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HALLELUJAH, CHRIST AROSE!

"VAINLY THEY SEAL THE DEAD . . ."



A CRUSADE CLOSES

The 1969 Graham Crusade closed at the Melbourne Cricket Ground with a crowd of 85,000 to hear the final message from the renowned evangelist.

The Crusade gathered together more than 1,100 churches of all shapes and sizes—including St. John's Church of England, Toorak, Surrey Hills Christian Catholic, Prahran German Baptist, Mooroolbark Salvation Army, and the Tootgarook Church of Christ.

The message which attracted so many thousands to the Myer Music Bowl and the Cricket Ground was very simple. It might start from the Old or the New Testament, and it might have a familiar or an unknown text. Sometimes the message was easily fitted into the traditional sermon structure, and at other times it defied homiletic convention. The illustrations ranged from ancient history to today's newspapers. Theologians, statesmen, philosophers, historians, poets, doctors, sportsmen and new converts were quoted. He gave personal testimonies, but also rested upon the collective witness of the churches. He told humorous stories and related tragic human experiences.

But no matter what the topic, the presentation, the location, or the occasion, Graham's message comes through loud, clear—and simple. God is, without God man is lost, God came seeking man in Christ. All that we have to do is to accept the Christ as Lord of life and start living as God wants us to live.

Graham does not pretend that the answers to personal and social problems are easily found, but he insists that there is a most uncomplicated way to start finding the answers. That way is to trust in God and follow Christ.

Whether this life-changing experience begins in a Graham Crusade, in the local church, or at home, is a matter of complete indifference to the evangelist. It is, however, a matter of supreme concern to him that people are brought face to face with the need for changed lives and the fact that the life-changer is Christ.

Those who were afraid that Graham would not commit himself on Vietnam and other world issues probably had their fears confirmed.

Critics in this area would do well to remember that there are Christians on both sides of every great world problem. Not necessarily on general objectives, but on the ways in which those objectives are to be realised.

The universities, which provided many of the judgments against Graham's attitudes or lack of them, can't find unanimity in any one of those areas.

Graham, like the rest of us, is appalled at the slaughter in Biafra, Vietnam's agony, racial divisions, and the poverty and hopelessness of the refugees. Graham also recognises and states the church's responsibilities in finding just ways to peace, freedom, and plenty.

But Graham is a specialist evangelist. He is dedicated to the task of changing men's hearts by confronting them with Christ. The heart specialist, the brain specialist, and the stomach specialist is each concerned about the total health of the patient, but it is unfair and foolish to condemn the heart specialist for not operating on the brain.

During the Crusade, 12,193 persons came forward to seek a change of heart. At the final meeting it was a deeply moving experience to see 3,357 persons, of all ages and conditions, moving on to the arena to seek help or to make a commitment.

TRIAL BY QUESTION

For more than two years we have been moving from one parliamentary sensation to another, and very little of it has had to do with the real business of Parliament.

At this stage, it is probably best to forget the St. John-Gorton affair, but unless there is a marked change in Canberra's way of life, there will be more examples of the kind of personal attack which hurts many but helps no-one and no cause, not even the truth. Christians must be troubled by this.

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COVER:

The priests seal the tomb of Jesus while a Roman guard looks on. From the 16 mm. film, "The Lord is Risen" from the Australian Religious Film Society.

REVISED VERSION

GET UP, get up for Jesus
Ye soldiers of the Cross,
A lazy Sunday morning
Means certain harm and loss,
The church bell calls to worship,
In duty be not slack;
You cannot fight the good fight
By lying on your back.

GET UP, get up for Jesus
It's not too much to ask;
He might, with every reason,
Demand a heavier task;
If Christians on a week-day
Begin their work at seven,
They really could on Sunday
Start worship at eleven.

o EASTER MESSAGE

THE TRANSFORMING TOUCH

By G. K. MOYES

The Resurrection of Jesus is the greatest evidence that everything God touches through Christ, he transforms. The deep symbolism of this transforming touch is seen in the poem concerning the auction of the old violin. The violin was battered and scarred and when it was auctioned it brought a few half-hearted offers from people who thought it useless. Just before the deal was closed a grey-haired man came forward and took up the bow. Then wiping away the dust and tightening the strings, he played for the crowd a beautiful melody. Immediately people pushed forward eager to purchase the instrument that could create such harmony, until it was sold for a high sum. It is then that the poet ponders:

"The people cheered, but some of them cried,
"We do not quite understand
What changed its worth?" Swift came the reply:
"The touch of the Master's hand."
And many a man with his life out of tune
And battered and torn with sin,
Is auctioned cheap to a thoughtless crowd
Much like the old violin.
But the Master comes and the foolish crowd
Never can quite understand,
The worth of a soul, and the change that's wrought,
By the touch of the master's hand!"

The Master transforms everything he touches. Peter knew well the changes from the shifting sands of being Simon. Paul could speak to the change that Christ wrought in his heart that turned him from persecutor to the great preacher of the faith. Thomas could tell of his



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own change from doubt to dedication. The Master's touch can transform, and nothing indicates this so much as the events of the first Holy Week. Constantly during his last week on earth ordinary things were taken and transformed by the touch of the Master's hand.

He took an untamed colt and transformed it into the mount of a King. In a dramatic display of courage, Jesus publicly entered the city of Jerusalem on this first day of that final week, knowing that narrow-minded bigots were plotting his death. He took a colt, the foal of an ass, the traditional mount of a king riding in peace to ride before the eyes of men. He came triumphant and victorious, just as Zechariah had prophesied. But Mark and Luke both point out that Jesus requested a "colt, on which no-one has ever sat." (Mark 11: 2; Luke 19: 30). Anyone who has ever tried to break an untamed colt can imagine the impossibility of trying to ride an unbroken colt through crowds of cheering people waving palm-branches before its eyes and throwing clothes before its feet! Yet Jesus handled him and he rode steadily the whole way. The untamed colt was transformed into a mount of a king, by the touch of the Master's hand!

Then he took a common loaf and transformed it into his own everlasting memorial. On the Thursday evening, he met with his friends for his last supper with them, and after they had eaten the Passover meal, "Jesus took bread, and blessed and broke it, and gave it to the disciples and said, 'Take eat; this is my body.'" (Matthew 26: 26). Never again was that to be just bread. For untold centuries to come it would be the means of bringing people close to their Lord. Men have interpreted his words differently. Some have elevated it to a great ceremony believing it to be his flesh, others humbly remember him when they take bread at every meal. Whether in cathedral, church or kitchen, that bread becomes the means of drawing close to the Master. From that night when he took bread, the common loaf has been transformed into his own everlasting memorial by the touch of the Master's hand!

Then he took a shameful cross and transformed it into man's most sacred

sign. After that final meal, he was arrested, painfully scourged, pushed through six illegal trials under the cover of midnight darkness, and then, in the early morning light, was hustled through the gathering crowds to a shameful, criminal's death.

"And when they came to the place which is called The Skull, there they crucified Him." (Luke 23: 33). Yet this shameful, painful method of execution has been transformed into the sacred cross that adorns the spires of churches and is worn as a symbol of love round the necks of millions of women. The shame of it transformed into the sacredness of it by the touch of his nail-pierced hand.

And ever since that transformed cross has been the means of transforming lives. Glenn Clark tells of a young minister, Clifford Boren, who became a victim of a rare form of paralyzing arthritis in his 30th year. He was completely paralysed, except that he could still speak. He lay on a bed in a frame as upon a cross, with arms outstretched, perfectly helpless. Gradually he became blind. He bore all of this in such beautiful surrender to the Lord that his bedside drew people from all around. At the request of the hospital staff, he shared in Sunday services in his ward. The head of his bed was raised so that he could be heard by all who came, but making it appear to them that he hung upon a cross, and he would speak briefly each week while others shared with readings and prayers. Dr. Clark says, "In a few weeks the entire hospital was transformed by the miracle of one man hanging on a cross of suffering."

On that first Good Friday, the whole world was to be transformed by the miracle of one uplifted on a shameful cross of suffering. What had been a sign of death was now a symbol of new life. What had been a sign of man's sin was now the symbol of God's love. On that day a shameful cross was transformed into man's most sacred sign by the touch of the Master's hand!

An untamed colt, a common loaf, a shameful cross, yes, but more!

On that first Easter Day he took a lifeless grave and transformed it into the gateway to life! The last enemy, death, had the Son of God in a vice-

(Continued next page)

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like grip and it held him hard. "But God raised him up, having loosed the pangs of death, because it was not possible for him to be held by it." (Acts 2: 24). On that Easter morn, death, not Christ, lay shattered. And ever since the world has sung:

"Thine be the glory,
Risen, conquering Son,
Endless is the victory,
Thou o'er death hast won!"

The orphaned disciples saw their Lord sealed into a lifeless grave. But God took that lifeless grave on that Easter morn and transformed it into the gate-

way to life by the touch of the Master's hand!

This is only one part of the transforming Easter touch. This only speaks of days long ago. For the Easter transformation continues wherever our Lord goes. Again and again we hear of the continuing Easter story as the touch of the Master's hand brings new life today.

There are people all about us who speak of his transforming touch. People who were once untamed, common, shameful, lifeless . . . but who also have been transformed by the touch of the Master's hand.

Paul saw this when he thought of the

members at Corinth. He reminded them: "Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God. And such were some of you!" Think of that! In the church! That was their record. But he continues, "But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God." (1 Corinthians 6: 9-11).

And it is no different today. "And such were some of you." Untamed, common, shameful, lifeless, but transformed by the touch of the Master's hand!

REBELLION AND AUTHORITY

By JOHN A. HALL

We are often told that we ought not to condemn but try to understand what is rather inadequately called "student unrest" and other evidences of the younger generation's revolt. This is reasonable enough, but is this attempt to lean over backwards in sympathy no more than a cowardly refusal to engage in debate and to challenge cliches and slogans which masquerade as serious propositions?

I think of one thesis which has cropped up in TV discussions with those who have been involved in some kind of violent clash with the authorities. The argument goes like this:

Violent Society

"When we are involved in violence we are only bringing out the latent violence in society of which the police and, in some degree, the armed forces are the outward expression. We live in a violent society and, as soon as we scratch the surface, the violence shows itself."

One girl, in a TV discussion, said she felt in more danger from the police than from meeting with an accident. Another expressed the opinion that the only difference between the thugs in one of our large cities and the police was that the police were professionals and the thugs amateurs.

The normal reaction to this kind of double-think is to be tolerant enough to accept it as an interesting and novel point of view instead of exposing it to the examination it needs. Unfortunately, the most important platform for debate is television and the time factor makes it difficult for such bland assertions to be challenged adequately.

Instead of "moving on to the next point," there needs to be a discussion in depth of some half-baked idea which is suddenly given the status of a premise from which all sorts of false conclusions are drawn.

Let us look at this "violent society" slogan which is used to justify anything from a street battle to a sneer at the police. If by saying we live in a violent society, we only mean that violent things happen every day, then we are stating no more than a truism. But the phrase is used in a different sense when it is used as a justification. It means that by its very nature society is founded on and held together by violence. It suggests that the police and the armed forces are the tip of a great ice-berg of violence which is mostly out of sight.

Fallacious

When this view of society is accepted, then it is not just protest which becomes respectable, but violence itself. So

there is nothing wrong in having—or even provoking a punch-up with the police. It only means that the hidden violence of our whole system is being brought to light.

This is, of course, a fallacious argument. It betrays a very shallow understanding of what really constitutes and holds our society together. Any society or system, even the most oppressive, has its roots not in violence but in the acceptance of some kind of authority.

It is not true, for example, to say that the life of a small town goes on from day to day because half a dozen men in blue uniform have a stranglehold on four or five thousand people. It is not fear of the police and the army which deters the population from breaking loose and helping themselves in the shops. It is the acceptance of an authority which transcends the normal competitive instincts of the individual.

Even an army is not held together by violence. A thousand men obey the command of one not because he is stronger than they are, but because they accept authority. Violence, so far from being the life-blood of an army, is its greatest danger. Once violence is substituted for authority, there is mutiny and disorder. The army ceases to be an army and becomes a mob.

The basis of any kind of a society is the acceptance of authority and not the most dedicated apostle of revolution can get away from that. Even with the maximum amount of what is now called participation, there must be authority. The only justification for challenging authority is in the name of another more commanding authority.

At a recently televised teach-in, one of the adults expressed the opinion that it was an excellent and significant thing that young people challenged authority in every realm. But there is no merit in rebelling against authority. Even if one rebels in the name of conscience, one is thereby appealing to a tribunal which is higher than oneself. True revolution is not the denial of authority but is the challenge of one authority in the name of another which is higher.

Disservice

We do the younger generation no service by the kind of flattery that suggests there is something noble about rebellion for its own sake, unless of course we are prepared to make out a case for anarchy. As things are, a good deal that passes for challenging and revolutionary activity springs from a philistine distrust of reason, from intellectual inertia and from an obsession with violence."—"British Weekly."

• IN THE POST-LITERARY AGE

BIBLE STUDY FOR GROUPS

By WALTER J. HOLLENWEGER

There is a demand for good Bible study today, one reason being that there are few good "Bible students." This presents a great opportunity for Bible study in a "post-literary age"—at any rate a greater opportunity than exists for sermons which resemble the essay form rather than the round-table discussions seen on television. However, even before television was invented, good Bible study was already a means of communication which observed all the same rules as a good round-table discussion.

As requests for Bible study leaders and indications for Bible study are continually being received at the Geneva office, this is an attempt to outline the different types of Bible study.

1. BIBLE STUDY OF THE CLASSICAL TYPE

This consists of an exegetical introduction, a discussion of controversial theological literature, then passes on to practical application and raises a few questions which are discussed in the ensuing debate. These points can also be inverted; single aspects can be omitted (e.g., discussion of controversial theological literature), but the form is always that of an address followed by questions or discussion in small groups. Since this form of study presents no difficulties as far as method is concerned (except that the leader must have made a thorough study of the text beforehand) it is not necessary to discuss it here.

2. DIALOGUE AROUND THE BIBLE

This section is limited to a "dialogue around the Bible" with a group of up to 40 people, i.e., a group small enough to permit spontaneous discussion.

There are two different types of "dialogue around the Bible": (1) discussions where the leader is also a theological expert; (2) discussions where the leader is assisted by a theological expert.

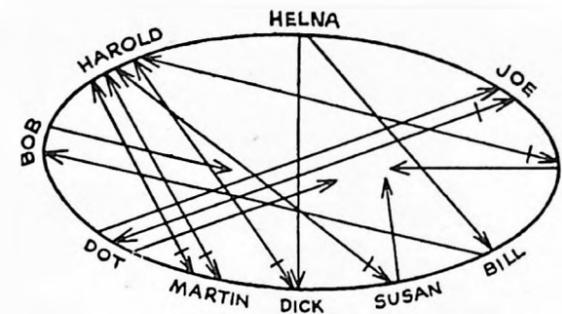
The second type is preferable, because then the leader can proceed strictly according to the rules of group-discussion, while the theologian is available for explanations (a sort of walking dictionary) wherever his special knowledge of exegesis, history or philosophy is necessary. At the same time the theologians must take care not to obscure the special character of the text under discussion by giving too much systematic information.

Whenever the first formula has to be adopted, the leader must assume two roles, that of theological expert and that of discussion-leader. This is not an impossible task, but it always involves the danger that the leader may be tempted to dominate the discussion.

A "dialogue around the Bible" may be divided into the following sections:

(a) **Exegetical introduction:** Maximum 10 minutes (preferably only 3-5 minutes.) The theological expert (or the discussion-leader) briefly outlines the historical background of the text, explains difficult words or usages, and eliminates the difficulties in understanding the text which are in the forefront.

(b) **Opening the discussion.** The discussion is then opened with a question. It must quite clearly be a question, and it must be clear to everyone that it is not merely a rhetorical question. This must be stressed by the fact that the discussion-leader remains silent after putting the question. Explanations concerning the question merely render the ensuing discussion more difficult. The question must be put in such a way that no further explanation is necessary.



The best way is to test the question out beforehand on a few people who are not members of the group. The group must not hear the question beforehand; otherwise they will not give spontaneous answers, but will read from prepared notes.

LEADERS' MISTAKES —

Here are the most common mistakes made by discussion-leaders:

The leader asks for a definition. For instance, if the group is studying Romans 12: 1-8 he may ask, "What is meant by 'reasonable service?'" Questions of definition can be answered only by people who can formulate abstract concepts. The majority of the group will therefore be excluded from the discussion. In addition it will move onto a false, rational level. If the leader wants to ask what is meant by "reasonable service" he can turn it thus: "What associations does the keyword 'reasonable service' evoke in your mind?" "Describe what you understand by 'reasonable service.'" "Why are the words 'reasonable' and 'service' not contradictory terms for Paul?"

The leader puts an alternative question. Example (to keep to the same text): "Is our service today 'reasonable?'" The group can answer with yes or no to this question. The discussion does not become interesting until later on, when the real question comes. The discussion-leader should therefore plunge straight in with the real question: "Can you think of any examples (religious or secular) of living today which you would describe as 'reasonable service?'" One can then continue by asking "Why?" and follow this with the suggestion, "Compare your own criteria with those which the Apostle Paul mentions in this text."

