

THE AUSTRALIAN

CHRISTIAN

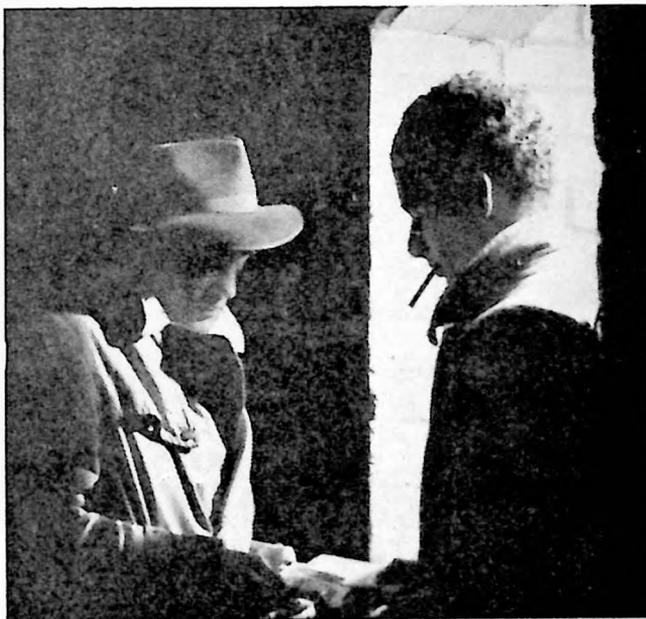
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WITH
THE
DRUG
ADDICTS

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TOO BUSY IS TOO BUSY!!

By GRAHAM F. RIGGS

SURPRISED? Really, I was shocked! I had just settled down in my seat, prepared for the minister's sermon. But there he was in the pulpit, announcing the closing hymn, and inviting us to turn to 111 I couldn't believe my ears! My minister was saying that he was too busy to prepare, write and preach a sermon!

The astonishment on my face and on the faces of others around me must have been evident. The minister cleared his throat, shifted his weight, and began to speak again, uneasily. "Perhaps some additional information should be given to you," he said. "If you'll be patient, I'll try to explain.

"For several weeks now, I have heard different ones of you tell me just how busy you are. Then, this morning, I actually noticed just how busy you really are. Quite a few of you did not have time to make any spiritual preparation as you gathered in the sanctuary prior to the beginning of the worship services. Then, there were others of you who were too busy to share in the singing of praise to God. Still others of you could not find time for meditation about the table of our Lord.

"You have told me in conversations how prayer has been pushed out of your busy lives, as it seems meaningless to you. I'm sure this is true, for I have seen how your busy schedules have crowded in on your concern for the church. You are too busy to give thought to others in our Christian community; you are too busy to call or speak to another person in the name of Christ Jesus; you are too busy to be regular in your service to the church; and you are too busy to be in worship every Sunday.

"It has occurred to me that when the laity has become too busy to share in the mutual ministry of the church, the clergy must be carrying an extra-heavy load. This idea greatly disturbed me! Suddenly, I realised that I'm too busy—too busy

ORDER OF SERVICE

Call to Worship:

Invocation:

Hymn: No. 122

The Lord's Supper

Hymn: No. 327

Sermon: We regret to announce that our minister was too busy to prepare a sermon.

Benediction:

trying to be the Church for you! The strain was too much! Something had to give, and this morning it was the sermon.

"I know that you are too busy, but I wish that you might read again for yourselves some of the Scriptures. You might find in Luke's Gospel where Jesus invited a man to 'follow me,' but the man was too busy. He asked Jesus if he first might see to his own affairs. Then you might find where Joshua warned the people of Israel about choosing to serve God rather than some idol. The Lord God is a jealous God, and he expects total dedication.

"When we reflect upon these scriptures, we begin to see what put so much agony into the cross. Surely, Jesus must have wondered if such a burden was necessary for men who were too busy to care. But he endured the agony, for it was not of his will, but that of his Father. God was not too busy to love and forgive us. He was not too busy to give his own Son that our lives might be changed. He is not too busy, even today, to make such renewal possible for us as we gather at the Table of Remembrance.

"Perhaps soon we will find time to confess our false self-importance. We may find time to repent or turn around and go again in the right direction. We may even find time to be truly reconciled to our God. Finally, we may find time to be renewed in his abiding love."

Then, as I arose to sing the closing hymn, I noticed, as if for the first time, that it was called a Hymn of Commitment. I wondered about the sincerity of my commitment, and just how busy I really was.

After the service, at the church door, I thanked my minister for being too busy to preach! Indeed, his witness in action was more powerful than any sermon of words.—"The Christian."

The man
in the
looking glass

When you get what you want in your struggle for self
And the world makes you King for a day
Just go to the mirror and look at yourself
And see what that man has to say.
For it isn't your Mother or Father or Wife
Whose judgement upon you must pass;

The Fellow whose verdict counts most in your life
Is the one staring back from the glass.
You may be like Jack Homer and chisel a plum
And think you're a wonderful guy.
But the man in the glass says you're only a bum
If you can't look him straight in the eye.
He's the fellow to please never mind all the rest—

For he's with you clear to the end.
And you've passed your most dangerous and difficult test
If the man in the glass is your friend.
You may fool the whole world down the pathway of years
And get a pat on the back as you pass.
But your final reward will be heartaches and tears;
If you've cheated the man in the glass.

Dr. James R. Hull,
D.D.S., in cahpor
journal.

Life Among The Drug Addicts

By GEORGE SMITH, B.A., M.A.I.W.

WHEN I set out to find some answers to drug addiction I didn't know what was waiting for me. Had I'd known then what I was to go through I doubt whether I would have left Australia.

It was to find an answer to two questions: What is a Therapeutic Community? and, Is there a solution to drug addiction? that I applied for and received a Churchill Fellowship in 1970. My charter was to study as an observer, the practical implications of establishing and conducting "Therapeutic hostels" for drug and alcohol addicts as conducted under the Phoenix programme in London and New York. I set out as an observer but entered into a strange experience.

In the south-east corner of the venerable city of London, tucked away in over two acres of typically English lawn and hedge, there stands a stately Victorian mansion, centrally heated, with 27 large rooms, all of stone and topped with a many gabled roof. It was once known as "Featherstone Lodge" and stands as No. 1 in a steep narrow street called Elliot Bank, but once nicknamed "Millionaire's Row." This is Phoenix House, London, based on the successful Phoenix House movement in New York, where there are 15 similar houses and nearly 1,400 addicts in treatment. It is a project for addicts, run by ex-addicts.

My sponsor, Dr. David Hawks, a fellow Australian and leading research epidemiologist at the famous Maudsley Institute, dropped me at the front door late last November with the wry comment, "Good luck. I'll be interested in your impressions. If the going gets tough call out and we'll rescue you."

A tall young man, introducing himself as Henry, the Chief Expeditor, invited me in, asked me to sign the visitors' book and escorted me to the Club room where seventeen people were talking, laughing, dancing and making huge greeting cards (some 2 feet by 2 feet) to be sent to their counterparts in New York. To the whole confused atmosphere was modern rock music played at force 10.

As I was shortly to learn, this group constituted some of London's ex-hardcore heroin users. They had past records of theft, violence, promiscuity, with many months and years spent in borstals, prisons and psychiatric hospitals. Many had attempted suicide.

Three attracted my immediate attention. A young woman of about 24 years, whose hair was completely covered by a stocking cap, and two young men whose heads were shaved. All three had split from the programme but had decided to return. The surrender of their hair was the house way of telling them they had to make some sort of investment in the community. It could not be easy-come, easy-go. One of the three was a cripple. His legs were in irons. Along with a bald head he wore a large sign on his back, which read: "I act like an emotional cripple—really I am a frightened little boy — Help me please."

When he returned to the House he was also given the lowest job, the dish pan, and was on a talking ban for one week. These additional punishments were because he had

[This talk was given in the A.B.C. Radio "Religion and Life" series on June 16, 1971, and is published by permission of the Australian Broadcasting Commission. Mr. Smith is Associate-Director, Social Service Committee, Churches of Christ in W.A.]

taken drugs during his absence. In silence, in the dishpan, he had ample opportunity to reflect on his behaviour.

That first night I sensed hostility about my presence in the House. There were many things against me. My dual professions as minister of religion and social worker were far from acceptable in this environment. I was in their company as an observer. I was the first non-addict ever to live in the house and this constituted a threat to the group. Little did they know how much they constituted a threat to me.

The following day I conferred with the clinical staff. The Director of the house, Denny Yason, aged 34, was a native of New York. He had been a drug user for fourteen years and a frequent law breaker. He was a graduate of a Phoenix House in New York and had four drug-free years behind him before accepting an invitation to start the programme in London. Lelda, his wife, was Assistant Director. She had trained in Encounter Incorporated in America and was beautiful, part negro, and with a quick mind and shrewd insight into the nature of addicts.

It took them two months to persuade the first two heroin addicts to come into residence . . . and now after almost a year, there was a trained core group of 10 who constituted the largest and most successful drug treatment programme in the United Kingdom. The third staff member was House Manager, John McCabe, who himself had received two bald heads during treatment in Phoenix, New York. These ex-addicts knew the thinking of the addicts undergoing treatment in their house . . . they treated them as children, with the potential to mature. They offered help on their terms only, to bring about changes in behaviour, attitudes and emotions.

The staff suggested that I would learn better if I entered the programme as a resident, starting at the bottom of the structure . . . earning my privileges as I moved up the ladder . . . sharing in every way the same treatment as any newcomer entering the house. I agreed to this plan and from that moment, for three months, both physically and psychologically, I became a member of a therapeutic community. I was searched and tested for drugs; given a bed in what was called the Dummy's room with six others, allocated to the lowest department . . . the Service group, and spent up to 16 hours a day, seven days a week, in a therapeutic treatment programme. I learnt to make my bed to perfect standards, share a wardrobe with two others, be ordered and controlled by ex-addicts who had been in residence for a longer period, reported on for minor and major faults, and given a sign to wear for two weeks which read:

"Don't go for my smile and soft voice. That's only my image. Help me find my real self."

Finding one's real self is the aim of the House. The Philosophy is read every morning. It says:

"Our philosophy is that every man has an inborn dignity and self pride. But pride is like a young sapling that must be trained, channelled and nurtured until it is able to become deeply-rooted and stand alone, self-supported and unshakable in the conviction that its firm foundation can withstand the test of any ill wind that may attempt to uproot it.

An ill wind has stunted the growth of our pride, but with each other's help, we will, 'we must' dig our roots deeper, make our foundation stronger and learn to com-

bat and defeat all obstacles that stand between us and our goal of maturity, dignity and self respect.

Our symbol, the Phoenix, derives from the Egyptian myth of the great bird which is said to have destroyed itself by fire and rose again from its own ashes. It is what we, who have destroyed our lives by drug addiction are striving to do; rise from the ashes of our defeat to once again take our rightful place in society. Society will accept us, for once we have regained our dignity WE WILL BE SOCIETY."

The day-by-day routine tasks, from cleaning to cooking, are carried out by the residents. Each person earns the right of moving from service to maintenance, to kitchen and, ultimately, expediting departments, which is responsible for the management of the house's affairs. Other privileges include the right to wear a watch or jewellery, or a day out, or to write or receive letters or phone calls. Moodiness, snide remarks, emotional outbursts, swearing, non-conforming behaviour, negative talk are reported and dealt with.

Feelings are controlled during the pressure packed days, but even these may be, and are expected to be ventilated during Encounter groups held on Monday, Wednesday and Friday nights. The groups contain eight or nine residents and last from two to four hours. The Encounters are a harsh and challenging way by which the group confronts an individual stripping him of his rationalisations, illusions and self-defeating attitudes and insist that he sees himself as he is. Paradoxically, it is another way the community has of seriously expressing concern for one another.

My first experience of an Encounter group was nothing short of traumatic. I was shocked at the emotional onslaught by the group. I was the object of their indictments from the beginning but I came to appreciate what these ex-addicts were telling me, and I began to use the groups to find areas of my own life which needed clear examination. The climax of my experience in London was a staff marathon which lasted for 30 hours and was an unforgettable experience of both self and group discovery.

Various basic tools are used in Encounters:

Ridicule becomes an image busting tool. Laughing at a man gets him to the point where he can laugh at himself too, and not take himself and his problems seriously.

Empathy is also an important tool. People find themselves identifying with and responding emotionally to another's feelings.

But CARE underlies even the harshest encounter. The group learns to have an internal awareness and sensitivity towards each member.

WHY CHANGE?

THE sun is filtering through the trees onto a young New Guinean woman. She is sitting all alone and it seems as though all is not well with her. To be sitting alone at this time of the day is very unusual.

As we draw closer we can hear her talking with herself. "Why won't my parents let me go to the Convention at Tsumba? Yes, I am a young woman, and they think I should be married. I'm a Christian now and so my thoughts have changed and are changing more as I learn more of Christ and his way."

Satan also seems to be present at this meeting for he says to the young woman, "But you must want to marry and it was all right for others to experiment with marriage, why not you? You know your parents think this is why you want to go to the Convention."

"But," replies the girl, "I have told them about Christ and the difference he makes—can't they see this? Oh! Christ can help me. I've told them also that I want to go to Bible College."

