

THE AUSTRALIAN
CHRISTIAN

NATIONAL JOURNAL OF CHURCHES OF CHRIST

Vol. 74 - No. 10

MAY 29, 1971



CHILDREN
OF THE
TWILIGHT

(See page 2)



MALNUTRITION WARD

"EVERY Asian hospital has one — a malnutrition ward—and that's where you see what is happening to so many children in these countries."

The speaker was Dr. Milton McRoberts, one of the world's top nutritionists and the Food and Agriculture Organisation's Regional Nutrition Officer for Asia and the Far East, with headquarters in Bangkok.

"Those, who say there is no hunger and malnutrition in the developing world should inspect these wards," Dr. McRoberts said.

"If they do, they will never be the same people again. And, of course, only the top of the pyramid is seen in the hospitals."

SHANTY TOWNS

"The others lie at home or stagger around the dusty, shanty towns that surround every Asian town or hamlet. Too often, their parents do not even have the money to bring them by bus to the hospital." So many names for what is affecting these children! Some call it infantile pellagra, nutritional oedema, Annam bloat, beri-beri, kwashiorkor. Known as the disease with a hundred names—it all means only one thing—a deficiency in protein and other nutrients.

Thanks to wonderful new high-yielding seeds the long-awaited Green Revolution has broken out. Farmers are now able to grow more grain in many parts of the developing world, but it will be a long time yet before misery and hunger are banished from this earth.

IRREVERSIBLE

An estimated 32 million infants and children under five years of age still suffer from severe clinical protein, and caloric malnutrition.

"The link between malnutrition and mental retardation has not yet been proved," says Mr. Addeke Boerma, Director-General of the United Nations Food and Agriculture Organisation, "but medical science is now inclined to believe that the two are connected."

In some Asian countries children are eating less nutritious food than they did before World War II. This is largely because food production has not kept pace with human reproduction. It is hard for those who live in affluent societies to grasp the fact that today three out of every four children live under the

shadow of hunger, disease and ignorance. The Freedom from Hunger Campaign is waging a tremendous war on all the starvation fronts of the world to rescue those children of the "twilight generation."

The period of weaning is the time when so many of these "skin and bone" babies struggle to maintain their slender hold on life.

CRITICAL

It is at this critical stage of their development that they need the body and brain building foods necessary to grow up healthy men and women.

If they do not get the right foods, then they will slip into the "twilight generation." Their faculties will be permanently impaired. They will be stunted and dull-witted, unfit to take their part in life.

Over the last seven years the Australian Freedom from Hunger Campaign has spent more than \$2 million in the battle to save thousands of these children.

This money has been spent on such projects as:

- Laying the basis in India for what must become one of the most gigantic poultry industries in the world (\$94,906).
- Equipping a huge milk plant which will provide cheap clean milk to thousands of children in Lahore, W. Pakistan (\$450,000).
- Equipping a similar plant in Kanpur, India (\$578,000).
- Improved nutrition education programme in four Indian states involving poultry-raising, freshwater fish production, protein-rich vegetable growing, home economics and the strengthening of village social and welfare centres (\$1 million).
- A similar A.N.P. in Indonesia (\$315,000).
- Establishing a Nutrition Training Centre in Suva, Fiji, designed to benefit 4.5 million islanders (\$250,000).
- Subsidising a buffalo research programme aimed at providing a new source of meat for the millions (\$75,000).
- Setting up a nutritional and training project in Malaysia to upgrade the living conditions of rural families.

—from Freedom From Hunger Campaign.

HEY YOU!

Hey, you!
Can you hear me?
I am just trying to find . . . me.
Do you have time to reach out?
To listen?
To help me see . . . and be . . . me!

From Share, a United Methodist Church publication.

Hey, you!
Look at me!
Do you really see or hear?
Sometimes the sound is silence
And the look is separateness.
I want to communicate, but don't
Know how to reach out.
So I may slap, hit or retort
With a dirty word.

I'm really trying to say . . .
"Could you like, accept me?"
Can I trust you?
It's a risky business,
This reaching out, because
I may get hurt,
And I am afraid of that . . .
I guess I am afraid of you, too.
But somehow I need you.
And just maybe,
You could need me?

"LET THE CHURCH BE THE CHURCH"



By KENNETH J. CLINTON

IF speech makers, legislators, educators and protesters could have solved our problems and renewed the world, Utopia would be here today.

Man has achieved much through science and technology. Man has made remarkable progress as evidenced by the stride which took him to the moon. But he is faced with the problems of life and existence. Our world has not realised that it is suffering from its rejection of God.

A survey made in Britain shows that twice as many adults read their horoscopes each week as read or hear anything from the Bible. Religion has no practical relevance for them even though nine out of ten believe in a god.

A recent Gallup Poll in Australia shows a drop in those who attend church weekly from 29 per cent to 25 per cent over a nine-year period. It is in this context that we need to hear and heed our Conference theme, "Let the Church be the Church." Why?

1. BECAUSE THE WORLD NEEDS IT

Our world has been described as a runaway world, with global political unrest, social and economic divisions, racial tensions and pollution and population problems.

A conference of those socially concerned about science and religion recently was held in Westminster under the theme "This Runaway World—Can Man Gain Control?" Man is becoming increasingly interested in the study of Cybernetics, that is, the study of the producing and sustaining power of the earth.

Prof. Frank George, Director of Brunel University Cybernetics Institute, warned against the heresy of salvation by Cybernetics. He said, "Spiritual revival is absolutely essential for the future of civilisation. Unless religion is somehow revitalised and provides us with standards consistent with science, but not trying to emulate science, civilisation cannot survive."

Man has been preoccupied with changing his environment but has overlooked the fact that he lacks the power to change himself. The world of the 70's for which the Church must be the Church is made up of people.

A world that suffers from broken relationships, the absence of satisfying values and motivation for living, but still people. Is not the Christian gospel the gospel that can meet the needs of this kind of world? As the Church lives out the gospel it preaches, the world will see that the gospel can meet its needs. The Church needs to heed the challenge to "Let the Church be the Church."

2. BECAUSE THE CHURCH ITSELF NEEDS TO MANIFEST ITS TRUE NATURE

The Church is the manifestation of the life of God in believers personally and corporately. The Christian church was born at Pentecost, when the Spirit of God, the active power of God, was made available to man and indwelt those who repented and were baptised (Acts 2: 38). When men recognised the true Lord and identified themselves with him in baptism—in his life and death and resurrection—then they

(K. J. Clinton, retiring President, delivered this address to the Victoria-Tasmania Conference of Churches of Christ, 1971).

became changed men, empowered men, radically renewed men. "When they saw the boldness of Peter and John and perceived that they were uneducated men, they wondered, and they recognised that they had been with Jesus" (Acts 4: 13). They were men through whom the Spirit and life of Christ could be lived out in the world. Hence the N.T. calls the Church the body of Christ. We need to heed the exhortation, "Let the Church be the Church."

3. BECAUSE THE CHURCH NEEDS TO FULFIL ITS TRUE FUNCTIONS

It is the "ecclesia"—the called out. It consists of those who have heard the Living Lord say, "Come unto me, all you who are weary and heavy laden and I will give you rest" (Matt. 11: 28). Man only truly finds fulfillment when he is in a right relationship with God and when he recognises the worth of God in worship. "Peter fell at Jesus' feet and worshipped him." The sceptical Thomas, confronted by the risen Lord, cried, "My Lord and my God!" (John 20: 28).

(i) The Church is a worshipping community. Worship and prayer are inter-related. A recent questionnaire among our churches reveals a low ebb in the prayer life of our people. We stress spontaneity in public prayer, yet is not much that goes for spontaneity just a barren formalism? We have said in the past that prayer is the "power house of the Church." This is not superstitious magic suggesting that, if only we use the right formula to manipulate the Almighty, what we want will be obtained. It is rather to recognise that it is the means whereby God can bless us and we as we get into step with him and are open to his promptings.

(ii) The Church is a witnessing community. In the Manifesto for the Kingdom, the Lord Jesus stated clearly the role of the Church, the new Israel, was going to play. "You are the light of the world. A city set on a hill cannot be hid" (Matt. 5: 14). You cannot make your witness in isolation. Is our problem today the question of a credibility gap, or a generation gap, or a God gap so much as the gap between our profession and our living?

(iii) The Church is a working community. All the fundamental words of the faith are action words, such as creation, incarnation, reconciliation, atonement, crucifixion, resurrection and ascension. The Church as a spiritual fellowship of serving people must follow its Lord who said, "For the Son of Man also came not to be served but to serve, and to give his life a ransom for many" (Mark 11: 45). If we are preoccupied conserving the saved, instead of being marshalled for action to serve those who need the gospel, we are not being the Church. We need to heed the exhortation, "Let the Church be the Church."

4. BECAUSE SOME THINGS PREVENT THE REALISATION OF ITS TRUE DESTINY

The world so often has a distorted picture of the Church. It is a caricature of the N.T. Church, which we so proudly and traditionally have claimed to follow. Here is a question of strategy and method. We spend our energy and money and time on maintaining the buildings where we meet and the ministry. We find good reasons for doing so. But people are on the move. God wisely gave Moses the blueprint for the Tabernacle—the Tent of Meeting. Israel was a mobile people. The inability of modern man is a fact of our time.

(Continued on page 5)

Christian Life Curriculum and the Bible

By R. W. LAWTON

THE story of the Christian Life Curriculum is a success story. All over the country there are teachers in schools who are thrilled with the new tools they have for their Christian Education programme.

One question which is often asked, however, relates to the place of the Bible in the Curriculum. On this, there are several things which ought to be stated:

1. One of the stated foundations of the Curriculum is that it is "based on the Word of God in the scriptures of the Old and New Testaments." In other words, the place of the Bible is basic.

Why, then, does not every lesson have a Bible story?

Many lessons, of course, do have Bible stories. Every lesson has a Biblical foundation, although there is not always a Bible "story" as such.

The Method of Jesus

2. It is accepted that sometimes the Biblical message can be best taught by using non-Biblical or "everyday" stories. This, of course, is to use the method of Jesus himself. Very rarely do we see in the teaching of Jesus explicit reference to what Samuel said, or Jeremiah, or Obadiah, or Malachi. Sometimes there is.

Usually Jesus refers to things which are in the immediate experience of his hearers. So he talks about sowers sowing seed, to illustrate what will happen to the word of God; he talks of a mustard seed, to illustrate the growth of the Kingdom of God; he talks of robbers to illustrate the love of God, and so on.

If, by similarly using everyday stories or illustrations, we can thereby get across Jesus' message, we have achieved something very worthwhile.

Biblical Truths

3. Another factor is that there is much in the Bible, especially in the N.T., which is not in story form at all. Some of Jesus' teaching, and some of the teaching of the letters, is couched in terms of statements or directions. These are just as inspired as the Bible stories, and are just as important. When a session uses an "everyday" story to attempt to show a particular truth, it is usually because it is teaching a Biblical truth which does not happen to be couched in a story.

For instance, if we want to share John's teaching, "Love one another," we could simply say the verse to the class and get them to memorise it all in three or four minutes. But would they have understood it and grasped what it meant? In order to deepen their understanding of it we illustrate it, just as any good preacher does when he preaches a sermon.

(Mr. Lawton is Director of the Federal Board of Christian Education for Churches of Christ).

We go further and try to involve the children in an experience which will drive home the lesson. If we spend a session (or several) getting across this important message for Christian living, then we have done an important job, even if we have not used a Bible "story" in the process. Of course, if the child remembers only the illustration and has not learned the truth it is meant to illustrate, then the illustration has failed. But if, by talking about Woofy Bear or John and his new Bicycle, we have captured the children's interest in order to convey this truth, then it has been a worthwhile illustration. We have taught a Biblical truth.

In the fullness of time

Why aren't all of the old favourite stories told in Kindergarten?

4. It is accepted as a principle that those parts of the Bible are taught to each age group which can be best understood by that age group.

We don't expect a five-year-old child to be taught calculus on his first day at school. Rather, we spend more years laying the foundation for the more complicated teaching.

Nor are some parts of the Bible completely understandable by a five-year-old. They are kept until later when he can properly understand them.

There is always a danger that if a story is told just as a good story when the child is too young to properly understand it, later on when he would have been able to understand it in its appropriate context, he may reject it as "kids' stuff."

For example, the story of the blind Samson pulling down the pillars, killing himself and everyone else, is an interesting and exciting story, even for children. But few five-year-olds could appreciate its place in the overall Biblical story of God's call to Israel and Israel's rejection of God repeated over and over again until God finally acted in his Son, Jesus Christ. If this story is taught to a child who is too young to appreciate it, he could reject it as "old hat" at a stage when he could have appreciated it.

The Christian Life Curriculum seeks to avoid anyone dismissing any part of the Bible as "kids' stuff."

"Our purpose is awareness of and responsibility to the Biblical message focused in Jesus Christ." (The "Christian Life Curriculum," page 18).

Skill with the Bible

5. Sometimes the Christian Life Curriculum deliberately teaches knowledge of the Bible for its own sake, where this is appropriate. Sometimes it uses that Biblical content in order to drive home some aspect of Christian faith or Christian living. Sometimes, at some levels, the Curriculum stops to teach children how to use the Bible: how to read it, how to study it, how to find the place, how to use a concordance. Such skills will be very valuable as young people attempt to come to grips with the Bible for themselves.

Commitment rather than Knowledge

6. There are two ways of looking at learning. One is that learning is the acquiring of new information. The picture is that of a vessel pouring its contents into a number of other vessels.

The second way of looking at it is that learning is for change: change in attitude, behaviour, outlook.

Christian education involves the first, but is more in the second field. We could teach a perfect knowledge of the Bible, but would not necessarily have produced Christians. Even the Devil, we are told, can know and quote scripture for his own purposes.

Rather, what we are aiming at is to bring people to a point where they will give themselves to Jesus Christ and, having done so, will grow in the faith to become vital and radiant Christians, of tremendous value in the service of God and their fellows.

If our aim were simply to achieve "Bible knowledge" we could concentrate on achieving that. As our aim is to produce committed and mature Christians, then we use the best teaching techniques and the most interesting approach to get across the glorious message of the Bible that God, in Jesus Christ, calls us to be his disciples, and challenges us to give him every part of our lives.

A REPORT TO THE BROTHERHOOD

AN ECUMENICAL MINISTRY

By HOWARD EARLE

So many have wondered what I have been doing in recent years, and I have been urged to make a report to the brotherhood I have sought to serve over the years.

