31, 1920. The sympathy of the church is extended to his widow and three children, Phyllis, Lionel and Graham. He was held in high esteem amid the people of Bordertown circuit and Sth. Eastern churches, and worshipped regularly at Wampoo where he served as deacon, treasurer, elder and B.S. Supt. He received an award from S.A. Conference for 25 years' continuous service as B.S. Supt. Tennis courts were laid at his home about 1939, which enabled a team to be entered in the United Churches Tennis Association under the name of Wampoo. Saturday morning always found Mr. Hunt sweeping and preparing the courts for others' enjoyment. On Aug. 29 a large crowd gathered at the Bordertown chapel to pay tribute to a beloved brother, who was laid to rest in the Bordertown Cemetery. R. Combridge conducted the service.—R.B.

Mrs. E. Elizabeth Clements

With the death, in her 95th year, of Mrs. S. Elizabeth Clements, on June 29, Churches of Christ in Victoria lost one who had been associated with the work of the brotherhood for 75 years. It is significant that this good lady was born and died on the Lord's Day. She was born in Brighton, and spent part of her childhood in Heidelberg where she helped to collect funds to build a new Presbyterian Church in that district. On removing to Ringwood, she decided to follow Christ in the waters of baptism and was subsequently baptised at St. Kilda, all the members of her family following her example within a fortnight. She became a member at Croydon where she met and married A. H. Clements. They moved to Bayswater where she became an active member. For many years she helped as a collector for Foreign and Overseas Missions (then one committee), and for the Dept. of Social Service. She regularly walked all round the district gathering funds for these important brotherhood activities. Recently news was received that she was at that time the oldest and longest supporter of the work of the College of the Bible. Her home was always open to the College students, and the long list of these young men who helped the church at Bayswater, and who used the Clements home, makes impressive reading. She maintained her membership at Bayswater for 63 years, though in recent times she was not able to attend. She was married 63 years ago, and had been a widow for the last 28 years. She had one child, a daughter, Mrs. W. Yates, of Box Hill, with whom she lived for many years, until the time of her death. With her husband, and the members of his family, she helped to build the old chapel in Stud Road, Bayswater, and for many years weekly cleaned the house of the Lord. She was a good wife and mother, who lived a faithful and fruitful life, always remaining a determined and dedicated disciple, devoted to her Lord and Master. She was buried in the Box Hill Cemetery in the same grave as her late husband. To Mr. and Mrs. W. Yates, and Lyle, we extend our sincere sympathy. The services were conducted by the writer.—R. V. Amos.

Russell Francis Goode

R. F. Goode was a man of God, a teacher, a community leader. He died on Sept. 27, 1969. He was born at Copmanhurst on the Upper Clarence in 1902. After a secondary education at Grafton High, he entered the teaching profession, and in 1926, gained a B.A. degree from Sydney University. In 1925, he married Vera Greenburg who passed away exactly eight years ago. Mr. Goode spent 46 years with the Education Dept., the last 19 of which he served as Principal of Murwillumbah High. This gave him the unique opportunity of teaching the children of children who sat under him when he first came to the locality. He regarded his teaching not just as a vocation but as a ministry. The outstanding mark of his character was his commitment to Christ. Churches at Hamilton, Rockdale, Inverell and Murwillumbah knew him as lay preacher. In Murwillumbah he guided the church in its early stages of development. He was an elder in the New Testament sense of the word, by caring for and feeding the flock of God. He had also been a B.S. teacher, Supt. and Treasurer of the church. His Christian life was wonderfully interwoven with his community service. As a Director on the Board of the Tweed District Hospital much progress was made. During his world trip in 1967, his work continued through his membership with Rotary International. The funeral service was held in All Saints Anglican Church, so that the hundreds who attended could join in the service. E. T. Hart delivered the eulogy. A note of victory was sounded in Paul's words, "Thanks be to God who gives us the victory through our Lord Jesus Christ." Because he "fought a good fight and kept the faith" we know he received "a crown of righteousness."—E.S.H.