The leader puts a question that is not genuine, i.e., a question to which he expects a certain answer. The question may be catechetical (e.g., "which section of the Epistle to the Romans are we in here?"), it may call for a certain amount of specific knowledge ("what sort of relationship did Paul have to the Romans?"), or it may deal with systematic theology or ethics and expect a specific answer (e.g., "are there not too many Christians today who 'conform to this world?'"—verse 2). Questions of this kind cannot promote any discussion, because the participants are limited by their knowledge (or lack of it) or by the desires of the discussion-leader.

The discussion must be opened in such a way that a participant of average intelligence can take part in it on the basis of the text in front of him and his own personal experience. The discussion-leader must therefore say as little as possible when opening the discussion. He should note the various contributions to the discussion, group them together or (but this needs much practice) make a mental note of them. He should use the opening of the discussion to become acquainted with the members of his group, noting their interests and their emotional inhibitions.

The leader must not react to counter-questions. Example: one participant queries some previous point. He asks for a resistance. He must have confidence that his own question definition of a word in the leader's question. Or someone asks, "Why do you ask us this?" In this case the discussion-leader must return the question to the group, especially if he suspects that the question reveals a hidden aggressiveness or is sufficiently powerful. If he allows himself to be drawn into an argument with one of the participants, he will lose his

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BIBLE STUDY FOR GROUPS (Continued)

authority as discussion-leader. One of the discussion-leader's most important tasks (especially if the group is an ecumenical one) is to ensure that the participants talk to one another and not to the leader.

The leader must not overlook the "silent half" of the group. In every group there are some people who have a facility for speaking, and others who always make their remarks too late. It is the leader's task to watch their faces. He will see approval, scepticism, or protest written on some faces although these people do not say a word. These participants can be encouraged to speak with tact and humour. They will then say, "Actually I did not intend to speak but . . ." and so they are drawn into the centre of the discussion.

The leader must not forget the Bible text. The leader (or theological specialist) does not begin to defend the Bible text until after the discussion has been opened. But then he must play his part. Otherwise people will merely talk to one another without reference to the Bible text. At every decisive stage the leader (or theological specialist) must again refer to the text and centre the discussion around it. This necessitates careful exegetical preparation. In certain circumstances this exegetical preparation cannot be made use of, if the participants do not raise the points studied before hand by the discussion-leader. This risk must be accepted. It is not as serious as explaining things when one has not been asked to do so.

(c) After 10 minutes at the most the leader should pass on to the development stage of the discussion, i.e., he should present the heterogeneous ideas mentioned by the participants in a coherent form that is suitable for discussion. Here he must bear two things in mind: (i) Priority must be given to subjects about which people are most concerned, not to the exegetical significance (Skopus) of the text. (ii) The leader must not smuggle his own ideas into the list of subjects to be discussed; he should merely co-ordinate and sum up what was said by the participants.

If he has proceeded correctly so far, the list of questions that he has drawn up will be accepted by the group without question, because he is merely articulating the feeling of the group.

From this point the leader must see to it that the group keeps to its programme. But since the group itself drew up this programme, he is not acting on his own authority, but under the authority of the group.

(d) The discussion-leader must therefore ask the members of the group if they agree to discuss the points which they have raised in the order proposed to him. He can then proceed as follows. He can either ask the person who raised a specific point (or association) to comment on it; or he can begin with a fresh question (narrowing it down). After that the discussion always follows the same lines. Discussion on one point is rounded off, the leader summing up the findings (perhaps on a blackboard); he then passes on to the next point on the list for discussion.

Length. The "dialogue around the Bible" should last at least 30 minutes, but as a rule not more than 75 minutes.

3. THE TEXT

Every participant must have a copy of the text. In certain cases parallel texts may be given side by side, perhaps versions taken from hellenistic literature, contemporary to the New Testament. Whenever possible the text should be duplicated, not printed. This will permit the leader to add brief explanations or to give alternative translations. It will help the participants to overcome a static concept of "God's Word" and to replace it by the dynamic concept that "God is speaking to us."

4. SUITABLE PLACE FOR BIBLE STUDY

The most appropriate place for Bible study is a room where the chairs are movable, and which is round or square. In any case it is essential for the participants to be able to see each other. They must not sit in church pews one behind the other. The acoustics must permit discussion to be carried on in a normal tone of voice. Unfortunately most church buildings do not fulfil these requirements. They are classic examples of the lack of dialogue in church-work, expressed in concrete. Even parish halls often have acoustics that make it impossible to speak normally. The money is spent on decoration, elaborate stonework and other useless frippery, instead

of on a carpet (important for the acoustics) and comfortable chairs (in which people can react naturally).

If possible the discussion-leader should not stand; he should sit in the circle of participants. His authority does not consist in dominating them but in being their spokesman, classifying and summing up their thoughts.

5. PREPARATION AND PRACTICE IN LEADING BIBLE STUDY

Leading Bible study cannot be learned theoretically. It requires a great deal of practice. It is helpful if a friend can be co-opted to follow the leader's work carefully, pointing out to him in private where he has given in to his own personal impulses and reactions, where he has overlooked participants, where he has been too late with explanations or interventions, where he has put a question wrongly, etc.

6. THE OPPORTUNITY

"It is significant, that though writing and reading are essential to the content and form of Christianity, it spread in the West long before Gutenberg invented mobile printing characters. The Gospels, the books on the New and Old Testament, moulded mankind through the use of manuscripts, which were read aloud to the community which freely discussed them. The 'orality' of biblical texts is becoming of utmost importance at a time when oral communication is being re-emphasised. How can we communicate with the new pagans this original message, rightly translated without undue emphasis on the printed documents?" (Paul Fueter).

—from "The Monthly Letter About Evangelism."

o EVANGELISTS FROM ASIA

No.1 DR. AKBA ABDUL HAQQ

The 1968 South-East Asia Congress of Evangelism brought together many of that continent's outstanding Christians to grapple with problems concerning the message and methods of evangelism for today. In this series, Allan Avery, of the Vic.-Tas. Dept. of H.M. and Evang., introduces some of these evangelists and their contributions to the Congress.

IDENTIFICATION: Dr. Abdul-Haqq is an Associate of the Billy Graham Team. He is a gifted preacher and spends a large amount of his time on the university and college campus. He presented the first strategy paper to the Congress.

The following is a brief summary of what he said to the Congress on the theme, "The Theology of Evangelism."

He stated that evangelism is the proclamation of the most exciting and most welcome news ever, but recognised that such an undertaking may differ in its spiritual accent from theologian to theologian and according to the exigencies of a culture or society that is being addressed.

The theology of evangelism for him is centred in the Old and the New Testaments. Using the New Testament at Ephesians 4: 11 he claims a distinction between the ministries of teachers and evangelists. This statement draws attention to the fact that within the 20th century church the two ministries have tended to become one with a decreasing emphasis on the work of the evangelist.

The Congress, he claimed, was dealing with that part of the world which was the "cradle of religion" but is itself now subject to the eroding influences of secularism and materialism. However, man, being inescapably religious, will find substitutes for his religious vacuum.

It is the work of the evangelist to help man to find his fulfilment in Christ. That "God is the reward of them that diligently seek him."

UNCENSORED

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

No. Should a Christian student become involved in 9 demonstrations and associated activities?

WARWICK GILBERTSON (Tas.): I wish Christian students were not so apathetic and "church-centred." It is our constant detachment from demonstrations which has allowed undesirable elements to corrupt the demonstration, as a voice of the people. If Christians expressed their views through peaceful demonstrations they would derive a greater impact than from discussing their views in our quiet compact groups. At the same time, the Christian student has a grave responsibility, to the Church, society and himself, to keep any demonstrations he or she embarks upon strictly legal and peaceful.

IAN BORHAM (N.S.W.): The only demonstration a Christian student should be involved with is a demonstration of Christ living within that student. With so many demonstrations turning into mass disorder and provoked law-breaking, any student living a Christ-centred life cannot participate. Without going onto the streets a Christian student has a whole school, university or business college in which to demonstrate in the name of Christ and not until that student has personally demonstrated Christ to each fellow student in that institution does he earn the right to be involved in other demonstrations and associated activities. Will any of us earn that right?

M. HORNE (N.S.W.): Christians should be involved in social reforms and activities to institute these reforms, but concerning demonstrations, the motives of the demonstrators, the type of demonstration and the organising forces behind the demonstration should be ascertained and prayerfully considered. Christ is seen by the world in the Christian. In Christ's day there was need for reform and many wrongs to right, but Christ did not organise demonstrations. He taught love of and obedience to God and lived according to his teaching. Instead of demonstrating Christian students would be better involved and achieve much more by spreading Christ's gospel orally and practically. Only Christ can produce right attitudes and motives in men.

ALAN J. WILSON (S.A.): I feel that it is acceptable for a Christian student to become involved in demonstrations and asso-

ciated activities as long as certain factors are taken into consideration. Firstly, is there just cause for protest? Secondly, is it the best method, or even a good method, of pointing out faults in a system? Finally, is the student demonstrating because his conscience goads him or because all his friends are doing it and it is the "in" thing to do? Demonstrations in themselves are generally not bad things, but quite often small groups of rabble-rousers rob them of any effect they might otherwise have had.

COLIN THOMPSON (Vic.): Given that the demonstration is highlighting a cause worthy of his consideration a Christian must ask himself, "How will it affect public opinion? How will it affect those with the authority to change the state of affairs? And how much publicity will it get?" Having satisfied himself on these points the question, "How will the demonstration be run?" arises. The fact that it is almost impossible to blend legality with sufficient publicity to make it worthwhile forces me to say that in general a Christian should not take part in demonstrations in their present form.

PAM LANGLEY (S.A.): In my opinion, Christianity does not prevent a student participating in demonstrations, provided it is for something which he firmly believes. However, passive participation, that is merely going along with the "mob," should not be a Christian's true reason for demonstrating. I do not think there is anything wrong with a Christian student demonstrating as long as he realises that whatever his actions, good or bad, reflect on the Christian way of life by the example he sets. Therefore, if he is a true Christian his actions will be in accordance with this way of life—in actual fact a real Christian "demonstrates" throughout his whole life for Christ.

No. SHOULD I TRUST MY BIBLE CLASS TEACHER OR 10 MY SCHOOL SCIENCE TEACHER ON MATTERS CONCERNING THE ORIGIN OF LIFE?

THE ARMoured MAN

By JOHN J. ALDERSON

*He trod the world in iron armour,
He won no battles, lost no wars—
Invincible, unvanquished, alone—
His armour showed no scars.
Though many a spear was launched in sport
And many a stone was thrown
They all bounced off his iron hide
Immune to insult and pain.
He tilted at windmills, fought with sin,
He struggled with wrong and tried
To aid the right; men whispered, "I wish
I were like him and not afraid
Of the knocks one gets." It was sport to see
The stones bounce off that skin;
Men fought with him just to try their skill
And often enough would win.*

*I saw him one day, his visor open
In an unguarded moment, so
Two haunted eyes gazed out in terror
A heart that bled from every blow
That ever struck that iron hide—
A tormented soul weeping tears
Of blood and writhing in agony
From the injuries from friends.
Then with a clang the visor shut
And again the armoured man
With the iron hide was all they saw.
But I had seen his pain . . .*

CRICKET GROUND CRUSADE

Evangelist, Billy Graham, closed his Victoria Crusade before 85,000 people on March 23 at the Melbourne Cricket Ground and then flew off to South-East Asia "to search for a formula for peace."

Dr. Graham revealed at a press conference just prior to his final Crusade meeting that he was leaving Melbourne to attend conferences in South-East Asia to help find a peace formula. "I hope to arrive back in the United States before Easter," he said. "I will give my findings and some of the observations and experiences we have had to President Nixon if he wants them."

Reporters asked if he would give more details about his peace mission, but Dr. Graham said at this time he could not.

The American evangelist, who has been a personal friend of President Richard Nixon for more than 20 years, did say that he thought we must have peace in Vietnam.

"I am not only going to say I am for peace, but I am going to try to do something," he said. "But in my particular area it must be done in a rather quiet way." Dr. Graham called his trip "my small contribution in trying to find a formula for peace."

An estimated 333,250 people have attended the 10 services during Dr. Graham's Crusade in Melbourne and of those 12,386 have responded to the evangelist's appeal to commit their lives to Jesus Christ.

In a memorable week of meetings at

the Sidney Myer Music Bowl, Dr. Graham spoke on such subjects as "God and the Hippies," "The Home," "The Name of the Game," and "The Problems of Youth." On Saturday evening the last of nine meetings at the Music Bowl he spoke on "How to live the Christian Life," directing his message primarily to those who had already come forward at previous meetings.

In commenting on the response Dr. Graham told reporters "we have had the highest percentage of people under 25 years old, responding to receive Christ, of any city I have ever been to anywhere in the world," he said.

He described the crowds as largely a "teenage audience" with nearly 80% of those "accepting Christ" being young people. Dr. Graham explained that normally it was about 60-70% young people.

Crusade officials said the Melbourne Cricket Ground was the ideal venue for the climax of this great Crusade of which four meetings, including the final meeting, will be seen on colour television throughout U.S.A. and Canada.

The colder weather which had been experienced at some of the mid-week meetings disappeared during the week-end and Sunday dawned with a clear sky and developed into a perfect autumn day with the sun shining and very little wind.

Only one incident with demonstrators and hecklers, who tried to break up three previous Crusade meetings, occurred on Sunday. As Dr. Graham got up to welcome the huge audience, two University students jumped the fence on to the arena and dashed towards the pitch. As they ran they unfolded a 20' long banner but police and ushers quickly moved in and apprehended the demonstrators and prevented the sign, thought to concern Vietnam, from being completely unfolded.

After a 40-minute message on "God's forgiveness," 3,357 people walked on to the playing field to enquire into the Christian faith. They came steadily from the circular stadium for 10 minutes of

silence. No music was played at the end of the service. The Archbishop of Melbourne, Dr. Frank Woods, pronounced the Benediction.

People came from all parts of Victoria to the meeting for which 49,000 seats had been reserved. 300 buses plus additional trains and tram services and private automobiles were the means of gathering 85,000 people in what can only be described as a great demonstration for the Christian faith.

In addition, aircraft were chartered from the interstate cities of Sydney, Adelaide and Hobart.

Questioned whether he would return to Melbourne for another Crusade, Dr. Graham said this was unlikely, but he and his team were hopeful of holding Crusades in Adelaide and Perth in a few years time.

Dr. Graham's next Crusade is scheduled for New York City's new Madison Square Garden, June 13-22.

—Robert B. Coles, Publicity Chairman.

RACE CONSULTATION

(Geneva). A Black Power advocate, an Anglican dean, an authority on the Andean Indians and an Aboriginal poet from Australia will participate in the World Council of Churches' Consultation on Racism in London, May 19-24.

Chairing the consultation will be a U.S. Senator, George McGovern, of South Dakota, who is at present leading an investigation on hunger and malnutrition in his country.

Others attending are Nathan Hare, vocal black militant who directs the Black Studies Institute at embattled San Francisco State College; Victor Daniel Bonilla, of Columbia, author of a recent book on the plight of the Andean Indians, and Mrs. Kath J. Walker, an Aboriginal who has worked to eliminate racism in Australia. They will speak from their own experience.—E.P.S.

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Dr. BLAKE MEETS KING HUSSEIN AND U.N. ENVOY

(Amman, Jordan). Mr. Gunnar Jarring, the United Nations' Middle East peace envoy, and World Council of Churches' General Secretary, Dr. Eugene Carson Blake, discussed here the Middle East crisis.

Both men were also meeting separately with leading members of King Hussein's government. Mr. Jarring was on a whistle-stop tour of the nations involved in the crisis, while Dr. Blake was visiting five nations to confer with church leaders, representatives of other religions and political leaders. He had already been to Egypt, Lebanon and Syria.

Dr. Blake said he was impressed by the "frankness and sincerity" of the leaders who had presented the Arab case,

and added that he would continue to seek a "just solution" to the refugee problem. His visit, Dr. Blake said, was also encouraging for inter-church relations. He looked forward to even greater co-operation between the historical churches of the East.

Dr. Blake was decorated by King Hussein with "The Grand Cordon of the Order of the Star of Jordan." He discussed with the King ways in which work among refugees, and displaced persons, could be maintained and developed until a just solution is found. Later Blake told churchmen he had a "clearer picture" of the refugee problem in Jordan than prior to his "look and listen" tour.—E.P.S.

QUESTING



WITH

A. E. WHITE

How often should ministers be away from their churches? Sometimes a good preacher is a liability, so many others want to use him up.

Some ministers receive more invitations than they can accept. If a man has special gifts of mind or personality, voice or evangelism, he is likely to be much in demand, and his church should be ready to share him with others.

Sometimes the request for a minister's services is for a special occasion such as a church or Sunday School anniversary which involves an absence of one service only—but in the anniversary season there may be a number of such calls for help.

Other requests are for week-end affairs, special observances or conventions which involve the speaker in as many as four or five addresses. Evangelistic missions may take a minister away for several weeks.

Most churches are quite happy to "lend" their minister to other congregations, although this means that burdens will fall heavier upon others at home.

Perhaps the heaviest of these loads comes upon those churches whose minister is called to serve as President of Conference, but we almost never hear of a president's church complaining. The officers and members accept the sharing opportunity as a Christian privilege.