The above title is not mine. It is the description given by the Manager of the largest Provincial Daily in Queensland of my work in Toowoomba and on the Darling Downs. After discussing my ministry he said: "Yours is truly an ecumenical ministry. I have read so much of the Ecumenical Movement; you have manifested it in your work among all the churches."

It had been my fervent desire that in the winter of my days I might have a ministry similar to that of Dr. Boreham's after his retirement from the pastorate of the Armadale Baptist Church, Melbourne. God granted my desire.

It all began when the minister of the Scots Church invited me to supply his pulpit for five weeks. Then the minister of St. Stephen's Church, who had been to Sydney to preach at Scots Church, asked if I would assist in the services. Then the session of St. Andrew's Church invited me to supply the pulpit for a month.

Mr. Miller received a call from Scots Church, Sydney, and accepted it. The Interim Moderator, the minister of the Scots Church, Toowoomba, invited me to conduct services at St. Stephen's — a church with over one thousand communicant members. It was a great privilege to minister to this vast congregation. I preached to over six hundred people Sunday mornings. I visited among the aged and the sick. I conducted religious instruction classes five mornings a week. Here I met the Director of Education for the Darling Downs who had had his grounding in The Faith in our Ma Ma Creek church. Here I had my first enquiries about believer's baptism. It was a memorable interim ministry.

Meanwhile the minister of the Scots Church had accepted a call to a Brisbane

church. I was invited to become interim minister. It was a happy and fruitful ministry. Mr. Anderson, member for Toowoomba East in the Legislative Assembly, gave a block of land alongside the church property. I urged the congregation to build a modern brick sanctuary on it, in order to meet the needs of an expanding work. This they eventually did and invited me to speak at the dedication and opening of the building. Here in this congregation I met the Swensens — nephew and niece of the late Will Wakefield, a humble minister of our churches.

When St. Andrew's minister resigned through illness, I became interim minister and remained there for two years. The minister of St. David's and St. John's went on long-service leave to visit scenes of John Calvin's ministry and I assisted the two churches.

So I ministered in all the Presbyterian churches in Toowoomba.

Then the country parishes called on me. I went to Greenmount, Nobby and Cambooya. This was Steel Rudd territory. Here he gained his material for all of his books. These churches provided the incidents recorded in "The Poor Parson."

Next I went to Pittsworth church with outlets at Westbrook and Southbrook. At Westbrook I discovered that the organist was a lady who had attended evening services with her son during my ministry at Surrey Hills.

And then the Oakey parish invited me to an interim ministry. Here I ministered at Jondaryan, Acland, Kingsthorpe as well as at Scots, Oakey. At Kingsthorpe I renewed acquaintance with the family of my father's dearest friend, John Chamberlain.

Finally the Milmerran church invited me to supply the pulpits in the parish for six months.

Then two of the Baptist ministers accepted calls to other centres. I was happy to help these churches.

I had of course taken services in our own churches when invited.

Last year I ministered with the Congregational churches of the Darling Downs: Toowoomba, Meringandan and Goombungee. I had had a previous interim ministry with the Toowoomba church and it was a joy to renew fellowship. Many families were well known to us. The Scholl family was one. From this family a builder son, Harold, of our Harlaxton church, had been to New Guinea with a team of carpenters to erect mission schools and houses.

The Klease family of Goombungee was another. Mrs. Klease had had her upbringing in our Bamba Road church, Victoria. She was Alice Thomas, daughter of the esteemed elder of the church, Tilbury Thomas. Here at Goombungee, Cecil King, a graduate of Glen Iris, had been church secretary for 25 years, and his late wife had been superintendent of the Sunday School for many years. Their daughter was superintendent of the Kindergarten till she married and moved.

The Heron family was yet another. From this family Wally Heron had gone forth on his pioneer aviation missionary journey to South America where he won the coveted honour of "Condor of the Andes," the equivalent of a British Knighthood.

During this interim ministry there were eleven baptisms.

Words of Thomas Campbell spoken "To all that love our Lord Jesus Christ, in sincerity, throughout all the Churches" have ever been in my mind. "Would to God we could find in our hearts to put an end to our divisions; that so we might leave a blessing behind us; even a happy and united church. . . . Such is the work to which you are called; not by the authority of man; but by Jesus Christ and God the Father, who raised him from the dead. . . . This you cannot do while you run every man to his own house, and consult only the interest of his own party. Till you associate, consult, and advise together; and in a friendly and Christian manner explore the subject of Christian Unity; nothing can be done. We would therefore, with all due deference and submission, call the attention of our brethren to the obvious and important duty of association."

This duty I have endeavoured to fulfil through all the years of my ministry.

"LET THE CHURCH BE THE CHURCH!"

(CONTINUED FROM PAGE 3)

We need to heed the writer to the Hebrews, when he says, "For here we have no lasting city, but we seek the city which is to come." (Heb. 13: 14). We are preoccupied with buildings when the Church is people. Our money is tied up in buildings instead of being responsibly used in the mission and outreach of the Church. Finally, let us note that our solutions to the problems of our ineffectiveness today so often unconsciously are designed to take the heat off ourselves. We say, "The Church ought to be doing this and that." Who ought to? You are the Church. What ought you to be doing? May we pray, "Lord what will you have me to do?" "Seek first the Kingdom of God and his righteousness" (Matt. 6: 33). What are we really seeking for first?

The focus of Churches of Christ on Christian unity, the vision that made us a people, inevitably involves us in encounter with other Christians. The danger is that we may forget the need for unity here and now. Unity at the local church level in evangelism and outreach, unity of the whole brotherhood at departmental level, then reaching out in co-operation and fellowship with others who name the name of Christ, trusting God and our brethren. In stressing the need to change the structures of the Church as an institution today, we are so often overlooking the need to change ourselves. Or rather to let God change us — transformed by the Spirit of God. Unless this has happened we become part of the world's sickness and not part of its cure. Let the Church be the Church—a spiritual fellowship making Christ known, serving the world.

EDITORIAL

THE Report of the Commission on Eldership is another helpful publication from the Literature Department (Pamphlet Club No. 175), and it is commended to the attention of church members in general and church leaders in particular. Unfortunately, in some aspects it perpetuates long-held vague concepts about the duties of the eldership and it would have encouraged local churches to use the eldership with more confidence if those duties were spelled out more specifically.

The Report lists the functions of the elders as ruling, giving pastoral care, teaching, and leading in worship, but it is pastoral care that gets the great and almost exclusive emphasis, for even ruling seems to be related more to "spiritual oversight" than the general business of running a church. Although elders are seen as engaged in church-planning they should "be not so engrossed in routine and administrative matters that they do not have the opportunity to consider prayerfully the overall work of the church." True enough, but it could be said just as meaningfully that the elders should not be so engrossed in the pastoral care of the church and the leading of worship that they neglect the important routine and administrative and educational and missionary aspects of the church.

The whole point is that each area of the life of the church should be given appropriate attention, and there is nothing in the N.T. to suggest that any area of church is outside the concern of the elder or of secondary importance to him.

One of our mistakes has been to read too much into the few vague scriptural references to the elder. All we have are a few casual examples and we have tried to fashion a definition out of them. It would be better if we gave the title of elder to all who have leadership offices of the highest responsibility—including preaching, pastoral care, church finance, Christian education, etc. Some have read that a N.T. elder "must manage his own household," and have therefore excluded the man who has not a household of his own. They read that the elder "must be the husband of one wife" and have excluded the bachelor. The very name of the office tempts others to think in terms of old men. None of those tests is valid. The measure of an elder is that he be of good Christian character, have capacity for the task to which he is called, and be committed to it and the Christ who calls him to it.

If we take this view of the eldership, we are better able to fit the deacons into the N.T. church and into our own. The origin of N.T. deacons is vague and we ought not to draw too heavily upon the synagogue or any other counterpart in order to support one view or another. It is at least as reasonable to suggest that deacons were found necessary to assist the elders in the work that they, the elders, were doing, as it is

LETTER FROM VLAARDINGEN

The following letter was received asking interested congregations in Australia to correspond with overseas churches:

We would like to introduce ourselves as the Community of Churches at Vlaardingen, 700 years old town in the Delta of Europe, near Rotterdam, Holland.

All the churches and the Salvation Army in this town, have expressed the wish to establish contacts with other congregations in the world of today.

We feel that the first contacts should consist mainly of informal explorations of the way Christians in their respective conditions live, pray and work.

We would like to emphasize this, in spite of the differences. Let us not be afraid of the differences.

We would like to exchange thoughts by means of correspondence, intercession and through discussions in our discussion-

groups, of the problems other Christian communities have to cope with. In this way we hope to contribute to a strong expansion of Christian Unity.

Might local groups wish to participate in this world-wide experience of our unity in Christ, we invite them to address themselves to this Council, indicating which country they would like to be in contact with.

We are anxious to receive your answers and you can always call upon us for help in your attempts.

Our Christian objective is to walk according to what the Apostle Paul writes to the Ephesians in Chapter 4.

Those of Vlaardingen salute you.

Council of Churches and Salvation Army at Vlaardingen,
C. Zuurmond, Joh. Van Blijenstraat
24, Vlaardingen, Netherlands.

WHAT DOES AN ELDER DO?

to suggest that they were called to do some tasks so that elders could perform others.

We do not have Alexander Campbell on our side in this, which is a pity. It is always a great help to be able to quote Campbell in support. He is against us. For him, deacons were appointed to deal with material, mundane things. While he went to great pains to exalt the spiritual role of the elder, he disposed of the deacon very quickly. "The deacon . . . is the steward, the treasurer, the almoner of the church . . . The public servants of the church in all things pertaining to its internal and external relations—in all matters of temporal concern." We may be rash to say it, but Alexander Campbell was not necessarily right in all things, and we think he is wrong here. It is our belief that the elders and the deacons of the N.T. were working in the same area, doing the same things, and that the only difference between them was that the elders had the greater responsibility from and to the church. If it is complained that we do not produce N.T. texts to support our view, we point out, with very great respect, that Campbell did not produce any texts to support his view.

So long as we separate the functions of the elders from those of the deacons, except in the way of authority and responsibility, just so long we'll put obstacles in the way of both offices. It is here that we feel that the Report is not nearly so helpful as it might have been. It recommends that the "congregation, having recognised the gifts that God has given to the elders, allow the elders to exercise oversight and leadership." It goes on to say, "while the elders will commonly act independently of the deacons, in some matters their recommendations will be brought before the board of elders and deacons and generally the deacons will accept the recommendations which the elders deem it necessary to make."

It may not be intended, but in view of past practices, there is more than a faint suggestion that the elders, meeting separately, deal with spiritual matters, while the deacons deal with the everyday business of running the church. Surely, we cannot seriously hold today that one can make any clear line of division between the spiritual and the material, the eternal and the temporal.

Instead of appointing elders because the N.T. had them, and then try to fit them into a programme that makes an untenable distinction between the material and the spiritual. It would make sense to assess the areas of the church requiring responsible leadership, elect the men best capable of carrying out those tasks, and call them our elders. They would then be fulfilling the Report's functions of ruling, pastoral care, and teaching. We would have elders consisting of the minister, chairman of the board, secretary, treasurer, education superintendent, worship counsellor, pastoral counsellor, etc. Then all we would need to do would be to appoint sufficient deacons to support them and, in the fullness of time, replace them.

CHANDU RAY TO VISIT

Bishop Chandu Ray will visit Australia on behalf of the B. & F.B.S., of which he is a Vice-President. For 14 years he served with the Bible Society in Pakistan, resigning from the post of secretary of the Bible Society in Pakistan to become Bishop of Karachi.

Bishop Chandu Ray was converted to Christ from Hinduism in 1939. Following study at Bombay University, he secured his L.Th. at Bishops' College and was ordained in 1943.

The Asian Christian Churches, meeting in Singapore in 1969, invited Bishop Ray to become the Executive Director of the Co-ordinating Office for Asian Evangelism, and in this vitally important position Bishop Ray is in constant personal touch with the church throughout Asia and the Middle East.

His programme in Australia is—A.C.T. and N.S.W., June 21-26; Qld., June 26-30; Tas., June 30-July 2; S.A., July 5-7; W.A., July 7-12.

QUESTING



WITH

A. E. WHITE

How can we make our church board meetings more efficient? At present we seem to spend most of our time getting nowhere.

The church board should be efficient. Its members are elected to care for the church business, and church business is the business of our Lord.

All that we say from the pulpit to church members about the stewardship of time and talents should find its highest expression at the church board meetings.

It depends upon how you define efficiency, but if the word means covering all of the items on the agenda at the cost of poor marks in fellowship, we could lose more than we gain. Board members are not only the King's businessmen, they are the King's friends—and friends of each other.

Here are a few general suggestions:

1. The agenda must be prepared carefully, having regard not only to the items to be discussed, but also the time they will occupy. It is remarkable how few boards place any time limit on discussion.

2. Give priority to the more important items. It is absurd to spend an hour discussing the shape of the new hymn book, and then have to postpone consideration of evangelism and pastoral concern to some later meeting.

3. Begin with, or have early, a five minute devotional period to bring members into the spirit of their important task. This should be arranged long before the meeting. There is no room for the practice of a chairman looking around the meeting, interrupting a discussion on student radicals or the latest strike, to call some unprepared member to lead in prayer. That is inefficient!

4. Reduce the time spent on the past, on reports, on routine items, and allocate more time for forward-looking programmes in Christian Education, evangelism, conservation of members, etc.

Finally, set an example of friendly efficiency by being equipped as far as possible to discuss the business at the meeting. Make a positive contribution by involving yourself in the total life of the church. Introduce your own brand of efficient enthusiasm and you'll be surprised how quickly others will catch on.

WORDS
TO TREASURE

God

is

Real

By
MARTIN
LUTHER
KING

In recent months I have also become more and more convinced of the reality of a personal God. True, I have always believed in the personality of God. But in past years the idea of a personal God was little more than a metaphysical category which I found logically and philosophically satisfying. Now it is a living reality that has been validated in the experiences of everyday life. Perhaps the suffering, frustration and agonising moments which I have had to undergo occasionally as a result of my involvement in a difficult struggle have drawn me closer to God. Whatever the cause, God has been profoundly real to me in recent months. In the midst of outer dangers I have felt an inner calm and known resources of strength that only God could give. In many instances I have felt the power of God transforming the fatigue of despair into the buoyancy of hope. I am convinced that the universe is under the control of a loving purpose and that in the struggle for righteousness man has cosmic companionship. Behind the harsh appearances of the world there is a benign power. To say God is personal is not to make him an object among other objects or attribute to him the finiteness and limitations of human personality; it is to take what is finest and noblest in our consciousness and affirm its perfect existence in him. It is certainly true that human personality is limited, but personality as such involves no necessary limitations. It simply means self-consciousness and self-direction. So in the truest sense of the word, God is a living God. In him there is feeling and will, responsive to the deepest yearnings of the human heart: this God both evokes and answers prayers.