Mrs. Ivy Annie Rogers

Mrs. Rogers died at Swan Hill in the early hours of Aug. 14, 1969. She was born at Birchip, Vic., in 1893 and in 1930 married Albert Ernest Rogers. In October of the same year she was baptised at a Hinrichsen Mission. She was a member of the Woorinen church until 1949 when she transferred to Swan Hill. Mrs. Rogers had a sincere faith that was expressed in many ways. She became a deaconess in 1958 and held this position faithfully until her death. In the community she was well known for her work with the Blind Auxiliary, Women's Christian Temperance Union and the Save the Children Fund. She was a quiet and unassuming person whose concern for people and words of encouragement will be missed by the many who paid tribute to her in the Swan Hill chapel. She is survived by her husband, three children, seven grandchildren and with these we share a great loss.—G.A.H.

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HUNGER CAMPAIGN SUPPORTED

(Robinvale, Vic., E. K. Morrison). Church supported local Freedom from Hunger campaign—part of moneys raised through one-day-party gift to needy given to this campaign, remainder to S.C.F. overseas funds, and Milk for India appeal . . . Year of Conservation—final house party climaxed a "Fellowship and Fun" evening with Alan Rowe as compere and guest artist supported by Mildura Salvation Army Band and Songsters on Oct. 10 . . . Ron Muller, of Box Hill, was speaker at B.S. anniversary. . . Church farewelled Mr. and Mrs. L. Mogg and family, to Terang, and Warrnambool church, also Colin Stone to Echuca and back to Shepparton church. Suitable presentations made by chairman Gordon Chislett . . . S.I.M. outgoing missionaries, Max and Mary Davidson, one-time pastor at Yarrowonga church, spoke at church service and auxiliary meetings as well as the High and Consolidated schools and Meth.-Pres. church.

GOD IS FOR REAL

(St. Yarra, Vic., A. Baker). Studies for a youth camp at Belgrave Heights in Sept. were prepared by Mr. Baker, entitled "God is for Real, Man!" Leaders included J. Roper, from Bentleigh, J. Smith and Miss H. Maiden . . . L. Snow was a recent speaker . . . The S.S. picnic was held at Sherbrooke . . . Ron. Hurren, of Blackburn, introduced the S.S. staff and board members to the Christian Life Curriculum . . . Miss Irene Morgan conducted a Bible stall at back of chapel . . . Recent Y.P.C.E. meetings included a talk on drug addiction by a police officer, a team from the International Christian Fellowship, a night at Malvern Squashway, a visit to Ormond C.E., and a night at Springvale Crusade.

GHANA VISITOR

(Caulfield, Vic., F. Youens). Mr. Isaac Abibio from Ghana, West Africa, was guest speaker at Youth Tea on Sept. 28 and afterwards at church. Mr. Abibio is a student at Melbourne Bible Institute. Miss Syka Wepa from Japan, also from M.B.I., sang a solo. Girls' Brigade from Clayton were present at both meetings. . . J. Holmes celebrated his 91st birthday on Sept. 29 . . . Sympathy of church extended to Mrs. Story in passing of her aunt, Miss Hedland, aged 91.

LOYALTY MONTH

(Cheltenham, Vic., G. K. Moyes). September was "Loyalty Month" with emphasis on every member to attend at least two communion services and two gospel services in the month . . . Our church choir was a featured guest choir at the recent Moorabbin Arts Festival. . . C.Y.F. held a very successful "Pink Elephant" coffee lounge in Aug. . . Dr. Ray Killmier, doctor, minister and missionary, was guest speaker on Sept. 21 . . . Lads and Dads' Tea, followed by church service and films, was held Sept. 28 . . . Drug addicts and alcoholics have spoken of their lives and problems in our Sunday evening services.

VICTORIAN C.W.F. COUNCIL

152 delegates and visitors representing 52 churches attended the October Council meeting.