Having said all that, it must be recognised that absences can be overlong and overdone. I do not know of any specific cases but it is possible that some ministers may not be fair to their congregations.

The minister owes his priority of service to the local church and the minister who is too often away will be less fitted for his pastoral and preaching and administrative tasks.

One absence on a mission every year is as much as any minister should accept and as much as any local church should be asked to endorse. For special occasions, one service in a month away from home is probably a fair thing, though, of course there would be exceptions to the rule.

Some church boards have adopted the method of insisting that any requests for the minister's service be handled by them. This is done to protect their minister rather than to place unnecessary restrictions upon him.

In one sense a church is lucky if they have a man who is much in demand. But when they release him for a short or long period, the members should see in his service an extension of their own ministry and be glad.

NATIONAL MARRIAGE AND FAMILY WEEK

★ The National Marriage and Family Week Council has chosen the important theme "Tension Between Generations" for 1969.

★ Margaret Mead commented at the W.C.C. Fourth Assembly, "People born before 1940 are migrants into 1968." Can the tension between the generations be used creatively?

★ The week begins on May 5 and continues to May 11. Many church and community organisations co-operate in observing the week.

★ A leaflet outlining four practical programmes for groups has been prepared, available from National Marriage and Family Week, 100 Flinders St., Melbourne, Vic., 3000.

★ It is hoped that attention will be given to the theme at church services on May 11, and that young people themselves may be involved in the leadership.

★ The Chairman of the National Marriage and Family Week Council is Dr. C. J. Wright.

AT THE LORD'S TABLE

Lift Up Your Eyes



What are our thoughts as we come to this feast of remembrance? A work of art by a great artist may be viewed in various ways. By the inartistic it may be esteemed or valued according to the cost of the frame, the paint and the canvas. A farmer when told of the price of a great picture exclaimed, "Why I could paint all the buildings and fences on my farm at one-tenth that amount." But the artistic soul sees in the picture beauties that fill him with rapture and lift his mind and heart to a higher plane.

To the unspiritual this Supper is mere bread and grape juice, and so little of it that it is worthless. But the spiritual person sees the representation of Jesus. Not merely the bodily form dying on the cross, but the loving heart of the Redeemer of mankind is portrayed to the spiritually perceptive in the Lord's Supper as it is portrayed nowhere else.

As we gather around this table may we lift our eyes above the bread and wine to see the cross on the hill Calvary—then beyond the cross to see the form thereon—and beyond the form to see the loving, compassionate, yearning heart of a Saviour and all the work of Saviourhood accomplished for us. So shall we be constrained to live for Him who died for us.

THANKS FOR THE BREAD

Father, we thank you for what we see of you in Jesus Christ our Lord, and particularly for what we see of your everlasting love in the cross of Calvary. Give us eyes to see, that from each heart an un-failing response of love shall flow. Amen.

THANKS FOR THE CUP

As we remember all that Jesus accomplished for us in fulfilment of your love, may our wonder, love and praise produce in our lives a dedicated service which shall extend our Lord's grace to others. Amen.

A Letter to The Australian Brotherhood

From I. J. CHIVELL

I am with our brethren in America, writing this in the guest apartment of Milligan College, a college conducted by the Independents in our brotherhood.

I came across the water to attend the last meeting of the Executive Committee of the World Convention in St. Louis, Feb. 9-13. My visit is not costing the Australian brotherhood any money. The Australian airlines have been generous to us. The money being contributed by the Australian churches to our Convention Committee is not being used on this, or any other travel, but it will be applied to hosting the Assembly in Adelaide.

The Convention Executive requested me to do deputation work amongst our churches here, and the South Australian Conference Executive was gracious in releasing me for two months to accede to this request. My itinerary took me to about 30 of the cities in the U.S.A., and I have had the privilege of speaking in our pulpits on Sunday, and addressing our brethren at their church dinners; ministers in their meetings; women's fellowships; students on University campus; groups interested in the Convention in homes, etc. I have held myself ready to speak at any time, and at every opportunity, inviting people to come to our Assembly next year, and informing them concerning the structure and activity of our Australian brotherhood.

I have seen the work of our brethren in cities large and small; in the field of

education; youth and old age. I have visited rest homes and universities conducted by our brethren. I have had the privilege of sitting in Conference with many of our brotherhood leaders. People who were names to me previously are now my good friends, and I will cherish their friendship in all the days ahead.

My itinerary was deliberately planned to allow me to meet with both the Disciples and the Independents. I regret having to use these distinguishing terms, but there does not seem to be any alternative. Dr. Kirkpatrick, who so efficiently made the arrangements for me, was anxious that I should mingle with both sections of our brotherhood, as both are a part of our World Convention fellowship.

If any of our American brethren read these lines, I want them to know how much I appreciate their rich fellowship, the warmth of their welcome, the graciousness of their hospitality and their ready acceptance of me as a brother in Christ representing their brethren "down under." The only way to understand the kindness of these people is to experience it. I am confident we will receive them in the same manner next year.

My tour is almost at an end. I shall have addressed about 60 meetings in half that number of cities. I confess it has been exacting, but most rewarding. I know we are going to have a large delegation from this country come to

Adelaide, and we are busily engaged in preparation to receive them.

Perhaps some people would like me to express my opinion about the unfortunate differences between the Disciples and Independents. This I will not do. I have been perfectly at home with all of them. I am more than ever convinced that in Australia, we must do our own thinking, make our own decisions, produce our own scholars, do our own evangelising, create our own forms and traditions and interpret the New Testament for ourselves. We can have fellowship with our brethren in all the nations of the world as we share our understanding of the gospel, but we must make our own national applications of our faith in our own way. I have said, and I hope I have said it kindly, that we do not need ministers to come to Australia from either the Disciples or the Independents to lead us in our work. We need our own Australian men to lead our brotherhood, and to evangelise their fellow Australians.

While I believe this is so, thank God for the great leaders, preachers, teachers, and a host of humble Christian people who are to be found in our American brotherhood, and with whom it is our joy to have fellowship.

Plan now to be in Adelaide, October 20-25 next year, that you may experience something of this fellowship with your brethren in the 34 nations which come under the umbrella of the World Convention of Churches of Christ.

CAMPBELL SINGERS SAY "THANK YOU"

The Campbell Singers wish to say "thank you" to Ron Mullen who has been conductor of this group from October, 1964 until his recent retirement.

The Campbell Singers commenced as a result of a visit to Central Australia by a group of young adults in 1964. They felt that there was value for themselves and for others in continuing their association and they rehearsed for choral items to present at the Victorian Churches of Christ 100th Conference. They chose their name from the well-known leaders of the Restoration Movement, Thomas and Alexander Campbell.

Musical direction was given throughout by Ronald L. Mullen and under his leadership the choir soon became much in demand. Over 50 performances have served the brotherhood in the ministry of song, including church services, conference gatherings, concerts, and P.S.A.'s at suburban and country churches.

Because of the pressure of other heavy personal commitments, Mr. Mullen has regretfully announced his retirement. The choir members express their sincere thanks and appreciation to Mr. Mullen for his splendid gifts of time and talents and for the many hours of pleasure he has given to so many. The Singers speak most highly of his service and ability, and wish him well for his future.

Applications are invited for the position of Musical Director and attention is drawn to the advertisement on page 19.

ON COMMITTEES

(Burwood, N.S.W.). As in past years the church is well represented on the Conference committees elected to serve this year. The interest of the several members in these activities spills over to the church as a whole. Thus interest is maintained in the whole brotherhood work . . . We were host church for the Missionary Convention recently, organised by the State Missionary Committee. Messages were presented by Mr. and Mrs. Eagling, Mr. and Mrs. Powell, Miss Hunting and Bob Williams . . . A B.S. member, Linda Millar, has been added to the church by faith and baptism.

STUDENTS SHARE FAITH

(Mile End, S.A.). 18 students from Flinders University conducted the evening service on March 23 and also a Y.P. Coffee Hour . . . Officers' plans for future action, particularly include the area of training to follow up recent L.I.F.E. Crusade in Adelaide, when 27 from Mile End registered and gained inspiration. Rev. Geoff. Fletcher visited Mile End and spoke to the delegates on March 2 . . . Harvest Thanksgiving was held on March 9 . . . Many attended the Billy Graham Land Line in the city on March 23 . . . Pamphlets in different languages have been bought to distribute to friends from other countries in the district.

BROOKLYN PARK OUTREACH

(S.A.). The church has commenced paying \$4 weekly to assist Fort Pirie through Home Missions . . . A Tribute Tea marked the commencement of W. J. Philp's second three-year term . . . New records have been set for communion service and B.S. attendances . . . Ladies are sewing for an Aboriginal boy . . . week-night adult discussion group meets in homes to discuss current controversial topics . . . 60 young people wound up the tennis season with a night at Woodville Ten-pin Bowl. Four teams in finals—no premierships!

7 WARD

LAST BIRTHDAY

Ingrid has just had her fourth birthday in hospital. She will not have a fifth birthday . . .

Her mother travels everyday from Dandenong after taking a six-year-old to school and has done this for some months. Neither Ingrid nor her mother speak much English, but they do know the meaning of a gift and a loving gesture.

Maybe you supplied the clown which gives Ingrid so much comfort.

NORTH ESSENDON MINISTRY

(Vic.). An invitation has been extended to R. H. Hillier to lead the church following the ministry of N. S. Moore which will conclude with his transfer to Maylands, S.A. at the beginning of next year. . . . Support was given to the Graham Crusade and nine names have been referred . . . An Inter-Church Council has been formed within Essendon to foster combined action of churches in the district . . . Increased interest and attendance is being experienced in both C.Y.F. and Teens' Groups . . . At the annual meeting, plans for further extensions at Milleara Road, East Keilor were fully considered. Present facilities are insufficient for the rapidly-growing youth activities and Bible School work. New deacons are J. C. McCrae, R. R. Rear-don and B. Shea.

ORGAN RECITAL

(Harvey, W.A.). Mrs. Kathleen Stanford gave an electronic recital at a social evening tendered to Mr. and Mrs. A. W. Ladbroke. The evening was a surprise tribute to the church's minister and his wife . . . Recent visiting speakers have been D. Khul (Bunbury), George Smith and A. D. Pyne (Perth).

CHAPLAIN WELCOMED

(Sunshine, Vic.). Mr. and Mrs. J. Lowrey were received into fellowship on March 9. Mr. Lowrey recently concluded a ministry at Dareton, N.S.W., and is now Chaplain at the Sunshine Technical School for the Council for Christian Educ. in Schools . . . A married woman made her decision on March 16.

MINISTER'S GRADUATION

(Gatton, Qld.). Members travelled to Brisbane for Kenmore's Convocation when their minister, Dennis Usher, received his graduation diploma . . . J.C.E. has 26 and the older C.E. society has 16 members. Primary schools and Gatton High School are visited. A High School lad made his decision . . . Miss D. Howden has spoken to us of New Guinea mission . . . Mrs. Staddon, of Texas, U.S.A., addressed the ladies' fellowship. Her son, Gary, is at Kenmore.

T. V. WEIR TO CONCLUDE

(Warragul, Vic.). T. V. Weir will conclude his ministry on April 13. R. Hollard has commenced as assistant minister . . . "Christian Helpers" club is under leadership of H. McDonald and M. Pedersen. The children gave parting gifts to Mr. and Mrs. Weir . . . The B.S. is preparing to use the Christian Life Curriculum . . . The church offers sympathy to the families of A. Winterton and E. J. Austin in recent bereavements . . . Mrs. M. Symes is pres., and Mrs. A. Pedersen is sec. of C.W.E.F. The ladies gave Mrs. Weir a surprise afternoon on March 11 . . . R. Amos, Conf. Pres., was speaker on March 16 . . . 25 new chairs have been purchased for use in church hall . . . Annual reports were printed and distributed prior to annual meeting . . . C.Y.F. attended Billy Graham Crusade. Also a delegation from church attended final rally at M.C.G.

KENMORE'S CONVOCATION

(Qld.). The Ann St. ladies catered for the college students and faculty for the 5th annual tea.

Les Armstrong, minister at Ann Street, presided. 14 new students were welcomed.

At the Convocation service, Prof. Wilson, Chairman of the College Board, presided. Rex Ellis, the Registrar, opened in prayer, Frank Ewers, Senior Lecturer, read the scripture.

College guitarists, Bruce Gaunson and Des Stow, and Mrs. Peter Burham gave items.

Reference was made to C. R. Burdeu, who was in hospital. He and Mrs. Burdeu have made many significant contributions to the college.

Dr. Jauncey spoke on the text, "The Church in Thy House."

Diplomas were presented to Phil. Jauncey, Lionel Berthelsen, Wally Chapman, Louis Van-Laar, Ted Watson and Mrs. Joy South (nee McLeod).

In absentia diplomas were also awarded to Barry Cutchie (Collingwood), Doug. Armstrong (Geraldton) and Don Stewart (Morwell).

Don Stewart received an Honours Diploma because he had successfully completed his B.A. degree whilst pursuing the college course.

AUSTRALIAN CHURCHES

THE ABC OF AUSTRALIAN CHURCHES OF CHRIST

m=Minister.
mem.=No. of members.

s=Secretary. (st.)=Student.
"AC"=No. of "Aust. Christian" subscribers on church representative's list.

VICTORIA

Geelong (Manifold Heights): m., A. E. Stevens; s., R. B. Tattersall; mem., 179; "AC" 20.

Geelong (Norlane): m., W. J. Edwards; s., G. Hill; mem., 77; "AC" 5.

Geelong (Slavic Church): m., S. Jakmiuk (pt); s., B. Wladysuik; mem., 12.

Glen Waverley: m., R. H. Hillier; s., R. L. Croxford; mem., 175; "AC" 35.

Hamilton-Coleraine: m., R. W. Marshall; s., R. J. McPherson; mem., 98; "AC" 15.

TASMANIA

Highcroft: m., W. J. Flett; s., H. C. Smith; mem., 29; "AC" 3.

Hobart: m., L. G. Cooke; s., L. E. Boxhall; mem., 213; "AC" 27.

LETTERS FROM TERTIUS

"HEAR THE PENNIES DROPPING"

To the Editor,

Believe it or not, in this day of decimal currency, I heard our Kindergarten children singing "Hear the Pennies dropping." While I am sure that it is part of the Church of Christ plea to have children sing this song at some stage of their Sunday School experience, I don't think that the fathers would turn in their graves if we changed it to "Hear the ten cents dropping." We might even give the buck-passing parents of our Sunday School scholars a real shock by indoctrinating their children with "Hear the dollars dropping."

This all makes me think that we parents ought to take a closer look at what our children are taught to sing in Sunday School. They sing "Yield not to temptation" when we know that we can't help yielding and that we are only saved from temptation by the power and grace of God. They sing of the little Lord Jesus, "no crying he makes," as though there is no humanity of Jesus. They sing of "a friend for little children above the bright blue skies," when all the time the Friend is present and here.

Could it be that all unwittingly we are sometimes preparing our children for atheism? When the time comes for them to accept the world of reality, will what they have learned in Sunday School seem terribly unreal?

I'd go along to find out what is happening in our Sunday School to my children, except that they would probably grab me to teach!

TERTIUS.

VIC. - TAS. ANNUAL CONFERENCE

PREACHER:

To commence with the conference sermon session at Melbourne Town Hall on Sunday, April 27, 2.30 p.m. the Vic.-Tas. 1969 Conference will continue until Saturday, May 3. N. S. Moore, B.A., Dip. Ed., minister of the Essendon North church, will preach the conference sermon.

ITEMS:

Glen S. Witham, who is one of a select panel of organists privileged to play the mighty Town Hall organ, will give a recital from 2.30 to 2.45 p.m., when Steve R. Corlett will lead a praise session until 3 p.m. The Churches of Christ Choral Society is preparing appropriate items. The conductor, Val. Wolf, would appreciate the co-operation of all church choir members at special practices at the Churches of Christ Centre at 8 p.m. on Thursdays, April 17 and 24.

C.W.F. CO-OPERATION

The Christian Women's Fellowship will again provide floral decorations both for the Town Hall and for Nicholas Hall, Lonsdale St., where the conference business sessions will be held. Hospitality arrangements are also undertaken by our ladies. Any member requiring hospitality in a church home for any period during conference should contact Mrs. R. Nelson, 29 Blackwood St., Murrumbidgee, phone 98-5594.

STUDENTS' SERVICE

College of the Bible students render excellent service at each conference. Robert Collins and Robert Morris will act this year as returning and assistant returning officers for the conduct of the election to elect conference officers and departmental members. Peter Salisbury

is chief usher for all the business sessions and many others co-operate with him. The ushering at the Melbourne Town Hall is always in the hands of the Christian Men's Fellowship with Frank J. Richards as chief.

MINUTE SECRETARY

Particularly noteworthy is the service of Russell Beak, of Doncaster church, who has taken the notes for and written up the minutes of each conference organised by the present secretary and for quite a number before that. He compiles a detailed and completely documented record of the conference proceedings which will be of great historic value.

INNOVATION

For the first time, in response to repeated requests and persistent pressure, information concerning all nominees for election to conference offices and departments will be supplied to church secretaries and conference delegates. Those who have sought this believe it will contribute to more knowledgeable and intelligent voting.