The past decade has been a most exciting one. In spite of the tensions and uncertainties of our age something profoundly meaningful has begun. Old systems of exploitation and oppression are passing away and new systems of justice and equality are being born. In a real sense ours is a great time in which to be alive. Therefore I am not yet discouraged about the future. Granted that the easygoing optimism of yesterday is impossible. Granted that we face a world crisis which often leaves us standing amid the surging murmur of life's restless sea. But every crisis has both its dangers and its opportunities. Each can spell either salvation or doom. In a dark, confused world the spirit of God may yet reign supreme.

WORD TALK —GORDON MOYES.

No. 28—ACTS 10: 34 (Moff.)

"God has no Favourites."

What should our attitudes be to people who are different from us in their colour, social position, income or race? Peter faced this vexed question on behalf of the whole church when he stayed with Simon the Tanner (Acts 10: 6). Peter broke all the traditional laws of cleanliness and association of his Jewish heritage. It was a traumatic experience, as is seen in the vision that followed, but it had practical results when he was called to visit the Roman Centurion, Cornelius (v. 17-48). Peter knew that it was "unlawful to associate with or visit any one of another nation, but God has shown me that I should not call any man common or unclean" (v. 28). Peter's conclusion was that "God has no favourites" (v. 34). Older translations have "God is no respecter of persons." This is the only usage of this word in the New Testament, and is the only known usage in early Greek literature. Other similar words make the same point that God doesn't judge on outward appearances. Literally, God is not "an acceptor of faces." That is just as well—otherwise my two-faced friend would have a double chance!

In the Old Testament, no judgment was made "with respect to persons" (Lev. 19: 15). It was prohibited in court action to "lift up the face," so that the judges would show favouritism to the man in a good position. "God shows no partiality" (Rom. 2: 11). James says "my brethren, show no partiality" (James 2: 1) and from the context we can see he was referring to economic or social prejudice, but we could equally add racial or sexual prejudice. As far as the Bible is concerned, there is no apartheid with God.

FOR TODAY:

How relevant this is. Australia is in grave danger of replacing the barrier of distance that separated us from other places by the barrier of prejudice to separate us from our nearest thousand million neighbours. Prejudice—economic, racial, social, sexual—is world-wide. History tells sad stories in words like "Nazis and Jews," "Hindus and castes," "Liberators and West Indians," "Negroes and White Americans." 1971 is the United Nations' International Year for Action to Combat Racism and Racial Prejudice. Clashes occur in our community where sporting teams from other countries, which are chosen on a racial basis, compete with our teams. Racism exists in our community where Aborigines are barred from community swimming pools, shops, cinemas and hospital wards. Religious prejudice fires the tempers of Northern Ireland. The Women's Liberation Movement fights a prejudice which is revealed in lower pay and poorer conditions for women workers. Peter's word is hard for those of us who think we have an inside track to God, but it is good news—gospel—to others. "God has no favourites, but he who reverences him and loves him and lives a good life in any nation is welcomed by him." (v. 34).

OPEN FORUM

Letters do not necessarily reflect the views of the management or editorial panel. Correspondents are requested to say only what is true, kind, necessary, and Christian, and to say it in no more than 250 words.

FRANK CORNELIUS

To the Editor,
I wish to pay respect to the memory of the late Frank Cornelius who recently passed away.

I was a fellow student with Frank, and memory of him is always kept fresh by an incident that happened while I was there. Frank had a peculiar tempered room-mate who sometimes sulked. This must have got on Frank's nerves, for one day when Jack went to put on his boots he found that they had been polished. This broke him down.

Dear Frank, I don't know whether or not he was a brilliant student, but surely he was a wonderful Christian.

—S. B. Hibbard (N.S.W.).

[This was copied by his daughter from what her father wrote. His eyesight is falling rapidly now that he is approaching his 84th year. He consoles himself with the thought that Isaac was afflicted in the same way. He is remarkable in his unflagging zeal in actively conducting his little church].

SUBSCRIPTIONS

To the Editor,
That "Ex-subscriber, W.A." could be so petty as to cancel his subscription to the "Australian Christian" because of something said at World Convention is to me incomprehensible. It makes me wonder whether the Editor is right in recog-

nising "Ex-Subscriber" as one of the brotherhood!

I was one privileged to hear Dr. James Henstead in Adelaide and I am sure he and we stood on holy ground that night. He was one of the few addresses of World Convention which I can remember in some detail. As "Ex-Subscriber" was apparently not privileged to be present I would suggest that a number of West Australians whom I know have a tape of this address contact "Ex-Subscriber" through the "Australian Christian" so that he, too, can hear this magnificent challenge.

My lasting impression of World Convention was that the Americans have something in homiletics giving such a challenge to the listener as to leave Australian preachers for dead.

—Dr. G. J. Hall (W.A.).

CHEAP GRACE

To the Editor,
Your "Warning for Shepherds" (May 1) is often heard but rarely heeded. Conservation, however, is only part of the solution to declining membership. Our methods of evangelism must also come under scrutiny.

The church loves to play the numbers game by which, at all costs, we must get people onto church rolls, even by deceptive means. It is a habit we must kick—and the sooner the better. We have made church membership far

too easy, so that converts are not really converted, and many who are revived from our rolls should never have been on them.

Bonhoeffer wrote about "cheap grace," and I consider that the church does cheapen the costly grace of God by the very way it thrusts it upon people ready or not. For sure, the grace of God is his unmerited favour upon sinful men — eternal life is "the free gift of God" — but that is only one side of the coin. The other is this: those who accept that grace do so only at the cost of their own lives, for they must do no less than submit to the Lordship of Christ. Time and again Jesus emphasised the totality of commitment. Many of our evangelistic efforts cheapen the grace of God by failing to balance the first aspect with the second.

Of course, a balanced presentation of grace, which is rightly costly to both God and man, would win fewer converts, for discipleship would be seen to be a way of life with some iron in its soul. But there would be fewer drop-outs, too.

We could learn something from the catechuminate of the primitive church. Church membership was considered a high privilege, not to be entered into lightly, but only after thorough instruction and examination.

The church is historically a minority. Let's begin by accepting that. Then let's concentrate on the quality of its growth (evangelism) as well as the quality of its life (conservation), that it may attain to "the measure of the stature of the fullness of Christ."—Tom K. Mason (S.A.).

PREACHING APPOINTMENTS

To the Editor,
I am concerned with apparent weaknesses in preaching appointments.

How is it that so many of our men who have rendered faithful ministries over the years are now at their wits end to know what to do with themselves, their talents and their time?

Their ability, experience and credentials qualify them to conduct efficient ministries but they are turned out to grass like useless horses.

1. There are men in our brotherhood who are doing two jobs and drawing two salaries. Some of these are trained for the ministry and some are doing secular work. Is this fair, and should it be encouraged?

2. Some churches seem to go in for cheap ministries (no reflection on the above who are preaching) when with prayer and a little organisation they could arrange their finances on such a scriptural basis as to enable them to engage a full-time minister. A minister who preaches only is giving a partial ministry and cannot be expected to make our churches strong.

3. Then, some churches, some members of church boards and maybe some members of our executives have little or no conviction of their obligation towards men who have been trained for and have given many years of valuable service to the brotherhood. Here we have a social problem in the heart of our movement.

This problem will become more acute as our Colleges continue to train a full number of students for the ministry. Maybe we ought to set our minds on commencing new churches.

—C. W. Jackel (Vic.).

RACIAL REPRESENTATION IN CRICKET

To the Editor,

Amid the spate of words on the composition of the South African cricket team to tour Australia, no mention has been made of the "racial purity" of the M.C.C., possibly because those not represented are not conspicuous by their colour. First and foremost as any Scot will tell you, it should be termed the "British" not the English XI. A glance at the names of the players will reveal that the team is English.

With that inherent modesty derived from my Scottish forebears I suggest that the position of the Scots in Britain merit them a fifty per cent representation in the team . . . well as we are rather modest, say five players of the eleven. Nor are our Welsh friends adequately represented, they deserve at least three players, our Northern Ireland brethren at least two, and that oppressed minority the Pakistanis with their million or so, deserve at least one player. Nor does this exhaust the major races in Britain. Consider the Manx, the Cornish, the Poles, the Ukrainians, the West Indians now living there. It is only justice that they take it turn about to supply the 12th man.

Such a team would be much more racially acceptable. What's more we could beat the pants off them instead of getting licked ourselves like we did last time . . . mind how we are careful to select a player from each State . . .

Do I hear a voice saying, "but this is not cricket?" Well who said it was, but don't look at me, I didn't kill the game. And am I not as entitled to thump the drum about it now like everyone else? Remember me to Tertius, Mr. Editor.

—John J. Alderson (Vic.).

TRUTH AND FREEDOM

To the Editor,

If the viewpoint of Dr. Elliott's article "The Truth is Freedom" in "A.C." May 1, prevails amongst us, as seemingly it does, could the basic need be a deeper evaluation of the content of the gospel message and of the work of the Holy Spirit?

Dr. Elliott states "changing the social pattern of the world was not the compelling reason that sent the Son of God to Calvary. He died to save men from their sins." This is the general theme upon which the evangelicals base their attitude of excluding "politics" from their presentation of the message, and to exclude any of the major "political" inconsistencies, even crimes, from their definition of "sins" to be repented of. (Is it necessary to define these—e.g., hunger in the midst of plenty, gross disparity between rich and poor, idolisation of money, the vast expenditure of money and energy on armaments, war itself, and the sin of silence in the face of evil?). Yet Jesus did preach the Sermon on the Mount and much other teaching of similar import which through the witness of his early disciples did disturb the "social pattern" of those times. And we, as a brotherhood, have set ourselves apart to restore N.T. Christianity.

Again, Dr. Elliott states: "The Spirit is the Communicator . . . He alone is communicating . . . Only through Spirit-

filled lives is it possible for Christ to be made known . . . Only the Spirit reveals Christ. Only the Spirit convicts of sin. Only the Spirit brings about regeneration."

I have long been troubled by the wide chasm that is obvious between the teaching and action of professed "Spirit-filled lives" all through history and today. "Good" devout Christians directly and actively engage in the "political" sins mentioned above, which other equally devout and committed Christians insist have no possible relation to our Lord's teaching and purpose. To give two only contemporary examples from America. The Rev. Carl McIntire, a devout evangelical and certainly claiming to be "Spirit-filled", heads a campaign for American victory in Vietnam knowing (or should know) that this would most probably mean the use of tactical nuclear weapons, and the killing of many more helpless people. He is also a racist.

Totally opposite to this example are the two Roman Catholic priests, also obviously devout and committed Christians, who are serving long prison sentences for their anti-war activities, and are far from being racists. Many similar diverse examples could be cited from here in Australia. It is conceivable that Dr. Elliott and myself could agree about some aspects of our faith, yet disagree in this particular area while both professing to be "Spirit-filled."

Is the Holy Spirit responsible for this multitude of differences; is he responsible for not communicating God's way with sufficient clarity to avoid the confusion; or are all we professed "Spirit-filled" Christians deluding ourselves? Again, are we using this belief in the work of the Holy Spirit as a form of escapism from distasteful decisions?

Where, then, IS the truth that leads to freedom?—L. O. Collyer (Vic.).

99th ANNIVERSARY CHURCH OF CHRIST DUNOLLY, Vic.

One Big Service, June 13, 1971

3 p.m.: Speaker, Vice-Principal G. R. Stirling. Tea at 5 p.m.

All past members and friends invited.



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Ministers Dr. LLOYD JONES, B.A., B.D., M.Th., Ph.D.

A. L. WEBB, B.A.

11 a.m.: Worship — Communion — Preaching.

7 p.m.: Evangelistic — Worship.

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LETTERS FROM TERTIUS

POLLUTION AND POPULATION

To the Editor,

Ken Scott hasn't been to prayer meeting for three weeks. He's waiting until we finish discussing community problems. He's very gracious about it. He says, "I just can't see that it's the church's job to be concerned about pollution and population. The church's job is to preach the gospel, and when people are saved from sin the pollution and population problems will solve themselves."

Ken may be right, but what worries me is that pollution is spreading a thousand times as fast as the gospel, and the population is increasing ten thousand times faster than we can convert them. If Ken is right and the saints stick to preaching the gospel and the sinners are left to solve the pollution and population problems, I can imagine something like this in fifty years time . . .

. . . I can imagine wraith-like figures seen dimly through the mist, crowded in oily, swampy places, all sick from putrid water and malnutrition, sheltered under slimy concrete buildings, waiting for life to ebb from them, because they are too weak to take it from themselves. And moving among them, the saints who have survived, checking out the gospel that if only men will turn from their sins, the problems of pollution and population will solve themselves.

Is there anything in the Bible that says that we can't do both — that is, preach the gospel that changes people, and also work with the rest of the community to find solutions to the problems of pollution and population?

Ken will be back at prayer meeting in a couple of weeks. We are going to have a look at the Tabernacle.

Hoping you are the same.

TERTIUS.

"MATURE MEMBERSHIP"

By C. G. TAYLOR

The 86th Annual Conference of Churches of Christ in N.S.W. met in Sydney, April 29 to May 2, 1971. The Conference President was David Mansell, Wollongong, who placed the brotherhood further in his debt by undertaking the duties of Conference Secretary for six months after the resignation from that office of David Schofield. This was only possible through efficient help given by a number of Wollongong ladies, especially Mrs. Hutton as minute secretary. Mr. Mansell gave a magnificent lead to the churches during his year of service, presiding over two special conferences during the year, climaxing in the purchase of the Stanwell Tops Conference Centre.

An encouraging feature of the business sessions was the number of younger men who took part in debate.

Musically, fine contributions were made to the meetings by Miss Bernice Risson (guest soloist from Queensland), the Ratten sisters (trio), Percy Mallard (saxophonist), Miss Marcus and Mr. Glover (solos and duet), the Temple Trio and the Yugoslav church. R. Hutchens was Conference organist, and accompaniments were played by Messrs. Wray, Nutt and Ratten. Laurie Thomas was song-leader for all sessions.