The speaker, Mrs. Lundin who had visited Russia, entitled her talk, "The Moscow Story."

Mrs. Dow led the Prayer of Intercession. Mrs. Reidy, E.F. Supt., reported on the two camps held in September.

The Christian Educ. Committee have arranged a night at the Centre on Nov. 12 at 8 p.m. on drugs. The speaker will be from "Alanon" and the film "L.S.D. Insights and Insanity" will be shown.

At the next council on Nov. 7 at 8 p.m., Mrs. Joan Davey, social worker with the Brotherhood of St. Laurence, will speak on "Poverty in the Inner Suburbs."—M. Nelson, Asst. Sec.

106th at DONCASTER

(Vic., J. G. Shaw). Services were crowded for the 106th anniversary at Doncaster. At night, one young lad in teens owned Christ as Lord. J. G. Shaw, the minister, notified the church that he would be concluding his ministry at Doncaster late 1970 and has accepted the call of North Turrumurra church in 1971 . . . Ted Keating, from the H.M. Dept., concluded a Review Planned Giv-

ing Programme which indicates approximately 17% increase on the previous year's giving . . . Four ladies of the church have concluded a course with the Personal Emergency Service to equip them to help in the Community Care and Counselling Centre . . . Lance Dugay collected 447 books and 104 magazines to help a Book Fair being conducted by Community Aid Abroad . . . A recent speaker was Frank Levitt from the B. & F.B.S.

YOUTH ACTIVE

(Box Hill, Vic., G. A. Grainger). Y.P.S.C.E. conducted gospel service on Temperance Sunday when two lads were baptised . . . Boys' Sunday service conducted by Explorers and their leaders. . . S.E. District C.E. Union held rally in Box Hill chapel . . . C.W.F. Thank Offering was \$210 . . . Recent visitors have included Mrs. Les McCallum, wife of Box Hill minister of 1920, and Mrs. I. Marshall whose marriage was the second to take place at Box Hill church. . . Recent speakers have been Bruce Harman at C.M.F., Rev. John Howard at Explorers' Club, Les Stewart on Boys' Sunday, Miss Jan Hunting, on furlough from New Guinea, at Y.P.S.C.E. and at the B.S. anniversary services, Malcolm Gray from Ashburton, and Rev. H. B. Suttie, of Camberwell.

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COUNTRY CLUB FOR ALCOHOLICS

The Salvation Army will accommodate and seek to rehabilitate 150 of Australia's 330,000 alcoholics and drug addicts at its newly-acquired \$500 000 Lake Lodge farm at Dora Creek, N.S.W.

The Hon. W. C. Wentworth, M.P., Minister for Social Services, will open Lake Lodge as a sheltered workshop for the treatment of alcoholism and drug addiction, on Oct. 4 at 11 a.m. The

Commonwealth Government has granted \$2 for each \$1 raised by the Army towards the project for specified capital items.

Originally built as a country club, Lake Lodge is situated on 208 acres of land near Lake Macquarie. It has an auditorium seating 500, boatshed, swimming pool, dining facilities and well-appointed living quarters.

BUDDHIST SUNDAY SCHOOLS

In a day when many Christian S.S. are reporting fewer teachers and scholars, Japan's Buddhists, copying Christian missionary techniques, are actively organising schools. Their goal: 14,000 new Sunday Schools in five years.

A.C.C. ON NUCLEAR ARMS

The Executive Committee of the Australian Council of Churches recently called on the Australian Government to reject the possibility of its acquiring or producing nuclear armaments.

At the same time it called for more information to be given to the public on the Nuclear Non-Proliferation Treaty, to make possible adequate discussion of the issues.

The Executive statement said, "We believe that the Australian Government should immediately declare that it has no intention whatsoever of acting alone or in conjunction with other powers to allow the manufacture, acquisition or disposition of nuclear armaments in this country."