DELEGATES

It is hoped that all churches have appointed or will appoint delegates to conference. The business of conference is the business of the churches and all should count it both a responsibility and a privilege to be represented and to participate in the discussions and decisions of conference. Churches unable to appoint local delegates are reminded that they have the constitutional right to arrange with the conference secretary for the appointment of proxy delegates. The secretary will be glad to receive and fulfil such requests.

formerly Principal of Overdale College; Bob Sercombe, a critic in Rostrum and an Adult Counsellor with State C.Y.F. Committee, together with Malcolm Gray and Dr. Bowes from the D.C.E.

The final session saw the highest attendance, itself an indication of the value to the participants. The young people recommended that a similar course be offered to youth leaders throughout our churches.

Already the committee is working more efficiently. And when they visit the youth groups of the churches to give them help, they will have a greater ability to communicate the important message that they have to offer.



NEVILLE MOORE

TO SERVE ETHIOPIA

(Yarrowonga, Vic.). Mr. and Mrs. Max Davidson have been accepted by the S.I.M. to work in Ethiopia, and have left for Melbourne for a preparatory course. Mr. Davidson's ministry has been much appreciated. At their farewell a wallet of notes was presented to them and the C.W.F. gave gifts to Mrs. Davidson . . . Trevor Jones has been added to the Officers' Board. He is also S.S. Supt. and a teacher . . . The sympathy of the church is extended to Mrs. Stephens in the tragic accident in which her husband was killed and her son Graeme badly injured. Graeme is in Austin Hospital and making favourable progress.

ILL IN SOUTH AFRICA

(Sunshine, Vic.). R. Cordy has been in hospital for some weeks in South Africa. He and Mrs. Cordy were spending a holiday with their daughter and son-in-law pending the birth of their second grand-child . . . The S.S. picnic was held at Bacchus Marsh on March 29 . . . The weekly prayer fellowship is led by Mr. Wilkerson at the home of Mr. and Mrs. R. Horwood . . . Church group participated in the Billy Graham Crusade visitation work . . . Two Guild ladies took part in the Combined World Day of Prayer at the Baptist church.

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AUCTIONEERS & VALUERS

75th N.S.W. C.W.F. CONFERENCE

Over 400 ladies represented 40 city and 15 country fellowships at the 75th Annual Conference of the N.S.W. C.W.F. at Enmore Tabernacle on March 11, 1969. Ladies who have been in membership with Churches of Christ for 50 years and over were presented with a small token to wear. A special welcome was extended to Mrs. Banks, of Greenacre, who has been in membership for 72 years.

Mrs. Main presided and Mrs. Anderson of Mayfield, led in prayer.

Mrs. Warne, from Turramurra, gave a general welcome, and Mrs. Foletta, from Tamworth, responded.

New ministers' wives and those new to the State, Mesdames Chapman, Krause and Pieper, were welcomed, and also Mrs. Gilbert and Mrs. Dougherty representing the Women's Inter-Church Council. Miss Diana Catts brought a greeting from the New Guinea Mission fields. Greetings from General Conference were brought in person by the President, Mr. H. Long.

Mrs. Elsmore, the Acting Treasurer, presented the financial statement, and brought the recommendation for the distribution of the budget from the Finance Committee. It was also recommended that the 1969 Special Effort be for Overseas Missions—Kitchen and Equipment for the Hospital at Ranmawat, New Hebrides.

Reports of all committees were adopted. An amendment to the constitution was passed to include a Catering Committee. Mrs. Dickson read the names of all officers, superintendents and committee members, and Mrs. Elbourne, from Lane Cove, led in a prayer of dedication.

A presentation was made to Miss H. Rofe who has resigned from the position of Treasurer and to Mrs. A. Hall who has resigned from the position of Secretary of the Ashwood House Committee.

The guest speaker was Mrs. A. M. Chambers. "The 75th anniversary is a time for taking stock and for thinking about the future," said Mrs. Chambers, and quoting Isaiah 40: 31 "a time for rejuvenation." Mrs. Chambers' address

was based on 2 Cor. 4: 7—"But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

"I'll Walk With God" and "The Consecration Hymn" were beautifully rendered by Miss M. Gasnier, of Beverley Hills, and did much to set the spiritual tone of the meeting.

The devotion, led by Mrs. Beckingham, the incoming President, featured her theme for the year, "Climb Every Mountain" with the motto "Lift up Thine Eyes unto the hills from whence cometh your help." Mrs. Cole, from Pendle Hill, sang "Climb Every Mountain" with words to suit the theme composed by Mrs. Titterton, of Caringbah.

The First Fifty Years—is the result of much research "Into the Past" by Mrs. Main who wrote and produced the tableau to commemorate the 75th Anniversary of women's work in N.S.W. The tableau introduces a few of the women vitally concerned with women's work in N.S.W. during the first 50 years dating back to 1894 and wearing gowns appropriate to the period.

Mrs. Main welcomed Mrs. Beckingham as new President. Mrs. Beckingham responded and presented Mrs. Main with a copy of the scriptures and thanked her for her year of untiring service.

—I. J. Webb, Asst. Secretary.

HORNSBY'S SERVANTS

(N.S.W.). At the State Conference the following were elected to serve on Conf. Committees: C.W.F. Conference—Ashwood House Committee, Mrs. Ron Bartholomew; Boys' Home Committee, Mrs. D. A. Oldfield and Mrs. T. Smith; General Conference: Boys' Home Committee, Ron Bartholomew, D. Oldfield and T. Smith; Social Service Committee, Mr. Ellerby. Ron Bartholomew was elected General Conference Vice-President . . . 114 were present at the monthly Brigade Church Parade on March 9, with Mrs. Cole and Mrs. York assisting in song.

N.S.W. Pioneer Women

It would be difficult to imagine a more delightful atmosphere than that which pervaded City Temple on Wednesday, March 5 when Pioneer Women—members of Churches of Christ for over 50 years—were entertained by the State Executive.

It was a heartening and encouraging sight to see almost ninety women greeting old friends, exchanging reminiscences and catching up on years of happenings during separation.

So many members of the Century Bible Class conducted years ago by Thomas Bagley were there to greet one another. Photos and souvenirs were eagerly scanned and the "I Remember" session produced heart-moving stories of pioneer members and preachers.

As one who knew some of these pioneer preachers slightly in early days, it was a thrill to hear stories of their faithfulness, their aptitude with the Word of God and even their idiosyncrasies.

Mrs. W. J. Lewis delighted us with recitations just as in years gone by. Mrs. Larcombe thanked the Executive who, indeed, needed no thanks. It was a tremendous boost to a sometimes flagging enthusiasm to realise that we have with us these older sisters, staunch and loyal, who have a tremendous potential for the Master's service. Prayer-partners, encouragers, dependable and tried.

This function was the fore-runner of our 75th Conference and a wonderful start. —Lillian G. Main.

CHANGES AT WARRAWONG

(N.S.W.). After a happy association with Mr. and Mrs. A. A. McRoberts in the ministry here, the church has engaged R. Aitken, a student at Woolwich. David Medlow is the new church secretary, and Frank Merange is treasurer. . . . Committees have been formed to organise building projects and visitation . . . Our C.W.F. arranged the local observance of the Women's World Day of Prayer.

CHRISTIAN IN CHINA

(Inverell, N.S.W.). The true life drama, "A Christian in Communist China" at the Family Night service, showed the imprisonment, torture, faith and courage of a Christian leader, Peter John . . . Dick Donaldson of the Unevangelised Fields Mission spoke of the extensive work being carried out in Papua. Coloured slides depicted the growth of the church in that area . . . The S.S. picnic was held at "Glen Gowrie," 30 miles from town, on March 8. Competitive sports and mini-Olympics were highlights. Many ladies attended the Women's World Day of Prayer, this year held in the Anglican church . . . Mrs. Elva Mackie is representing the C.W.F. at Annual Conference . . . Sympathy is extended to the Hamilton families in the sudden death of Keith Hamilton . . . Maxwell Hall is minister.

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MR. CHAIRMAN . . . !

"We are not working efficiently as a committee . . ." The Victorian C.Y.F. Committee was one group who not only said this, but also did something to improve matters.

Twenty-five young people—from the State C.Y.F. Committee and District C.Y.F. Committees—spent two Wednesday evenings and a weekend towards the end of February at a training programme. Topics studied included communicating to other people, speaking in public, how to conduct business, effective committee work and setting up and completing a task.

The young people tackled these sessions with a seriousness of purpose. Leadership was provided by Dr. Stan Sewell,

CHATSWOOD ON T.V.

(N.S.W.). The Easter Sunday morning service of Chatswood Church of Christ, N.S.W., will be telecast live at 11 a.m. on Sunday, April 6 throughout N.S.W., Vic. and Qld. over A.B.C. television channels. A videotape of the service will be shown in the other States a few Sundays later. C. G. Taylor, minister, will conduct the service and give the address, assisted by the church choir led by A. Malin, with P. W. Verco at the organ. Chatswood morning services are now normally held at 9.30 a.m., but for this one Sunday only the church reverts to the 11 a.m. time, to make the live telecast possible.

MINISTERS RESIGN

(Perth, W.A.). T. Morrison has resigned his ministry as from the end of March after a term of three and a half years. He has accepted an appointment as Assistant Director of the Christian Welfare Centre. Ken Maddern has terminated his appointment as Youth Minister. The Church wishes them well in their future activities. . . . D. G. Hammer is to undertake a part-time interim ministry until the end of the year. . . . At the 79th annual meeting the following were appointed as deacons: A. B. Povey, C. F. Povey, D. A. Cook, G. A. Ewers, A. M. Bell and W. J. Yeomans.

THINGS TO COME

QUEENSLAND

- APRIL:
- 3-7 Easter Camps, "Camp Cal," Emu Park.
 - 11 Shindig at College.
 - 14-17 Ministers' Seminar, "Camp Cal."
 - 17-20 STATE CONFERENCE.
 - 17 Women's Day—Mrs. E. V. Lawton, Ann St., Camp Hill—7.30 p.m.
 - 18 Zillmere—7.30 p.m.
 - 19 State Conference—Brisbane State High.
 - 20 Conference Sermon: Dr. Lloyd Jones.

- MAY:
- 2-9 "Teen Ranch" Camp, Marburg.
 - 10-18 Dept. of Church Relationship—Camp Hill, A. C. Male.

NEW SOUTH WALES

- APRIL:
- 3-7 EASTER CAMPS—Lake Illawarra, Lake Macquarie, Camp Keepit.
 - 12 "Teach-in" conducted by N.S.W. Bible School Workers' Fellowship, Doonside, 2.9.30 p.m.
 - 19 Bible Society "Good News Fleet" Harbour Cruise.
 - 28 Ministers' Fraternal Monthly Meeting, Burwood, 10 a.m.

- MAY:
- 2 C.W.F. Monthly Meeting.
 - 11 "Mother's Day"
 - 17 First Term ends at Woolwich Bible College.
 - 26 N.S.W. Ministers' Fraternal Monthly Meeting, Burwood, 10 a.m.

WESTERN AUSTRALIA

- APRIL:
- 13-27 Crusade '69. Evangelistic meetings in Christian Centre, Beaufort Street, Perth. Preacher: Gordon Moyes, of Cheltenham, Victoria.
 - 3-7 Easter Youth Conference, J. Rhodes Camp Site, Waterman. South-West Tour for Young Adults.

April, May, June, on Wednesday afternoons, a Training Course for voluntary social workers conducted by the Social Welfare Committee in the Christian Centre.

WORLD CONVENTION ADELAIDE — 1970

EDITORIAL (continued from page 2)

It doesn't seem to matter in our capital just who gets hurt so long as some possible political point is gained.

In the latest business Mr. Bert James asked a question. Mr. St. John carried it on by making a charge. The question was based on hearsay which Mr. James, an ex-policeman, said would be inadmissible in court. And the charge from Mr. St. John, a barrister, was so trivial that we only wonder at it being made at all.

The evil in trial by question is that it destroys the usual safeguards given by law. Instead of being regarded as innocent until proved guilty, the target of a parliamentary question is put in the position of having to prove his innocence. But in the very nature of this kind of charge, innocence cannot be proven. Mr. St. John should have known that his mild charges would soon be translated in pub conversation and press comment as very serious misconduct indeed.

In the question and charge Miss Minelli and Miss Willesee suffered damage to their reputations. Miss Willesee is a member of the public that Mr. St. John declares that he is anxious to protect. But Miss Willesee was placed in the same position as Mr. Gorton, and the onus was placed upon her to prove her innocence.

From their position of privilege Members of Parliament can say and do many things which ordinary citizens would be punished for saying and doing. This privilege places a great responsibility upon parliamentary members to ensure that no person is unfairly treated.

Some lessons should have been learned recently, but there is no sign that they have been. Mr. Gorton should realise that the honour and dignity of the high office of Prime Minister must be guarded at all times. He must be prepared to deny himself some of the casual freedoms of ordinary citizens.

Mr. St. John was concerned about the behaviour of the Prime Minister and he told Mr. Gorton of his concern. He should have stopped there. In following his own high principles he had no right, on such trivial hearsay evidence, to take public action which could harm the reputations of others. He may be the one to suffer most from the unhappy events. He is a man of honesty and courage. He was wrong in doing what he did, but it would be far better for any judgment upon him by his electorate to wait until the present high emotional temperatures cool down a bit.

The House of Representatives and the Senate should be more aware of their responsibilities and get on with the important business of running the country. Legislation must surely have suffered from the distractions of the past fortnight.

But there is no sign yet that the men of Canberra have learned anything. As we went to press, they were still at it—making personal attacks from behind fences of privilege.

A Federal Parliamentary Christian Fellowship was established last year in the capital. It's first sponsored activity this year was to arrange a special church service which was attended by 100 Parliamentarians. The Anglican Bishop of Canberra-Goulburn in his address said that there was responsibility to "enable and encourage the positive and socially or nationally valuable . . . with justice resolve the tensions between one group and another . . . restrain the exercise of irresponsible power of whatever kind; and . . . ever serve adequately the underprivileged . . ."

A new spirit of concern for one another inside and outside of Parliament is long overdue.

LANE ADAMS' CRUSADE

(Margaret St., Launceston, Tas.). Church members supported recent Lane Adams' Launceston Crusade . . . Working bees on the building extensions have recommenced . . . Church Catering Committee provided meals for boys and leaders taking part in "Tassie Trek" . . . Barry Birtwistle has taken over as choir-master from Mr. Wilmot . . . 120 were at church picnic, Liffey, March 15.

DANGER IN KOREA

The big question in Korea is whether 1969 will see the nation plunged into another war. Again and again we have been told that Kim Il Sung, Premier of North Korea, is preparing for an all-out military offensive to unify the country by 1970. More violations occurred along the de-militarized zone border in 1968 than in any year since the cease-fire was agreed upon in 1953.

CHURCH BUILDING PLANNED

(Fremantle-Hilton, W.A.). "The Board recommends to the church that immediate steps be taken to implement the erection of buildings of the Hamilton Hill (Hilton) Church of Christ, limiting the initial expenditure to \$40,000." This resolution was passed by the church at Fremantle on March 19. A Stewardship Campaign will be commenced shortly to help meet the financial obligations involved in this venture . . . New elders elected were L. Ladner and W. Duke. The number of elders, including the minister, is now seven . . . Mr. Rees has been invited to extend his term of service with us from Sept. 1970 to the end of 1973 . . . David Knox, National Serviceman, is making good progress in Military Hospital from wounds sustained in Vietnam . . . A well-attended Boys' Brigade Enrolment Service was held on March 16.

CHURCH HONOURS VETERAN

(Bunbury, W.A.). On March 9 the church members stayed for luncheon to mark the occasion of S. Hicks' 80th birthday and recognise his past services and present position as church organist. 100 attended including friends from Busselton and Collie . . . Mr. Carslake gained the L.Th. Diploma of Divinity from the Melbourne College of Divinity . . . The men's and women's teams are in basketball finals . . . The suggested Teachers' Dedication Service sponsored by the State Youth Dept. was used effectively. . . . A men's luncheon discussed morning service procedure . . . Church members have completed a study of the very stimulating pamphlet "The Ongoing Christian Movement" by G. R. Stirling.

FIELD OFFICER COMMISSIONED

(Melb.). The Very Reverend T. W. Thomas, Dean of Melbourne, conducted a commissioning service at the Baptist Church, Collins St., Melb., for a new field officer for the Council for Christian Education in Schools. She is Miss Eleanor M. Davidson, L.Th., T.P.T.C. One of her main functions will be to train, and assist the many voluntary teachers who work with the Council schools throughout Victoria.

S.A. NORTHERN DIST. CONF.

The 76th Northern Districts Conference of Churches of Christ in S.A. was held March 13-14 at Balaklava. Women's Conf. was led by the president, Mrs. O. Chapman. Mrs. S. R. Baker led the devotional and following the business session the address was given by Mrs. E. Simpson, president of State Women's Conf. New Hebrides missionary, Sister Luhrs, also brought a message.

Murray Daniel presided over the general conference of a good representation from the northern churches. The guest speaker was G. R. Stirling, Vice-Principal of the College of the Bible, Glen Iris. He spoke at five sessions with a stirring climax in the youth service.

A panel of representatives from State Executive led a segment on responsibility within the brotherhood.