HONOUR TO P. E. THOMAS

Special honour was accorded to P. E. Thomas, B.A., who, in only five ministries, had served for 50 consecutive years as a minister in N.S.W. It was fitting that his son, Laurie, who is Conference treasurer, should present a cheque for over \$2,300 given by brotherhood members in appreciation of Mr. Thomas' service, to be used in a special way in the life of the Woolwich College. C. Bowser paid a moving tribute to Mr. Thomas, regretting his absence on this occasion but asking his son to accept a gold watch as a small token of the brotherhood's appreciation.

FULL-TIME SECRETARY APPOINTED

A decision of major importance was the electing of Ron Hewitt, sales executive and church officer at Caringbah, to be the first full-time Conference Secretary of N.S.W. It is confidently hoped that this appointment will both coordinate and strengthen the total work of the brotherhood.

EXECUTIVE OFFICERS APPOINTED

The following will serve as the Executive Secretariat during 1971-72: President, R. Bartholomew; Past President, D. Mansell; President-Elect, C. G. Taylor; Secretary, R. Hewitt; Associate Sec-

retary, J. V. Ellerby; Treasurer, L. E. Thomas.

ITEMS OF INTEREST

After 446 additions by faith and baptism in the year, total membership rose by 81 to 7,203, and active membership by 105 to 5,582.

The Stanwell Tops Committee of Management reported that \$9,045 had been given in cash and promises at the very successful opening of the Christian Conference Centre on April 17, 1971. Encouraging bookings of the site are being received.

The 1971 brotherhood budget of \$48,000 was presented by the Finance Advisory Committee and approved by Conference. This represents a rise of \$5,000 on the 1970 figure.

Missionaries such as Miss Judy Simpson (New Guinea), Mr. and Mrs. R. Whan (on leave from New Guinea, temporarily at Taree) and Don Butler (Aborigines) were given a warm welcome to Conference.

The churches at Goonellabah and Nowra, as well as the Yugoslav church, were formally admitted to membership of Conference.

Conference Executive was asked to appoint a three-man commission to investigate the most effective ways to use our churches' radio time on 2CH.

Committees will also study ways of improving our "evangelistic function", as well as "the stewardship of all our brotherhood properties."

The Boys' Home and Young Men's Hostel Committee was asked to "evaluate the advisability of re-locating the Boys' Home at Stanwell Tops," but if this was decided against, approval was given to the transfer of the Youth Hostel from Marriekville to Pendle Hill, and authority given for the sale of the present hostel.

Endorsement was given to the suggestion by the Department of H.M. & Evang. for a special Convention to be held at Stanwell Tops, Sept. 24-26, 1971 on the theme of brotherhood and local church growth.

An adjusted scale of minimum rates of salary and allowances for ministers was accepted. Minimum car allowance now stands at \$12 per week, and salary rising from \$58.40.

A more virile ministry among migrant people was urged by Roy Dixon (Marriekville), who is giving a lead in such work at Enmore.

Representatives of the Anglican, Baptist and Congregational Churches and the Salvation Army were on the platform

at the Service of Witness, and the President-Elect of the Baptist Union of N.S.W. brought an appreciated greeting on behalf of all the visitors. Also on the platform were the retiring C.W.F. President, Mrs. J. R. McLean, and the incoming C.W.F. President, Mrs. N. H. Lewis.

A site plan and proposed plan of development of Woolwich College buildings were on display at Enmore, and created considerable interest.

Special appreciation was expressed for the work done by the full-time Directors—K. Crawford (Home Missions) and Charles Cole (Social Service). Feeling reference was made to the deaths of two Committee chairmen during the year—J. Boswell (Social Service) and N. Edwards (Men's Work). Appreciation was expressed to workers now retired from posts they have filled with distinction—Miss H. Rofe (treasurer, Overseas Missions) and Messrs. K. Hunter and H. Bell (chairman and treasurer respectively, Preachers' Provident Fund).

CONFERENCE MESSAGES

Conference heard three main addresses from B. Armstrong (Friday), C. G. Taylor (Saturday) and D. W. Mansell (Sunday).

Speaking on "Maturity in a Time of Change," Bruce Armstrong said, "The church with its activities is no longer regarded as the hub of the community. It is even contributing to the moral and spiritual decline around us." Calling for a "Godly relevance," Mr. Armstrong said that we must communicate the Christian message to today's generation. This calls for a re-examination of the role of the minister, the use of church music and the printed page, and the "small group" approach.

"Where Are We Going?" was the theme of C. G. Taylor's address—a question applied to the whole Church, but with special application to the Restoration Movement in this country. He pointed out that statistics are not encouraging; compared with population growth such increase as we show in Australia is pitifully small. The challenge before us all is as clear-cut as that between life and death. "We believe in what God has done and will yet do through his church. The church is always only one breath away from death—and that breath, the Breath of God, the Holy Spirit. The only guarantee that the church is going anywhere worthwhile is if it is going with Christ—centred in his strength, motivated by his Spirit, learning to suffer and serve with him."

In a spirited Conference sermon on the theme, "The Sleeping Giant," David Mansell applied Napoleon's words about the China of his day as a sleeping giant to the Church. It, too, can change the world if roused out of its present lethargy. "The Church only has to observe the conditions for it," he said, "and it can have revival any time it likes." He pleaded for both sameness and change—sameness in the old gospel, but changes in our ways of communication, so that no segment of society is left untouched or uninvolved for Christ.

Mr. Mansell challenged his hearers to be those who both preached and lived the Word in personal evangelism. Only a penitent and awakened Church can be what Christ demands of it.

VIC. - TAS. CONFERENCE 1971-1972

The following persons have been elected to office for the prescribed terms by the duly constituted processes of Conference:

CONFERENCE OFFICERS

President: J. B. Alabaster; President-Elect: M. J. Savage; Past-President: K. J. Clinton; Treasurer: J. B. Alabaster; Assistant-Secretary: N. C. Carr.

Three non-departmental, Conference-elected members of Conference Executives: J. E. Bailey, R. L. Croxford, B. F. Goldstein.

NOMINATIONS COMMITTEE

A. A. Avery, V. L. Gole, W. W. Saunders, D. H. Smith, W. A. Thompson.

ADVISORY DEPARTMENT

Ministers: A. A. Avery, G. K. Moyes, A. R. Pigdon, W. W. Saunders.

Other than ministers: R. L. Drayton, A. R. Haskell, E. F. Patterson, W. A. Thompson.

CHRISTIAN MEN'S FELLOWSHIP

S. K. Bannon, W. J. Burgess, F. Drummond, R. G. Farmer, R. W. Goudle, D.

Hutchins, R. Minahan, C. P. L. Minns, S. V. Philpotts, M. W. Rocha, H. W. Smedley, R. R. Tippett, J. D. Wall, N. F. White, J. Winters.

DEPT. OF CHRISTIAN EDUCATION

J. R. Acuroff, L. F. Barker, K. R. Bowers, R. H. Hillier, M. F. Murray, F. J. Richards, A. E. Stevens, J. G. Todd.

DEPT. OF HOME MISSIONS & EVANG.

J. D. Adam, E. Baxter, K. J. Clinton, R. L. Drayton, A. R. Pigdon, W. A. Thompson, C. L. Ward, C. E. Warmbrunn, L. C. Withers.

OVERSEAS MISSION DEPARTMENT

R. L. Alabaster, G. J. Buckmaster, D. G. Ferguson, R. F. Geyer, B. J. W. Jenkins, P. A. Jordan, F. W. Minahan, R. Muller, F. J. Richards.
Stanton H. Wilson, Conf. Secretary.

CORRECTION: The names of the appointments to the Christian Building Trust were incorrectly stated in the last issue. They are G. K. SCAMBLER and K. MITCHELL.

o N.S.W. C.W.F.

77th ANNUAL CONFERENCE

360 ladies represented 41 city and 14 country fellowships at the 77th Annual Conference at Enmore Tabernacle on April 29, 1971.

The President, Mrs. J. McLean, welcomed visitors from Victoria and Scotland. Four new fellowships were welcomed to Conference—Mt. Druitt, Orange, Nelson Bay and Tweed Heads. A welcome was also extended to new ministers' wives and those new to the State: Messdames Clark, Eagling, Harris, Martin, Shaw, Thomas and Whan.

The Conference President, David Mansell, brought a greeting from General Conference, and D. Butler, secretary of the Federal Aborigines' Mission Board, brought greetings from the W.A. women and the Aborigine Missions.

The treasurer, Mrs. Elmore, presented the financial statement. The budget amounted to \$1,935 and the special effort for Home Missions (to furnish the new manse at Mt. Druitt) \$1,304.27. The 1971 special effort is for the Woolwich Bible College to provide ample fridge and freezing facilities. A recommendation was received from the Finance Committee that the 1971 budget be increased to \$1,980.

Choral items were presented by the Hamilton ladies and the soloists were Mrs. J. Burns, from Georgetown. Mrs. Joy Cooke, of Caringbah, presented a challenging message. The Devotional Session was led by the incoming President, Mrs. Una Lewis, of Rockdale, who presented her programme for the coming year. The theme, "NOW is the time."

A presentation was made to the retiring Obituary Supt., Mrs. S. Jones, of Burwood, in appreciation of a loving and

faithful service over a period of seven years.

Mrs. Beckingham introduced the incoming officers, superintendents and committee members. Mrs. I. Porter, from Wollongong, led in the Prayer of Dedication. Mrs. McLean welcomed Mrs. Lewis as the new President. Mrs. Lewis responded and thanked Mrs. McLean for her year of loyal and untiring service and presented her with a copy of the scriptures.

Office-bearers for 1971-72: President, Mrs. N. Lewis, Rockdale; President-elect, Mrs. C. Wakely, Belmore; Vice-Presidents, City, Mrs. G. Bent, Caringbah; Wollongong, Mrs. I. Porter, Wollongong; Newcastle, Mrs. I. Holloway, Georgetown; Secretary, Mrs. D. Beckingham, Purnahurst; Treasurer, Mrs. F. Elmore, Epping; Publicity Secretary, Mrs. I. Torode, Epping; Asst. Secretary, Mrs. R. Webb, Belmore.

Thanks were expressed to all ladies who contributed in any way to the success of the day, and especially to Mrs. Coleman and her helpers for the floral arrangements and Mrs. Armstrong and her helpers for the catering work.

—I. J. Webb, Asst. Secretary.

NEW CLUB BOOMS

(LIVERPOOL WEST, N.S.W. O. R. Clark). A new club has been commenced for 7 to 72 year olds, and has an average attendance of 90 . . . Y.P. raised \$25 apple-picking. One teenage girl made her decision recently . . . Ladies led the prayer service on Mothers' Day . . . Dan Herbert is student assistant.

PRAYER VIGIL

(NORTH PERTH, W.A., J. K. Robinson). Many throughout the Australian brotherhood joined us in our 18-hour prayer vigil held on May 11 for local church work . . . Allan Edwards has been appointed church secretary . . . On the monthly feature nights the films "To Russia with Love" and on the work of Freedom from Hunger in Indonesia were shown . . . The annual combined Easter service with the Methodists was held in our chapel . . . Slides and movie films of past weddings were shown at Wedding Bells social conducted by the C.W.F. . . Mrs. Hobben was at morning service after several months of illness.

GREAT TO BE HOME

(MICKINBUDIN, W.A., J. F. A. Johnston). Young people have to go where the schools are and, like many other country areas, a large proportion of our young people live away from home to attend High School. When vacation time comes, it is great to have them home—and at church . . . Peter Buckingham is recovering well after surgery.

VISITATION GAINS

(PERTH CITY, W.A., R. A. Ryall). A canvass of the surrounding district is being completed; several new scholars have come to the S.S. and parents have visited church services . . . On May 5, a mother-and-daughter evening was held and on May 9, Mrs. Bridge presided and Mrs. Congrave and Mrs. Callidine sang a duet and a choir of mothers and daughters sang a choral piece. Mrs. Ewers preached the sermon . . . On Anzac weekend 25 members of the C.Y.F. enjoyed a camp at Rockingham. Studies were entitled "Time to Act." At one session a doctor proposed that euthanasia be legalised. The campers rose to the bait and successfully refuted his proposal, much to the doctor's relief . . . A monthly Young Adults' Fellowship has about 20 in attendance.

HIGH SCHOOL SEMINAR

(MERRIDIN-BRUCE ROCK, W.A., D. A. Good). The Ministers' Fraternal held a High School seminar in the Church of Christ for 3rd year students. The theme was worship . . . Boys' Club members spent a day with the minister picnicking at Koberin Rock near Bruce Rock . . . Bruce Rock had a visit from Mr. Brighton of J.E.W. The TV film "The Travel Hour" was screened . . . In Merridin, B. & P.B.S. representatives visited the combined churches in the town . . . Miss Hazel Dray is still hospitalised with a broken arm . . . Mothers' Day featured family film night, "A New Love for Candy" and "God's Wonders Series" were screened.

MONTROSE CHURCH OF CHRIST

A warm welcome for all.

9.45 a.m.: BIBLE SCHOOL.

Services: 11 a.m., 7 p.m.

COBURG'S 51st

(Vic., K. H. Turtmann). The guest speaker for the 51st church anniversary was W. Tabbernee, lecturer at the College of the Bible . . . The annual parade of the district Boy Scouts was held here on May 2. Fred Krutli, District Commissioner, outlined the aims of the movement. 150 Cubs, Scouts, and Girl Guides attended with parents and leaders. The pulpit was replaced with a flip chart and the sermon was a responsive activity. Doug, Kelly, a member of the "Groop," the teens' club, has been invested with the Queen's Scout Badge . . . Mrs. D. Strack spoke to the C.W.F. birthday on Djakarta and showed slides . . . The church cricket club won the premiership . . . The church shared with the Anglican church in an ecumenical service on May 20, and seminars have been shared at the Coburg High School with Anglican and Roman Catholic churches.

Dr. SPOCK COMING

Dr. Benjamin Spock, world famous pediatrician and anti-Vietnam war protester, will tour Australia during the month of June for the Vietnam Moratorium campaign. Dr. Spock will arrive in Australia on June 9 to commence an Australian public speaking tour building support for the June 30 "Stop Work to Stop the War" Vietnam Moratorium rallies.

The Australian tour will commence in Melbourne on June 9. Dr. Spock will address a major public meeting in Melbourne on Thursday, June 10. Dr. Spock will then go to Perth, June 15-17. He will also visit Sydney and Canberra, June 18-23; Brisbane, June 24-27; and Adelaide, June 28-30.