W.C.C. FINANCIAL CRISIS

(Canterbury, Eng.). Although the World Council of Churches has been able to clear an accumulated deficit of \$167,750 in its budget, it still faces a serious financial position. "This could be disastrous," warned the Earl of March, vice-chairman of the Finance Committee in reporting to the Central Committee.

He indicated the maximum net uncovered deficit at the end of 1969 might be \$76,000 on expenditures totalling \$1,350,000.

In 1970, however, expenditure is estimated to amount to \$1,500,000 with income totalling only \$1,239,000. The accumulated net deficit at the end of 1970, the finance report said, might be as much as \$300,000.—E.P.S.

POLISH ADVANCE

Christianity is growing in Poland. According to reports from behind the Iron Curtain, 230,000 Bibles or Scripture portions were sold in Warsaw last year.

MIDDLE EAST TENSION

W.C.C. MESSAGE RE MOSQUE

Dr. Eugene Carson Blake, general secretary of the World Council of Churches sent a message of "sympathy and prayers" to the Mufti of Jerusalem, Sa'ad Eddine El Alami, following the burning down of the Al-Aqsa mosque in Jerusalem on Aug. 21.

The general secretary told the Mufti that the Council's Central Committee meeting in Canterbury had, before the fire, recommended that serious consideration be given by the W.C.C. to initiating discussions with Christians, Jews and Moslems as to the "guardianship of the Holy Places, the status of Jerusalem and the people of the city."

Dr. Blake who visited the Mufti in Jerusalem during his tour of the Middle East in March said he was "deeply concerned and grieved" at the disaster. "I hold myself at disposal of yourself and people of the city," he told the Mufti in the cabled message.—E.P.S.

CHURCH APPOINTMENT

(S.A.). The Rev. C. J. P. Mackaay of W.A., has been appointed as Joint Secretary of the S.A. Council of Churches and the Committee for Inter-Church Aid.

Mr. Mackaay was born in Holland and gained a degree in Arts from the University of Amsterdam and in Theology from the University of Utrecht. He is a minister of the Presbyterian Church and will commence service on Nov. 24.

"THE AUSTRALIAN CHRISTIAN" 50 YEARS AGO

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

Young People's Church. For the past year the average attendance of young folk at the morning service has been 76. The roll membership of the young people is 122.

Education and Liquor. The expenditure for liquor is about £4 per head each year for every resident in the Commonwealth. Less than £1 per year is spent on education for every resident.

S.A. Conference. Fred Collins gave the Conference Sermon at the Town Hall. New President was Robert Harkness, B.A. The Committees included B. W. Huntsman, E. W. Pittman, W. T. Magarey, W. Morrow, W. C. Brooker, T. Hagger, J. Wiltshire, W. Beller, L. H. Bowes. The membership was 6,918.

From the Advertisements. "Remedies for Horse Ailments," 10/6d . . . "Wright's Rheumatic Remedy," 5/6d a bottle. Signed guarantee of refund if medicine fails to cure . . . "Asthma Cured or Money Refunded." Legally binding guarantee given.

Biblical Politician. W. M. Hughes, the Prime Minister, is versatile and busy. Like many other speakers Mr. Hughes goes to the Bible for illustrations, and, like many others, he sometimes gets them mixed. The press recently reported him as saying, "I come now to the War Gratuity, a question like that which confronted Aaron when he struck the rock and water gushed forth. I am not Aaron." He also said, "Though I have not, like the Israelites of old, seen manna fall all around me, I have seen other things fall. Those things falling reminded me of the prophets of Baal, who came to curse, and remained to glorify the Lord."

Church Chuckles by CARTWRIGHT



"It's NOT my imagination! For some reason he always looks straight at me whenever he mentions Satan!"

NO SAWDUST?

If we sprinkled sawdust around the floor in the evangelistic programmes that the Department of Home Missions and Evangelism has used in recent years we would have some housewives vocalising some loud complaints! In these programmes many of the preconceived notions of missions, tents, sawdust and evangelists are not used. The essence of any evangelistic effort, a plain declaration of the gospel, is an integral part of the programme.