Brian Hill is president for the coming year, and Roger Baker takes over as secretary from Lance Marsh who has held the position for nine years.

TINS FOR MISSIONS

(Marrickville, N.S.W.). Our Harvest Festival was well supported with goods tastefully displayed. The Croydon Guest House and Boys' Home at Pendle Hill shared in the produce and a missionary parcel of tinned goods was also made up . . . S.S. picnic was held at Bronte Beach . . . The church welcomed first-year Woolwich Bible College student, K. Bond, and his wife, to help in the work this year . . . The Young Men's Hostel challenged the men of the church to a game of cricket . . . Our own missionary, Miss Diana Catts, was with us prior to her returning to New Guinea after having successfully completed a course with the School of Linguistics in Brisbane.

C. G. DREDGE FOR A.C.T.

(Ascot Park, S.A.). The church regretfully released C. G. Dredge from the end of the year to take up a ministry with the Canberra churches at Lyons. . . . A special study on "The Lord's Supper" is held on Wednesday nights for a four-week period. 70 attended the first session which was preceded by a smorgasbord tea . . . The plan suggested by the Evangelism Committee for the year was adopted. This included a series of house church meetings on Sunday evenings in winter, as well as a further study programme in August . . . The young people recently collected \$93 for Red Cross . . . Mrs. D. McAllister is recovering from an operation.

CHAPEL RESOLUTION

(Camp Hill, Qld.). A record number attended the 11th annual meeting. The following major decisions were made: 1. To purchase the property adjoining the church. 2. To proceed as soon as possible into the erection of a new chapel. The interior design and construction will be distinctive, and will typify our particular family emphasis and the centrality of the Lord's Table in our worship service. . . . Dr. James (Founder and Director of the Malaysia Evangelical Fellowship) spoke at a morning service. At the close of the meeting 26 members indicated

THE SKILLICORNS

(India). Ruth and Keith Skillicorn have both been ill for some months. Last year they spent some time in England where Ruth underwent surgery and Keith, run down in health after the overwork during the famine suffered from influenza and hepatitis. On return to India, Ruth was again admitted to hospital. They are now both improving in health. They regret that they have not been able to reply to many letters but they are most grateful to receive them. Their new address is c/o New Life Leprosy Clinic, Village Nawadih, P.O. CHANDO, Surguja District, Madhya Pradesh, India.

GREENACRE'S FIRST

(N.S.W.). Greenacre celebrated its first anniversary on Feb. 22-23. On Saturday afternoon annual business was followed by a tea and film rally attended by approx. 200. Sunday meetings were addressed by Delroy Brown, recently arrived from U.S.A. . . . On March 1, young men began clearing the land at rear of the chapel for a basketball field. . . . Miss Diane Nicholson has taken up teaching duties in Canberra; Peter Tait is at the Agricultural College at Wagga Wagga and Ron. Burt has returned to Bournemouth, England for health reasons. He will be followed in April by his wife, and Susan and Johnathon . . . A young man, a lad and a married woman have recently confessed Christ.

their willingness to surrender their all to Christ . . . Terry and Val Jorgenson and family were farewelled on leaving for an appointment on the island of Samarae at the southern tip of New Guinea . . . Kenmore student, Stuart Parry, of Maryborough, is assisting the church. He was recently welcomed and gave a testimony and a challenge at a gospel service . . . Seven ladies from Camp Hill journeyed to Caloundra for the annual Women's Camp . . . Don McLucas (electrician) and Ron Tinney (plumber) are helping at the Eidsvold working bee . . . Allan Webb is minister.

TV GOES ECUMENICAL

(Melb.). GTV Channel 9 will present an ecumenical service to half a million people on April 13 at 11 a.m. Its theme will point to our responsibility to the aged.

The service will be attended by leaders from all Christian churches and from the Jewish community. Civic, business and community leaders are being invited to make a studio congregation of 400 people.

A Jewish rabbi will read from the Book of Ruth, a Roman Catholic nun, whose work is with the sick and elderly, will read Christ's teaching on charity from Matthew's gospel. The choir of St. Mark's, Camberwell, will lead the congregation and present items from its own repertoire. The Rev. James Trainer, an Anglican, who is director of the inter-

denominational St. John Retirement Village at Wangaratta, will preach the message.

Channel 9 is presenting the telecast as a community service and is making all of its resources available. Among T.V. personalities who will take part are Eric Pearce and Tony Charlton. Peter Falman is producer.

The service will be produced in GTV 9 studios. Usually religious services are telecast from churches. In such cases the service is designed for those attending with viewers "looking in." The different thing about this special presentation is that it will be programmed for home viewing.

Although there is no plan at present for any further such services, the experiment will be watched with interest.

Explorers' Tassie Trek

To the Editor,

Where does one start in telling the story of the Boys' Explorers' Tassie Trek held during January-February, 1969?

Maybe mention could be made of the arrival of the 35 Trek A fellows at Hobart in the only T.A.A. plane to land in Hobart for the day because of the airways dispute. Then there was the tour to Port Arthur and Eaglehawk Neck. Or we could refer to the 24 Trek B lads really "living it up" in Launceston, with the Margaret Street folks, especially the ladies, providing V.I.P. treatment. Could you imagine 35 fellows climbing a ladder to obtain their meals? No! we didn't knock down the stairs of the Hobart church hall—it was the builder. Fancy this—a budding leader sleeping behind the pulpit!

Would it be right to report to your law-abiding "A.C." readers on the "hijacking" of a Hobart bus (much to the driver's delight)? This was due entirely to the manager of the local Ten Pin Bowl, who firmly rejected anything but adult rates for the boys. Poor bloke, he lost more than 30 customers! Or should mention be made of the Devil and other animals at the Westbury Zoo being given comics to read, to say nothing of the happenings in the Maracoopa Caves (or was it King Solomon)?

Reference must be made of the amazing experiences in the Cradle Mt.-Lake St. Clair National Park with almost 100 miles of hiking with packs ranging from 35 lbs. to 70 lbs.; and of climbing the glorious snow-clad mountains such as Ossa, Cradle, Acropolis, Barn Bluf, Oakleigh and Labyrinth—all 5,000 ft. or over. Words cannot be found to paint a mental picture of the 60-80 mile view all round from the top of Mt. Ossa (5,305 ft.). One lad tried with "Grouse, terrific, mighty, fantastic, tremendous!" whilst another just sat on the summit for two hours and silently drank in the magnificent sight.

Visualise a beautiful flower garden exquisitely decked out with an array of colour, varying in shape and size. Now multiply this by acres upon acres and you have a very flimsy description of the wildflowers found on the slopes of the mountains. We had nine days to scale mountain peaks and tracks, swim in crystal clear lakes, walk through thickly wooded Myrtle, and King Billy Pine forests. What an experience! No, not one transistor, phone, car or practically any other modern device!

However, just in case you think that you might go next time, there is a little unpleasantness. Miles and miles of thick oozy, ankle-deep and sometimes knee-deep bog, leeches, an occasional snake, foraging possums, and rain. My! didn't it rain. 260 points in a day and a half—

enough to raise the level of the stream three feet in the half day at Pine Valley (officially timed by one leader at two inches per minute), thus creating panic and confusion as camp areas became inundated. Water! water! everywhere—the Soccerer's Apprentice had nothing on the fleeing trekkers evacuating to higher ground. Tracks became water courses, streams became raging torrents, and waterfalls gushed out of the rocks, making it necessary to climb up these falls to reach a mountain pass or a peak. This was a first hand experience in knowing how a salmon feels when it returns from the sea to the breeding areas upstream.

Humorous incidents are always expected on ventures such as this, especially with a group of fit, healthy and well-adjusted lads—the "billy throwing possum" who scored a direct hit on an irate boy possum-hunter; the lad who celebrated his birthday on the snow-clad slopes of Mt. Ossa "dressed" suitably for the occasion, and then dragged through the snow.

Many discoveries were made. Imagine 30 boys furiously digging beside a track some 3,900 ft. above sea level for fossils and being rewarded with a remarkable haul of fossilised sea shells. Even more wonderful and exciting was the experience of boys discovering themselves—beside the camp fire after a long hard day, singing not only the fun and bush songs, but also songs, choruses and hymns of the faith, using the excellent Queensland D.C.E. publication "Something to Sing About." This was a time to share experiences, to be led in thought, prayer and meditation by dedicated leaders. It was an ideal place to ponder on "Our Great God of Wonders," especially in the centre of the park, at Pelion, where 67 combined in worship and praise climaxed by a powerful and challenging message delivered by Ken Readwin. Maybe your spine would have tingled too, as the Explorer Promise rang from the lips of each boy and leader, or as the valley echoed with such hymns as "This is My Father's World" and "How Great Thou Art."

Well! Tassie Trek is over. It took over a year of planning, training and preparation. It cost a dedicated team of leaders hundreds of hours of concentrated effort. Was it worthwhile? Were there any rewarding results? Is it worth repeating? Some of the questions cannot be answered fully yet. Maybe we will be able to answer with authority in a few years' time. We can be sure, however, that it was more than worth the effort. "The best two weeks of my life" is the quote from one lad, whilst others openly stated that this was the best experience they had ever had and that they would never forget it. Can at least a fortnight of

association with quiet but confidently witnessing Christian leaders be lost or even forgotten?

Yes, brother editor, as one who is not given often to emotion, I found it difficult to hold back the tears as I waved farewell to the Trek A team as the Princess of Tasmania glided smoothly away from the Devonport Pier (to the strains of "the leeches go marching one by one"), for I was filled with thankfulness to God for his continued guidance, and for the injury-free expedition, plus the untold and lasting impression left on these young lives, many of whom will be leaders of similar expeditions in the not too distant future.

Was Tassie Trek a success? Ask the boys. OR come to the Tassie Trek Review to be held within the next few months.

Your footsore and thinner Trek Chief,
Les Stewart.

ROGER WOODWARD HOME FOR CONCERTS

(N.S.W.). Roger Woodward, son of Mr. and Mrs. Frank Woodward, of Chatswood, has returned to Australia to do a concert tour as one of the ABC's 1969 guest artists.

Roger, a very gifted concert pianist, has spent almost four years overseas, furthering his studies, principally in Warsaw and London.

Following his first Sydney appearance, newspapers commented on his flawless performance. One paper said, "as well, he has agility, fire, sense and sensitivity."

Roger has just completed a week of concerts in Sydney and, as well, will visit Adelaide, Wollongong, Perth, Melbourne, Hobart, Burnie, Bathurst, Townsville, Mackay, Rockhampton, Toowoomba, Brisbane, Wangaratta, Shepparton, Sale, Hamilton, Horsham, Southport and Lismore.

REFUGEES' BITTERNESS

(Amman, Jordan). World churchman, Dr. Eugene Carson Blake was told "taste some of the bitterness of refugee life" when he visited the Souf Camp.

The W.C.C. General Secretary was at the camp to hand over to Jordanian authorities 560 twin shelters housing 1,120 families.

In a welcoming address, 30-year-old Saleh Al Teeti, a refugee from the Gaza Strip for the second time, told Dr. Blake he would have preferred to welcome him to Palestine.

Wearing a red and white spotted kafia, the young man said in eloquent Arabic, "Thanks for the temporary shelters, but we would have liked you to spend your time seeking peace, justice and truth in the area."

"We would like the World Council of Churches to raise its voice higher for what is just and right," he said, "and use its influence on governments that supervise the politics of the whole world to see that justice is done."

Present at the informal meeting in the camp were officials of government, U.N.R.W.A. and representatives of the churches.—E.P.S.

ECUMENICAL BLACK POWER

A pressure bloc has been formed in the Christian churches of the United States. It is bold, resolute, and black. It asks no favours. But it demands position and influence, a share of ecclesiastical power and an end to hypocrisy within the Church.

"We aren't begging any more," says the Rev. A. Cecil Williams, a San Francisco minister to hippies and homosexuals who is active in Black Methodists for Church Renewal. "Black men are organising for the power to determine their own future in the Church," he said.

The surge of defiance and determination, born of the blacks' rising disenchantment with continued white domina-

By ERNEST BOYNTON

(Mr. Boynton is staff writer in interpretive services of the Board of Missions, United Methodist Church, and managing editor of the Associated Negro Press).

tion and paternalism in the churches, has let loose a "black power" avalanche throughout the nation's Christian terrain.

It disturbs some white churchmen and provokes charges of black separatism. But it has also in many cases yielded solid results in terms of greater status for blacks in church operations.

"What we're seeing is the resurrection of a whole race, and it scares some people," said the Rev. Ray Schroeder, leader of a "crisis" team in the American Baptist Convention. "Of course, a lot of people were upset about the resurrection of Jesus, too," he commented. His remark came after blacks in force had extracted concessions last year.

The movement drawing black clergy and laymen into firm strategic alliances has spread to most major Protestant denominations in the U.S.

The Black Catholic Clergy Caucus dates from April, 1968, and black nuns banded together in the National Black Sisters at a meeting in Pittsburgh, Pennsylvania last August.

Interdenominationally, the black caucuses and black churches co-operate through the National Committee of Black Churchmen which held its first national convention in Dallas, Texas, November 1-3, 1967.

One of its founders, the Rev. Benjamin F. Payton, president of Benedict College in Columbia, South Carolina, termed the interdenominational coalition "an effort to relate to the Black Power movement without adopting a philosophy of separation or black supremacy."

"Our definition of Black Power is the power to participate," Dr. Payton explained.

A black churchman has expressed his conviction that "it is in the process of becoming a people that we will find the resources for dealing with the economic and political problems . . . not the other way around. I don't believe we are going to be able to use economic and political instrumentalities for dealing with our problems until we get through this identity crisis—this cultural problem of understanding who we are; what kind of people we are; what our experience in this country means; what it counts for in terms of revolutionary struggles."

Asked what biblical images need to be projected by black churchmen, Father Lawrence E. Lucas, associate in a Roman Catholic church in Harlem's black community, stressed: "An emphasis on the living black Christ now calling and gathering his people, black people, for the reformation of themselves and through them the country and the world."

"Not only the peace that Christ has come to bring but also the violence involved in creating a true and meaningful peace," he termed important. The image of the New Man and the New Community . . . the concept of messiah and the need for a black messiah . . . the concept of resurrection as a source of power and glory—these are some of the biblical images that need redefinition, according to Father Lucas.

At its last meeting N.C.B.C. determined to work at the problem of a black theology and appointed a task force to investigate the subject thoroughly.

They may well discover, as Dr. Gayraud S. Wilmore Jr., chairman of the Division of Church and Race of the United Presbyterian Church, has predicted, that "the Christian faith not only transcends ultimately the ethnocentric culture of the white man, but that of the black man as well; that this Christ, in whom there is neither Jew nor Greek, bond nor free, male nor female, is also neither black nor white."—E.P.S.

MIDDLE EAST "NOT HOPEFUL"

(London). The failure of the United Nations to bring peace to the Middle East has led to an "apparent interest" in the role that the World Council of Churches could play in bringing a settlement to this troubled region, the World Council's General Secretary, Dr. Eugene Carson Blake, told a press conference at Heathrow Airport following a 12-day "study" tour of the nations involved in the conflict.

The Council's chief executive said, "Those I met on both sides did not want another war but a peaceful solution to the conflict."

"It is not a hopeful situation," Dr. Blake added, "because of the extreme claims on both sides that make any possibility of adjustment really difficult to see."—E.P.S.

CHURCHES OF CHRIST in VICTORIA & TASMANIA

104th Annual Conference

SUNDAY, APRIL 27, to SATURDAY, MAY 3

CONFERENCE SERMON SESSION

Melbourne Town Hall
Sunday, April 27 at 2.30 p.m.

BUSINESS SESSIONS Nicholas Hall, 150 Lonsdale St.

Monday, April 28, 7.30 p.m.
Tuesday, April 29, 7.15 p.m.
Thursday, May 1, 7.15 p.m.
Friday, May 2, 7.45 p.m.
Saturday, May 3, 7.30 p.m.

WOMEN'S
83rd CONFERENCE
St. Kilda Town Hall
Wednesday, April 30, 10.15 a.m.,
1.30 p.m., 7.15 p.m.

SPECIAL SESSIONS
Ministers' & Secretaries' Tea
Reception Room, Brotherhood Centre
Monday, April 28, 5.45 p.m.

Ministers' Conference
Reception Room, Brotherhood Centre
Tuesday, April 29, 9.30 a.m., 2 p.m.

C.O.B. Old Boys' Get-Together
Reception Room, Brotherhood Centre
Tuesday, April 29, 5.30 p.m.

C.M.F. Conference Tea, Annual Meeting
Coles' Cafeteria, Bourke St.
Friday, May 2, 5.45 p.m.

PRAY TO PREPARE
PLAN TO ATTEND
PARTICIPATE TO ACHIEVE

PERSONAL

DISCIPLESHIP

Jan Norton, Wembley, W.A.
Mrs. Lyn Cavanagh, Ararat, Vic.
Anthea Griffin, Trevor Brown, Applecross, W.A.
Mrs. P. Grant, Ray House, Malcolm, Maud, Elizabeth Reeves, Wayne Houston, Steve Winfield, Fairfield, N.S.W.
Linda Millar, Burwood, N.S.W.
Michelle Carroll, Michelle Woods, Launceston, Tas.
Yvonne Ramage, Graeme Deacon, Barry Deacon, Dalby, Qld.
Vaughan Blamey, Greenacre, N.S.W.
Alison Ward, Bentleigh, Vic.
Dorothy Fidler, Diane Heath, Chin-chilla, Qld.
Graham Rawlings, Murray Sims, Fremantle-Hilton, W.A.
Miss Fay Offer, Redcliffe, Qld.
Mrs. A. Ferris, Croydon, S.A.