"That's a joke!" replies Satan. "Women are something nothing! and you want to learn? The men won't listen to a woman and you won't be able to help anyone on your return."

"Christ has called me," answers the girl, "and I know he has a work for me to do."

"But what of your parents? You know that your father

There are three phases to the programme. Induction takes place outside the house. Here the motives for entrance are discussed and clarified by a staff member and one or two residents and information is given over clear days. The first persons must be drug free for seven clear days. The first three months in the house is a trial period. No contact with previous associates or relatives is permissible. Once this period is up the addict becomes a resident in training for the next 15 months. Approximately 50% leave in the first three months but of those who stay, there is an 80% success rate. The final stage is known as re-entry, which lasts for about six months when residents learn to re-socialise and prepare for a job in society. Many aspire to become "Addiction Specialists" and take part in treatment programmes elsewhere in the country.

I was able to see the final fruits of this last stage in Harlem, New York, where I spent four weeks of my overseas experience. This was a house of 78 residents, 28 of whom were negro. I was impressed with the maturity and ambition of these people who had lived in gutters and empty cars and doss houses.

When the time came for me to leave Phoenix House, London, I was reluctant to go. Staff and residents had accepted me . . . but even more . . . had helped me. I knew what it was like to be part of a Therapeutic community. I had learnt that there was a cure for drug addiction.

I had witnessed the miracle of lives changing from people who were once derelict, louse-infested, diseased, chemical dependent . . . to be responsible, honest, clean humans who had turned their backs on drugs and were now preparing to live full and useful lives. Were it not for Phoenix they would be dead . . . or the living dead behind prison walls or in psychiatric hospitals. The myth that addiction is incurable . . . that once an addict always an addict is just not true.

I was the first non-addict to experience treatment in Phoenix No. 1, London, and it was with shared pride that my brothers and sisters, on my departure, presented me with an Honorary Certificate of Graduation which reads:

"On this 12th day of February, 1971, George Smith, hereby described as a very good person, formerly known as the 'image,' has successfully grown, shared, learned to be more honest and trusting and otherwise completed his training course in humanness. In light of this effort openness and willingness to concede that he has been doing it wrong and his courage in facing extremely painful and unpleasant realities, he is awarded, and has duly earned, the Phoenix House, London certificate as a fully qualified and worthy human being and is an honorary graduate of Phoenix House, London."

"People who are lonely build walls. Phoenix House builds bridges."

By AILEEN DRANEY, New Guinea

Is a sick man and you are the one who must appease the evil spirit. What of the man who has been marked to marry you? You know that your brother will have trouble finding a wife if you don't marry this man. What of your obligations to all those who have helped you over the years?"

The expression on the face of the lass becomes sadder and sadder. In the old order she would have obeyed and done as she was told out of fear. Should she now, for this may lead her parents to love him? Is Satan right?

"But Jesus promised to lead. He promised to show me what he wanted, and hasn't he said: go to Bible College? Haven't I had peace in my heart since saying 'Yes' to him?" Her expression shows her conviction in the way she has chosen.

Many are the conflicts that face the young women in their life for him here in N.G. Older folk are still filled with fear and superstition but also have a real love for their girls. It was best for them—why change?

Do pray for the young women as they are convinced that they are in Christ's will and have to face the family and village opposition. Pray for the young men, too, for their ideas will have to change as the women become their equals in many aspects of life. Pray that the older ones will come to know the Lord and be convinced that the changes have come about because of Christ and his way are best for all.

CRUSADE IN NEW ZEALAND

Allan Avery left Melbourne in April for N.Z. to commence a Programme of Evangelism that had been three years on the planning board.

Prior to this intensive stage of the programme, some 22 churches had been preparing themselves for this period in organised visitation, enlarging their area of contact, developing relationships between the home and the church and conducting guest services.

The intensive stage was conducted with two distinct features. The first week in each centre featured a series of informal meetings in homes—coffee mornings or house parties, prayer workshops each morning, and a training programme for visitors who in turn visited many homes towards the end of the week for decision. Mr. Avery was assisted by Wallace Harford in leading these meetings. In all, over 100 of these meetings were held.

The second stage of the programme was a week of preaching by Gordon Moyes of the Cheltenham, Vic., church.

The result of all this planning, work and prayer was that 93 people made their commitment to Christ.

Over six weeks, the crusade reached Ashburton, Dunedin, Wanganui, Nelson, Matamata and Auckland.

The initial invitation to conduct this programme came from the N.Z. Home Mission Dept. to Mr. Avery three years ago. Mr. Avery suggested an outline of the above programme and suggested that Mr. Moyes be invited to do the preaching. The suggestions were accepted and the planning was under way.

One of the features was that most of the focus of the mission was on adults and this is where most of the decisions came from. It was not a youth mission even though there were young people included in those who made decisions.

Five people have made their commitment to Christ subsequent to the mission.

H.M. SUBSIDY REDUCED

(BROKEN HILL, S.A. Conf., T. Meares). The church has voluntarily reduced its Home Missions subsidy by \$5 per week. . . . The minister is visiting each family weekly with a Bible Study course. . . . The S.S. teachers will continue with the "Sesame St."-type programme, with children dividing into classes for project work. . . . Twenty ladies share in the newly-commenced monthly Fun and Fellowship evenings. . . . Our church was joined by other denominations in a typical Church of Christ communion service in the "Week of Prayer for Christian Unity". . . . An after-church barbecue was held on June 20.

VISIT TO WHYALLA

(HAWTHORN, S.A., C. Smith). On Queen's Birthday holiday weekend, 25 members visited our church in Whyalla where we were billeted in church homes. Late last year, Hawthorn started

Summing up, Mr. Avery said that Mr. Moyes must stand today as one of the most convincing and powerful preachers in Australia. His sermons were biblically based all the way and as relevant as tomorrow. He related himself to the N.Z. situation as he stood with his Bible in one hand and the daily newspaper in the other. His humour was well-placed and well chosen. He enunciated his points clearly. His logic could not be dismissed. His reasoning and exposition made sense to those of every age. Every sermon carried with it the clear conviction of every man's need for Jesus Christ.

Mr. Moyes not only made his mark in the pulpit but also in the community. Every centre gave the programme good press. In one of his radio talk-back programmes, he was given half an hour which extended to an hour and eventually had to be wound up after one-and-three-quarter hours. The switchboard was still jammed with 16 calls waiting and when he left the studio there were seven people who had driven to the studio to meet him personally. He also made a strong appeal to young people and was also warmly received at Rotary meetings in almost every centre. He left these leaders of the business world in no doubt about the relevance of the gospel for today.

After the completion of the programme, Mr. Avery and Mr. Moyes conducted a three-day men's camp at Mangawhat Heads for the Northland churches.

The Dominion H.M. Committee generously invited Mrs. Avery and Mrs. Moyes to New Zealand for a two-weeks' holiday which included visits to the famous Bay of Islands, Mangawhat Heads, Rotorua, Wellington, Pleten and Mount Cook.

Mr. Avery and Mr. Moyes express deep appreciation for the prayers and interest shown by Departmental leaders and local churches.

a project of financial support to Whyalla through the Home Missions Dept. This visit was an opportunity for the two congregations to get to know each other. During the weekend there was a social evening, church services and a picnic at Mambrae Creek. We are now hoping that Whyalla will reciprocate with a visit to us.

CAMERA TELLS STORY

(FORESTVILLE, S.A., J. A. Luff). The B.S. celebrated its 50th anniversary on June 6. Special singing included past anniversary songs. A run down of the work of 50 years was given in dialogue form. . . . A. E. Brown, a former scholar, gave messages at morning and evening services. An anniversary tea and the viewing of old-time photographs were featured. A large chart showed supps, secretaries, and leaders of departments for 50 years. Debbie Wilson was immersed after making her decision. The film "To Russia with Love" was screened.



EVANGELISM IN PRISON

A doctor at a South Vietnamese military prison, where some 30,000 men are held, is being supplied with Scriptures in three languages by the Bible Society there. He finds considerable interest in them. So far he has ordered 500 illustrated Portions (Gospels, etc.), 150 copies of Proverbs and could make use of 300 each of the several different selections available in Vietnamese.—B. & P.B.S.

SALVATION IS C.W.M.E. THEME

The role of modern theological ideas of salvation and the personal and group experience of salvation in relation to the church's mission were discussed at Auney, France, by a staff working party of the W.C.C.'s Commission on World Mission and Evangelism, to see how these vital issues could become part of the Commission's assembly due to be held next year in Indonesia with the theme "Salvation Today."

In some parts of the world social and political emancipation is interpreted as salvation as was the Old Testament prophetic message of social righteousness. The assembly will seek to relate this idea to the crucifixion of Jesus and those who suffer because of their witness today.

The working party also discussed the relation of the Christian to the community in which he lives and discussions with people of other cultures.—E.P.S.

MISSION GIVES PROFITS

(West Germany). Mission agencies in Europe should provide the churches in New Guinea with funds to pay local people working for the church, the Rev. Wolfram von Krause, director of the Neundettelsau Mission Society (Lutheran) said on his return from a visit to New Guinea.

Heretofore the mission has paid the salaries of foreign personnel, leaving the New Guinea church to pay indigenous personnel. This has resulted in the loss of road workers trained at great cost.

As a first step towards implementing a new policy, the Lutheran Mission in New Guinea has decided to turn over to the national church the profits from its five plantations there, thus providing a fairer wage for nationals.—E.P.S.

RESERVOIR (Vic.)

Church Anniversary JULY 25, 1971

11 a.m.: Conf. President, J. B. Albaster. Soloist: Terry Clift.

12.30 p.m.: Family Luncheon.

7 p.m.: A. Baker. Items by Good Con-panions.

Pat members and friends ring Mrs. Crossfield 460-1650 (Melb.) for hospitality.

"THE ENDEAVOURERS" IN TASMANIA

"The Endeavourers" (S.A. Christian Endeavour Choir) returned to Adelaide having covered two and a half thousand miles and a whirlwind tour of Tasmania.

At the invitation of the Tasmanian C.E. Union, "The Endeavourers" presented eight Festivals of Song in seven different places in eight days, travelling almost 1,000 miles to do it. They sang in school assembly halls, church buildings and a theatre; they had impromptu concerts in a motel dining room, on a railway station platform, in an apple packing shed, and in the church ruins at the Port Arthur convict settlement.

Although many C.E. groups have been organised in the past for training and promotion purposes to visit other States, New Zealand, New Guinea and the Solomon Islands this is the first time that a C.E. musical party has toured interstate.

The tour was the result of months of preparation, much of which was done by Tasmania C.E. Secretary, David Lewis, and his team of helpers throughout the State. The Choir Secretary is Evelyn Fopp. The Director is Peter Fopp.

The aims of the interstate visit were to present the gospel, witness to faith in the Lord, share Christian fellowship, and to promote Christian Endeavour.

The touring party had its own chaplain, Rev. Len. Payne, who is also Vice-President of the S.A. Christian Endeavour Union; he conducted a daily Bible study and prayer meeting for the tourists. Audiences right around the island were enthusiastic in their response and appreciative of the clarity of the Christian message presented in word, music and colour.

"The Endeavourers" took their own platform, theatre lights, P.A. system, a "Baldwin" electronic organ and drums. With their equipment and luggage they weighed well over four tons. As the Devonport morning paper reported, "presenting light gospel music is a weighty problem" for the choir. All of the equipment except the organ was transported from Adelaide and covered the 2,500 miles. Keeping track of more than 100 items of luggage and equipment each time they arrived at their destination or changed their mode of transport from coach, to plane or to train was a major undertaking.

SUCCESSFUL

The tour, which was a \$5,000 project, was mentioned by Tasmanian press, radio and T.V. "The Endeavourers" paid their own way and several lost a week's pay to be able to have leave at that particular time. Many friends gave prayer and financial support. Everyone thought it was well worth it, and that God blessed their efforts.

MY NEIGH- BOUR'S PEN



"DESH! . . . DESHI!"

When helicopters finally began dropping food to starving (East Pakistan) survivors, one reporter's ears were pierced by the repeated screams of the ravenously hungry "besh! . . . besh!" meaning "more . . . more!"

And there, let me submit, is the text for all of us who are concerned deeply for the penetration of the Christian Gospel and the widening of the Christian presence in Asia. It's a "besh! . . . besh!"—more understanding between missionaries and nationalists as to what their correlated roles are to be . . . more trust of the nationalists by the missionaries . . . more openness, initiative and acceptance of responsibility by the nationalists . . . more candour in acknowledging the failure of the church in Asia to "do-Westernise" itself and to lead, without sacrifice of the Gospel, points of contact with the indigenous culture . . . more financial independence of the West . . . more imaginative and less traditional ways of evangelising . . . by sanctifying drama, for example, and indigenising music.

There are other nuances of the "besh! . . . besh!" cry, among them the call for better theological training, an increase in lay witnessing, development of more effective literature, and wider co-ordination, if not unification of the Christian communities.

—Paul S. Rees in "World Vision."

MERCY KILLING

On the surface the case for mercy killing may appear valid. However, the basic principles concerning life, suffering and death may lead to an entirely different point of view.