BUT WHAT ABOUT THE EVANGELIST? We use scores of them. The programme is so arranged that members of the church have the opportunity to offer friendship to non-Christians, to share with them their own simple faith in discussion groups and in organised visiting. The Programme Director is responsible for organising the house groups and coffee mornings and training of the visitors. He also does most of the preaching at the Sunday services during the programme.

BUT WHAT ABOUT THE TENT? Other than the Sunday services there are no mass meetings. Informal meetings in various members' homes seem to provide a greater opportunity for friendship and personal involvement. A

By E. C. KEATING
VIC.-TAS. DEPT. OF HOME MISSIONS
AND EVANGELISM

"Singalong," a quiz, a chance to discuss some current events and how they relate to Christianity gives the Christian the chance to show that his faith is relevant and enjoyable. A questionnaire card is used to provide a guide for later visiting.

BUT WHAT ABOUT THE RESULTS? Counting heads is never a true indication of results, but can be a concrete guide. In two recent programmes that lasted for a week and a fortnight there were 21 teenagers and adults who made an open response to the gospel as well as 20 others who indicated an interest in the Christian faith. Some of these have subsequently made a public response as well. The Church that uses such a programme can suddenly become aware of a new group of contacts who can be visited by the men who now feel more competent to share their faith. Members of the church can feel much happier about using their living rooms for a fellowship meeting and church boards can discover that a continuous programme of evangelism is well within their grasp.

Perhaps the last mentioned result could leave the most permanent mark on the life of a church.

SIGNPOST '69

(W.A.). The Spirit of God challenged Perth and "the State on the Move" by the signpost cross of Christ and the Christ of the cross.

Signpost '69, September 7-14, was organised by a committee representative of the Anglican, Presbyterian, Methodist, Congregational, Baptist churches, the Salvation Army and Churches of Christ. The General Chairman was Dr. Kingsley Mortimer, Senior Lecturer in Anatomy at the University of W.A., a Salvationist. The General Secretary was Rev. Lloyd Semple, H.M. Sec. of the Methodist Conf. Three members of the Churches of Christ Home Missionary Committee were on the Central Committee including K. J. Patterson who was Chairman of the Prayer Committee.

A great host of volunteer workers assisted in office work, distribution of invitations, in prayer, in gossiping the gospel and other ways. 7,000 communications were posted to community organisations, 60,000 invitation leaflets were distributed in churches and homes. Prayer guides and preliminary bulletins were distributed in the churches.

Street processions from four points to St. George's Cathedral, Perth, opened the week of this Festival of Faith. Overflows with closed circuit T.V. were in three surrounding buildings, the Playhouse, McNess Hall, St. Andrew's church.

Alan Walker, our guest evangelist, had

two dozen interviews with press, radio and T.V. He addressed 20 meetings with attendances of 23,000. Many decided to follow Christ openly.

The Question and Answer sessions in the Town Hall and the replies to challengers and the sermons at Beatty Park showed forth the centrality of Jesus Christ.

One well-known T.V. personality offered the comment: "Nothing else has ever made such an impact on Perth for the Christian gospel as Signpost '69." Certainly thousands more than would otherwise have heard were confronted with the claims of Christ on their lives.

There was the best radio, T.V. and press coverage ever given to a Christian programme in Perth. The City of Perth, without doubt, was aware of the gospel at work today as never before.

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24-1296

Philippines and New Guinea

By R. S. A. McLEAN

Now that there is an air service between Manila and Port Moresby, New Guinea may be included in any visit to India with very little extra cost in the total fare. Mr. Coventry and I took advantage of this, and from India we flew to Thailand and from there to the Philippines, then on to Port Moresby where we had a connected flight to Madang.

An M.A.F. plane was waiting at Madang so we were able to get from Manila to our mission area in one day.