CONVENTION & CONFERENCE

(Vic.). The Vic.-Tas. Half-yearly Convention will be held at Wangaratta, Aug. 14, 1971, and the 1972 Conference, Melbourne, April 30-May 5, 1972.

THINGS TO COME

- NEW SOUTH WALES**
- JUNE:
- 2nd Term begins Woolwich Bible College.
 - C.W.F. Monthly Meeting, City Temple, 11 a.m.
 - Ministers' Fraternal — Burwood, 10 a.m. Speaker, Rev. E. Rogers (Baptist Theological College).
- QUEENSLAND**
- MAY:
- D.C.E. Dept./Church Relationships Programme, Hurlaxton.
 - Youth Group Exchange—City to Country
- JUNE:
- Ten-Week Ipswich
 - Annual Offering—Dept. of Youth and Christian Education.
 - Shindig—Kenmore Christian College.
- VICTORIA**
- MAY:
- WEEK OF PRAYER FOR CHRISTIAN UNITY.
 - LITERATURE WEEK.
 - C.E. Missionary Challenge (Y.P. and Intermediate) D.C.E.
- JUNE:
- CHAIN OF PRAYER—H.M. & Evans.
 - D.C.E. Boys' Club Leaders' Camp—Monbulk.
 - D.C.E. Missionary Challenge (C.E. Juniors).
 - Action for World Development—Training Conference.
 - FOYA "Work In" (D.C.E.)
 - D.C.E. Eastern District Youth Film Night

Dr. MACKENZIE FOR OAKLEIGH

(Vic., T. V. Weir). Dr. C. J. Mackenzie, now of Beverly Hills, N.S.W., has accepted an invitation to serve here following the completion of Mr. Weir's ministry next year. Dr. Mackenzie will commence in Jan., 1973 . . . Several months of visitation, special services, and prayer were climaxed by a "Mini Mission" under the leadership of Gordon Strirling, assisted by Barry Jenkins as song leader. The church was inspired and challenged and given a new impetus for greater evangelistic effort. Guest artists were "The Followers Four", the Springvale Salvation Army Folk Group, the Brough Trio, Graham Browne and Neville Wright . . . Mrs. E. Parker has returned home after a long period of treatment in hospital.

WHAT'S ON IN THE COUNTRY?

(Vic.). Ministers from Echuca, Bendigo and Swan Hill have accepted the invitation to speak at the Vic. ministers' meeting in Melbourne on Monday, June 7. We hope for a full attendance of members to hear news and views of country churches' work, both present and future.

PREPARATION FOR MARRIAGE

(Vic.). Ten couples enrolled for the Vic.-Tas. D.C.E.'s second weekend camp for Engaged Couples in May at Camp Waterman. After viewing a film on the Friday night, the men prepared supper! Saturday's programme began very early and continued until nearly midnight, around the huge log fire.

Those who helped with lectures and discussions were Dr. and Mrs. Trevor Banks, Betty and Kevin Mitchell, Ray Tromp, and Mrs. Miriam Holloway. The

final act of the camp was a communion service in the chapel where couples came forward together to receive the communion elements.

A four-night course of lectures for engaged couples will be held at the Brotherhood Centre, 217 Lonsdale St., on Wednesdays, Sept. 22 and 29, and Oct. 6 and 13.—R. McKenzie.

MINISTER TO REMAIN

(NORLANE, Vic., W. J. Edwards). It was with great joy that members learned that Mr. Edwards had withdrawn his resignation, and would be open to a call to serve the Norlane congregation for a further three-year term, from January, 1972. Response to the vote that he be asked to remain was unanimous. This appointment is made in conjunction with the Vic.-Tas. Dept. of H.M. & Evang.

BRAVERY HONOURED

(FREMANTLE - HAMILTON HILL, W.A.). The Boys' Brigade Company held a dinner for parents on May 1. Kevin Donnelly has received the Brigade's highest award for bravery. He saved another member of the Company from drowning . . . Two young people were baptized on Mothers' Day. Special music was brought by the Mothers' Choir and the Male Quartette. That morning there was a family service at Hamilton Hill and in the afternoon members shared in a combined service marking the centenary of the area's local government authority . . . H.H.'s first C.W.F. "At Home" on May 12 was addressed by Mrs. Brian Stitt . . . A Mother and Daughter evening was held by Fremantle C.W.F.

Lay Witness Mission

(Vic.). As part of an overall programme for the year, the church at Croydon invited the Institute of Church Renewal to conduct a Lay Witness Mission during April.

The invitation was given with many doubts still unresolved. As it was a comparatively new idea we didn't know what to expect. Fears were expressed that divisive teachings might be introduced by an undenominational group and many members could not see how any real benefit could be gained by the programme of "sharing" which was planned.

Because of these uncertainties only 22 replies were received in response to the 80 invitations sent out and some of these indicated a very limited involvement.

Plans continued but as the time approached it became more and more a venture of faith—how for example, do you make catering arrangements when you do not know how many are planning to attend?

A 24-hour prayer vigil prepared the way for the mission and on the Friday we welcomed the nine visiting team members. Two team members were from Churches of Christ whilst others represented Anglican, Baptist and Presbyterian communions.

The programme commenced with a buffet dinner which was followed by a short

service including "sharing" or witnessing by several members of the team. Small groups then formed to share experiences and to discuss several prepared questions.

The approach was certainly different. The visiting team was vital but so human and down to earth and the whole theme of sharing became a reality from the beginning.

The first night was shared by 81 adults and as our membership is just over 100 it was a good start.

An average of ten attended three Saturday morning coffee groups in homes. Later we moved on to two centres for ladies' and men's luncheons which involved some who were not able to attend the coffee groups. At night the programme was similar to that of Friday. Progressively group barriers were broken down and members gained a greater understanding of one another.

Team members participated in the B.S. and the Sunday morning service at which there were two rededications. After departure of the team, church members had an evaluation session during the evening service. Comments made proved to be overwhelmingly in favour of a continuation of sharing groups and many testified to a deepening of their spiritual lives.

WHITE PAPERS

ON LIFE AND FAITH

THE CARGO CULT In Papua-New Guinea, superstition seems to be leading many of the people toward a tragic and useless sacrifice of human beings in a vain attempt to tap the white man's sources of wealth, which they attribute to a magic formula. It would be sad enough if ignorant and isolated village people thought like this and acted accordingly, but men such as Baibi Yembanda also surrender to the belief that machines and manufactured goods will come down from the sky. Mr. Yembanda is a member of Papua-New Guinea's House of Assembly and last month represented the Territory on its first diplomatic mission abroad. In spite of his opportunity of learning some of the simple laws of economics, a few days ago his wrists were cut as part of his initiation into the cargo cult and he firmly believes that he will soon have the power to create money with the aid of some magic stones. Every effort by white men to correct these foolish views seems doomed to failure, for they are regarded as liars who are trying to safeguard the secrets which they have learned.

When Max Ward Randall visited our mission fields en route to the World Convention last year, he said that he was most impressed with Frank Beale's handling of the problem in his area of New Guinea. Later, writing about the cargo cult for "Christian Standard," Randall said, "Shortly after (Beale's) arrival at Tumba the local people began cautiously asking for the white man's secret of the Cargo. His answer was always the same: 'The secret of the white man's wealth is found in the strength of his arm. He acquires his wealth by hard work and by using the things from the land. He makes his machines from the minerals he digs from the ground. The furniture, the clothing he wears, the food that he eats, and the house that he lives in also come from the soil and the fruits of the soil; plus lots of hard work.' Frank Beale, however, did not stop there. His home, as the homes of all of the Australian missionaries, is made completely of indigenous materials from the forests available to every Melanesian. His furniture he has made with his own hands from local timber as a demonstration to all seeking the wealth of the white man that with hard work and acquired skills they can do the same. He has encouraged a growing number of men to plant coconuts and four men so far have now built their own trading stores with a working capital of more than \$1200.00. One man, Lariti, a young Christian, though old in years, now has more than two thousand coconut trees and a store and soon will net at least \$1200.00 profits per year from his hard labour—the work of his own arm. Lariti was at one time a sorcerer and the founder of a Cargo cult. Now when others seeking the key to the cargo come to Lariti, he tells them the secret that he has learned.

"But Frank Beale is quick to point out that his applied Christian economics is not enough to meet the threat of Cargo cultism. Frank is also an ardent evangelist, travelling the rivers in his dugout canoe and walking many miles in the rain forests to villages that are pleading for someone to come to them with 'God-talk.' But preaching and teaching, Frank says, must be accompanied by demonstration at the level at which people live within their own culture and environment."

BOYS' HOME FOR GIRLS Many of us have called it "Bethany Boys' Home" but not any more. It is now Bethany Children's Home, for two girls have come to join the twelve boys cared for by Mr. and Mrs. Ray Morfrew and Miss Shirley Byard. Actually, its name has always been Bethany Children's Home, but, until now, it has been thought desirable to use the home for the care of boys only. Recently, however, a deserted father appealed for help. He has three children, two girls aged five and four, and one boy who is two. Naturally, he did not want his children separated from one another, so Bethany changed its policy and took them all. This was done happily, because it has been a strong desire for the boys to have as normal a home as possible, and how can a home be normal without little girls? Bethany Children's Home it is, for boys and girls, and it is well worth our support.

GOOD GRIEF! Advert. in "Gospel Advocate": Senior Citizens, Leesburg Florida, is an ideal spot for retirement. A fine working congregation on Main St. A beautiful Coachwood Mobile Colony Park. Ministers and members retired here. Within an hour of Disneyland!

NON-ADDICT TREATMENT

(SCARBOROUGH, W.A., K. Duffy). George Smith came on April 30 to talk and show slides of his recent experiences in London and U.S.A., as the first "non-addict" in the world to enter into residence and live through the same treatment programme as drug addicts. . . . "To Mother with Love" was the theme of a Family Night when items

were presented by church auxiliaries and local artists to over 200. Proceeds of gift stall and sale of aprons were for College of the Bible flats refurbishing project. . . . Mothers' Day worship service was combined with S.S. with over 300 scholars and parents attending. Gospel service was conducted entirely by mothers with special choir, panel of mothers and Mrs. M. Malden speaking. . . . P. Malden is Chairman of Officers' Board.

Happenings

Israeli archaeologists recently found the skeleton of a man crucified about 2000 years ago. The pierced heel bones were the first material evidence of a crucifixion in biblical times.

In Belgium there are vending machines which dispense miniature Bibles for 20 cents.

When their rector asked for brighter and livelier hymns for the Anglican church in Golborne, Eng., the organist and all of the choir members resigned.

The United Nations Relief and Works Agency for Palestine Refugees in the Near East reports that eleven of its local staff members were killed in East Jordan.

The U.S. Christian Church (Disciples of Christ) has allocated \$75,000 for projects related to race and poverty projects.

AVERY & MOYES IN N.Z.

A telegram from Allan Avery and Gordon Moyes, conducting missions in New Zealand, reports seven additions at Dunedin and twenty-two in Wanganui, the half-way mark. Previously, there had been sixteen decisions at Ashburton.

QLD. T.V.

The recent telecast of the Blackburn (Vic.) morning service will be presented on ABC TV in Qld. on June 13, at 11 a.m. E. W. Roffey presides, and Principal E. L. Williams is the preacher.

VIC.-TAS. C.W.F.

(Melb.). Next Council meeting will be held on Friday, June 4, 10.30 a.m., in the Reception Room, Churches of Christ Centre. Speaker: Stanton H. Wilson.

BOARD CHAIRMAN DIES

(BLACKBURN, Vic.). The church was saddened by the sudden death of Norman Arthur Read at the early age of 46. He was chairman of the Board of Officers and counsellor to the Young Adult Fellowship. In business life he was the Training Officer for personnel at the Colonial Mutual Life Assurance Co.

TALENT PROGRAMME

(MARBOROUGH, Vic. C. Muller). The conclusion of the Talent Programme coincided with the church anniversary on May 2. John Alabaster, Pres. of Conf., was speaker. At night church members took part in a dramatic presentation, "The Son who wasn't a Son." Junior and Senior choirs took part in both services. . . . The C.W.F.F. held a street stall to raise money for new curtains in church hall. . . . A "Consider Yourself" programme for young Christians is being conducted by Mr. Muller. . . . A school vacation programme, "The King's Highway," was attended by 90 children aged 6 to 13 years. Leaders were C. Muller and D. Rowland and helpers. Activities included a treasure hunt, a cycle proficiency test, and kite flying.



BALLARAT CHURCHES EASTER CAMP

Over 150 young people from Western Victoria attended the Easter Camp at Hall's Gap. Pictured above are some of the leaders and campers. **STANDING:** From left, Cheryl Burnham, Merv Romeo, John Bird, John Allen, Dawson St., Ballarat, Church of Christ minister, F. C. Hunting, Max Birch, Greg Sharp, Trevor Close. **SEATED:** Muriel Patterson, Cheryl Chibnall, Gillian Goldsworthy, Glenda Tauschke, Valmai Allen and Mrs. F. Burnham. ("Ballarat Advertiser.")

PRINTING MINISTRY

(PEEL ST., BALLARAT, Vic., J. Timms). Bible Truth Publications has distributed over \$5,000 worth of free literature including printing for New Hebrides and New Guinea. The first church dinner arranged by Frank Clark and Daryl McLeod was attended by 120. All auxiliaries are active and fully staffed by capable leaders. In addition to regular Wednesday night prayer meeting, deacons meet on Sunday mornings at 7 a.m., and women on Thursday afternoons.

OFFICERS IN HOSPITAL

(PARKDALE, Vic., D. Stow). Two deacons have undergone surgery. G. House and Mr. Clarke; also Mrs. Day and David Deslandes. Mrs. Hampson, a visitor from Qld., was soloiste on May 9. Dr. Keith Bowes was guest speaker on Education Sunday. The S.S. held a children's fancy dress social in the Innes St. B.S. hall during the school holidays. The Chapel Building Finance Committee organised a group to see the film "Cromwell." A young lady made her decision on May 10.

STUDENTS REMEMBERED

(THE PATCH, Vic., W. Condon). W. J. Thompson, of Blackburn, was speaker at Harvest Festival Day. All goods on display were later donated to the married students at the College of the Bible. Mr. Brewer told of the work of the B. & P.B.S. Speakers at C.W.F. have been Mrs. D. Holstein from the mission field, and Mr. and Mrs. Landsmeer, of Monbulk. The ladies of the church conducted the service on Mothers' Day.