One of the strongest arguments against voluntary mercy killing is the "wedge principle." Once a man is permitted on his own authority to kill an innocent person directly, there is no way of stopping the advancement of that wedge. There exist no longer any rational grounds for saying that the wedge can advance so far and then no farther. This principle recognises the danger of compulsory euthanasia as the next step beyond voluntary euthanasia.—"Central Times" (Methodist).

CHURCH IN PAPUA-NEW GUINEA

The need for missions to establish themselves as major influences in the growing urban and industrial areas of New Guinea is paramount. These are the foci of action. It is there that the problems of a spiritual nature are immense. The towns are the centres of a new culture, a new way of life. The populations of the towns are unsettled and exposed to unfamiliar and disturbing influences. The villager who now lives in a town is deprived of most of the consolations which were readily at hand in the village.

For the Papuan or New Guinean who has been born and bred in a town the tensions will be different. He is likely to be more sensitive to the privileged positions of Europeans. Unlike the newcomer from the village, he has no village to which he can retreat when the strain becomes severe.

The great omission of the Church in New Guinea has been its inability to make a significant impact in towns. There are several reasons. Towns are a fairly recent phenomenon in New Guinea. The missions, chronically short of finance, have chosen to maintain and consolidate their strength in the countryside.

—J. R. Nethercote in "St. Mark's Review."

QUESTING



WITH
A. E. WHITE

Where has Sunday gone? Wherever it went, the members are not finding it at church the way they used to. Instead they seem more than willing to forget about church and go looking for Sunday somewhere else. In this they are even being helped by some church leaders, who encourage them and actually accompany them on church picnics. Can we expect the world to take the church seriously, if the members don't take Sunday seriously?

I am a bit old fashioned, and I believe that Sunday is church day. This does not mean that I give an unqualified vote against church Sunday picnics.

It is hard to see how we can continue the church's full ministry if we forsake the church assembly. We may not like some aspects of the church as an institution, but we need some kind of organisation if we are to do things together. All of the church's co-operative work depends upon the local church fellowship, and unless the members meet to share their faith and learn about the needs of others, church service must weaken in overseas, internal, and home missions, social service, Christian education, ministerial training, and the rest.

Worship and preaching may be surrendered, but it is difficult to imagine them being replaced. If Christians do not meet together, pray together, encourage each other, and learn about current needs and available responses to those needs, how can the effective witness of the church be maintained?

If the stay-aways have learned some new answers to today's problems, they haven't shared them with me. God can and does work very effectively through individuals outside church services as many examples could show. But he works in a special and perhaps a different kind of way when Christians are together. It was to a group that the Holy Spirit first came to the church. It was in a group that John Wesley's heart was fired. It was in a group that Dr. Grenfell was won to missionary service (with a little help from D. L. Moody whose quick-wittedness defused a minister's long-

PROMISE FULFILLED

Ron. Werst, of Downey, California, knocked over a six-year-old girl with his car while he was under the influence of drink. As he knelt beside her in the street waiting for the ambulance, he vowed that if her life could be spared he would give his life in service to Christ. The little girl recovered from the accident, and Mr. Werst is now busy keeping his promise. He works with a high school group in the First Baptist Church of Downey. During Thanksgiving Week,

winded prayer just in time to prevent Grenfell from leaving!).

The fact is that we need each other as members of a family need each other, and I fail to see how we can fulfill our need or our mission unless we meet for worship and inspiration. The Bible supports us in our defence of the church meeting, and the Lord's Supper is essentially communion within the community of the children of God.

Some churches have only one Sunday meeting, held at the most convenient time for Christians. At least it used to be at the most convenient time. Maybe we need to have another look at the hour of meeting. It is true that we cannot find supporting texts for morning breakfast of bread and evening gospel meetings. That we should come together once is obvious enough. What we do more than that depends upon what we are, what we do, and what our opportunities are. If our church meetings are dull and adventure-less, we may be able to do more than enough damage with one meeting, and will not require a double diet of boredom. But, if our meetings are happenings, genuine confrontations between Christ and people, then church-going will be lifted out of the context of duty into the realm of privilege. We would be there—not because we ought to be but because we want to be there.

I am not necessarily against church picnics, even on a Sunday. It depends upon what the picnics seek to do and whether or not they achieve their purpose. If they are designed as an escape from church, there is something wrong with the church. If they are designed to enrich the church by deepening its fellowship by other means, and thus increasing an awareness of togetherness, then Sunday church picnics are easily justified.

People in every age have neglected church going. The stay-aways are aided today in the provision of many attractions that were not known in the days of the churches' highest attendances, and they have the car to take them. There are even non-sabbath less than half a sabbath day's journey!

But I keep thinking that the most frightening reason for people not going to church is that nothing happens to them when they do go. This may be partly their own fault—the uninterested and uninvolved would even sleep through Paul if people give little of themselves. They will get even less in return. But it could be, it could just be, something else. Many of us have the privilege of making the gospel of Christ the exciting good news for man it ought to be—and we are not excited! It could be our dullness that makes Christ appear dull.

he, with a group of 35 boys and girls and nine adults, went to work among migrant workers at Las Banos. They went with the migrants into the fields, worked with them, sang with them and witnessed to them. They divided themselves into teams and took with them the TEV New Testaments and the Gospel of John in Spanish to share with their friends. They had earned the money to pay for the scriptures through various activities at the church and in the community.

—B. & P.B.S.

WORD TALK —GORDON MOYES.

No. 31—1 THESS. 1: 5 (J.B.P.)

"A Message with Power."

As the saying goes, the Greeks usually had a word for it in fact, when the translators of the Septuagint (a Greek translation of the O.T. Hebrew made during the third and second centuries B.C.) did their work they used the one Greek word for "power" to translate 26 different Hebrew words in the O.T. Then in 1611 the K.J.V. translators reversed the process and used about 15 different English words for the Greek word "power." Yet we all know what they are getting at. Power is the energy that causes things to happen. In the O.T., it is clearly indicated that all power is derived from God. It is the moral as well as the physical capacity to do something. Hence "power" is often associated with the authority to exercise it. For example, when Moses questions his own right to lead Israel out of Egypt (Exod. 3) he is given God's presence as a guarantee that he has the power and the authority to do the job.

In the N.T., "power" and "authority" were closely linked. This is the background to an understanding of Luke 20: 1-8. In general terms, power was seen in broader scope than in the O.T. Power was used in connection with the world of natural law and order, with man's labour, with the human will, with politics and human might, and in the sense of spiritual power. In this latter sense, power was used to describe the work of God in creation and providence, the work of Satan, evil spirits and dragons, the authority and ability of the apostles to bind, loose and heal, and also used of the effectiveness of the Gospel, written and preached.

FOR TODAY:

When Paul wrote, "Remember how our Gospel came to you, not as mere words, but as a message with power behind it—the effectual power in fact, of the Holy Spirit," (1 Thess. 1: 5, J.B.P.) he was expressing what has come to be the conviction of every preacher who has found God using his words. The secret of a powerful Gospel is the outworking of the Holy Spirit "convincing the world of sin and of righteousness and of judgment." (John 16: 8).

There are preachers today who long for a message with power behind it, because they know they are preaching like defeated men! One T.V. rowler ripped apart a telecast sermon in a church service, declaring the sermon to be "a pale apology for religion . . . a kind of chummy psychology!" He added what he thought was the way preachers should preach: "convictions plainly stated with a ring of authority without once being apologetic for your religion."

Paul's gospel came "not only in word, but also in power and in the Holy Spirit and with full conviction." (R.S.V.). His personal conviction grew out of his knowledge that the Holy Spirit was behind his message. Perhaps some of us lack conviction because we are always on the defensive trying to protect the Word of God. God's Word never requires protection, it requires only to be let loose!

34th Federal Conference, Perth, 1972

DATE:

The date has been set. The fourth Federal Conference will be held in Perth from Tuesday, Oct. 10, 1972 to Sunday, Oct. 15, 1972.

The Committee is working hard to make it successful. Many will have happy recollections of the time spent in Perth in 1960, some will remember 1948, and there may even be some "grey beards" who remember 1926.

But these are in the past. It is next year that counts, and we confidently expect that 1,000 from the Eastern States will share with us on this great brotherhood occasion.

THEME:

The theme is "A New Order," based on 2 Cor. 5 (N.E.B.).

TRANSPORT:

Transport officers have been appointed by the various States to give all information concerning reduced rail fares. If you are planning to come by air we strongly urge you to use T.A.A., the official carrier for the Convention. Transport officers are: S.A., I. J. Chivell, 104

Grote St., Adelaide, 5000; Vic.-Tas., K. D. Bates, G.P.O. Box 3409, Melb., 3001; Qld., N. Watson, 24 MacIntosh St., Auchenflower, 4060; N.S.W., to be advised.

REGISTRATION:

Registration forms will soon be available. They will be in two parts.

TOURS:

A number of interesting tours are being arranged and details will be published at a later date.

ACCOMMODATION:

Because Perth has grown so rapidly and there have been so many hotels and motels built to replace the old accommodation, costs may be a little higher than they have been in the past. However, we will do our best to see that everybody gets a fair deal. Information concerning rates will be made available at a later date.

FINALLY: Plan to come! The West awaits the opportunity of having fellowship with you.

—A. D. Pyne, Sec. Arrangements Com.

OPEN FORUM

VISIT TO INDIA

To the Editor,

During last university summer vacation I spent eight wonderful weeks among remote villages of north-eastern India. I ate and slept in the mud-brick, thatched-roofed, mud-floored home of fellow Australians Ruth and Keith Skillicorn, ex-British C. of C. missionaries. By day I dug holes, mixed cement or engaged in some very amateur carpentry.

Keith is Director of the Agricultural Community Development Project, a local organisation uniting Christians, Hindus, Muslims and adherents of tribal religious beliefs on its Committee of Management. For the benefit of all sections of the community the project aims to 1. demonstrate improved techniques of agriculture and animal husbandry; 2. train local aboriginal people in these methods, and 3. retain these people in the area by employment in the project and by their application of such techniques to increase their own crop production. Associated with the A.C.D.P. is a clinic which operates under extremely primitive conditions and provides the only medical help in 300 square miles.

Anyone who has a similarly-long vacation and can make the trip is assured of a warm welcome from Ruth and Keith and a "host" of project administrators and workers. No special skills are necessary, as exemplified by my own presence there, although mechanical or agricultural expertise would be very handy. If further information is required, my address is 22 Milton Parade, Malvern, Vic., 3144.—Keith Stevens (Vic.).

MINISTERS

To the Editor,

C. W. Jackel in "A.C." May 29, 1971, points to the very real weakness in our preacher appointments that has caused me concern for a considerable time.

The present practice of a local church calling preachers to a church should be changed to a central body sending preachers to the churches. It is obvious that the strongest churches now gain the most able and experienced ministers, whereas the weaker church or church some distance from the city, receive the young, inexperienced, or older, near retirement, minister who is no longer looked on with favor by the city-based church. The church that is struggling, or has a peculiar problem should be sent the right man for the situation.

There are men trained at brotherhood expense, holding two jobs. This has come about mainly because the salary paid to our ministers is totally inadequate, it is just as well that they do not belong to a militant union. Here again, our local autonomy principle may have been right years ago, but it is certainly outmoded today.

Ministers should be paid from a central fund. There certainly should not be trained men no longer needed. Many areas could use two ministers but could they afford it under our present system?

When I have spoken on this pet theory, the objections are that the church

members will not have the same incentive to give, if it goes to a central body. My answer is that we give because we need to give, not to a local or central body but to Christ our Redeemer who gave that we may live.

—G. A. Bywaters (S.A.).

TIME TO PROTEST

To the Editor,

My heart sank as I read the latest Vic.-Tas. Conf. Resolution about objection to war. It does not go far enough! This is where most Christians have failed over the year. By their inactivity concerning various governments' policies on war, they condone war. Had all the Christians in Germany refused to co-operate with Hitler, and encouraged others to resist his commands, then perhaps that war may not have happened.

As I care for and love my baby son, I often think about mothers in other countries loving their sons as much as I—will our leaders demand that one day they go and kill each other?

The way nations are spending millions of dollars brain-washing their young, stockpiling arms, training their men to kill, all to defend each from the other,

seems idiotic. We are all members of the human race, and yet we seem to be hell-bent on destroying each other.

Christ told the Jews to show compassion to Gentiles—doesn't this mean Aussies should love Chinese? He also preached "Love our enemies."

Australia must stop going to war. The money spent on the military should be diverted to making friends with Asia. Christians can let the Government know of their disapproval of the Vietnam war by joining protest rallies.

—Wendy J. Smart (Vic.).

PHYSICAL OR SPIRITUAL PRIORITIES

To the Editor,

Concerning your piece, "A.C." page 2, June 12, 1971, by a missionary in India, I would respectfully suggest that while there may be many young people in the Calcutta region searching for something to bring "peace, hope and satisfaction," the more vital needs of the area at present are for the physical needs of life, in fact, for assistance in their very struggle for survival. To be thinking more of recruiting for Bible Study courses, when human lives by the thousands are being lost each day, seems a most serious misdirection of concern for people. While churches continue to confuse priorities, I feel that many more may, like me, begin to have their faith severely tested.—J. Anderson (S.A.).