John Sams, Disciples of Christ missionary in Manila, had kindly arranged a meeting with church leaders during our two-day stay in the Philippines. From these we gained some appreciation of the work being done by the churches on a united basis. Missionaries from overseas are still needed in the Philippines, particularly those who have medical and agricultural qualifications.

We were particularly privileged to visit the Far East Broadcasting Company located several miles out from Manila. From this centre, the gospel is broadcast to countries throughout East Asia. Through this ministry the gospel is penetrating into countries such as Burma, China, North Vietnam and other areas where foreign missionaries are unable to work. We were shown into a large room where thousands of tapes containing the gospel in scores of languages were stored. Amongst these we found a dozen tapes prepared by Richard Powell and B. C. Bhonsle from our own mission area in India.

We left Manila on Aug. 13 at midnight, and were at our own mission area by 4 p.m. the same day. The M.A.F. plane left Mr. Coventry at Chungribu then flew me down to Tumba and Bunapas. We spent the next week visiting the villages where the mission is working along the Ramu River. The annual meeting of the mission was held at Bunapas, Aug. 21-27, and immediately following these meetings, Mr. Coventry returned to Australia. I remained on the field for another fortnight in order to visit the new work being conducted in the Keram River area.

Now that we have airfields at Chungribu, Tumba and Bunapas, missionaries are able to fly in a matter of minutes, to the centre where the annual meeting is being held. It takes only 10 minutes to reach Tumba from Chungribu and another 10 minutes from Tumba to Bunapas. To travel by canoe powered by an outboard motor, it takes a whole day to travel downstream from Chungribu to Bunapas, and two days' travelling upstream. The provision of finance to enable air fields to be constructed is deeply appreciated.

The morning sessions at annual meetings were devoted to Bible Study and lectures on church growth. In the discussion groups, missionaries examined the present work being done and new approaches that could be made, so that churches will multiply in New Guinea.

Encouraging reports were brought from each station, particularly from the new work in the Keram River area. August and Maeline Ben from the New Hebrides are pioneering at a place called Mui in the Keram. They make regular visits to a number of villages that are receptive to the gospel. It is most encouraging to see how these young people from the New Hebrides are so well received by the people in New Guinea. Within a few weeks, Mr. and Mrs. John Bolton will move from the Ramu area to commence work in another part of the Keram. They will be located at Bunam, near Kevim. This will enable missionary work to be conducted in villages in an area adjacent to those being reached by August and Maeline Ben.

Miss Aileen Draney has been appointed chairman of the New Guinea Field Council, and we extend congratulations to Aileen on this appointment, and pray for God's richest blessing upon her as once again she accepts this responsible position. Miss Draney was elected Field Chairman at the 1967 annual meeting. During the past 12 months, Frank Beale served in this capacity, and gave splendid leadership in the work.

It has been good during our stay in New Guinea to meet members of the work party sent up by the Victorian Christian Men's Fellowship. They worked on projects at Bunapas and Chungribu, and by so doing have been able to complete projects that have been pending for some time. There is still a need for work parties and as Frank Richards, 277 Toorak Road, Burwood, Vic., 3125, has already organised two, interested groups should contact him to obtain information concerning procedure and other details.

INTERNATIONAL CONGRESS, FEBRUARY, 1970

The Melbourne sessions of the 29th International Congress on Alcoholism and Drug Dependence will be held in the School of Architecture, University of Melbourne, Feb. 9-11, 1970. A substantial contingent of overseas experts is expected to participate in the scientific sessions and the associated public meetings (including the Third Leonard Ball Oration).

This is the first international meeting of its kind held in Australia and the papers to be presented will be of wide public interest.

JAY'S COLUMN IS FOR Juniors

Serial Story—

SAMUEL SHORT'S SAGA (2)

(Synopsis: Smitten Samuel Short, Simon Short's son, seeks Sophia Sophronia's society, singing serenades. Simon scolds, said Samuel silly).