MEMBERSHIP

Mr. and Mrs. Roy Prince with Wayne and Robyn, from Croydon, Vic., to Southport, Qld.
Mr. and Mrs. D. Thoday from Windsor Gardens; Mr. and Mrs. J. Edgar from Kensington Park; Mrs. A. Treloar from Colonel Light Gardens to Ascot Park, S.A.
W. Little from Morwell to Noble Park, Vic.
Mrs. Wallace, from Carramar; Mrs. Thompson, Mr. and Mrs. Grant, J. Grant Snr., Miss G. Grant, P. Grant from Doonside to Fairfield, N.S.W.
Mrs. Burt, from Bundaberg; Mr. and Mrs. S. Mellers, from Leichhardt to Redcliffe, Qld.

CHANGES OF ADDRESS

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Mr. and Mrs. G. Harrison, from Launceston to Inglewood, W.A.
Mrs. M. Lanthois, from Port Lincoln, S.A. to Launceston, Tas.
Mr. and Mrs. J. Edwards, from Subiaco to Fremantle-Hilton, W.A.
Mrs. McAlister, from Mile End; Miss Nix, from Kilburn to Croydon, S.A.

MARRIAGES

Helen Wilkinson to Graham Parry, Brooklyn Pk., S.A.
Marilyn Carter to Kerry Dillon; Helen Nelson to Donald Stevenson, Launceston, Tas.
Robin Gillispie to John Rout, Oakleigh, Vic.
Valerie Beazley to Maurice Batterbury, Perth, W.A.
Beverly Colbert to Brent Lannin, Kaniva, Vic.
Miss W. Kloester to R. Crouch, Ararat, Vic.
Beverly Baker to Graham Haylock, Collingwood, Vic.
Charmain Spencer to Peter Commander; Allison Burt to Wayne Lee; Robyn Harding to Graham Holcroft, Croydon, S.A.

DEATHS

Mrs. A. Gollan, Bentleigh, Vic.
Mrs. Haines, Brooklyn Pk., S.A.
George Albert Mott, Ringwood, Vic.
Mrs. Elsie Axer, Perth, W.A.
Mrs. Jean Slime, Tootgarook, Vic.
H. R. Charlick, Nailsworth, S.A.
Mrs. A. King, Mrs. Rowe, Croydon, S.A.

IN MEMORIAM

BERNETH, Lily Ethel.—Treasured memories of my dear wife, our dear mother, mother-in-law, grandma and great-grandma, who passed away April 17, 1965. "In the sweet by and by, we shall meet on that beautiful shore."—Lovingly remembered by her husband Albert, and family.

BOARD WANTED

A young Christian man requires board near the city of Melbourne (approx. 8 miles) for about 4 months. References available. Please ring 231-1730.

Christian Crusade Public Hall, Main Rd., HURSTBRIDGE, Vic.

March 30 to April 27

Evangelist:

JOHN TIMMS (Ballarat)

Song Service at 7.30 p.m.

BIRTHS

CHAPMAN (Main).—To Graeme and Helen, a daughter—Liesl, born Kogarah, Feb. 26, 1969. Sister for Rebecca.

OLAFSEN (Nelson).—Julia and Deane announce with joy the arrival of Todd Michael on March 19. Mother and baby well, father thriving.

RYALL (Woodman).—To Leonie and Victor at Burwood, Vic., on March 13, a son—Mark David.

ENGAGEMENT

POPP-BUNSTON.—Mr. and Mrs. A. C. Popp, 262 Alice-st., Maryborough, Qld., announce the engagement of their younger daughter, Cheryl Helen, to Graham Sydney, younger son of Mrs. M. L. Bunston, 62 Walker-st., Maryborough.

SILVER WEDDING

SPIKER-JAMES.—We are happy to announce the Silver Wedding Anniversary of our parents. Alan and Gwen Spiker, married at Blackburn Church of Christ, April 15, 1944, by C. H. J. Wright.—Stefan, Jim, Chris, Amber.

RUBY WEDDINGS

BLACKIE - COOK.—Jack and Vera give thanks for 40 wonderful years together. Marriage celebrated at Church of Christ, Golden Square, March 30, 1929. Present address: Torquay, Vic.

HARDING.—The family of Beat. and Jack have much pleasure in announcing the 40th anniversary of their parents' wedding, solemnised at Church of Christ, Prospect, S.A., on April 10, 1929 by Pastor W. Russell.

DEATHS

COLLINGS, Ada Beatrice.—On March 13, at Will H. Clay Nursing Home (formerly of Surrey Hills), widow of late George Collings, loved mother of the late Albert, Clifton, George, Leslie and Harold (dec.); fond mother-in-law of Marjorie, Lillian, Nancy and Mavis; grandma of David and Margery, Netta, Joy and Denise, Ian and Andrew, and 14 great-grandchildren. Aged 90 years. "In God's care."

DALE, James Walter.—On March 22, 1969, loving husband of Elsie, 97 Gerard-st., Cremorne, N.S.W. "At rest."

ELLIS (Auntie Nell).—On March 18, Helen Davis, of 41 Murrumbeena-rd., Murrumbeena, beloved elder daughter of the late John and Helen Ellis, beloved sister of Jack (dec.), and adored sister and life-long companion of Priscilla, very dear friend of Ernestine Skellern, aged 85 years. Privately interred. "In Thy presence is fullness of joy."

GRIFFITHS.—A tribute of love to Robert (Jeanette's husband for one month), gone home March 16, 1969. —Marion and Fred. Robertson, Broadway, Dunolly, Vic.

KELLY, Theodore Phillip, M.B.E.—On March 17, 1969, at Kaniva District Hospital, Vic., Theo., dearly loved and loving husband of Dorrie. "In Thy presence is fullness of joy."

BOARD REQUIRED

Wanted—Private board for young man, 22 years, from Bendigo church, preferred S.E. suburbs within 7 miles G.P.O., Melb. Contact Lacy, 9 Tomlins-st., Bendigo, Vic., 3550.

MAYLANDS CHURCH OF CHRIST PORTRUSH ROAD, MAYLANDS, S.A.

60th Anniversary Services

Wed., May 14 to Sun., May 18

Guest Speaker: G. R. STIRLING, B.A. (Vice-Principal, College of the Bible)

Wed. 14th—6.15 p.m., TEA and PUBLIC MEETING.

Thurs. 15th—7.45 p.m., BACK TO MAYLANDS HOMECOMING MEETING.

Fri. 16th—7.45 p.m., GREAT YOUTH RALLY.

Sat. 17th—CHURCH PICNIC AT LOFTIA PARK. All friends and past members invited.

Sun. 18th—HOMECOMING and THANKSGIVING DAY.
11 a.m., Communion Service
Thanksgiving Offering.
6.45 p.m., Gospel Service.

All past members welcome. This is a personal invitation to you to be present. Hospitality will gladly be arranged.

Contact Mrs. M. Day, 112 Ashbrook-ave., Trinity Gardens, South Australia, 5068.

BOX HILL (Vic.)

58th

CHURCH ANNIVERSARY

Sunday, May 4, 1969

11 a.m.: Worship Service. Guest Speaker: Mr. Gordon Stirling; Guest Soloists: Mrs. Crouch.

3 p.m.: Pleasant Sunday Afternoon. Speaker: Mr. Stirling. Musical items: Part Time Singers.

5.15 p.m.: Church Tea.

6.50 p.m.: Song Service.

7 p.m.: Worship and Witness.
Speaker: Mr. Stirling.

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MIDLANDS CONFERENCE

(St. Arnaud, Vic.). The Midlands Conference was held here on March 2. Three ladies from Melb. gave interesting and informative addresses in the afternoon: Mrs. Rose Haden, Supt. of the Dorcas Society; Mrs. May Wetherhead, Supt. of Hospital Visitation; Mrs. Morrison was in the chair and spoke on evangelism. Mrs. Beverley Hancock was soloist. Following buffet tea, Mr. Richards gave an illustrated talk on New Guinea. Mr. Watt gave the address. Mr. and Mrs. Rossi from Madras, were present. Mr. Rossi gave a testimony and sang and played the guitar.

CRUSADE RESULTS

(Parkdale, Vic.). The church participated strongly in the Graham Crusade, running buses to each of the meetings. Responses recorded include four primary decisions . . . C.W.F. afternoon group was visited by Mrs. Rankin, C.W.F. Pres. At this meeting recognition was made of the services of Mrs. H. Cemm who has retired from the secretaryship after 27 years' service . . . Presentations have

been made recently to Greg House on entering the College of the Bible; to G. Woodheart and I. Cock entering National Service Training and to the Littlejohn family on their removal to Burnley Horticultural College . . . Two of our tennis teams won their final matches in the Baptist and Churches of Christ Tennis Assoc.

RESPONSES FROM CRUSADE

(Collingwood, Vic.). The church was deeply involved in the Graham Crusade. The minister attended the School of Evangelism. Six of the young people were counsellors and three were choir members. 18 inquirers have been referred to our minister, of which 10 had already had some connection with the church. . . . The minister is R. B. Cutchie.

KANIVA'S 80th

(Vic.). Visitors came from as far away as Port Pirie and New Zealand to help celebrate the church's 80th anniversary on March 8 and 9. Saturday's programme included youth barbecue, mini-car trial, fellowship tea, youth night with Des. Feary as compere, the Mountinairs and Gspelaires, and late night movies. Principal E. L. Williams presided on Sunday. A P.S.A. followed a youth dinner.

G. R. Stirling was guest speaker at all services. Other featured artists were Mrs. Valerie McKenzie, and Barry Williams. The day ended with a young people's singalong in A. J. Williams' wool-shed.

SETTLING IN

(Box Hill, Vic.). Mr. and Mrs. Grainger are quickly getting to know Box Hill folk by jointly visiting members' and friends' homes. They have also visited together hospitals at Kinross, Oakleigh, W. H. Clay, and Emmaus Homes . . . 12 men from here attended the Prayer Breakfast on March 15 . . . Explorer boys held camp at Banksia . . . C.Y.F. had their picnic at Torquay . . . R. Ward is slowly improving in B.H. Hospital, Noel Spencer is making gradual progress following recent accident in Adelaide. Shirley Waller was welcomed back after recent illness.

ANGLE ON NEW HEBRIDES

(Ringwood, Vic.). Barry Baker, recently returned from New Hebrides, spoke at one morning service . . . Eight couples took part in a Parent Dedication and Infant Presentation service on March 2. . . . Ringwood Ministers' Fraternal arranged for two after-church Prayer Meetings, in the Methodist Church, for the Billy Graham Crusade . . . Church S.S. picnic was held at Mordialloc, March 15 . . . A church Family Tea on Feb. 28 had a smorgasborg tea followed by the film "Charlie Churchman and the Clowns." Discussion groups assessed the film's message. Children were catered for in two special groups.

EVANGELISM HIGHLIGHTS

(Bentleigh, Vic.). On March 9, A. A. Avery was speaker and D. Thomas was soloist. Mr. Avery showed slides on the South-East Asia Congress on Evangelism which was held in Singapore . . . On March 16 Dr. Ralph S. Bell, Associate Evangelist of the Billy Graham Evangelistic Association, was guest preacher . . . The sympathy of members is extended to A. Gollan and family in the sad passing of Mrs. A. Gollan.

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Qld-WA-SA

NEW MANSE AT SOUTHPORT

(Qld.). The new manse was dedicated on Feb. 22 by the Conf. Pres., Lloyd Martin, assisted by E. T. Hart, Social Service Director . . . F. Ewers, Vice-Principal of Kenmore Christian College, was guest speaker at the 11th church anniversary. The Temple Day offering was \$582. The Annerley Choir sang at a praise and thanksgiving service following fellowship tea . . . E. Watson, after two years as student minister, has accepted a further term of three years' full-time ministry. Glen Wegner, of Kenmore, is assisting with a week-end youth ministry . . . Five teenagers committed their lives to Christ at a Toowoomba camp recently . . . C.Y.F. and B.S. have contributed \$620 to the work at Eidsvold . . . 13 new S.S. scholars have been added this year. The school has pledged to support Amos, a native boy in New Guinea.

FROM NEW HEBRIDES

(Port Pirie, S.A.). Miss Margaret Luhrs of the New Hebrides was a recent guest speaker . . . The J.C.E. members held a barbecue at home of Mr. and Mrs. Dean Drilling. Mr. Lawrie was chef . . . Harvest Thanksgiving services were held, and choral items were given at evening service.

YOUTH SHARING

(Gawler, S.A.). The "Teen Meet" group has invited Williamstown for a hike and Balaklava for the Northern Conf. Youth Rally. The J.C.E. picnic was held at Angaston. The competition between sections of the B.S. has stimulated interest . . . With regret we report the death of Mrs. Atyeo.

MINISTER FAREWELLED

(Wembley, W.A.). At the conclusion of their ministry Mr. and Mrs. D. A. Ladbrook were farewelled at an after-church fellowship . . . Recent speakers have been Mr. Woodruff from the Samaritans and Mr. Friend from South Africa. A married lady made her decision when Dr. Barry Pitt from the New Hebrides was preacher . . . P. Lomas, from Mental Health Services, was speaker at ladies' fellowship . . . George Smith has commenced an interim ministry for about 10 weeks . . . The Primary B.S. had a social evening to farewell their former Supt., Miss Dulcie Bateman who will shortly be leaving to be married in N.Z. Jan Norton was recently welcomed into membership following her baptism.

SUDDEN LOSS

(Balaklava, S.A.). The church was shocked and saddened by the sudden death of Charles Woolford on March 3. He was a former elder. The church offers sympathy to his wife and family . . . On March 2, prior to church business meeting, S. R. Baker's subject was "The office of a deacon." . . . Mr. and Mrs. Keith Adams and Anthony Woolford were received into fellowship . . . Ladies shared in the World Day of Prayer on March 7.

OPENING AT CHINCHILLA

(Qld.). The first section of the new building in Chinchilla was opened, with open baptistry, change rooms, and vestry. The same weekend the Western District Fellowship, comprising churches at Dalby, Kingaroy, Murgon, Roma, Chinchilla and Hopeland, was held at Hopeland. After fellowship tea, D. J. Schofield spoke to 180 people at the evening rally. The worship and Communion service was attended by 200. D. H. Paddon, of Roma, was speaker. In the afternoon there was group study and discussion on "Modern theology in relation to our earnestly contending for our Faith." . . . Two young people were baptised at Chinchilla.

GIFT OF ORGAN

(Dulwich, S.A.). An electronic organ has been presented to the church by Mrs. Pritchard. John Allison, of Blackwood, played the organ on March 2 when it was first used for church worship . . . Recent speakers have been D. K. Beiler and K. Crosby . . . Mrs. J. Jaensch of Red Cross, spoke on home hazards to C.W.F. Rose Park Congregational ladies joined in meeting.

NEW GUINEA FEATURED

(Lenswood, S.A.). On Feb. 28, Trevor and Judy Ellis spoke on their voluntary service in New Guinea. They also showed us slides . . . Ron McLean was visiting speaker on March 2 . . . The Building Extension Offering amounted to \$18.60. The Aborigines' Mission offering to date is \$37.40 . . . On March 16 Mr. Thompson and Mr. Makin, from Maylands, were speakers at morning service.

LOSS AT NAILSWORTH

(S.A.). Harry Charlick, a faithful member for many years, died suddenly on March 3. He was in his place at both services the day before . . . B.S. is under new leadership of Neil Oxenberry . . . Harvest thanksgiving goods were divided between Morialta Children's Home, St. George's Rest Home and Youth Hostel. . . . A youth fellowship for 16 and over commenced March 3.

ELDERS ELECTED

(Applecross, W.A.). G. Morrow, M. Green, A. Joseph, and J. Pendlebury were elected as elders . . . Brian Stitt is conducting an interim ministry during Mr. Austin's absence . . . Two young people were received into membership following baptism . . . Teenmeet young people have commenced a mid-week Bible study. Youth features included a barbecue, "spud supper," rivertrip and fishing trip . . . The S.S. annual picnic was held at Kwinana . . . Mrs. Robartson conducted the induction of incoming office-bearers for ladies' fellowship . . . The church was saddened by the sudden death of Mrs. Robbins.

EXTENSIONS AT REDCLIFFE

(Qld.). On March 1 a dedication service for extensions and renovation to the church attracted 130 from near and far. Items were given by the church choir; C.W.F. choir; T. Mears and Kath Clancy, soloists; duetists Mark Smith and Earl Gibson; John Lumson, guitar; Mrs. Waldron, elocutionary. Mrs. Plint, who had been responsible for the programme and conducting the choir, was very ill, and her place was taken by Alec. Pieper. Norm Elferson was pianist. The prayer of dedication was offered by Lloyd Martin, Conf. Pres., who also gave the dedicatory address . . . Following the family tea on March 15, Mr. Surtees showed a film and addressed the church. He spoke again at church on March 16. . . . The church has entered the Forward in Faith Campaign . . . The church has engaged a second student, Trevor Dunshea, to assist in S.S. and Y.P. work . . .