LETTERS FROM TERTIUS

ANSWERS WANTED

To the Editor,

When I was a boy they used to have question boxes in the porches of churches. Ours is now a missionary box. It's not used any more than it was as a question box! I wish it was still a question box, because I have a few questions that I want answered some time before I die. Here they are:

1. Does God ever get the slightest bit impatient about being ordered about by millions of people who say God bless this, God do that, God give this and hardly ever say please?
2. What sort of God would eternally damn some one who loves him dearly, but hasn't been baptized the right way?
3. Which do the greatest harm . . . drugs, alcohol and gambling . . . or pride, selfishness, covetousness, prejudice and hate?
4. Why does a business man who uses all the latest methods at work, seriously advocate nineteenth century promotional methods when he attends the church board meeting?
5. Why is it right for Australians to use force in order to preserve our freedom from Communist oppression and wrong for black people to use force to get their freedom from white oppressors?
6. What would happen on a given quiet Sunday morning if God suddenly took us seriously when we prayed? "Thy will be done on earth as it is in heaven?" (It probably wouldn't do for any one to have a weak heart!)
7. If a Christian is one who believes in Jesus Christ as Son of God and Saviour, is the Pope a Christian?
8. With a world full of sin, ignorance, disease, hunger, and despair, calling desperately for united Christian action, how important are the things that divide us?
9. On the Day of Judgment I wonder which will matter most, whether we believe the right things or whether we love God?
10. Why do we pray so earnestly to God to be with us, when he can't very well be anything else if he is everywhere?

11. What keeps editors sane?

TERTIUS.

NTH. ESSENDON CHURCH (Vic.)

invites past members and friends to the

45th

ANNIVERSARY

July 18, 1971

11 a.m.: WORSHIP.

5.30 p.m.: FELLOWSHIP TEA.

7 p.m.: GOSPEL SERVICE

If requiring lunch, please phone D. R. Ploeg, 379-8336 (Melb.).

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3125. Phone 288-1263 (Melb.).

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11.00 a.m.—Communion Service

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AUSTRALIAN CHRISTIAN ENDEAVOUR UNION

requires a

PART TIME NATIONAL DIRECTOR

TO COMMENCE DUTIES IN FEBRUARY, 1972

The position is to be on a half-time basis, and will include such duties as planning and conducting Seminars and Conferences in all States, Administration, and Convention Planning.

Applications are invited with details of training and experience to Mr. Peter A. Pitts, National Secretary, P.O. Box 950, Launceston, Tas., 7250.



Swanston Street Church

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

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.

A tape-recording service is being made available by which the Swanston St. sermons preached by Dr. Jones can be bought or hired at very reasonable cost. Inquiries are invited.

Conference, 1971

Harry Heyhoe concluded his year as Conference President by presiding over the annual conference.

Some further experimentation with the overall programme was made this year, especially regarding the number of meetings and the timing of the business sessions.

Generally the meetings were good, but attendances varied. The practice of using one speaker to give a series of messages, enabling him to develop a theme with appropriate emphases, again proved to be successful. Kevin Harvey brought a freshness into the pulpit and challenged his congregations, using our President's theme of "Lord, what wilt Thou have me to do?"

The opening Fellowship Tea provided a good start for Conference, providing the opportunity for the brethren from the various churches, especially in the country, to meet and talk together informally. The rally which followed, had a challenging and informative segment on H.M. activities, and the first messages by the guest speaker.

The Wednesday evening rally was marred by a poor attendance. This was regrettable because the opportunities and responsibilities of our brotherhood in missionary enterprise, amongst Aborigines and overseas, were presented stirringly by Lance Fisher and John Bolton. Every person present must have come away from that meeting determined and enthusiastic about maintaining and developing these vital thrusts of brotherhood activity.

Women's Day reflected the healthy state of our women's work in W.A. The President, Mrs. G. A. Ewers, at the end of her year of service, introduced Mrs. L. W. Ladner, the Incoming President. The speaker was Dr. Coulter, missionary from the New Hebrides.

The largest rally was on Friday when Kevin Harvey challenged the youth of our churches to a deeper commitment and dedication to our Lord.

The whole of Saturday was devoted to Conference business. Three full sessions in one day (morning, afternoon and

evening) made it a marathon effort. Nevertheless it enabled country brethren to be present at all business sessions and the attendances were the best for several years. Brief devotional sessions were led by K. Duffy and D. A. Good, two of the new ministers in the State.

The Conference Sermon on the Sunday afternoon brought Conference to a fitting climax. The retiring President, H. Heyhoe, who brought a vitality and enthusiasm to his office throughout the year, introduced the incoming President, Kelvin Parry, minister of the church at Inglewood. Guest speaker, K. Harvey, brought his series of messages to a conclusion as he challenged the church to the fulfilment of its task in a new and changing world.

Significant features of this year's Conference worth special mention include:

- The North-West of this State presents a need and provides an opportunity for our churches. As Conference President, Mr. Heyhoe visited several centres, made many contacts and paved the way for future development.

- The movement of the Holy Spirit at Onslow has seen many life-changing decisions among the native population there. Mr. and Mrs. Lance Fisher have already commenced a full-time, wide-ranging ministry in this area.

- Expanding opportunities in New Guinea are an encouragement to the whole Australian brotherhood.

- New ministers to this State since last Conference include: D. J. Thorpe (Bassendean), R. J. Anderson (Carnarvon), H. A. L. Clark (Harvey), K. J. Duffy (Scarborough), R. A. Ryall (Perth), and D. A. Good (Bruce Rock/Merredin).

- Conference 1971 was remarkable for the absence (through illness) of the Secretary, A. D. Pyne. It is the first W.A. Conference he has missed for over thirty years, a remarkable record.

- Another absentee, also through illness, was Bert Steward, the hardworking caretaker of the Christian Centre. We were most grateful to J. A. Stewart who stepped into the breach during the arduous Conference period.

WEMBLEY'S SPECIALS

(W.A., D. A. Beavis). The theme for A. W. Stephenson's special series of meetings is "Days of Time Out for God." In recent weeks many of our young people have responded to the gospel invitation, been baptized and received into membership. . . . Mr. and Mrs. L. H. Park are on a world trip. . . . Mrs. M. Kidd has returned from a holiday in N.Z. where she stayed with Mrs. Duxie Ekertone (nee Miss Duxie Bateman) and family. . . . Recent speakers at Ladies' Fellowship have been Mrs. J. Fallot (Aborigines Supt.) and Mrs. Ladner (W.A. Women's Conf. Pres.). . . . The badminton and table tennis club has had a good start for this year. . . . 90 attended a church picnic at Yanchep Park.

LITTER DRIVE

(MERREDIN/BRUCE ROCK, W.A., D. A. Good). Merredin S.S. teachers and scholars held a barbecue and followed it with a litter drive. They picked up litter along two miles of main road. Two trailer fulls of litter was collected. . . . A truck load of tree roots were collected and sold to the local hospital to help church finances. . . . Members from both churches attended combined Eastern Wheatbelt services of C. of C. at Muckinbudin. These are held every fifth Sunday in a month.

50 years ago

From "The Aust. Christian," June, 1921

Financial Trouble. For years, the "B.C. Magazine" interested its readers in the work of the college. Enormous increases in production costs caused publication to cease. But a debt remained. Many of the present students were not in college when the debt was incurred, but felt that they should make a special effort to pay it off. Accordingly, they presented an interesting and varied concert programme at Lygon St.

Response. A subscriber asked through the "A.C." for a home for a little girl, 4½ years. "I received 20 replies, each one offering the best of homes."

Communication Gap. "I told the story of the 'Tortoise and the Hare' at S.S. Afterwards I asked a 6-year-old, 'What did the tortoise do to the hare?' 'Combed it,' was the reply."

The King in Ireland. When visiting Ireland, the King made an appeal designed to pave the way for a solution to the troubles of that unhappy land. "I speak from a full heart when I pray that my coming may prove a first step towards the end of strife among my people. I appeal to all Irishmen to pause, to stretch out the hand of forbearance and conciliation, to forgive and forget, and join in a new era of peace and goodwill."

Prohibition. "One of the results of Prohibition is that America is now saving £400,000,000 a year through Prohibition. England owes America about £2,000,000,000, and if we were to save on our drink bill at the rate America is doing we should pay off our debt in five years. Now the lender of money is saving millions, and we are spending it."—Lord Leverhulme.

Qld. & NSW

HEALTH AFFECTS MINISTRY

(SUNNYBANK, Qld., V. G. Boettcher). The minister will conclude his full-time ministry (on medical advice) on August 8, but by the invitation of the church will continue in a part-time work at least until the end of the year. . . . Youth of the church recently exchanged with the Chinchilla circuit for a profitable weekend. Youth service held on June 6 was conducted by Rodney Feldhahn, assistant to the Youth Dept. and Keith Willey, a totally blind New Hebridean, preached. Mr. and Mrs. Willey also rendered vocal and instrumental items. 90 people were present. . . . A delegation from the church attended the annual plene of the Sth. Qld. Conf. at Atkinson's Dam on Queen's Birthday holiday. . . . For the 58th church anniversary on June 19-20, Miss Dianne Feeney (ex-missionary), Peter Burnham of Camp Hill, and Ron Sansome of Kedron were guest preachers.

BANK DEBT CLEARED

(BEVERLY HILLS, N.S.W., Dr. C. J. Mackenzie). As a result of the fine 1971 thank offering, the church has been able to discharge the bank debt on the manse. The officers are examining the next step in the building programme. . . . Mrs. Wylie was guest speaker at C.W.F. anniversary. \$62 was raised by Mrs. Lewis for the Carnarvon project. . . . A street stall by both fellowships brought \$46 for the special effort. . . . The church farewelled Jan and Bryan Day on leaving for N.Z. . . . Dr. Mackenzie has informed the church that he will conclude his ministry in Dec., 1972. Ian Titterton, a 1970 Woolwich graduate, and his wife, will assist us on a part-time basis. . . . 100 ladies attended the cabaret-style C.W.F. anniversary. . . . The church offers sympathy to Mrs. M. Dean and family in the death of Kevin Dean, aged 22, in a road accident. Mrs. V. Lewis is recovering in Waverley Hospital after eye surgery.

TRACTOR FOR NEW GUINEA

(HOPELAND, Qld.). The I.C.E. held a barbecue to launch an appeal for a new tractor for New Guinea. The S.S. is also involved in this project. I.C.E. held its first birthday tea on June 4. . . . Rex Ellis showed slides and told of his trip to New Guinea. Miss Glynhia Finger (Kenmore) showed a movie film on New Guinea. Mr. Ellis preached at both Sunday services. . . . The church is participating in the Home Missions project "Let's Join Hands!" One family gave illustration of family worship. . . . A church family picnic was held June 16 and the annual meeting on the 20th.

CHATSWOOD'S 57th

(N.S.W., C. G. Taylor). When Chatswood celebrated its 57th anniversary on June 9, J. G. Shaw, minister at North Turramurra, was morning speaker. After tea together in the Fellowship Hall, the Fact and Faith film, "The Voice of the Deep" was screened. Several members of the C.Y.F. returned in time for the tea from Stanwell Tops camp, shared with C.Y.F. from Epping. . . . During a B. & F.B.S. drive, the B.S. raised enough money to send 404 gospels to Africa. . . .

The Boys' Club and the Girls' Brigade are receiving instruction in gymnastics from a Bjelke Petersen instructor. . . . A special offering for Willoughby Community Aid and Information Centre followed an evening service when Dr. Dcs. Crowley was interviewed re its work. . . . Richard Blake, area supervisor for the Austcare appeal, reported that his helpers collected a total of \$686.53. . . . The C.W.F. Afternoon Group raised \$73 towards a new carpet for the church by holding a progressive dinner in the homes of Mesdames Saxby, Perkins, Crick and Fax. . . . Rabbi George Rubin addressed the Adult Bible class on "Judaism As I See It."

CHANGE OF MINISTRY

(DAPTO, N.S.W., J. Back). Ed. Holt from Murwillumbah, will minister here in 1972. Mr. Back will serve at Telopea. . . . Preparations have begun for a mission in November with Des. Nelson (W.A.). . . . Mr. and Mrs. Allen Rowntree have been baptized. They came from England about a year ago. . . . Mr. and Mrs. Webb, Ray Carter, and Newton Laycock have joined Boys' Brigade, Sect. 1, as leaders. . . . The church shared in the National Family Week, with films and

discussions, and also supported "Newness N.S.W." with Alan Walker. . . . A Sunday morning adult discussion group has commenced in the minister's study. . . . The newly-completed minister's study was built by Dennis Smallbone and helpers, who saved the church over \$1,000. . . . The average offering is \$81.

OPEN FOR PRAYER

(BEXLEY NTTL, N.S.W., J. H. Regouby). The building was opened for prayer on the day prior to Pentecost Sunday. Members came and went as they pleased between 9 a.m. and 5 p.m. Morning and evening meetings have been up in numbers since. . . . Danny Regouby, small son of minister, was rushed to hospital and found to be a diabetic. A. Sheridan is recuperating after operation. . . . E.W.F. and C.M.S. combined to see film supplied by S.C.C., "The Pulse of Life," dealing with accidents at home and about, and how to apply resuscitation. . . . Sympathy is offered to Mrs. Cook (father), Rex Rawlinson (wife), Mrs. Helen Smith (mother), Ted McFarlane (father) and Jack Aldred (brother) in the loss of loved ones. . . . After a long period of efficient service Alan Loney has resigned as B.S. secretary.