"STRANGE Sam should slight such splendid summer sales," said Simon. "Strutting spendthrift! Scatterbrained simpleton!"

"Softly, softly, sire," said Sally. "Sam's smitten—Sam's spied sweetheart."

"Sentimental schoolboy!" snarled Simon; "Smitten! Stop such stuff!"

Simon sent Sally's snuff-box spinning, seizing Sally's scissors, smashed Sally's spectacles, scattering several spools. "Sneaking scoundrel! Sam's shocking silliness shall surcease!" Scowling Simon stopped speaking, started swiftly shopward. Sally sighed sadly. Summoning Sam, she spoke sweet sympathy.

(SUBSEQUENT SECTION SHORTLY)

"I' simply left me speechless!"

Cried my neighbour, Mrs. Flowers; The thing that left her speechless, though,

She talked about for hours.

INVISIBLE INK

YOU can write a message in invisible ink simply by using lemon juice. Dip your pen (with a clean nib if you can still buy nibs in these ink-pencil days!) into the lemon juice and write the message as though using ordinary ink. The person to whom the message is addressed holds the paper very carefully over a flame or hot stove and the writing is seen in a dark brown colour quite easy to read.

CRICKET THRU' AMERICAN EYES

THERE are two Sides.

One out on the field and the other in.

Each man in the side that is in goes out. When he comes in, the next man goes out till he's out.

When the side that's in is all out the side that's been in goes out and tries to get the one that's coming in out. Sometimes you have men still in and not out when the side that is in is finally out. When both sides have been in and out including those not out that's the end of the game.

THE LAST WORD . . .

To a Friend

The Lord will always give you the grace you need in order to believe in him, to hope in him, and to love him. He will always give you the strength you need in order to bear your cross through all suffering . . . No man is tried beyond his strength. Never give up, even if everything is dark. There is always a star lighting the way for us, and it always leads to the manger in which God became man in order that man might become God. What matters is how hard the way may be. That is the lot of the pilgrim.—Hannsgeorg.

Hannsgeorg was a young poet who founded an order called "The Knights of the Holy Ghost" which set itself the task of reconquering a secularised Europe for Christianity. His life ended at the Nazi guillotine in the courthouse of Vienna in 1944.

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"I should like to be able to love my country and still love justice."—Albert Camus.

Few women, and fewer men, have enough character to be idle.

A committee is a body that keeps minutes and wastes hours.



Home is the place where the great are small and the small are great.

The optimist is wrong just as often as the pessimist, but he gets a lot more fun.



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McConfucius, he say—"Many a live wire would short circuit without his connections."



Little boy (in church): "What's that board with the names on?"

Mother: "Sh!"

Boy: "What is it?"

Mother (whispering): "It's the names of those who died on active service."

Boy: "Which one—the 11 o'clock or the 7 o'clock?"



The big guns in business are generally those who have never been fired.

"THE AUSTRALIAN CHRISTIAN"

SHORT STORY COMPETITION

We invite writers, or writers-to-be, to enter a short story competition for 1970.

Conditions

1. The story may be on any theme so long as it has some Christian content, and to be from 1,500 to 2,500 words in length.
2. The closing date is March 30, 1970.
3. The story may be hand-written or typed. If typed, please double space.
4. First Prize: \$50.00, Second Prize: \$20.00 (donated), to be awarded by a well-known Australian author.
5. HOW TO ENTER. The name of the author must not appear on the manuscript. The author will write his or her name and address on a slip of paper and place it in an envelope which will then be sealed. The author shall then write on the front of the envelope the title of the story. The envelope and the manuscript are then to be placed together in a large envelope and addressed to "The Australian Christian Short Story," 119-125 Hawke St., West Melbourne, Vic., 3003.
6. "The Australian Christian" reserves the right to publish the winning entries.
7. No correspondence can be entered into regarding the competition or the judges' decisions.

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