E. C. KEATING AT W'GARATTA

(Vic.). From May 2-9 the church at Wangaratta was involved with E. C. Keating of the Dpt. of H.M. & Evng. in a programme of friendliness and care toward people with some connection with the church. Six homes were used, either for morning or evening fellowship, the one beginning with coffee, the other concluding with supper. Three half-hour prayer meetings were included, each at 7 a.m.

Following the first Sunday evening service there were people to visit, and some

TOY PROJECT

(SWAN HILL, Vic., R. E. Pritchard). Christian Men's Fellowship has begun project of making and repairing toys in readiness for sale later this year. 27 Junior girls and boys and seven adults held a four-day camp at Wood Wood during school vacation. Mr. Pritchard was camp leader. Teeners' Club joined Bendigo on May 15 for social programme with Y.P. from Bendigo and Echuca. Winter evening services are at 5 p.m.

SERVING THE DEAF

(COLLINGWOOD, Vic., Cecil W. Juckel). The ministry of N. Muir in the School for the Deaf is having good results. The teacher indicated that all in her class are now Christians. The church has been saddened by the death of Bruce Wellman, a former deacon. The boys' club, led by Mr. Riechelt, has an attendance of 27. The B.S. is staffed mostly by young men. 1,200 challenging folders were distributed inviting attendance at meetings dealing

also following the house meetings. Altogether, 20 people indicated interest in Christian discipleship.

Mr. Keating provided the music and message for a combined Saturday meeting for young people, and also spoke at a lunch-time meeting for High School students. The church has profited greatly. Much more was accomplished than was anticipated. The largest morning and evening services I have known here resulted on the final Sunday of the week. Life is beginning again in this 45-year-old church.—A. B. Withlers.

with N.T. salvation and prophecy in the light of present-day world events. On May 2, 115 witnessed the baptism of four adult men. Another young man has made his decision. The prayer meeting of 25 meets weekly at the home of Mr. and Mrs. Cordingly. Visual aid is being used. Ray Warry, former church secretary, has settled into missionary work at Pentecost, New Hebrides.

POLICEWOMAN SPEAKS

(HARCOURT, Vic., John Byrnes). First Constable Policewoman Bates from Bendigo spoke on the work of the policewomen of Victoria. Mr. and Mrs. R. A. Banks, Mr. and Mrs. Adkins and Mr. and Mrs. Finger, from Bayswater, have been welcomed to our church services. The youth club has 23 young people present at their meetings and are all working to make this club successful. On May 9 we invited the Scouts and Guides from Harcourt to join with us, and many took part. The C.W.F. 10th birthday was on May 4.

South Aust.

FAMILY BAPTIZED

(FLINDERS PK., S.A., H. S. Prime). When the auxiliary church parade was held on April 25, an entire family of six, the Ashcrofts from Port Wakefield Methodist Church, were baptized. The Rev. Gary Althorpe, their minister, took a leading part in the service. The baptisms were conducted by Mr. Prime. Our own Wayne Grant was also baptized. On B.S. Day on May 2, scholars took part in the morning service and were entertained in members' home for tea. They gave items at the evening service. One lad confessed his faith. The church offers sympathy to Ray Brunton in the death of his father.

TENNIS CHURCH PARADE

(FORESTVILLE, S.A., J. A. Luff). At the S.A. Churches of Christ Tennis Association's annual church parade several players took part. M. Beard (Brooklyne Pk.) and E. G. Samels (Forestville) gave short messages. The church is considering the use of the RSV for morning Bible readings. Tom Nobel is doing National Service training at Kapooka, N.S.W. Mrs. M. Hurcomb has returned home after long illness.

50 years ago

"The Australian Christian," May, 1921
Devilish Distinction. The distinction between clergy and laity is an invention of the devil. There is no foundation for it in the N.T. and the erection of an arbitrary and artificial barrier between disciples. . . . was one of the most magnificent triumphs of Satanic subtlety and strategy.

De Garis Co. From R. G. Cameron: "I have carefully inspected the De Garis Kendenup, W.A., Development Co., and comparing its soils with those of Mt. Barker, S.A., and Doncaster, Ringwood, and Harcourt, Vic., all of which are important fruit-producing areas, I have no hesitation in saying that Kendenup country is well suited for apples, pears, quinces, almonds, apricots, peaches, plums, cherries, etc. 1. The soil is right. 2. Transport facilities good. 3. Markets are assured. I regard the Kendenup proposition as sound, and offering good opportunities, especially for young men with energy and some capital, say £300." (Watch this space).

Presidents. Newly-elected Presidents of Conference were: A. C. Rankine, Qld.; A. T. Eaton, N.S.W.; W. R. Hilbert, W.A.; W. H. Nightingale, Tas.; J. E. Thomas, Vic.

Mission Disappointment. "Hawthorne mission unsuccessful. Began in a storm and ended in rain. In between the people would not attend. Advertising, personal visitation by the preacher, tract distribution, a motor trip through the streets with hand bell and vocal invitations, met with little success. Missioners are disappointed, but not discouraged."

FORMER MINISTER RETURNS

(PORT PIRIE, S.A., M. T. Lawrie). Visiting speakers have included Gerald Rose, Director of the D.C.E., who ministered here 10 years ago; Dr. Hutchins, who spoke on "The Social Needs of Port Pirie," W. Tregloan and G. Pearce, from the Dept. of Home Missions, and H. Knowles of the Y.M.C.A. The film, "Venture for Victory" was screened. The C.W.F. held a cake stall for their new chairs project. The church held a tennis picnic at Bangor on the Anzac holiday. A youth group has been organised with Cheryl Arnel as leader. C.E. has new members and more leaders. Additional scholars in S.S. have produced a staff shortage. Mr. Lawrie has accepted a further year of engagement as from Feb., 1972.

40 YEARS A MEMBER

(MURRAY BRIDGE, S.A., A. H. Coleman). The church was saddened by the sudden death of Mrs. Fred Mitchell on April 22, aged 76 years. Mrs. Mitchell had taught in the S.S. for over 40 years, and she will always be remembered with love and pride. Sympathy is extended to her husband and family. S. E. Riches was guest preacher on April 25. Mr. Coleman was in camp at Pt. Sturt, with several of our young people. Young people recently helped with odd jobs at various homes of elderly members. Four teams have entered the local basketball association. Mrs. K. Deed is president. The C.W.F. celebrated its birthday with a progressive supper. The homes of Mesdames J. Deed, E. Allen and A. Coleman were visited. Mrs. G. Howell led devotions.

NEW LOOK AT MAGILL

(S.A.). Magill is taking on a new look. The members have "adopted" about 18 overseas students, studying at the Wattle Park Teachers' Training College. They come from many places, including Sierra Leone, Ghana, Nigeria, Malawi, Tonga, Western Samoa and New Guinea. At our church services or fellowship meetings or church picnics people are seen wearing much more exotic and exciting clothes than the average member at Magill. Mr. and Mrs. Bruce Ridgway play an important part in this enrichment of our fellowship. They have the "connections" at the College.

LADIES LEAD MEETING

(ASCOT PARK, S.A., S. R. Baker). Kindergarten children entertained their mothers and gave them a white flower. At night there was a special Mothers' Day observance. Mrs. Frances Manarey led the responsive reading. Mrs. K. Crowley was soloiste. Mrs. D. Thoday gave the prayer. Mrs. R. Wilkinson (C.W.F. Pres.) conducted the meeting and minister's wife, Mrs. Baker, gave the address. Cathy Spance was baptized.

CHURCH OF CHRIST

THE PATCH (Vic.)

9:30 a.m.—SUNDAY SCHOOL

11:00 a.m.—Communion Service

A Friendly Welcome Assured.

THE AUSTRALIAN CHRISTIAN

MINISTER RELEASED

(VICTOR HARBOUR, S.A., T. Lawrie). The church is to release our minister to enable him to serve with Mildura, Vic. The Board is seeking another minister. 350 attended the Easter morning service. 14 of our young people attended the Anzac weekend camp of 44 young people and six leaders at Point Sturt. S.S. teachers have completed a teacher training programme. Dr. and Mrs. Coulter spoke at S.S. tea and at evening service, May 2.

AGED REMEMBERED

(KENSINGTON PK., S.A., W. Bartlett). C.W.F. members entertained inmates of the Magill Old Folks' Home at an afternoon tea. Speakers at the S.S. anniversary were B. Heath, C. Curtis, R. Sack, W. Bartlett and P. Whitmore. The choirmaster was Mr. Barnes; organist, Mr. Dix; and pianist, Mrs. O. Mackley. J. Wehr presided. The church welcomed Mr. and Mrs. G. Simpson home after visiting relatives in England. They spoke of their experiences overseas to the C.W.F.

HAMPSTEAD GDNS. SPECIAL

(S.A., M. D. Williams). The annual Home and Family programme commenced with an informal social evening. Guest speakers on May 2 were K. Dawson, State Conf. Pres., and C. H. Dow. On May 9, S.S. scholars participated in the morning service which followed an inspection of the S.S. G. D. Rose, Director of Christian Education, spoke at night and at the coffee hour showed slides of his N.Z. youth work.

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CLASSIFIED ADVERTISEMENTS

MARRIAGE

TUCKER-RICE—The marriage of Dorothy Fay, of Marrickville, N.S.W., only daughter of Mr. and Mrs. A. E. Tucker, of Wondal, Qld., to Barry Allan, elder son of Mr. and Mrs. H. N. Rice, of Harcourt, Vic., at the Murgon Church of Christ, Qld., on May 29 at 3.30 p.m., G. R. F. Ellis officiating.

ENGAGEMENTS

FRASER-HARGRAVE — Mr. and Mrs. Don. Fraser, of Murrumbidgee, Vic., together with Mrs. I. Hargrave, of Port Augusta, S.A., have pleasure in announcing the engagement of Yvonne and Laurie.

LUHRS-WARRY — The engagement is announced of Margaret, daughter of Mr. and Mrs. H. E. Luhrs, Scarborough, Qld., to Raymond John, youngest son of the late Mr. and Mrs. G. H. Warry, Collingwood, Vic.

SILVER WEDDING

JAMES-LINFORD — John, Richard and Margaret James announce with pleasure the 25th anniversary of the wedding of their parents, Stewart and Phyl, celebrated May 11, 1946, at the Church of Christ, Marrickville, N.S.W., by Pastor P. E. Thomas. Romans 8: 28. Present address: 33 Emily St., Hurstville, N.S.W., 2220.

IN MEMORIAM

FINGER, John Henry—In loving memory of our dear devoted husband and father who was called home on May 24, 1970. —Always remembered by his loving wife, Annie, and family.

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THANKS

CHAPPLE—Len. and Rosa wish sincerely to thank friends and relatives for best wishes, cards and letters, etc., received on the occasion of their 50th wedding anniversary.

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June 12	June 4
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6249 (Melb.).
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Vic., 3875.

BUILDING TO BEGIN

(SOUTHPORT, Qld., E. Watson). Plans for the new church building complex have been prepared and tenders close on May 25 . . . C.W.F. president, Mrs. E. Franks, assisted by Mrs. J. Green, organised a successful film evening to add to the C.W.F. target of providing the furnishings for the new church . . . The name of the Sunday School has been changed to the Search Squad, the aims being to Search the Scriptures, Serve the Saviour, Secure Salvation, and Seek Souls. This has been arousing such interest that Sunday School attendance has risen from 75 to 120, in four weeks. . . Guest speaker on May 9 was H. Risson, of Ipswich, Queensland Conf. Pres. Mrs. Risson was also welcomed.

PRESIDENT AT WYOMING

(N.S.W.) State Conf. Pres., D. Mansell was guest speaker in April, accompanied by K. Robinson, guest soloist from Woolongong. 100 attended the reception and dinner for the Conf. Pres. at which Acting Shire President, Cr. and Mrs. J. Tarbox, and other members of the community were present . . . On April 28 a typed message from Rex Ellis concerning his recent visit to Indonesia was featured . . . A C.W.F. special demonstration of Artex hand painting and designing was followed by a cooking demonstration from Brisbane Water County Council.

ARCHAEOLOGY AND BIBLE

(SUNNYBANK, Qld., V. G. Boettcher). Men's combined fellowship with Acacia Ridge was addressed by Prof. Wilson of the Qld. University on how archaeology assists in understanding God's Word. . . National Marriage and Family Week was featured on May 3 . . . Cricket club held close of season picnic at Mt. Tamborine . . . There have been three additions by transfer, and one decision . . . C.W.F. recently visited Mrs. M. Warwick, isolated member at Logan Village, and conducted service and shared in a basket luncheon, and attended women's camp at Caloundra . . . Mrs. Matthews has returned home after illness and Mr. Lawton after eye surgery . . . The new times for Sunday services are: S.S. and All-Age Bible Class 9 a.m.; worship and communion 10.30 a.m.; evening 7 p.m.

LEICHHARDT ANNIVERSARY

(Qld.). Church anniversary was held over Anzac Day weekend, featuring an Inspirational Rally, family afternoon, basket tea and film evening. Those taking part were E. Stevens, A. Davis (Kenmore College student), D. Gehrke (song-leader) and Miss Berniece Risson, Mrs. Sherenne Gehrke and Mrs. Jan. Gehrke (soloists).

The Leichhardt cause began about 17 years ago with an open air B.S. during T. A. Ferguson's ministry, with D. Risson as Supt. Some years later land was purchased and a building for worship erected. Necessary classrooms, etc., were added later. In 1965 a building fund was commenced and a brick chapel on adjoining land was opened in 1969 by

Mrs. M. Madsen and the late Mr. Madsen. The cost (with furnishings, etc.) was \$22,000. A thank offering during the present anniversary cleared the remaining debt of \$1,400.

Mrs. Berniece Risson was guest soloist at N.S.W. State Conference. Berniece with her sister, Sherenne (Mrs. L. Gehrke) had several successes in solos, duets, and pianoforte in the recent Qld. Elsteddoff.

STORM DAMAGE

(BENLEY NORTH, N.S.W., J. Regouby). Some damage to the church building was caused by a sudden wind and rain storm, dislodging tiles and ridge capping . . . The sympathy of the church is extended to our life elder, Mr. Saville, and daughter, Mrs. Craven, and family in the death of Mrs. Fan Saville . . . The Conf. Pres., David Mansell, attended the 40th church anniversary tea and spoke at the rally which followed. M. Pieper and J. Regouby were Sunday speakers . . . David Gurney, final year student at Woolwich, is helping as youth minister. Teenagers are grouped together at coffee hours and mid-week Bible study . . . Soccer team has three wins to date . . . The B.S. arranged pre-Easter and Mothers' Day meetings.