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Good News





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GEO. MATHIESON FOR KANIYA

(Vic., R. C. Bolduan). G. M. Mathieson, Snr., has accepted an invitation to conduct an interim ministry in our circuit. . . . Mrs. H. C. Wheaton is recovering from operation for appendicitis. . . . Wayne Maddern made his decision and was baptized at Serviceton. . . . Father O'Farrell of R.C. church, impressed all with his knowledge, understanding and Christian love when he spoke on "The R.C. Church" at May Inter-Church Council meeting.

MINISTER FOR U.S.

(COLONEL LIGHT GDNS., S.A.). T. R. Mason has resigned as minister to further his studies in the U.S.A. He departs with his family in December. . . . R. V. Holmes, at present serving Unley, S.A., has accepted a call to minister from Jan., 1972. . . . The Planned Giving programme has increased the church's outreach giving by 97%. . . . The Adult Study Group at church school is very active, 16-20 attend regularly. . . . A recent dialogue on baptism between the Congregational minister and Mr. Mason proved interesting and helpful. It was incorporated into the morning service. . . . Poor attendance at evening services has stirred the elders to discuss the problem with the church members and friends.

"FAST WAY NOWHERE"

(KADINA, S.A.). Youth nights on the first Sunday in the month have featured movie films, with the young people taking the whole service. Recently the colour film "Fast Way Nowhere" showed the "teenage truth barrier." . . . On June 23, the first Mid-North Yorke Peninsula Aust. Christian Women's Convention was held at Pt. Wakefield. Some of our ladies attended and heard Miss Jean Raddon, a missionary nurse of Sydney. . . . Bible discussion and prayer groups meet regularly in the homes of members. G. R. Shirling, Vice-Principal of the College of the Bible, was a recent speaker at one of these. . . . A decision to follow Christ was recorded recently. . . . The church is looking forward to the coming of Murray Williams to minister Feb., 1972.

THINGS TO COME

- NEW SOUTH WALES**
- JULY:**
- 26 N.S.W. Ministers' Fraternal, Burwood, 10 a.m. Speaker, Rowley Croucher (Christian Broadcasting Association).
- VICTORIA**
- JULY:**
- 10 CHAIN OF PRAYER—H.M. & Evans.
 - 11 C.E. Leadership—Seminar II.
 - 11 NATIONAL ABORIGINES' SUNDAY.
 - 17 P.O.Y.A. Young Adult Programme.
 - 24 Boys' Indoor Sports Final.
 - 25 Girls' Sunday.
- AUGUST:**
- 14 Half-Yearly Convention, Wangaratta.
- WESTERN AUSTRALIA**
- JULY:**
- 13 Young Women's Tea in the C.C. at 6 p.m.
- AUGUST:**
- 7 "Dinner Down Under" for young people, Christian Centre.
- QUEENSLAND**
- JULY:**
- 10 Annual Drama Festival.
 - 11 H.M.C.—Operation Enlistment.**
 - 18 H.M.C.—Operation Enlistment.**
 - 25 H.M.C.—Operation Enlistment.**
 - 31 D.C.E. Mardi Gras — Coronation Drive, Brisbane.

OVERSEAS MISSIONS

Aid for West Bengal

The Overseas Mission Board has decided to send assistance to the refugees in West Bengal through our Conference in India.

Letters have been received from concerned brethren asking if we could assist in this way. Richard Powell, treasurer of the Conference of Churches of Christ in Western India, has sent a cable advising that he can forward any finance we are able to send. The Overseas Mission

Board has decided to remit finance immediately to assist refugees in dire physical need.

An initial sum will be sent from funds held by C.O.C.O.A. (Churches of Christ Overseas Aid) and further remittances forwarded as contributions are received from concerned people. Please forward gifts marked "West Bengal Refugees" to Australian Churches of Christ Overseas Mission Board, 60 Henley Beach Rd., Mlie End, S.A., 5031.

TEMPERANCE WALKATHON

(GROTE ST., S.A. H. M. Long). C.Y.F. walkathon for Temperance realised over \$67. . . . B.S. anniversary speakers were Bruce Townsend and Dr. Thornley Thomas. Talks also given by B.S. Supt., Trevor Ellis, and H.M. Long. Second Sunday featured teacher dedication, tea, and prize presentation. Singing was directed by R. Beard. Michael Austin made good confession at concluding service. . . . Recent visiting speakers were Ern. Paddock, and Paul Burnham, C.O.B.

FURTHER TERM

(CLOVELLY PARK, S.A., A. W. Morris). Mr. Morris has accepted a further term of two years from Feb., 1972. . . . "Salgon Today" and "Indonesia Today" were films screened during evening services, and an audio-visual on work of John and Margaret Beaumont in New Guinea was shown. . . . The Light Brigade gave musical items at a youth service. . . . Recent visiting speakers have been Nell Young (recent missionary to Japan), and Dr. T. Thomas from Overseas Missions. . . . Korym Hunt, Janet Page and Jane Sutton have received Bronze Duke of Edinburgh Awards through work in Girls' Brigade. . . . Women have been meeting weekly with Methodist ladies for Bible studies. . . . Local churches met in our chapel for a combined service of Prayer for Christian Unity. . . . Our Talent Scheme for 1971 started early June—aim is to raise \$1,000 by November.

EDUCATION WEEK

SERVICE AT SWANSTON ST.

(Vic.). The official Education Week service will be held in the Church of Christ, Swanston St., Melb., on Sunday, Aug. 8, 11 a.m.

The preacher will be the minister of the church, Dr. E. Lloyd Jones, B.A., B.D., M.Th., Ph.D.

During Education Week many schools will be holding separate services for Primary and Secondary children. Copies of suitable services, without hymns, are available from the Council for Christian Education in Schools, 55 Exhibition St., Melb. Schools are asked to choose and provide copies of hymns most suitable for their own needs.

Many local churches have arranged special services on Aug. 9 for the observance of Education Sunday.

TO TERMINATE SERVICE

(MORELAND, Vic., V. Quayle). Mr. Quayle will terminate his ministry in the area at the end of 1971. It is with regret that Mr. Quayle's decision is received as his contribution to the Christian witness in the Brunswick-Coburg region has been of immense value. The quiet ministry of Mrs. Quayle to the sick has also been appreciated. . . . John Birt, football coach, was guest speaker at a recent gospel service when Explorer Club boys paraded after having tea at church. . . . An offer to purchase the site of the church has been accepted and negotiations are proceeding satisfactorily.

FRIENDSHIP CLUB

(BALWYN, Vic., W. W. Saunders). 30 young adults have formed a Friendship Club. "Foyas" commenced by dinner given by the minister and Mrs. Saunders. . . . Two have been received through faith and baptism. . . . Evening service commences 5 p.m. during July-August. . . . C.W.A.F. and C.W.E.F. celebrated their anniversary. . . . Youth tea and special services had Bill Tabberne as speaker. Scholars participated with musical items.

SERMONS ON TAPE

(SWANSTON ST., Melb., Dr. Lloyd Jones/Allan Webb). Dr. Jones has just concluded a two-year course on the Gospel of Mark, and these are available on tape for those requesting copies. . . . There were five further decisions for Christ. Sister Margaret Collins and Lawrence Lin were baptized and welcomed into membership, June 20. . . . At monthly Teen and Twenty luncheon, the programme leader, David Jones, welcomed 85 who heard Mrs. Marge Smith speak on the Child Evangelism Fellowship. Donald Walker and a panel of young people took part in night service. . . . A matron, sisters, and nurses shared in a service on Florence Nightingale Sunday. The Oakover Sextet provided special singing. . . . The church said goodbye to Lely and Eloy Glim Chin, who were with us for five years and were youth leaders. While this is a sad parting, reports have already come from several Asians who have returned home and are using the knowledge and skills gained in our College for Christians. . . . Mrs. Lyall spent a brief time in hospital, but she and Harry Lyall have now left for an extended holiday in Honolulu. Mrs. Mitchell is much better in health. . . . Nell and Ruth Westcombe have been farewelled to serve in Seychelle Islands.

WHITE PAPERS

ON LIFE AND FAITH

STOP THE TOUR South Africa is importing its national divisions (of which it holds the world's largest reserves) into Australia. The so-called goodwill tour by the rugby team has brought the farcical situation that the game can be played only with the massive aid of 650 police. The question is seldom "Who won the game?" but "Was the game played?" Not "What was the score on the board?" but "What was the score in injuries and arrests?" Our nation will soon have to work on such issues as how far should demonstrators be allowed to go in making their protests, how far trade unionists should go in determining and enforcing national political policies, and how far should State and Federal Governments commit their resources in supporting sectional interests—these are questions that must be asked, but it would be far better to answer them in relation to local problems rather than on South African imports. There is no doubt that the police at Melbourne's Olympic Park were provoked. Some demonstrators went armed with rocks, nail missiles, fire-cracker "bangers" capable of blinding, marbles to trip horses, smoke bombs and knives. Those who went to make a peaceful protest against the shame and indignity of apartheid, must have been shocked to learn of the company they were in. Before being allowed to enter the ground, spectators were subjected to a search more rigorous and apparently more vigorous than that imposed on any overseas visitors coming through customs.

The police over-reacted in a way that is almost certain to produce even greater violence in future confrontations. It seems clear that innocent people were injured by police. They had not gone to demonstrate but to watch the game. Some allowances must be made. In a crowd it is not easy to distinguish the innocent from the guilty, but so indiscriminate was police action that newspaper reporters who went to observe and report were beaten with batons despite their efforts to identify themselves. There was even one policeman, in plainclothes, who had to protest several times before his uniformed mate stopped hitting him. It is unlikely that the demonstrators have advanced their main cause—which is not to stop rugby, but to stop apartheid. It is certain that the tourists will not achieve their objective to promote goodwill through sport.

The rugby visitors are probably all very fine young men and we are saddened at their being the subjects of abuse, hostility and harassment. But they cannot be divorced from their nation's internal policies of racism. Sports lovers may argue till doomsday that sport and politics do not and should not be mixed, but the facts are that they are inextricably mixed and in no country more than South Africa itself. It is because of South Africa's politics in sport that she is excluded from the Olympic Games, the Davis Cup, and from sending teams to almost any country in the world—except Australia.

The rugby battles will go on, because too many, including the Prime Minister, have committed themselves to positions from which it is almost impossible to back down. The demonstrators are also committed to go on protesting, but they won't stop the tour unless someone gets killed, a distinct possibility which appals us all.

There is only one way to stop this tour, and that is for South Africa to recall its sportsmen. South Africa's leaders must realise by now that there can be neither political nor sporting advantage gained from sending teams here. It would be an act of realistic self-interest as well as compassion if they called the tour off.

THREE MEN DIE Other men have died and the hazards are well known but when the three Russians—longer in space than any other humans—died on their return to earth, it was inevitable that we ask again, is it worth it?

The answer is that we don't know and that space research will continue until we do know. Most if not all of the reachable neighbour planets are either hostile or sterile. Man does not know whether or not Earth is the only habitable place in the universe, whether God intended our planet to be man's only home or to be a space platform from which to explore his galaxy. Until we know for sure, man is certain to go again and again into space to find an answer. One thing is clearer. That is, space exploration should not be limited to two nations working independently and competitively, but by all nations sharing their experience and resources to make space safe.

GOOD GRIEF! At Harlow, in Essex, two ministers, one a Presbyterian and one a Methodist, have volunteered to conduct special burial services for atheists. They have agreed not to mention God!!!

C.E. Speakers Appointed

David Cummins of Wycliffe Bible Translators, has been appointed Intermediate Bible Study leader for Perth, W.A. National C.E. Convention, Jan. 6-12, 1972. Mr. Cummins has just been appointed as a Board member of Wycliffe Bible Translators in Victoria. The guest speaker is Rev. H. Norman Poff, General Supt. of the Baptist Union of

Vic. Young People's Bible Study leader is Rev. G. C. Bingham, Principal of the Adelaide Bible Institute, and the National Director, Rev. Fred J. Nile, will lead all the seminars and involvement activities. Registration forms are available from State C.E. offices. Peter Pitts, of our Launceston, Tas., church, is National Secretary.

Happenings

U Thant, in pointing to the desperate plight of refugees, announced that the estimated deficit for the United Nations Relief and Works Agency (UNRWA) for 1971 is about \$9 million. "Toughly the sum paid recently in a two-minute transaction in London for a painting, or, on another occasion, for a racehorse."

After 115 years in Colombia, the United Presbyterian Church (U.S.A.) has declared that Colombia is no longer one of its mission fields. The church there is now able to give effective leadership to its own programme and development.

The American Bible Society's modern English translation of the Bible, *Good News for Modern Man*, recently passed Dr. Benjamin Spock's *Baby and Child Care* as the best-selling paperback book. More than 25 million copies of *Good News* have been sold compared to Spock's 24.1 million.