DALBY DECISIONS

(Qld.). There have been three decisions by S.S. scholars. A number of members were counsellors during the Dr. James Crusade . . . The S.S. picnic was held at Loudon homestead . . . A number of visiting speakers have been with us including L. G. Martin, Conf. Pres., H. I. Walmsley on behalf of the Leprosy Mission, and David Eagling for the Overseas Mission Board.

FAMILY CAMP

(Clovelly Park, S.A.). A weekend Family Camp at Longwood involved 60 . . . The tennis club organised a most successful film evening, and made a profit of approx. \$45 . . . The men have erected a timber ceiling in the church hall which will reduce noise considerably . . . Adult Christian Education (A.C.E.) has recommenced each Wednesday . . . The Harvest Festival on March 16 had proceeds going to the two rest homes . . . The C.W.F. spent an evening inspecting one of the large local bakeries.



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WHAT MANNER OF MAN!



WILL H. CLAY

WILL H. CLAY, M.B.E., has now weathered nine decades, plus four years, his wife nine decades plus one. They met at a Sunday School picnic and were married in Auburn, N.S.W., in 1898. Today Mr. and Mrs. Clay enjoy a remarkable quota of reasonable good health for their years. Mrs. Clay, however, suffers acute deafness and lacks the vitality of her husband. One observes a loveliness in their caring for one another and in the expressions of gratitude to the Heavenly Father for granting continuing partnership. On December 17, 1968 they celebrated their 70th wedding anniversary, an occasion that comes to few.

What manner of man is Will H. Clay? This question was asked recently of Will R. Hibburt, who has enjoyed intimate friendship down the years and published his friend's biography under the title, "A Man Who Dared." He summarised his answer in four terse paragraphs . . .

Social Service on Two Legs

The Quaker philosophy, "My neighbour is my business" gave drive to his personality. He poured himself out for others in a lavish expenditure of energy and natural gifts. Ever mindful of the plight of those around him he conjured up ways of building rest homes and hospitals to care for those who needed befriending in life's advancing years. This desiring and purposeful striving resulted in the founding of Will H. Clay Nursing Home, the Emmaus Rest Home and the Christian Guest Home where he and his wife are now guests. Under his directorship the Victorian Churches of Christ Department of Social Service grew from a frail endeavour to a forceful and expanding department.

A Whimsical Personality

His reaction to circumstances was always unpredictable as was also his public utterances. A friendliness and playfulness characterised his social contacts. He delighted in teasing his friends and embarrassing those who opposed him and in scolding individuals and congregations, but never forgetting to give generous praise when and where due.

An inner gaiety of spirit balanced the

whimsical side of his nature. His gaiety of spirit often resulted in a spontaneous outburst of song and poetry. The surprise of his advancing years is that his memory retains a remarkable freshness and vigour. It is not unusual for him to break forth and recite poems learned half a century or more ago that highlighted his philosophy of the Christian life.

A Turbulent Spirit

Throughout his pilgrimage he has always been impatient for better times and for more wholesome and genuine discipleship. Jesus had meant so much to him, that he would mean so much to others, accounted for his evangelistic zeal. He exhibited a restlessness when co-partners soft peddled on current social questions. To him all social questions related to the cause of righteousness that stemmed from the gospel of Christ.

A Kinship with Christ

Those granted the privilege of observing the unfolding of the 10th decade detect a spiritual maturity affirming a kinship with Christ and the prospect of a succession of decades with the Lord of Life.

OBITUARY

Mrs. Annie King

The church at Croydon (S.A.) suffered the loss of its oldest member in the recent death of Mrs. Annie Elizabeth King (nee Poulton). Mrs. King was born on June 14, 1874, at Owen, S.A. The family moved away from the Owen district in 1890 and settled at Croydon. At this time the nearest Church of Christ was the Robert St. church at Hindmarsh, and Mrs. King, with the other members of the family, walked from the home in Croydon to worship with the Hindmarsh church, a practice which they maintained for many years. Mrs. King was baptised at Robert Street in 1891, and for the rest of her long life was a most loyal follower of the Lord Jesus Christ. In 1921 the family transferred to Croydon, and Mrs. King was in membership with that church until 1931 when she transferred to the church at Nailsworth. Her membership remained at Nailsworth until failing health made it necessary for her to come back to Croydon to live with her younger sister, Miss R. Poulton. Her last years were spent at Croydon, and she was most loyal in her support of the work of that church right up to the time of her last illness. Her death occurred just three months before her 95th birthday. Mrs. King was a gracious, kindly, and lovable person who quickly endeared herself to all who knew her. Her confidence and composure during the months of her last illness was an inspiration to all who were privileged to visit her. She passed away peacefully on March 12, 1969, and services were conducted at the funeral parlour by past minister, W. N. Bartlett, and at the graveside by the writer. To Miss Poulton, to her nieces and nephews, and all sorrowing friends, we extend our Christian sympathy.—F.B.B.

Miss Helen Davis Ellis

Miss Ellis was known affectionately to a great many as Auntie Nell. She died on March 18, four days after her 85th birthday. Nurtured in Churches of Christ (her parents and grandparents had been members of Lygon St.), she was baptised at Surrey Hills. She served Christ and his church faithfully for 71 years—teaching in the B.S., helping in Girls' Clubs especially as a devotional leader, organiser for church services, deaconess and Board member, and Women's Conference President twice—1932-33. She was associated with the churches in Surrey Hills, Montrose, Boronia, Balwyn, Frankston, Croydon and Carnegie. The Ellis home was always open for prayer meetings especially during the years at Croydon and at all times it was a hospitable haven. She was ever an encourager and age did not dim her understanding and sympathy of and for the young. When a move was made into her new home in the Emmaus grounds she became the first president of the Women's Social Committee there. In all Helen's activities she was ably abetted by her one remaining close relative, her sister, Priscilla, and for the last 12 years, Miss Ernestine Skellern who lived with them. It was an irony of fate that in paying their daily visit to see Helen in the Will H. Clay Hospital the taxi in which they rode had a collision. These two were severely injured and became patients at the Will H. Clay themselves. The funeral service and interment in the Box Hill Cemetery were private and were conducted by the writer and Mr. Glezen-danner, minister of the church at Carnegie, with Mrs. Ferguson as organist. The sympathy of a multitude goes out to Miss Priscilla Ellis (who was not able to attend the funeral) and Miss Skellern.—W. J. Thomson.

OBITUARY

Mrs. A. Blackwell

Mrs. Blackwell's association with Ormond (Vic.) church goes back to 1926, when with her husband she was baptised by Les Clay. She was born in Kettering, England, and came to Australia with her husband in 1919. For over 20 years she was Kindergarten Supt. and was secretary of the Ladies' Guild for some years. She was an active C.W.F. member and most regular at church. We are the poorer for her passing, but our lives were enriched by her life. Our sister died on March 1, 1969. The Ormond chapel was crowded at the service on March 4. Many members of the Carnegie Elderly Citizens' Club were present. Many also were in attendance at Springvale Crematorium. To Mr. Blackwell, the daughters, Mrs. A. Knee and Mrs. D. McMillan, and other loved ones we express our Christian love and sympathy.—R. McKenzie.

Emily Reeves Garth

Mrs. Garth died on Feb. 24 in her 94th year. As Emily Frank she was baptised in the North Fitzroy (Vic.) church at 14 years of age. There, as a B.S. teacher she began her long life of faithful service. In 1909 she married Harold Garth, who predeceased her by two years, during which time she was lovingly cared for in the home of her daughter, Mrs. F. Morgan. Mrs. Garth and her husband were active members in the Preston (Vic.) church for several years. She served in the Ladies' Guild and maintained a practical interest in Dorcas and Missionary Society work and in Women's Conference. During the last twenty years of her life her membership was with the Reservoir church, her husband being in membership with her there until his death. She was devoted to her family and her church. Mrs. Garth maintained an intelligent interest in community and world affairs and in the various aspects of the work of the church right to the end. The Communion of the Lord's Supper was a most sacred experience faithfully shared in week by week. The scripture, whether read in public or in private or expounded from the pulpit, always found in her a knowing response. After worship she would attempt to speak to any visitor by way of welcome. She kept a youthful spirit all through her life and won the respect of many young people. G. Crossman, minister of the Preston church conducted the funeral services in that church and at Fawcener Crematorium assisted by the writer. To her family we extend Christian sympathy.—F. B. Alcorn.

James Hall

James Hall died at Albany, W.A., on Feb. 12, 1969, aged 78. He was born in Frimley Green, Surrey, England, where he was a choir boy in St. Peter's Church. At the age of 18 he migrated to Australia, making his home in the Kalamunda-Malda Vale district. There he met Mr. and Mrs. Henry Berry and family, of the West Guildford (now Bassendean) Church of Christ. He subsequently married the eldest daughter, Olive, in the first marriage in the West Guildford chapel, solemnised by W. B. Blackmore. On Dec. 22, 1969, a dedicatory Golden Wedding service was held in the same chapel, conducted by J. Keith Robinson, who as a boy was a foundation member of the West Guildford church, and had enjoyed much hospitality in both the Berry and Hall homes. In World War I, James Hall served with the 44th Battalion. He took up land under the Soldier Settlement Scheme at Narembeeen, where he lived until his retirement to Albany 16 years ago. With Mr. and Mrs.

I. Smith and Mr. and Mrs. J. Dayman, Mr. and Mrs. Hall founded the Narembeeen church in 1927. When they went to Albany to live Mr. and Mrs. Hall identified themselves with the Albany Baptist Church, and Jim spent many hours assisting with maintenance of the church property. He died only a few weeks after the opening of the Albany Church of Christ building, and was too critically ill to attend. James Hall is survived by his wife, Olive, and four children, Marjorie, Geoffrey (Dr. G. Hall, a leading gynaecologist of Perth), Shirley (Mrs. A. Howie, of Mt. Many Peaks, via Albany) and Ian, who carries on the Narembeeen farm. There are 11 grandchildren and two great-grandchildren. Mr. Hall was a man of quiet and simple faith, with a bright and sunny personality. He had missed the advantages of education but the help of his schoolteacher wife supplied some of this lack. With Olive's education and Jim's hard work they triumphed over the adversity of the depression years, kept their faith in God and his guidance, and left their children a heritage of which they are proud. A very large circle of friends remember James Hall as a good man, full of faith and good works, a man of integrity and nobility. The funeral service was held in the Albany Baptist Church, the Church of Christ minister, E. Bruce Clapp, participating.—J.K.R.

Ross Alexander Milne

The Christian love and sympathy of the church at Red Cliffs (Vic.) is extended to Mr. and Mrs. Max Milne in the accidental death of their son, Ross, on Feb. 25, 1969, at the age of 16½ years. Ross had been associated with the church from early boyhood and was a loyal member of the Bible Class. He was baptised when 13 years old by R. W. Marshall and had always been happy in his Christian life. He was quiet, well-mannered and was much liked by the young people and the older folk. He appreciated fun and entered wholeheartedly into all youth activities. He took his place on the church service plan as a reader and helper and was always regular and dependable. On his parents' fruit property at Nangiloc, where the accident occurred, he enjoyed the busy outdoor life. Ross will be greatly

missed by all of us, but the influence of his life will long be felt. We pray for his father (an elder of the church), his mother, Nell, Lance and Elizabeth that God will comfort, sustain and strengthen them in their loss. The chapel was filled for the funeral service, conducted by Mr. Cave, on Feb. 27.—H.C.

Ernest J. Prout

Ern. Prout linked up with Churches of Christ at Ormond in 1962. A few months ago illness forced him to be hospitalised and then confined to home. In the business world he was held in very high regard. His determination to "get on" in business as a young man came out also during the last months of his life. He determined to live life to the last—in spite of his illness which he knew was incurable. He died on Feb. 14, 1969 at the age of 62. Many people attended the services at Ormond church and Springvale Crematorium on Feb. 18. We commend Mrs. Prout and Carole (Mrs. Collett) and other loved ones to our heavenly Father.—R. McKenzie.

Mrs. Rosina Robbins

Mrs. Robbins died on Feb. 27, 1969, during her 81st year. She was the sort of person who endeared herself to young and old alike. As a former member of the Subiaco (W.A.) church, and in later years of the Applecross church, she was a regular worshipper at the Lord's Table, and was present on the Sunday prior to her death. An elder's widow, she set an example of love and godliness which made us realise that her strength was in her Lord. Her home was an open door throughout her life. The Red Cross and the Ladies' Fellowship will miss her from their ranks because of her dedication in helping others and her great generosity. Mr. Robbins died three years ago, and Mrs. Robbins gave a beautiful electronic organ to the Applecross church in memory of him. It gave her great contentment of heart in her last year with us to see the pleasure this gift gave, and to hear the music which she and Mr. Robbins loved so much. To her three children and their families we extend our loving sympathy. Mrs. Robbins' life to us is a loving memorial.

CHURCH OF CHRIST

THE PATCH (Vic.)

9.30 a.m.—SUNDAY SCHOOL

11 a.m.—WORSHIP

7 p.m.—GOSPEL SERVICE

Preacher: K. TURTMANN

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BOOK REVIEWS

"MAKERS OF OUR HERITAGE" by Marcus L. Loane (Hodder and Stoughton). \$3.85.

The Anglican Archbishop of Sydney is a staunch contender for the continuity of the Evangelical cause in the Anglican church. His method of doing this in this book is through fascinating studies of four outstanding evangelical bishops, whom he calls "Makers of our Heritage."

The four men are J. C. Ryle (1816-1900), Bishop of Liverpool; H. C. G. Moule (1841-1920), Bishop of Durham; E. A. Knox (1847-1937), Bishop of Manchester; H. W. K. Mowll (1890-1958), Archbishop of Sydney.

We must recognise the failings of Victorian religion. Sometimes families became the slaves of an over-strict religious routine. It was said of E. A. Knox's mother: "The whole Catechism was heard by her after breakfast as her sons and daughters gathered around her; they all attended the morning and evening services in the church; and they remained at home in the evening for a special Sunday reading." With such an unrelenting regimen, it is perhaps not without significance that of Knox's large and brilliant family not one followed the parental tradition, for one became an agnostic, two became Anglo-Catholics, and one, Ronald, became a Roman Catholic.

This, however, was by no means universal. J. C. Ryle, for instance, wrote to one of his sons, "I am very glad that you are not giving up cricket. Take my word for it, the time is not wasted." And religion in the boyhood home of H. C. G. Moule was, as he remembered it, "all suffused with a warmth and wealth of human love."

The pages about H. W. K. Mowll, whom Archbishop Loane specially loves, and of whom he has written a separate biography, provide this choice cameo. Though he was a very retiring person, while visiting a leper hospital he shook hands with every leper, even those without fingers, even infectious cases, so that, when he left they said, "He, the big man in the church, did it because of the Lord Jesus in his heart." —J.E.B.

"ARCHAEOLOGY AND THE ANCIENT TESTAMENT." By James L. Kelso (Zondervan Publishing House). \$4.95.

Dr. Kelso, who served as Professor of Archaeology at Pittsburgh Theological Seminary, and in addition, as Director of the American School of Oriental Research, Jerusalem, and President of the trustees of the Palestine Archaeological Museum, Jerusalem, seems abundantly qualified to write about the setting of the Bible story, as revealed in the diggings in Bible lands.

Although he says he has spent many years in reading the

literature produced by Old Testament scholars who "ranged from the wildest liberals to the ultra fundamentalists," and in archaeological digging has been associated with some of the most outstanding Jewish and Catholic scholars, he is himself a conservative scholar, offering a strong apology for the Scriptures, and his book, written especially for laymen, should afford a wide usefulness.

Many liberal scholars claim that the Biblical faith in Jehovah is simply a natural outgrowth of pagan religions. But Dr. Kelso insists that scientific archaeological research has now annihilated this false theory. Archaeology has demonstrated that the Canaanite religion is as different from Israelite faith as night is from day. With a wealth of new data on the heathen religions referred to in the Old Testament it demonstrates that Jehovah was unique in more ways than even the best of traditional scholars had ever realised.—J.E.B.

"REVOLUTION IN EVANGELISM." By W. Dayton Roberts. (Scripture Union Press). 95c.

One of the most thrilling chapters in the story of Christian progress today is that of South America. As far as can be determined, at the beginning of the 19th century there were no Protestant Christians in Spanish and Portuguese America. In 1910 the Edinburgh Missionary Conference excluded Latin America from its agenda as not being a legitimate mission field. Now there are perhaps 15 million Protestant Christians in that forgotten continent.

After experimenting in every possible way with the mass media and extraordinary forms of communication, including a visit from the Billy Graham team, in 1958, Ken Strachan, Director of the Latin America Mission's Division of Evangelism, was not satisfied.

He proposed that a year be given to prayer and reflection on the evangelistic ministry and in taking stock of past victories and failures. It became clear to him that it would be necessary to shift the spotlight from the pulpit to the pew, from the evangelist to the ordinary Christian, in an effort to mobilise him in evangelistic outreach, and thus to give a new dimension of depth to the evangelistic effort.