PROGRESS REPORTED

(BURWOOD, N.S.W., M. H. A. Pieper). The annual meeting received encouraging reports from all departments. The B.S. presents the biggest challenge. Constant emphasis is placed on bringing our offerings as part of worship, and financial reports are satisfactory. Our Missionary Faith Offering is separate from all other missionary giving. Its annual target of \$2,000 is devoted to maintaining two missionary workers. We have more than met our target each year. Our "links" are Miss K. Williams and Mrs. G. Elliott (our own Wendy Millar). . . W. H. Small was elected as elder and three veteran officers have retired—W. D. Smith and S. H. Laney (elders) and P. Chipperfield (deacon). The two first named are foundation members whose service dates from 1920. Mr. Chipperfield's service dates from about 1935. . . The church is currently engaged in a crusade assisted by students from Woolwich College.

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SCHOOLS FAREWELL

(ZILLMERE, Qld.). Mr. Holt has left the church to commence as chaplain to Bairnsdale High School, Vic. for the second school term. Aspley High School, where Mr. Holt has been giving religious instruction since 1961, gave him an official farewell. The Principal, Charles Martin, paid tribute to Mr. Holt's community involvement. The scholars formed a guard of honour as he left. Mrs. Lil Kubler, a deaconess, organised a supper for members to farewell informally their minister, and all auxiliaries held farewell functions. During his 7½ years at Zillmere, Mr. Holt has conducted 125 weddings . . . Michael Pelling, a third year Kenmore student, will conduct an interim ministry. The church has 90 members . . . Modern music service, with "Sounds of Aquarius" and a church parade by the Redcliffe Order of De Molay have been features . . . Mrs. Shirley Leighton, a Baptist preacher, gave the sermon on Mothers' Day and Mr. Holt conducted a parent dedication service for two families.

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OBITUARY

CALDICOTT, Elsie May

During her early years in S.S., Miss Caldicott became deeply impressed with the need of service on the mission field. In preparation for this she undertook a nursing course and was fully qualified to become deeply involved in the medical side of the work. She was a member at Grote St., Adelaide, all her life and was farewelled there on Oct. 3, 1916 on sailing for India with Miss E. Warmbrun who married H. R. Coventry. On completion of her language study Miss Caldicott gave herself to 30 years of dedicated service among the women and children. She was an untiring worker, she felt very strongly the lack of medical facilities available, particularly for the women and children. She fought for the lives of victims of the influenza epidemic, plague, and other scourges that accounted for so many premature deaths. Along with her medical work she was in charge of the Bible Women in Baramati, and for most of her time there used the bullock-drawn conveyance to reach people in the Baramati township and outlying villages. She felt keenly the spiritual needs of the work and regularly in the annual conference endeavoured to contribute something which would benefit this side of the work. When failing health could not stand the strain of further service in India she returned to Australia in the late 1940's. Again she felt a strong call and in an independent capacity she spent several more years in India assisting mainly in mission work in the state of Madhya Pradesh. She finally returned to Adelaide in the mid 1950's and spent her last years in retirement in the St. George's Christian Rest Home. Her indomitable determination to keep fit despite a leg injury which gave her much pain, and handicapped her, she remained agile right up to the last. As in India so here she sought opportunities to help others, and wherever possible to encourage them. She died on April 27. N. Gavros, minister at Fullarton, where she had attended while at the guest home, conducted the service at the Centennial Park Crematorium.—B.V.C.

NEIL, Mrs. Ann

Almost 96 years of age, Mrs. Neil died at Burdeu House on April 23, 1971. Her was a fully-ordained life, lived in the quiet peacefulness of a firm and an abiding trust in God. Born in Brisbane of Christian parents in 1875 her childhood was spent in Brisbane, and at the age of 16 years she was baptized and became a member of the City Baptist Tabernacle. She was married to Samuel Lindsay Neil in Bundaberg, later moving to different country districts and returning to live in Brisbane until 1922 when the family removed to Roma. It was during the Hinrichsen Tent Mission in 1930 that Evelyn and Bess accepted Christ and were baptized. Together with their mother they joined the church at Roma. During the Stevens-Westwood mission later that year Mr. Neil also joined the church. The Neil family always kept an "open door" to visitors. Country children who were forced to go to Roma for education found a home waiting at the Neils. Their work and witness in the church at Roma was inestimable. They conducted a pastry-cook and cafe business, and Mr. and Mrs. Neil and the family gave unstintingly in service to the Lord. In 1946 the Neils retired to Brighton, a seaside suburb of Brisbane, and became mem-

bers at Boondall. Mr. Neil undertook voluntary work for the Social Service Dept. in assisting Burdeu House. The Neils celebrated their golden wedding anniversary in 1971, and in 1958, Mr. Neil was given the honour of opening the new chapel at Boondall, but in July of that year Mr. Neil passed away. Until two years ago when Mrs. Neil entered Burdeu House (almost at the age of 94) she regularly attended the two Sunday services and the mid-week meeting—a really remarkable witness. To the two sons, Walter and Lindsay, and the two daughters, Evelyn (Mrs. Cooper) and Bess (Mrs. T. Robertson) and their families, we extend sincere Christian sympathy. The funeral service in the Ann St. chapel was conducted by the writer a long-time friend of the family, assisted by Phillip Juaneey, minister at Boondall, and at the Albany Creek Crematorium by Barry Benz, minister at Albion. —V. G. Boettcher.

WELLMAN, Bruce

The church suffered a severe loss in the death of Bruce Wellman at the early age of 31 years. Bruce made a decision while a student at the Tech. School and was later baptized and received into Collingwood, Vic. church. He was a regular member of the deacons' board and for a time secretary of the B.S. He and his wife used their musical ability in witnessing for Christ. At the Lord's Table, and when preaching, he spoke helpfully and sincerely. His unassuming nature led him to do many things about the chapel that many did not know. He was a keen Bible student and manifested a strong but quiet love for the person of Jesus Christ. Though ill for some time, Bruce did not admit defeat, but rather gave evidence of a radiant hope and a strong faith. His bereaved but courageous wife has been left, along with two small

children, to face the battle of life, but not alone. Greta Wellman is very conscious of God's unfailing presence. A very large gathering at the Collingwood church was an eloquent testimony of the love and esteem for a fine Christian person. The writer conducted the funeral services.—C. W. Jackel.

YOUNG, Ellen Mary Anne

On Easter Saturday the Tunby Bay, S.A. chapel was crowded for a service for Miss Ellie Young, who died on April 8, following a stroke. The number present were but a token of those whose lives have been influenced by this great Christian lady, whose life had always been available to others. One remarked that there were few locals who had not "had their feet under her table"; there were even fewer among visitors to the Tunby Bay church; hospitality was a sacred trust to her. News of her death faced many ill or elderly folk with the loss of a very dear friend. She cared little for race or creed, but very much for people; to be in need was to have Ellie Young as a friend. She was deeply involved in church and community. Born in 1905, Ellie Young was baptized in 1924 by Wally Bartlett. The faith thus publicly proclaimed was the dominating factor in all her life. Its power and ultimate value was expressed in her whispered "I have very great comfort!" the evening before she died. The comfort is shared by her family, brothers Bob and Cliff, sisters Dora and Freda, with their families. —K.J.E.

Obituary notices should not exceed 200 words and should be forwarded as soon as practicable — certainly not later than three weeks after the death of the person concerned.

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THE GOSPEL OF STAMPS

Those persons attending the World Convention, 1970 will doubtless remember the stamps from missions countries' display on the Overseas Missions' stand.

During the Convention enquiry was made by the Community Philatelic Society for it to be displayed at the Marian shopping centre, S.A., and requested some packets of stamps for sale. The result was \$60 for our Stamps for Missions venture.

This led to an enquiry from the Woodville, S.A., Philatelic Society, which, combining with local Rotary Club, is arranging a stamps display to coincide with an Australian Rotary Commemoration stamp to be issued during May. They have requested 1,000 packets of stamps!

Correspondence for exchange of stamps has taken place with over 70 persons in 30 countries. Many of them are still helping us. Now in its fourth year the scheme

shows no decline in usefulness. The Victorian Social Service Department stamps scheme is now combined in the venture and received \$75 for 1970 and Overseas Missions \$695, the nett proceeds for the year.

At Easter time the 1971 effort had reached \$300, bringing the grand total since commencement to \$2,000 nett.

Support for the "Way of Truth" Bible Correspondence Course, Baramati, India, and the Radio F.E.C.M. broadcasts from Seychelles Islands is thus provided.

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Collectors may send for packets, 10c each, or approval books, naming the countries of interest.—A. L. Finger.

HOUSE PARTY

(GROTE ST., ADELAIDE, S.A., H. M. Long). At C.Y.F. house party, Point Sturt, 40 young people studied Albert Jones' booklet "Daily Discipline for Christian Discipleship." A special "fast" appeal for Pakistan relief yielded over \$90. C.Y.F. also participated in "Walkathon" for Temperance . . . Monday ladies' meetings terminated due to declining health of principal ladies involved in leadership and inability to find anyone to carry on . . . C.W.F. was visited by Carol Dawson who spoke on recent overseas trip . . . The monthly Missionary Rally guest speaker was Rev. Arthur Gee of C.N.E.C. . . . The "Light Brigade" pop group has been active at services at Bahalava, Col. Light Gardens Baptist, and "This is Life" Rally.

INVERELL NEWNESS

(N.S.W., R. Craig). The Newtown Methodist Mission Supt., Rev. Albert McWitt, spoke at the Newness N.S.W. Mission in Inverell, May 4-9. He conducted services at Delungra, Warialda, Bingara and Inverell. A number responded to the invitations. 55 men attended a Men's Breakfast in the Anglican Hall when Mr. McWitt was again the speaker. There were two special women's meetings. Mrs. Summergreen (Tanworth) spoke at a coffee morning prior to the Newness Mission, and Mrs. Fewchuck was guest speaker at a Christian Women's Convention luncheon . . . Mr. and Mrs. Warner (S.I.M. missionaries among the Muslims in Somalia) recently visited Inverell. Mr. Warner spoke at the Sunday morning service . . . Bev. Dunshea, Julie Cann and Robyn Dick gained three of the six prizes at the recent Nurses' Graduation Night at the district hospital . . . At the Bible Study evening Mr. Craig briefly outlined details of Annual Conference.

Men Paint at Gap (HORSHAM, Vic., D. J. Marr). Men are assisting with painting of buildings at Hall's Gap camp site . . . L. Willis is the new treasurer . . . Four ladies attended Women's Conference . . . Members are assisting in bringing special features to evening services . . . On May 8, Geo. Matheson (Dept. of Christian Education) met with Officers' Board and club leaders, then spoke at church on May 9 . . . On Mothers' Day, six ladies and four girls conducted evening service. Mrs. L. Oliver, Mrs. N. Mackley and Mrs. M. Parfett each brought a message. . . . On May 16, Bryan Greenwood of O.A.C. was guest speaker.

BUY A SLAVE! (ORMOND, Vic., L. Barker). A slave market was held with bidding for youths to do odd jobs. The young people's objective is to send a work party to Carnarvon . . . A speaker from "Personal Emergency" was guest at C.W.E.F. C.W.F. entertained guests at Emmaus Rest Home. Mrs. Kirwan is now a guest there and Mrs. Henry has entered elderly people's hospital . . . Mr. and Mrs. Kay celebrated their silver wedding anniversary . . . Ladies conducted evening service on Mothers' Day . . . At O.M.S. tea, Cec. Watson was guest speaker.

INSTEAD OF FLOWERS (BOX HILL, Vic., G. A. Grainger). The Overseas Mission Board has acknowledged \$110 received in lieu of flowers as a tribute to our late Mrs. Wigney . . . Mrs. Ron. Watkins has taken over leadership of deaconesses following retirement of Mrs. Hammond, and Mrs. Jack Winkler is choir leader in the place of Mr. Hammond . . . Eileen Steenson and Betty Gray are home on furlough from the mission field . . . Mrs. Duffin is home after surgery. Robert McFarlane is very ill in Prince Henry's Hospital.

IF ONLY . . . (MICHAM, Vic., E. W. Heard). At an evening service, 12 ladies, in a minute and a half each, told the congregation, "If they knew at 16 years, what they know now, how they would act?" . . . Junior Explorers and leaders camped at "Emu Bottom" for an adventure weekend . . . The Good Companions' Clubs entertained mothers with special gift presentations, and items . . . C.W.E.F. had their April meeting in the Quiet Room at the Burwood Boys' Home where Mrs. F. Cheshire told of her trip overseas . . . Miss Dorothy Holstein has been guest speaker at C.W.A.F. and at church . . . On Mothers' Day, morning service was led by the C.W.F. Matron Davis gave the address.

BOOK REVIEWS

THE CHURCH AT THE END OF THE 20th CENTURY

By Francis A. Schaeffer. (Norfolk Press/Jordan Books). \$4.50. Dr. Schaeffer, the founder of "L'Abri" Community in Switzerland and the author of several books, including "Escape from Reason," sounds a warning to the churches.

The Church will not make it into the 21st century, says Schaeffer, unless it returns to the quality of Christian life demonstrated in the New Testament, and this quality depends upon the material, moral, and spiritual beliefs we hold. If God is not recognised, if he is indeed dead as a force in society, then life has no meaning. This meaningless life is the basis for youth's revolt against society. Young people are growing up in a world without moral and human values. These things are illustrated by modern books, plays, films and events. It is argued that man is being manipulated by people into a false view of history and philosophy and that such manipulation uses the vehicles of the theatre and the arts, of drugs and electronic communications. Muggelridge is quoted as naming television as the worst offender. What comes through the TV screen is an edited version of life and the wrong people are doing the editing. All this is threatening enough, says Schaeffer, but the danger is compounded by the churches who have surrendered to liberalism. A main criticism of liberal theology is its claim that you become Christian by entering into a horizontal relationship with the community—this gives Christianity no more value than any other humanistic relationship. The first demand upon Christians is not that they relate to the community, but that they love God with heart, soul and mind.

The Christian first loves God and from this relationship he expresses the meaning of God as love in his relationships with others. The analyses of these relationships and practical suggestions for their attainment are dealt with in the latter part of the book.