KELMSCOTT AUTONOMY

(SOUTH PERTH-KELMSCOTT, W.A.). Harold Jones has been invited to continue as minister at Kelmscott which is planned to become autonomous at the end of this year. New members offer great possibilities for the future. . . . Attendance at South Perth have been the best for many months with the chapel regularly filled to capacity. Gospel presentations featuring festivals of music have resulted in decisions for Christ. . . . Jack Bend and Harold Jones will go as missionaries to Carnarvon for two or three weeks in July. In their absence Ted Scott and Bill Whitten will preach. . . . At an inter-church youth rally at South Perth on June 5, seven made decisions. . . . An I.C.E. camp was attended by about 30. Campers returned for the chapel service and several confessions of faith were made. . . . An appeal to the congregation for funds for maintenance at South Perth resulted in an immediate offering of almost \$3,000 and considerable facilities has been achieved. . . . The S.S. has new colourful seating. . . . Mr. and Mrs. Windsor Samuel are on holidays in the U.S. and Europe.

VISITORS TO BRISBANE!

A most cordial WELCOME awaits you at the

CHURCH OF CHRIST SUNNYBANK, Qld.

(Cnr. Station Rd. & Fairbank St.)

next to the "Seven Trees" Caravan Park and close to the "Oasis."

Sunday Services:

All-Age Class and S.S., 9 a.m.
Worship & Communion, 10.30 a.m.
Evening Service, 7 p.m.

Minister: V. G. Baertcher, 168 Globe Rd., Bowral, Ipswich, 4304. Phone: local call from Brisbane) 82-1432.

Christian Education Leaders Meet

When the Federal Board of Christian Education held its Annual Conference at Monbulk, June 17-21, the following were present: State Directors B. Sitt (W.A.), G. D. Rose (S.A.), R. C. McKenzie (Vic.), A. C. Male (Qld.); B. Armstrong representing N.S.W., Mrs. R. Chapman (N.Z.), and the Executive of the Board.

The Director (Richard Lawton) said that he was becoming increasingly conscious of chaos in the field of youth work. He suggested that many were working in youth work (and children's work) simply because it was traditional so to do. He said that objectives needed to be clarified, and that methods had to be found to achieve those objectives, bearing in mind the vast differences between the young people with whom our churches are working.

The Board decided to devote a major section of its next annual conference to a close examination of youth work and, in the meantime, to do extensive research and carry out pilot projects in the field.

The sixth National Youth Convention of our churches will be held in Canberra in January, 1973, with the theme "Explore the Centre." It will challenge our young people to explore the biblical relationship between persons and the institutions of society, to make them aware of the responsibility of Christians in society, and to help them respond to that responsibility.

The seventh National Youth Convention will be held Jan., 1975 in Christchurch, N.Z., an indication of the growing relationship between the Australian and N.Z. churches.

The new quarterly planning journal, "Go!", published by the Federal Board, was seen to be a marked success. Subscriptions were well over double what the Board had hoped for when it embarked upon the venture. Plans were laid for the improvement of the journal and its wider promotion.

Encouraging reports were received from the Directors concerning the use of the Christian Life Curriculum. After 18

months of use, the curriculum was already being seen as having a strong influential effect on the work of a number of schools which had really applied themselves to it. Mr. Lawton said that he suspected that many schools were simply carrying on as they had always done, with little effect by the new tool which they had.

It was noted that among the new titles for youth and adult publications for 1972 would be "Themes in John," Acts—the Community of Faith, Psalms of Hope and Faith, and Isaiah—the Vision of Service.

The finances of the Board still gave some cause for concern. However, with increased support now coming from the churches as well as the financial success of the Christian Life Curriculum, the Board could see its way clear to carry out an ambitious programme for the next couple of years.

It was hoped that new adult discipleship material would be available by the end of this year.

The Director, Richard Lawton, presented the itinerary for his forthcoming attendance at the World Council of Christian Education Assembly in South America, and his subsequent study tour of North America, Europe and Asia.

SUNSHINE & SHADOWS

By MRS. E. FLINT, Queensland

As I write it is Annual Conference time in Queensland. Just five years ago, with my heart full of love and my head full of plans, my eyes seeing a sunlit pathway for twelve months' service, I stood on that platform, newly-elected Queensland Women's Conference President. I would not have been human if I had not asked the question—Why?—as three months later my feet were placed on another pathway—one which led through darkest shadows as I passed through eight massive coronaries, and many heart-failure attacks. Yet I would not change the past five years because I have come to know the glorious truth of complete surrender to the will of my heavenly Father, and with Paul in Phil. 4: 11, can say, "I have learned in whatsoever state I am, therewith to be content."

I thought I understood Heb. 11: 0, that "without faith it is impossible to please Him," until I received a letter dated 17-8-69 from Miss Vi Callanan and Mrs. Nell Robins of the Golden Age Retirement Village, Southport, Qld. This letter made me face the supreme challenge of my life.

I had just lived through massive coronaries, to the amazement of my heart specialists, and in wonderful answer to the faithful prayers of the saints of God . . . and barely able to walk through my own home because of physical weakness. I had been told by the doctors, "If you

ever attempt to speak in public again you will drop dead; the damage to your heart is so great."

I quote from that letter: "October 14th is the day for a rally at Murwillumbah, when you will be the speaker. The churches contacted are very keen, and the day should be one rich in blessing, and rewarding in fellowship. Nell and I are claiming you through prayer for that day."

I cried out to my heavenly Father, "This challenge is so tremendous." I sat with that letter in my hand, and self-examination took place. How real was my faith? Did I really believe Phil. 4: 13, "I can do all things through Christ, who strengtheneth me."? How often I had read Matt. 10: 37-39, but never thought that in a state of extreme weakness of the flesh, I would be challenged to make this choice.

I telephoned my children, and told them I felt compelled to go. They were heartbroken, and said, "If you die, we will lose our faith in God. We have prayed that you would be spared, and now you are deliberately throwing your life away."

My mother said, "You are all I have got in my old age. Think of me."

My doctor said, "If you go, don't call me again. I haven't time to waste on patients who will not obey. I don't think it is possible for you to come back alive, so you won't need me, anyway!"

I felt as though my heart was breaking. I shed bitter tears.

My husband said, "You must do what you feel is right before the Lord."

My Lord said, "He that loveth any of these more than me, is not worthy of me. He that taketh not his cross and followeth after me, is not worthy of me."

My eyes were opened to the fact that a new personality had to enter this body. The Holy Spirit alone could teach, and give knowledge, for he knew the mind of Jesus Christ, and the will of my God for the life which had been given back.

I now realised that faith is a gift of God. You can't work for it . . . you can't buy it. It is a precious, priceless gift.

I went to Murwillumbah. It was a pouring wet day, at the start. Yet, as we drove along the road, I felt the presence of the Lord. We knew that we were being upheld in prayer, and the car seemed to be flooded with sunshine. We all commenced to sing, "there is sunshine in my soul today, more glorious and bright than glows in any earthly sky, for Jesus is my life."

I wish that I could tell you all that happened that day, but Miss Callanan's words came true. It was a day rich in spiritual blessing, and rewarding in fellowship, because He gave me the gift of faith. I did not have an ache or pain. I did not drop dead. I was filled with the joy of the Lord, and kept by the power of God.

If any of you know the Murwillumbah church you will know that it is built on an embankment, and I was not allowed to walk up steps! Here the flesh nearly failed, as it said, "you can't walk up those steps." The newly received Spirit of Faith said, "Up you go!" and up I went, proving the glorious truth of Ephes. 3: 20, "He is able to do exceeding, abundantly, above all that we can ask or think."

SOUTH AUSTRALIA

NEWS ROUND-UP

College Team

From the aspect of "influencing people and winning friends" the recent advent of the Glen Iris College Team to S.A. was an investment. We are almost used to the comings and goings of G.R.S. and the name is synonymous with "Glen Iris" (so rapid has been his changeover

By E. P. C. HOLLARD

from A.C.T. to the College). The coming of Mr. and Mrs. W. Tabbernee and other young men and wives was worthwhile. Their cheery, but positive approach to things of the Kingdom could not but be infectious. They did us good, and those fortunate enough to have them in pulpits were richly rewarded. As a new faculty member, Mr. Tabbernee has made it plain that the undoubted scholarship and evangelical faith of our College is not at all wavering.

Men Moving

We recently reported ministry movements, and now add others that are planned: M. Munyard comes from College of the Bible to Forestville; M. Williams moves from Hampstead Gardens to Kadina; R. V. Holmes will round out eight years and move from Unley to Colonel Light Gardens; Trevor Lawrie goes from Victor Harbour to Mildura, Vic.; P. DeWilde graduates from Glen Iris and moves to Nailsworth; G. Setzman comes out of Queenstown-Semaphore to Henley Beach; P. R. Whitmore leaves Nailsworth for the Queenstown-Semaphore circuit; T. R. Mason will leave Colonel Light Gardens and head for the United States to continue his studies; B. V. Coventry has completed his part-time ministry at Aldgate Valley.

• S.A. WOMEN'S CONFERENCE

Three-hundred women enjoyed varied programmes recently when Conference conducted four simultaneous rallies with a view to making a wider coverage. Of 41 churches, 33 were represented and four ladies travelled 50 miles from Murray Bridge. Aply described as a fine "shop window display" of Conference activities, the worth of this experimental series of meetings has been proved already by increased interest in several directions. Over a two-year period all departments will have opportunity to present aspects of their work.

Information and inspiration came in the form of slides, audios, group discussions, brief drama, etc., and items ranged from a guitar group to a singer in Indian national dress. Focus was given to the work of the National Council of Women, Women's Inter-Church Council, Travelers' Aid and World Day of Prayer, as Conference is affiliated with these groups.

Infirmiry Opened

The new Infirmiry at St. George's Christian Rest Home was opened with all honours on June 5. Over 500 braved the inclement weather. Nell Bright was chairman and the act of dedication performed by I. J. Chivell. The official opening was performed by the Chief Secretary for S.A., the Hon. Mr. A. J. Shard. Other dignitaries included the Mayor of Burnside, and our State Pres., K. G. Dawson.

There was more to it than merely opening buildings. The "Harkness Wing" will always be a reminder of the wonderful 21 years of service given by Matron Annie Harkness. Through those years she has worked untiringly to make the home a success and the guests to feel that it is a "home." Miss Harkness is now retiring, and many will wish her well. I'm reminded of the plaque I saw on a hospital wall, "If you would see his memorial then look around you." Whoever that doctor was I think we can say that Annie Harkness has written a similar story.

Henley at 80th

The church at Henley Beach has had its 80th birthday with celebrations and rejoicing. I. J. Chivell has been serving interim since the tragic passing of Jack Maxted months ago. Great crowds either "came home" or "came out" for the celebrations. Two past ministers spoke at the services, A. R. Jones and N. S. Moore, with others giving some nostalgia. A pulpit Bible was set aside as a memorial to the late Jack Maxted.

Planned Giving

Maylands church concluded a campaign with Keith Horne of the Home Mission Dept. The church has been one of our greatest churches in the Australian

brotherhood, and for many years a "pace setter" in our State. Great ministers have served at Maylands. Neville Moore is now there. The church decided to give 51% of its income to others, and indications are that this will be achieved. The lift in offerings will make it possible to maintain a strong local work, and to reach out.

The Doctors Hawkins

Most of the States have had a call from Dr. and Mrs. Hawkins of Phillips University, Enid, Oklahoma, U.S.A., as they have gone their sabbatical way around the world. Both are experts in their fields and have been gladly received. Dr. Hawkins is a church historian. He spoke at the Glenly church, and it was amazing to hear him saying all the things which many of us had given up saying a long time ago. Why we have given it up would fill volumes. But this man said it again, and it was fine. He spoke at a gathering of inter-churchmen, and one leader from another ministry was heard to say, "I didn't know that Churches of Christ had so much to say about Christian Unity."

And Now Croydon

Diamonds are flashing in the history of Croydon church as 60 years is about to be celebrated.

WANTED (MEN)

Unquestioned commitment to Christ (meaning willingness to go anywhere, anytime, and in any circumstances for Christ and people.)

Qualifications:

- Love of a challenge.
- Leadership ability.
- Concern for all sorts of people.
- Ability to get on with others.
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- A preacher of the Gospel.
- A teacher of the Word.
- A shepherd of the flock of God.

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Write for College Prospectus: VICE-PRINCIPAL, COLLEGE OF THE BIBLE, 7 ELM ROAD, GLEN IRIS, VIC., 3146

CLASSIFIED ADVERTISEMENTS

BIRTHS

HENDERSON (Streader)—To Gwen and Gordon, a son—Wayne Andrew, on June 13, at Boort, Vic. Brother for John, Max, Janine, Paul and Bruce.

KETTNER (nee Turner, of Eskdale) — Another son—Gavin John—born to Paul and Rosalie on June 11 at Benalla Hospital, Vic. Brother for Steven. All well.

MOORE (Loves)—To Jenny and Geoff., a son—Nathan Eric, on June 20 at Canberra, A.C.T. Both well.

REED (Bassett)—To Rosslyn and Geoff. at Mitcham, Vic., on May 30, 1971, a son—Russell Andrew. Brother for Stuart.