This principle of "evangelism in depth" and its outworking in this exciting book is a discovery which we all need to make. This story from Latin America has something to say to the rest of the Christian world. It has something to say to the theological pessimists who see us as living in a "post-Christian" era, who think that the day of missionary outreach is past, and who claim that if God is to accomplish his purposes, he must do it through the secularisation of the gospel and by his activity in the world rather than through the church.

It has something to say to the "separationism" that builds Christian ghettos, that talks evangelism but "has lost its winsome appeal and has built into it a self-defeating pattern of schism and isolation that aborts the evangelistic invitation by the grimly exclusive attitude with which it is extended."—J.E.B.

FEARS OF CZECH CHURCH

(Prague). A warning of "a deepening crisis" in the nation was sounded by the 16th Synod of the Evangelical Church of Czech Brethren.

In a message addressed to the public, the synod blamed the crisis on "insensitive interference from outside which makes it impossible to conduct elections, the maintenance of yesterday's authoritatively oriented politicians masking their incapacities with friendship for the U.S.S.R., uncertainty about the withdrawal of foreign troops, and the existence of their garrisons especially within the cities."

The most serious sign of the crisis, the message says, is that "truth ceases to

be truth and things are not called by their proper names."

As a result, "we ourselves may begin to say that peace cannot be strengthened except through increasing the military potential, that we shall reach freedom through censorship, and that internationalism means yielding to the interests of the big powers."

The statement sounds a ringing call to "see things as they really are and to distinguish truth from lies."

"We cannot and do not want to be manipulated into standpoints not our own . . . to elect as our representatives those in whom we have no confidence, and we refuse any suppression of objective criticism," the synod states.—E.P.S.

ARAB PRIEST DETAINED

(Jerusalem). Father Elia Khoury, Anglican priest detained by police, was visited by his bishop, the Rt. Rev. Najib Cuba'in, after Dr. Eugene Carson Blake, W.C.C. general secretary, made representation to Israeli authorities. The meeting was at Ramallah near here.

Father Khoury, a 45-year-old Arab, was arrested March 2 following a bomb explosion in a supermarket here. Two girls were arrested in connection with the explosion, which killed two soldiers. No formal charge has been brought against the priest, but informed sources said he was detained because he had given the two girls a ride in his car from Ramallah.

A delegation of Christian and Moslem leaders met government officials but received no assurance that Father Khoury would be released. A protest was lodged

on behalf of the Archbishop of Canterbury, Michael Ramsey. Meanwhile Anglican legal advisers tried to obtain power of attorney to defend the priest, but their request was rejected.—E.P.S.

WEST GERMAN PRESIDENT

(Frankfurt). The new President of the Federal Republic of Germany, Gustav Heinemann, has been an active Protestant for many years, and has played an important part in the ecumenical movement.

He is a member of the Synod of the Evangelical Church in Germany (E.K.D.) and an officer of the Protestant Kirchentag (Church Day).

From 1947 to 1961, Mr. Heinemann was a member of the World Council of Churches' Commission of the Churches on International Affairs.—E.P.S.

BIAFRA RELIEF RECORD

A record was set on flights into Biafra on the night of March 3 when 23 mercy flights carrying 241 tons of food and medicines went in under the auspices of church-sponsored organisations and the Red Cross.

On March 3 a total of 15 flights went from the island of Sao Tome under the sponsorship of European and North American religious agencies. Of these, four were made by American crews flying C-97G Stratofreighters operated by Joint Church Aid-U.S.A. The other eight were Red Cross flights.

During February, increased military interference reduced the number of flights to Biafra, but more recently the agencies operating from Sao Tome have attained their previous average of 10 or more a night.

Meanwhile, in Geneva it was announced that Red Cross flights from Fernando Po, recently resumed on a limited scale, have again had to be suspended owing to anti-Spanish disturbances now going on in Equatorial Guinea.—E.P.S.

HARASSMENT IN NEW LAWS

(Bombay). Roman Catholic bishops in India contend that if laws passed recently in the states of Madhya Pradesh and Orissa are enforced, it will lead to harassment of missionaries and other Christians.

The bishops said no convincing case had ever been made that missionaries in general had used unfair means to convert people to Christianity.

They held there were already enough provisions in India's laws to prevent conversions by fraud, force and other illegal means, and said there was no need for State Acts banning them.—E.P.S.

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"THE AUSTRALIAN CHRISTIAN"

50 YEARS AGO

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

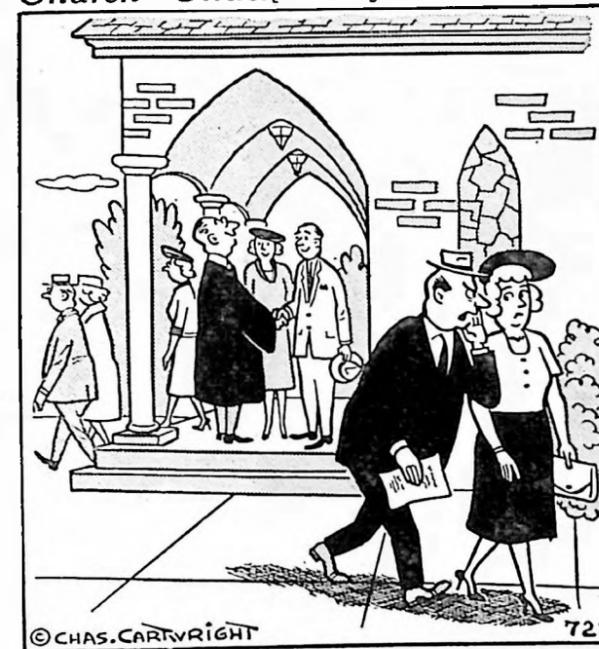
The Church and Criticism. "Do not be too ready to accept the verdict of cold and cynical critics either within or without. By all means note what the critics say, and keep in view shortcomings. But there is no need to regard criticism as a final judgment. Spurgeon used to say that God could not use a discouraged man. We are quite sure he will not do great things through a discouraged church."

Giving to Missions. The war has been the means of increasing the faith of many in Christianity as the only hope of the world. Almost every Foreign Missionary Society reports record offerings and increased interest. Our own F.M. secretary announces that for the first time in our history the giving of Australian churches for foreign fields has exceeded £5,000.

S.A. Premier. In his policy speech at Strathalbyn, Premier Peake, sneered at the prohibitionists whom he called the "more intemperate of the temperance party."

T. J. Gore is 80. Not many ministers reach the age of four score, but Thomas Jefferson Gore has reached the 80th milestone. He came from his old Kentucky home in 1867 and has given 52 years of consecrated service in preaching the gospel, all of them in S.A.

Church Chuckles by CARTWRIGHT



"Notice how he seems to have put on some weight since we increased our pledge to \$3 a week?"

Victoria . . .

VICTORIAN TEMPERANCE

The annual conference of the Victorian Temperance Alliance will be held in the Minor Hall, 1st Floor, Methodist Church Centre, 130 Little Collins St., Melbourne, Wed., April 23, 1969, commencing 10 a.m.

Nomination forms for positions on the Council may be had from the General Secretary, 3rd Floor, 130 Little Collins St., for return to the Alliance by April 15.

FAREWELL AT ARARAT

(Vic.). After three years of ministry the church farewelled John Paver on Feb. 16. The church thanked Mr. and Mrs. Paver and asked God's blessing upon them and their two children in their new ministry at Morwell. They were presented with gifts from the church and auxiliaries. At Mr. Paver's last service a young lady made her decision . . . A Harmer is Supt. and Secretary/Treas. of the S.S. C.Y.F. president is W. Grant . . . Recent speakers have come from Horsham, Warracknabeal and Williamstown.

PIONEER PASSES

(Tootgarook, Vic.). Mrs. Jean Sime, one of the few remaining pioneer members, died on March 13 . . . 22 attended Fellowship Breakfast on March 2 for High School age and over . . . Boys' Explorer Club held a leadership training course conducted by Lyndsay Smith, Explorer chief, and John Henley, deputy. Club leaders from Red Hill and Frankston clubs also took part . . . Jim Tilbe is replacing Mr. Burriss as secretary of church, and J. Machin is treasurer . . .

COME, JOIN A REVOLUTION!

(Vic.). "No! We don't want to have bricks thrown through windows, or buildings set alight. What we are after is ACTION-FILLED CHRISTIANS willing to GO, serving Christ through the Church, community and the world." This was the statement at the climax of the Annual Tea and Business Meeting of the Vic.-Tas. C.E. Committee held at South Yarra on March 4. Prior to this, 75 Endeavourers from 13 metropolitan churches had enjoyed a buffet tea and a well conducted business meeting and dedication service led by K. Christensen and L. Barker (Chairman, D.C.E.).

C.W.F. members continue to meet fortnightly, helping to sew and prepare articles for Children's Hospital and Social Service.

NEW CONSTITUTION

(Noble Park, Vic.). The church has adopted a new constitution. A dedication service for deacons, deaconesses and auxiliary leaders, was held on March 2. . . . W. Little of the College of the Bible is assisting in B.S., church, and young people's work . . . Good Companions had an outing on Belgrave's "Puffing Billy" with girls of other clubs . . . A new concrete path has been laid by men of the church in front of the building. It is planned to construct a new baptistery.

CHRISTIAN WRITING SCHOOL

"Write it with a man's pen," Isa. 8: 1, was the text for the School of Christian Writing in Melbourne, March 11-14.

Sponsored by "Decision" magazine the school attracted 90 from all States except Northern Territory, and one from New Zealand.

Speakers included Dr. Sherwood E. Wirt, editor of "Decision," Clifford Warne, Director, Church of England Television Society, Rev. Gordon Powell, minister Scots Church, Melbourne, Tedd Smith, Crusade pianist, and Graham Miller, Principal, Melbourne Bible Institute.

Emphasis was placed on communicating the gospel in today's changing world. Christians have the only answer to today's needs, and should use the best means available to make Christ known.

Who knows whether out of this school will come writing that will change religious thinking in the whole of South-East Asia?

The new committee is: L. Stewart (Pres.), Kev. Christensen (Vice-Pres.), John Davis (Sec.), Pearl Adams (minute Sec.), Peter Hince (Treas.), Fred Reynolds (Missionary), Ann Cole (Social Service), John Baker (Y.P.), Murray Farmer (Inter.), Mrs. Barbara Smith (Junior), Neil Thomas (Zone Representative). A fitting tribute and presentation was made to Laurie Finger who has retired from the committee after serving on the committee for 21 continuous years as treasurer (read "21 Years of the Best").

MEN

EARLY MORNING BREAKFAST

at a city cafeteria, 800 men attended a special breakfast service with the Billy Graham Crusade Industry Committee. The guest speaker was Dr. Grady Wilson, Associate Evangelist of the Billy Graham Team.

STATE CONFERENCE DINNER FOR MEN

DATE: FRIDAY EVENING, 2nd MAY, 1969

TIME: 6 P.M. to 7.30 P.M.

PLACE: G. J. COLES CAFETERIA
236 Bourke St., Melbourne.

Guest Speaker: **Mervyn William Lee, M.P.**
Federal Member for Lalor, President Christian Parliamentary Association.

:: Good Menu :: Bright Music :: Fellowship
:: Top Artist :: A Snappy Service

We would like every man of our churches to come, and bring men on the fringe of the church.

\$1.00 per head—but this does not cover costs. Please book before noon, Tuesday, April 29. All dinners have to be ordered.

PLEASE HELP IN BOOKING DINNERS.

HAVE YOU . . .

1. A DOCKING SAW with 14"-16" blade having a single phase electric motor?
2. A PEDESTAL DRILL with single phase motor suitable for using Morse Taper Drill?
3. A LOGGING WINCH for pulling logs up the river bank?
These are wanted to establish a new sawmill at Bunapas, New Guinea Mission Field.
4. SLOW COMBUSTION STOVE with a hot water coil or tank to provide hot water besides used for cooking? This is for Banksia Camp, Victoria D.C.E.

The Departments are willing to buy the items. Please contact F. J. Richards, 277 Toorak-rd., Burwood, 3125. A.H. 848 1458.

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It is not a spectator sport but a war for the mind of man.

And God has made provision for the Christian to be equipped, to meet every exigency of life. It is up to the Christian!"—Richard C. Halverson.

NORMAN F. WHITE,

Sec., Victorian Christian Men's Fellowship.

OVERSEAS MISSIONS

Dr. Kolhatkar for Poona

After completing his M.B.B.S. degree course in Poona, Dr. R. K. Kolhatkar, son of Dr. K. L. Kolhatkar, an elder of our Baramati church for many years, left for Britain to undertake further studies. During the time that he was in Britain he completed his F.R.C.S.E. exams and spent time in his medical profession there. He represented our Indian field at the World Convention in Edinburgh in 1960. Word has been received of his appointment late last year to the very important post of Medical Superintendent of the Church of Scotland Mission Hospital in Poona. Until two years ago the Church of Scotland had two large hospitals in Poona, St. Margaret's Hospital for women and the Wadia for general. St. Margaret's, the hospital which has cared for many of our own women missionaries over the years, was closed down in 1967, and personnel, etc., transferred to the Wadia Hospital.

Dr. Winifred Bailey, formerly Supt. of the St. Margaret's Hospital, but now working at the Wadia Hospital, wrote the following extracts in a newsletter, of Nov., 1968:

"Perhaps the most important event, and the last in point of time, is the appointment of our Medical Superintendent. We were very happy to welcome Dr. R. K. Kolhatkar, M.B.B.S., F.R.C.S.E. Dr. Kolhatkar took up his work in November, and already in the short time we feel confident that this is the man

whom God has called. Dr. Kolhatkar comes from Baramati, qualified in Poona, and has been for the last eight years working in Britain. He came to us with excellent testimonials, both as regards his professional qualifications and even more important his Christian character and witness. He brings with him his wife and two small sons, who are settling in to their new life in Poona. Dr. Kolhatkar has a quiet force of character and charm of manner, which is making it easy to work with him. We know it has been a big decision for him to come here, and we pray to God that he and his family may find fulfilment in their service here.

"In the hospital on the medical side we are now much better staffed. With Dr. Kolhatkar's appointment it means that we not only have a Medical Supt. but we also have a good surgeon who is resident. I would ask you to pray for Dr. Kolhatkar in the very responsible position into which he has entered.

"We feel sure that our Australian brotherhood will rejoice that another of the young men who grew up in our churches is today serving in such a key position. Poona is a city of over one million people and the influence of this hospital is considerable. May he be given daily the grace, strength and wisdom that is required in this important position."

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21 YEARS OF THE BEST

When A. L. Finger, known widely in brotherhood circles as "Laurie," did not seek re-election to the Vic.-Tas. C.E. Committee at the annual meeting on March 4, a long and vital link in the chain of years of service came to an end.

Laurie has given at least 21 years of faithful, effective and efficient service to Christ and the Church as an active member of the committee. For 20 years he was treasurer, and was acting president for a part of this time. He was vitally responsible for maintaining and developing the policies and the programme of the committee, especially in the realm of finance.

Being a staunch supporter of Mission and Service projects, Laurie would shine in developing appeals. In recent years, when reports would be made of individual local C.E. societies developing their own mission or service projects, he would reflect on the lead given by this Committee with appeals such as: "Truck for India" (well over \$1,000, which was a lot of money in those days), "Motor Cycle and Lighting Plant for the New Hebrides," "Hospital Equipment for New Guinea," "A Piano for Carnarvon," "A Furnished Bedroom for Oakleigh Guest Home" and "Furnishings for Mooropna."

Many times Laurie would present a financial statement at the end of a financial year and close with these words, "You will notice a credit balance of eight or ten pounds, and as we only exist on contributions from C.E. societies, we have no where near sufficient for next year. However, I KNOW that the Lord WILL provide, for he always does". Such was, and is, the big faith of this man of small stature. Due to Laurie's good management and consecrated leadership this financially independent committee has not even appealed for society thank offerings in recent years.

It was with thoughts like these that the Endeavourers presented Laurie with a gift of two stereo records. These gifts were but a token of appreciation and esteem.

We bid farewell to Laurie, mindful of the fact that his service has not been centred entirely on C.E. Committee affairs. His work as auditor for a number of brotherhood departments, a long standing representative on the Department of Christian Education, a member and representative of the Victorian Baptist and Churches of Christ Tennis Association, a hearty tenor in the Choral Society and always a busy and responsible member of the local church.

When Laurie Finger signed the active member's pledge he meant, and still does mean, every word of it. We, the Endeavourers of Churches of Christ in Vic. and Tas., thank him and we feel sure that many others will do the same.

—Les. Stewart.

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THE LAST WORD...

We Are Involved

Our Father, we become so involved with the complexity of living that we tend to lose perspective and confuse the purposes of life. We become so concerned with time that we forget eternity. Help us to see that the fullest meaning of this life is realised in the wider purposes of thy eternal kingdom. Amen.



Christianity has no relevance unless it can be sold in the marketplace of ideas.



Mind thee tell the truth, my son; but mind thee isn't always telling it.

—An old Quaker's advice.



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

—George Eliot.



Hair is a problem with both sexes: with women it's Tint, with men it's 'Taint.



Show me a man who stands on his two feet, and I'll show you a man whose car has been repossessed.



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Upon returning he found a parking ticket and this note: "I've circled this block 20 years. If I don't give you a ticket, I'll lose my job. Lead us not into temptation."

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