This is an urgent book and will prod you into a realisation that the victory of the church promised by Jesus cannot happen with Christians acting the role of spectators. There must be total, urgent, compassionate involvement in this crisis era.

THE STORY OF "THE REASON WHY"

By Robert A. Laidlaw. (Zondervan). \$1.10.

Many Christians in many churches have been influenced by the booklet "The Reason Why," or have used it to influence others. The author wrote it when he was 20 and he died recently in the 80's. The principles in his book had guided him throughout his life. His firm, the Farmers' Trading Co. (previously Laidlaw Leeds) has over 7½ acres floor space in Auckland, N.Z., with parking space for 1,300 cars, and yearly sales of \$32,000,000. When he was converted he promised God (on a sliding scale!) that he would give God one-tenth of his income of 20/- a week, but if he prospered he would give more. In 1910, aged 25, he changed his giving to 50% of all his earnings.

Laidlaw was converted in 1902 during the Torrey-Alexander Mission in Dunedin. In 1914 Alexander returned to N.Z. with Dr. Wilbur Chapman and Robert Harkness, and Laidlaw invited Chapman to speak to staff of his growing business. In introducing Dr. Chapman, Laidlaw promised the 200 employees that he would "write in detail the reason why I am a Christian." The booklet was the keeping of the promise. Since then, ten million copies have been printed in more than twenty languages. Now Laidlaw has told the way in which "The Reason Why" has been used all over the world. He said, "When we printed the first edition, I naturally put my name on it, and received letters saying I ought to be ashamed of myself using a religious tract to further my business interests. So I left my name off the second edition and received even more letters accusing me of moral cowardice for putting out a religious tract anonymously." You can't win! This is an interesting testimony of a businessman who adds the bonus of "The Reason Why" itself, printed as the final chapter.

UNLESS STATED OTHERWISE, BOOKS MAY BE OBTAINED FROM ANY OF THE FOLLOWING:
 Kerwick Book Depot, 237-239 Flinders Lane, Melb., Vic., 3000.
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 Christian Centre Bookshop, 142-146 Beaufort St., Perth, W.A., 6000.
 (Add postage when ordering by mail.)

BETWEEN TWO WORLDS

By John B. Anderson (Zondervan). \$4.45.

This is a book by a Christian in the U.S. House of Representatives. The jacket describes him as the third-ranking Republican in that House. He is a member of the House Committee on Rules, which controls the legislation coming before Congress, and in this capacity he gave the deciding vote to bring the Civil Rights Act of 1968, enlarged and re-drafted by the Senate, to Congress. The Bill was passed and as one of its provisions was for equal housing rights, it was one of the most important U.S. Acts ever passed relating to civil rights. Mr. Anderson is a Republican and he supports President Nixon's policy of phased withdrawal in Vietnam. This at once makes him the target of all the verbal arrows fired at Nixon. It could not be claimed that he represents all Christians in his politics. But he does maintain an effective Christian witness and has not hesitated to do the unpopular thing if he felt that it was his Christian duty. In this book John Anderson puts his politics and faith up for review.

He writes of today's alienated youth, present-day democratic processes, Vietnam, the arms race, poverty, crime, environmental problems. His last section looks toward a new Christian social ethic and says "the evangelical community can be fairly criticised for its failure to devise a genuinely positive and constructive social ethic. We have been reacting against the social gospel. As an excuse for a non-contributing role, we cling to an exceedingly individualistic heritage. We do suffer from withdrawal symptoms. We do still have an essentially negative approach to the very real problems of many of our neighbours."

LIVING WORDS FOR TODAY

(Hodder & Stoughton). 90c.

This is a book for daily devotional reading chosen from "The Living New Testament," a popular paraphrase by Kenneth W. Taylor. From time to time the successive volumes in this version have been reviewed favourably in this journal and this collection of daily readings is an excellent selection. They are recommended especially for young people, but they will be found generally helpful. In addition to the day's scripture passage there is also a thought for each day from the paraphrased Psalms or Proverbs. This is good value at 240 pages for 90 cents.

Church Chuckles by CARTWRIGHT



"Junior despises the world's fouled-up, twisted values! He prefers his own fouled-up, twisted values!"

State News

ELDERS APPOINTED

(ROCKDALE, N.S.W., L. Wylle). The church has appointed Messrs. Colbourne, Creek, and Max as elders. Also appointed were six deacons and six deaconesses . . . Mrs. J. Mackenzie was guest speaker when the C.W.F. held its anniversary with representatives from other churches. Mrs. Alderman rendered an organ voluntary and Mrs. Trevenen was soloist. Luncheon was provided by the women of the church . . . The evening service will commence at 6 p.m. until further notice.

MISSIONARY CONVENTION

(ALBION, Qld., Barry Benz). A missionary convention provided information on a number of fields. Indonesian students took part in the session on Indonesia and Rex Ellis' photographs of his recent visit were screened. At the second session, New Guinea, India and the New Hebrides were highlighted along with the Aborigines' Missions . . . About fifty attended the Family Camp at Camp Cal, Caloundra.

FAMILY LIFE FOCUS

(RINGWOOD, Vic., G. W. Barnett). The morning addresses in May were on Family Life. Tom Patterson of the Blackburn Family Centre spoke on Relationships in the Home and Relationships with Others; Colin Lawn on "Teaching our Children about God," and Alan Prescott's theme was "Christ the Head of the Home." Following a family luncheon Mr. Patterson led a discussion.

SPORTS WINS

(CROYDON, Vic., A. B. Clark). In the Boys' Explorers' inter-club sports our boys gained first place in 75 yards and fourth place in long jump . . . The C.W.E.F. group celebrated its 11th birthday at the home of Julie Gallely. Other functions were a visit to Ardrossan Pri-

VIC-TAS. C.W.F. CONFERENCE

Mrs. G. Barnett presided at the 85th Annual Conference in St. Kilda Town Hall on April 28. Theme of Conference was "Steadfastly Believe." Attendances were: 500 morning, 650 afternoon and 675 evening.

Tasmanian report was given by Mrs. Boxhall. Delegates voted that the Golden Bag Project for 1971-72 be for the Brotherhood Centre, two-thirds for debt reduction and one-third for amenities.

Mrs. J. Thorpe led in morning devotions entitled "Looking unto Jesus." Soloists were Mrs. de Jong.

Recognition was made of retiring Superintendents when Mrs. Barnett made presentations to Mrs. K. A. Jones, College of the Bible Committee; Mrs. E. Heard, Missionary Committee; Mrs. T. Bryant, Catering, and Mrs. M. Weatherhead, Hospital Visitation. Mrs. R. Muller introduced incoming Superintendents and Mrs. J. Preston led in prayer of dedication.

For the afternoon session, Mrs. Shirley Cromarty prepared the service of dedication and commitment. E. L. Williams and D. McKenzie received the Golden Bag offering on behalf of the College of the Bible and the Department of Christian Education. Amount received was \$2,235.20. Cheques were presented to representatives of the following Departments: Home Missions & Evangelism, \$1,839.50; Overseas Missions Board \$1,471.64; College of the Bible \$367.91. Soloists were Mrs. Frank Evans.

K. J. Clinton, President of General Conference, responded to welcome given

to country and interstate visitors and past presidents.

The address given by Miss Norma Hall, B.Th., minister of the Church of Christ, Warracknabeal-Brim, was entitled "The Woman who Dared." Mrs. Cleland led in prayer of remembrance.

Greetings were brought by Sister Dorothy Holstein on furlough from India and D. Butler, secretary, Aborigines' Missionary Department.

Reports were received from Mrs. N. Newham, World C.W.F.; Mrs. B. Mitchell, Women's Inter-Church Council of Vic., and Mrs. B. Gillespie, Church of Christ Federal Historical Society.

At night the President introduced incoming officers for 1971-72. Prayer of dedication was given by President-elect of General Conference, J. B. Alabaster. Mrs. J. Preston responded and introduced her theme for the coming year: "Through Jesus Christ, Our Lord." Mrs. Barnett was thanked for her leadership and presented with a copy of the New Testament and a sheath of flowers.

A play, written by Mrs. L. Cleland, "Belief—20th Century Style" was presented by the C.W.F. Christian Education Committee.

Office-bearers 1971/72: President, Mrs. J. Preston; President-elect, Mrs. F. Morgan; Junior President-elect, Mrs. A. Read; Secretary, Mrs. K. Morris; Treasurer, Mrs. D. Allison; members, Mrs. R. Nelson, Mrs. J. Reidy; Tasmanian representatives, Miss D. Allen and Mrs. L. Moore.—M.N.

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WINTER SCHOOL

SUBJECTS

1. "About Worship,"
2. "What Christians Believe" (about God, Christ, the Holy Spirit, Man and Salvation, the Scriptures.)

COST OF SCHOOL \$2 — COME WITH YOUR FRIENDS
The Course may be done by Correspondence. Write to the Vice-Principal.

OVERSEAS MISSIONS

India and New Hebrides

FAMINE IN INDIA:

Mr. B. K. Shinde who is responsible for our library at Shrigonda writes: "The famine is very severe in our area of India this year. Our small well on the library property in Shrigonda village has completely dried up, the first time we have known this small well to do so. A neighbour put down a bore to a depth of 275 feet but he did not strike a worthwhile spring of water.

"At the Annual Easter Convention at Dhorja five people were baptized following a course of instruction, and at Shrigonda there will be six other baptisms. Mrs. Ramteke, the Shrigonda Bible woman, is conducting a Sunday School class at the Library where she has between 15 and 20 each week in her class. Remember our work in prayer, and especially remember these young people who were baptized at Easter.

"In the all-India elections, Mrs. Gandhi's Congress Party received a great majority vote. We are rejoicing about this for we had been praying for a stable government in this land.

"As we remember you in prayer, please remember us."

RADIO MINISTRY, INDIA:

Richard Powell writes concerning the recording of Christian Radio programmes: "Early in March, Rajnikant Rathod, and Wilus Lalbige, two school teachers, the former from our Baramati High School, came to Dhond to record the first of a series of Marathi hymn programmes which we are planning under the title, "Songs of Life." Wilus is a professional tabla walla (drummer) and periodically plays on Poona Radio. Mr. S. P. Hivale is due to come to Dhond on Friday to record another three programmes of

'Shastrashodh', his Bible Study programme on the Gospel of Luke.

"The C.O.M. have agreed to send Benjamin Tiwari to help me for three weeks of his holidays. He will assist in preparing another series of radio programmes too. (Benjamin is completing the first year of his three-year theological course). Although we will only have one programme a week on the F.E.B.C. Seychelles from May to October, we should have sufficient in hand to run two a week from November. The problem is that they require 26 programmes recorded in a series before they will accept it, and these 26 programmes are required to be with them two months before they begin broadcasting the programme."

NEW HEBRIDEAN MEDICAL STUDENT

Edward Tumbisari, from Pentecost Island in the New Hebrides, is studying medicine at the University of Papua and New Guinea. Edward has attended Secondary School in Dunedin, N.Z., for the past five years, and passed university entrance last year.

The New Zealand Leper Trust has granted Edward a scholarship which provides 50% of the costs for the first year and 90% for subsequent years. The St. Andrew Street Church in Dunedin will also contribute \$200 per annum for his expenses. We are most thankful for the assistance promised by the Leper Trust and the St. Andrew Street Church as it should cover all expenses involved.

Edward has settled in well to the course, at one stage higher than that usual for 1st year students. We sincerely trust that on the completion of his studies, Edward will return to serve on our medical staff in the New Hebrides.

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JAY'S COLUMN IS FOR Juniors

WHO AM I?

1. My parents are not known, or place of birth, but I am sometimes called "the Tishbite."
2. I foretold to King Ahab a long drought.
3. Felix Mendelssohn wrote a musical composition about me.
4. I won a contest with the priests of Baal on Mount Carmel. (Answer next issue)

FROWNING uses more muscles Than smiling, doctors advise. I know, but still I always scowl—I need the exercise.

"IT CAN'T BE DONE!"

Somebody said that it couldn't be done. But he, with a chuckle, replied: That maybe it couldn't, but he would be one Who wouldn't say so till he'd tried.

So he butted right in with the trace of a grin On his face; if he worried he hid it. He started to sing As he tackled the thing that couldn't be done, And he did it!

"NEST EGG"

If you talk about your "nest egg," you usually refer to money you have saved. But the first "nest eggs" were white china eggs farmers put into the hen's nest to encourage them to lay more eggs. So money in the bank is a nest egg that encourages us to save more.

BOY (patting cat): "He must be ready to talk. I can hear the dial tone."

WHO SAID IT? (see last issue).
1. Cain (Gen. 4: 9); 2. Abraham (Gen. 18: 25); 3. Satan (Job 2: 4); 4. Nathan (2 Sam. 12: 7); 5. "A certain lawyer" (Luke 10: 29).

Contributions invited — Send to Jay, The Australian Christian, 119-123 Hawke St., West Melbourne, Vic., 3003.

THE LAST WORD . . .

MORNING WATCH

This is another day,
I see its fiery fingers
Define the sky,
Feeling through grey curtains
Of the dawn.
I thank you, God,
For flaming truth
With banners of
Unleashed fire,
Feeling through every night,
Defining the believer's sky
At dawning.

—Gaines Glass.

Troubles are often the tools by which
God shapes us for better things.

1971

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Church

The Church will not regain its vitality . . . by simply being hipper than thou. It must, to be sure, fight for the earthly implications of the heavenly values it affirms; it can never again divorce God from the Negroes, the poor, those dying in war and the rest of humanity. But over and above that witness . . . there must be the assertion of the eternal.—MICHAEL HARRINGTON.

"Our pride in second-rate successes is no more than a pitiful compensation for our failure in the one thing that really matters."



It's tough to make a mistake, but it's tougher still to find out you're so unimportant that nobody noticed it.



It's much harder to be a good winner than to be a good loser—we have less practice at winning.



First the man takes a drink, then the drink takes a drink, then the drink takes the man.—Korean saying.

One side of a noticeboard on a highway read, "Road closed—Do not enter." The reverse side had the words, "Welcome back, stupid."



When it comes to getting a suntan — ignorance is "bilster."



After a five-day blizzard, a Red Cross rescue team arrived by helicopter at a mountain cabin nearly covered with snow drifts. After knocking on the door, one rescuer stepped in and said, "We're from the Red Cross."

"Well," said the mountaineer doubtfully, "It's been a tough winter, and I don't see how we can give anything this year."

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