WISE—Shirley and John announce the birth of their second son—Mark David—at Blackwood, S.A., on June 15, 1971.

YOUNG—To Judy and Malcolm, a son—Evan Leigh—born at Tumbay Bay, S.A., on May 27, 1971.

RUBY WEDDING

WATSON - KELLEY — Ken Watson announces with pleasure the 40th anniversary of his parents' marriage, celebrated on July 11, 1931, at Moreland church and conducted by W. Gale. Their present address: Mr. and Mrs. C. E. Watson, 14 St. Georges Crescent, Ashburton, Vic., 3147.

IN MEMORIAM

McNALLY (Seeley)—In loving memory of Peggy called home July 15, 1960. "Always in our hearts."—Lovingly remembered by father, mother, brothers and sister.

ROBBINS, Harold B.—Called home on July 11, 1965. Treasured memories of the happy years we spent together.—Inserted by his loving wife, Nell. "Severed only till He come."

MACDONALD, Charlotte—In memory of our beloved Mother and Grandma, passed away July 17, 1968. Also Stewart, dear Dad and Grandpa, passed away Aug. 10, 1944. "Remembered always." — Flora, Frank and family.

MACDONALD, Charlotte—In memory of our beloved Mother and Grandma, passed away July 17, 1968; also Stewart, dear Dad and Grandpa, passed away Aug. 10, 1944. "Cherished memories."—Margaret, Max and family.

SULZBERGER, Elizabeth Catherine — In loving memory of my dear wife and our mother, who passed away June 18, 1970. "Happy and smiling, always content, loved and respected wherever she went, always so cheerful, loving and kind, it's a beautiful memory she left behind." —Inserted by her loving husband Henry, son Mervyn, and daughters Froda (Mrs. G. Askew), Lily (Mrs. H. Bullock) and Mrs. E. Ashlin.

WOULD YOU LIKE TO SEE

Wildflowers at the Grampians IN OCTOBER?

There will be a "Wildflower Camp" for adults at Hall's Gap, Victoria, from September 28 to October 3. You can come for one or two days, or the full time.

Contact: Dept. of Christian Education, 217 Lonsdale St., Melb., phone 663-2449/663-1584 (Melb.).

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Secretary: J. F. MORRIS, B.A., Dip.Ed.,
14 Sixth Ave., Compie, 2194.
Treasurer: A. M. CAVE,
36 Koombah Ave., Turramurra,
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ASCOT PARK (S.A.) CHURCH OF CHRIST

Church Anniversary

AUGUST 1, 1971 We Come of Age — 18th Anniversary

All past members invited to return.

Services: 11 a.m., R. H. Sercombe; 7 p.m., E. P. C. Holland
(both past preachers)

LUNCHEON PROVIDED.

ALL INVITED.

To facilitate catering please advise Secretary of your intention to attend.
G. J. OUTLAW, 4 STROMA ROAD, MARION, S.A., 5043. PH.: 76-5891 (ADEL.)

CASTLEMAINE (Vic.) CHURCH OF CHRIST 1ST MISSIONARY CONVENTION

Friday, August 27, 1971 — 7.45 p.m.: Missionary Aviation Fellowship—Film Sudan Interior Mission.

Saturday, August 28 — 7.45 p.m.: Sudan Interior Mission, Churches of Christ Overseas Mission, Miss Dorothy Holstein.

Sunday, August 29 — 10.15 a.m.: Castlemaine Church of Christ, S.I.M.; 11.30 a.m.: Harcourt Church of Christ, M.A.F.; 4.30 p.m.: Fellowship Tea, Film: "Mid-Century Martyrs." 7 p.m.: Combined Missionary Service, Churches of Christ Overseas Mission.

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90th BIRTHDAY (14-7-71)

MR. F. F. CROXFORD, 3/4 Florence St., Glen Waverley, Vic. (formerly of Essendon). Loving greetings from your wife Doll, daughter Kath, sons Eric and Lindsay, daughter-in-law Margaret, and grandsons Robert, John, Garry, Russell and David.

QLD.'s "MARDI GRAS"—See p. 9

— PERSONAL —

DISCIPLESHIP

Wayne Maddern, Serviceton, Vic.
Mrs. Margaret Williamson, Miss Linda Williamson, Norlane, Vic.
Graham Kimber, Footscray, Vic.

Gary Batchelor, Mrs. Val Bridgeland, Shepparton, Vic.

Helen Karhu, Julie McIlwraith, Rona and Lois Turvey, Ian Arthur, Brian and Wayne Smyth, Selma Kickett, Bethwyn Strempele, Wembley, W.A.

Mr. and Mrs. Allen Rowntree, Dapto, N.S.W.

Susan Temple, John Berends, Dandenong, Vic.

Cheryl Fletcher, Annette Anderson, Arana Hills, Qld.

Debra Wilson, Forestville, S.A.

Mr. Poulton, Rosemary Peeler, Balwyn, Vic.

Mrs. Frances Peacock, Jennifer Bld., Debbie Forte, Dawson St., Ballarat, Vic.

MEMBERSHIP

Mrs. Tuxford, from Grote St.; Mrs. McMahon, from Hawthorn; Mrs. Lawlor, from Henley Beach to Brighton, S.A.

Mr. and Mrs. Peter Whenton to Blackwood, S.A.

Mr. and Mrs. Mackay, from Camp Hill to Southport, Qld.

Mrs. I. Purbrick, from Margaret St., Toowoomba to Harlaxton, Qld.

Mr. and Mrs. J. Rout, from Oakleigh to Springvale, Vic.

Mr. and Mrs. M. S. Bolduan, from Belmont to Hartwell, Vic.

Mr. and Mrs. D. Lardner, from Blackburn; Mrs. G. Bullock, to Croydton, Vic.

Mrs. D. Bell, from Balwyn; Mrs. Judith Graham, from Nth. Essendon to Doncaster, Vic.

Mr. and Mrs. Geoff. Critchley, from Manifold Heights to Norlane, Vic.

Mr. and Mrs. Dean Drilling, from Ft. Pirie; Mr. and Mrs. Robert Taylor, from Forestville to Clovelly Park, S.A.

Mrs. B. Morris, from Ringwood; Mrs. I. Bangsund, from Hartwell to Northcote, Vic.

Mrs. R. Paget, Dr. and Mrs. G. Paget, from Nollamara; B. Lance, from Applecross to Wembley, W.A.

Miss Norma Hall, Miss Susie Spenst, from Winnipeg, Canada to Warracknabeal, Vic.

Mr. and Mrs. Horace Cave from Red Cliffs, Vic., to Queenstown, S.A.

Mr. and Mrs. A. Lamach to Noble Park, Vic.

Warren and Jenny Kennedy to Rob-Invale, Vic.

MARRIAGES

Margot Mitting to Garry Baxter, Swan Hill, Vic.

Josephine Hobba to Ross Bishop, Footscray, Vic.

Margaret Clydesdale to Frank Morcsi; Audrey Farrar to Geoff. Miles, Shepparton, Vic.

Noelle McIntyre to Lester Cox, Doncaster, Vic.

Amy Lee to Richard Glenister; Christine Hudson to Graham Jones, Wembley, W.A.

Sue Fax to David Forrest, Chatswood, N.S.W.

Miss Kelson to R. K. Holton, Balwyn, Vic.

DEATHS

W. Buller, Bendigo, Vic.

A. Ware, Wembley, W.A.

Mrs. Wilkinson, Forestville, S.A.

Miss Elsie Caldwell, Grote St., S.A.

Cheryl O'Donnell, Dawson St., Ballarat, Vic.

THE AUSTRALIAN CHRISTIAN

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Aug. 7	July 30

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Retired: H. Cave, Paquelin St., Hamilton, S.A., 5014.

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VICTORIA — TASMANIA

STARVATION ENDS WITH SOUP (BLACKBURN, Vic.). 37 C.Y.F.'ers and leaders arrived at the church on Sunday, June 13, 6 p.m. to begin a Starvation. The night's activities following the evening service included slides, films, records, games, etc., and by 1 p.m. the lights were supposedly off. A curfew was imposed until 5 a.m.

P.T. lessons were held at 6 a.m., followed by a dawn service at 7 a.m. (with a few supporters from the congregation) and a slice of bread and a glass of milk or water at 8.

The day included an open Cabinet meeting, a working bee, tennis, films, records, etc. When the day finished there were still 37—all survived! Then the group faced up to soup and a barbecue with enthusiasm.

The money raised from sponsors at 50 many cents per hour (\$270.52) will go to "Destination Philippines."

"COME UP AND JOIN ME!"

(DONCASTER, Vic., A. E. White/A. W. C. Candy). In the regular evening interview segment, "Come Up and Join Me", Cec. E. Watson told of his work with I.T.I.M. and preached the gospel; Essendon footballers John Williams and Darryl Gerlach witnessed to their faith, and Miss Ann Reid, recently returned from Vietnam, told of her experiences with the sick and wounded of the indigenous populace whilst working in a laboratory of a Bien Hoa hospital. On June 27, E. S. Sanders, of the Father and Son Movement, was interviewed. . . . The Board of Officers and Interim ministers spent a weekend at the "Bikini Motel", Healesville, planning the future work in consultation with K. D. Horne, minister-elect. . . . The C.W.A.F. was host to a busload of elderly folk from the guest homes. Transport, dinner and entertainment were provided by the ladies.

Mrs. Corbett became a member during the Hinrichsen and Brooker Mission in 1921 at which time the chapel was moved from South Road near Penguin to the present position. Other members with long continuous service also recognised were Mrs. T. Hanson, 41 years, and R. Taylor, 35 years. Two visitors who had early connections with the church were present—Mrs. Allen, a S.S. scholar at the turn of the century, and Mrs. G. J. Foot. The new building project has been designed by Ray Drayton, and is of

BLIND VISITED

(CAULFIELD, Vic., K. Berston). E.W.F. visited Brighton Association for Blind and entertained patients. . . . A book has been placed in church library in memory of Miss D. Lunn. . . . R. Thorpe, late of Norseman Mission, was speaker on June 20. . . . Merv. Davies has shown slides of the work in Ukarumpa, New Guinea, in connection with Wycliffe Bible Translators. . . . Mission Outreach offering now at \$54 for month. . . . A youth tea and film on June 6 were followed by a youth and family service. Young people took part and an after-church fellowship was held.

EARLY PRAYER

(NTH. WILLIAMSTOWN, Vic., K. H. Pitt). Wednesday 6 to 6.30 a.m. prayer meetings held as a follow-up to "Mission '71." . . . Morning average attendance is 70, evening 64, communicants 70. . . . The Gospelaires from Ballarat brought messages in song and testimony for June monthly youth service. . . . C.W.A.F. have had a Western Star butter demonstration and a cake-icing demonstration. . . . Matinee jackets entered in a competition were donated toward stall of forthcoming Mini-Market. . . . C.W.E.F. had Mrs. J. F. Hunting, of J.E.W., speak and show slides of Israel. . . . Mrs. Barnett (Richmond) showed travel films on Japan and Hong Kong.

THANKSGIVING AT FINAL SERVICES

(ULVERSTONE, Tas., C. P. Clayden). On May 23 final services were held in the Ulverstone chapel prior to the demolition in preparation for the new building.

The morning service attended by 125 was led by Mr. Clayden. The Caveseid church members who were the invited guests for the day participated in the service and the address was given by C. J. Robinson (Margaret St.).

Forty guests were entertained to lunch, and 165 attended the Pleasant Sunday Afternoon service: "Review and thanksgiving for the Past" and "A Vision for the Future."

A musical prelude was given by Paul Saunders (organist) and Wayne Kerrison (drummer). Guest artists were Mrs. Helen Jones, Maurice Harvey, soloists, and the "Messengers" (vocal group).

Speakers were C. R. Edmunds (History and personalities), C. J. Orr (Project '71) and A. R. Harvey (Devotional). A gift of a Bible (suitably inscribed) acknowledged the 50 years' continuous membership with the Ulverstone church of Mrs. R. Corbett.

Mrs. Corbett became a member during the Hinrichsen and Brooker Mission in 1921 at which time the chapel was moved from South Road near Penguin to the present position. Other members with long continuous service also recognised were Mrs. T. Hanson, 41 years, and R. Taylor, 35 years. Two visitors who had early connections with the church were present—Mrs. Allen, a S.S. scholar at the turn of the century, and Mrs. G. J. Foot.

The new building project has been designed by Ray Drayton, and is of

unique design to combat the high noise level associated with the close proximity of a traffic roundabout.

The project is being financed by an interest-free loan from an Ulverstone member and a loan from the Properties Corporation (Vic.). The whole venture is possible because of the support from the Dept. of H.M. & Evang., the Caveseid church, both of which are subsidising the work, and the Tasmanian Church Building Extension Committee which is underwriting repayments out of interest earned by monies entrusted to them for investment.

Offerings for the building fund taken during the day amounted to \$182, making the total amount of donations and gifts to date in excess of \$1,000.

CHAPLAINCY FEATURED

(FOOTSCRAY, Vic., F. B. Alcorn). Mission Band birthday was well represented by district churches. Mrs. F. T. Morgan told of school chaplaincy work done by Mr. Morgan. Mrs. D. Ferguson was soloist. . . . J. B. Alabaster was speaker at family worship service. . . . Dr. Trevor Banks represented Christian Union at an after-church tea table discussion. . . . Ladies conducted meeting at Gordon St. Baptist Church. Mrs. Holloway spoke on Social Service work. . . . The Glen Orm Singers provided an afternoon programme at a Devonshire tea. . . . C.M.S. have conducted two meetings at Christian Guest Home in June. . . . Mrs. Armitage has celebrated her 89th birthday. . . . Evening services for winter months commence at 5 p.m.

OBITUARY

BURN, Walter Benjamin

On May 25 at Launceston General Hospital, at the age of 84, Walter Burn died after a short illness. He had been a faithful member of Margaret St. for about 14 years, having been immersed by C. H. J. Wright. Mr. Burn was known and respected by the business community of Launceston as a partner in a well-established plumbing business. He was a man of simple tastes, who loved to discuss the work of the church in its relation to the community. He leaves a widow, Mrs. Keitha Burn, a member of Margaret St.; a daughter, Mrs. R. Bugg of Wynyard, and three sons, Jack (Adelaide), Bruce ("Lifeline", Brisbane) and Neil (a minister in America). The church extends sympathy to the relatives.—C.J.R.

COMBRIDGE, Winifred Mary

Mrs. Combridge was born in 1895, in Hackney, S.A. In 1922 she married B. J. Combridge in the old Windsor church, Vic. Together they gave a lifetime of devoted and dedicated service to Christ. They ministered to churches at Ararat, Warracknabeal, Surrey Hills, Colac, Bendigo, Freston and Kaniva. For 12 years B. J. Combridge was secretary of the Victorian H.M. & Evang. Dept., this being another ministry which Mrs. Combridge shared with her husband. At all times she stood by Bert's side as a good wife and companion assisting him in his capacity as chairman of the Advisory Dept., as a member of Conference Executive, as Conference President, and as a writer of two booklets "Design for Development" and "They Carried A Torch." Bert retired in 1962 and much of his retirement was marred by illness and hospitalisation. During this time Mrs. Combridge again proved herself to be a loyal and loving wife. B. J. Combridge died on Oct. 31, 1969, and his obituary notice included these words: "His wife quietly guided his ministries to the churches. All who knew and worked with them could not but hold them in the highest regard for their Christian qualities and personal helpfulness." Towards the end of 1969 Mrs. Combridge entered Emmaus Christian Rest Home. Here she continued to serve Christ by playing the piano at the services conducted in "Emmaus." She died on April 21 last. Our sympathy is expressed to her daughter, Winifred, to her son-in-law Ian, and to her nephew, F. M. Combridge.—M.S.G.

GOLE, Mrs. Sarah

A life-long association with the church at North Fitzroy, Vic., ended with the death of Mrs. Sarah Gole in her 92nd year. From early childhood she was associated with the B.S. This led to her making her decision and becoming a member for a period of 70 years. As Miss Trilnick she met her husband, Len, Gole, in the church. Mr. Gole was a respected elder, church secretary and Conference President for 50 years. She was a devoted wife and a wise and loving mother to her four children. Their home was a place of love, friendship and hospitality. For a period of 12 years they lived in Brisbane but on return renewed their fellowship at Nth. Fitzroy. Mrs. Gole took an active interest in the women's work, the sewing class, and Mission Band, and had a strong faith that manifested itself in her loyalty to her Lord and the church, and in her concern for others. In the latter few years of her life through failing health she was unable to attend the services. We thank God for her life and witness. A large crowd gathered for the service conducted by J. E. Searle. Our sympathy is extended to the members of her family.—V.J.F.

HUNT, Mrs. Matilda Jane

Mrs. Hunt was well known and respected as Janie McCraw and lived on a farm at Yannathan. She was brought up as a strict Presbyterian. The Hunt family came to live at Yannathan and H. A. Hunt became superintendent of the S.S. Friendship blossomed between the two and in 1921 they were married at Yannathan's little church. They moved to town Mr. Hunt, being already a member of Churches of Christ, was joined in that church by his wife. Harold Hunt entered college to train for the ministry. Mrs. Hunt shared with her husband in ministries at Middle Park, Gore St., Nth. Melbourne, Williamstown, Chelsea, Tootgarook, St. Kilda and Gardenvale. Mrs. Hunt was also active in the W.C.T.U. and other affiliated ministries. In retirement, the Hunts took their membership with Hawthorn, Vic., where Mr. Hunt is still in service. The sympathy of the brotherhood is offered to Mr. Hunt, friends, and the church at Hawthorn.

JAMISON, Mrs. R.

Rockdale, N.S.W., has suffered a great loss at the sudden passing of Mrs. R. Jamison. To all she was a friend. She let no opportunity pass to witness for her Lord, and all who knew her sensed her nearness to him. She took an active part in C.W.F., was a S.S. teacher and a deaconess. Our sympathy is extended to Mr. Jamison and family in the loss of this gracious Christian.

MITCHELL, Grace Hilda

Fifty-six years of faithful service to Christ and the church ended with the death of Mrs. Mitchell on April 23. Baptized at Point Sturt, shortly before her marriage, she and her husband, Fred, began their long association with the Murray Bridge church, S.A., in 1915. Though not regarded as a leader, she left her mark both in the women's work and in the church school. More important was her impact on the lives of those who knew her. One of her former scholars writes: "Mrs. Mitchell was about five foot nothing, and of loving disposition. Her forty years of B.S. teaching never tailed off into dreariness. She taught many classes to use and know the Bible, and she herself dipped deep into it in preparation. In a wonderful way she gave



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hours of time after school coaching those sitting for the old 'Scripture exams.' She was unfailingly willing to stop and listen to the young, was cheerful and agreeably nice, and such good fun at a picnic! I don't think I'll ever recall a social or church picnic and not see Mr. and Mrs. Mitchell, she busy helping serve, and his stoking the boiler. Wonderful people they have always been in the church." Mr. Mitchell and their three sons, Keith, Ray, and Allen survive her. We commend them to the loving care of our Father. The minister at Murray Bridge, A. H. Coleman, conducted the funeral services.

WALTON, Wilfred

The Hurstville church, N.S.W., suffered another major shock with the sudden passing of Wilfred Walton some weeks ago. Mr. Walton had been associated with Hurstville for over 40 years and he had also been in membership with Beverly Hills for 13 years (then called Dumbleton). After recovering from a badly fractured leg Mr. Walton was about ready to resume work when he was stricken with a deadly virus which proved fatal. Wilf. Walton filled many positions in the local church including B.S. teacher and secretary, C.E. Supt., deacon, and for many years co-elder with the writer. He was a godly man, no gulle, straight forward and satisfied with the simple things of life. His main interests: the Lord's work, his family and his work—he was a kindly man with a keen sense of humour. In his early working life he was a plumber, a Gas Company officer. He studied hard and became a Health Officer and served in country councils and in latter years with the large Blacktown Council. His popularity with his co-workers there was demonstrated at the funeral service by the attendance of a large group who spoke of the esteem in which he was held by all members of the staff. Our Christian love and sympathy are extended to his wife, four sons, brother and their families. His influence will be felt for many years at Hurstville: he is sadly missed.—W.S.F.

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THOMSON'S EIGHTH

(Vic., K. Caulton). The church at Thomson celebrated its eighth anniversary with Jack McCulloch, of Norlane, and G. R. Stirling, of the College of the Bible, as speakers. Sixty shared in a casserole tea and the film session which followed . . . A combined youth meeting on June 25 featured W.C.T.U. fruit juice demonstrations . . . The C.W.E.F. was addressed by one of their own number, Mrs. Marjorie Beckett, a probation officer.

EVERY MOTHER

(MITCHAM, Vic., Dr. K. R. Bowes). Every mother of the 19 girls in the Good Companions attended a mother and daughter evening . . . Mrs. Colonel Young of the Salvation Army was guest speaker at C.W.F. . . . The sharing meetings conducted by Dr. Bowes in homes after evening service have proved stimulating. . . . 16 car-loads of young and not-so-young took part in observation car rally on Queen's Birthday.

MINISTER TO MOVE

(FRANKSTON, Vic.). The church has received with regret the intention of R. H. Patterson to terminate his ministry at the end of 1972 . . . A recent seminar at Warnet was attended by deacons, deaconesses, and auxiliary leaders, plus D. H. Smith, R. McKenzie, Dr. K. Bowes and R. Drayton. They considered the task of the church in relation to building a new church complex in Cranbourne. The growing area population and membership activities demand larger buildings than the present structure . . . June evening services featured films and discussion followed by a fellowship "cuppa" . . . Sunday evening services in July and August will commence at 4 p.m.

FOUR CHURCHES MEET

(SWAN HILL, Vic., R. E. Pritchard). Swan Hill and Woolmen members chartered a bus for trip to Pyramid Hill on June 20 for barbecue tea and evening service with Pyramid and Echuca churches. Barry Brown (Echuca) was speaker . . . Graeme Cann (Mission for Lepers) was guest speaker at 5 p.m. service on 27th prior to church tea and film on Leprosy Mission activities.

ONE DAY'S OPPORTUNITY

(SHEPPARTON, Vic., R. E. Hillbrich). In one day the Opportunity Shop raised \$101.00 . . . A.W.F. was visited by the Baptist Guild and the Baptist Evening Fellowship conducted a meeting with our Evening Fellowship ladies . . . Peter Mountjoy, an accountant, was speaker at first fellowship tea of newly-formed Christian Men's Group . . . A parcel of food has been sent to India . . . Good Companions, led by Mrs. K. Wittick and Julie Harris, visited Yarrowonga club for long week-end . . . Ron. White is new leader of Boys' Explorer Club . . . After having spent most of her life in Shepparton, Mrs. F. Glasdon, has taken residence at the Christian Guest Home. Mrs. Glasdon, who was baptized in 1900, was farewelled by church ladies in a surprise party.

WOMEN'S FELLOWSHIP FORMED

(BENDIGO, Vic., M. D. Keatch). A C.W.E.F. has been formed under the leadership of Mrs. Keatch . . . The C.W.E.F. is receiving food to be forwarded to our Indian missionaries . . . 25 campers from Cheltenham were welcome visitors at a recent evening service . . . The church extends sympathy to Mr. and Mrs. K. Lacy in the death of Mr. Buller. . . . R. Reid received the Diploma of Metallurgy . . . Prayer is being offered on behalf of sick members . . . Young people conducted the service on June 27. Singing was led by J. Keatch and the choir by R. Huggan . . . The three-year plan for the church begins this month.

BROTHERHOOD SERVICE

(BOX HILL, Vic., G. A. Grainger). Ron. Muller has been elected to Overseas Mission Committee and Kevin Mitchell to Christian Building Trust . . . Mrs. Vi Scott is now residing at Christian Guest Home . . . During the series of talks on Israel in Prophecy, musical items were contributed by Mesdames B. Darbyshire, Lock and Harris . . . 70 attended C.W.F. 58th birthday meeting when Mrs. J. Preston, Pres., Women's Conf., led devotions. Musical entertainment was supplied by the Elderly Citizens' Choir. Seven Explorer boys visited Morwell to foster inter-city activity.

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MINISTERS ENTERTAINED

(WARRACKNABEAL-BRIM, Vic., Miss Norma Hall). Warracknabeal C.W.F. provided luncheon for all W'beal ministers and their wives in S.S. hall on June 20. . . . Aboriginal work was featured by Doug. Nichols . . . "Echoes of Conference" was brought at McPherson's home, Brim, by Miss Hall and D. Rodgers . . . On Queen's Birthday weekend Hall's Gap camp was attended by nine Y.P. members from W'beal and two from Brim . . . At club church parade on June 27, George Chivell was leader . . . W'beal gospel services are held at 4.30 p.m. during winter months.

VISITORS TO NOBLE PARK

(Vic., T. Giles). On June 20, Vice-Principal G. R. Stirling, of the C.O.B., spoke to deacons and deaconesses on "Pastoral Care and Concern." He was also speaker at evening service and after-church youth fellowship . . . E. C. Keating of the H.M. Dept., addressed deacons and deaconesses on the special church campaign later in the year . . . On June 27, R. McKenzie was speaker at evening service and the youth fellowship.

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REVIEWS

GOD, I LIKE YOU

Compiled by Wirt & Anderson. (Zondervan). \$3.65.

This is a collection of poems from "Decision" magazines, compiled by the editor, Sherwood Wirt, and Charlene Anderson. The winds of change have blown through the corridors of the poetry-makers as through most other sources of our culture. The sentimental and patterned verse of earlier generations with its over-simplification of life and its over-optimistic resolution of its problems, no longer says much to us. Especially, does it have little meaning for younger Christians. The reaction sent poets off in many other directions. Some modern Christian poets reacted with savage realism which showed the world in its ugliness, but they do not offer much in the way of hope. Other poets use such vague and intellectualised imagery that only a few make the effort to understand it, and even fewer achieve success. This collection of poems from "Decision" is somewhere in between. Their authors have escaped from the prisons of old verse forms and from the limitations of rhymes. It may not be such a good thing that they have also escaped from the discipline that form and rhyme imposed.

Generally, we found the verses stimulating and the book would make a fine Christian gift. Here are two examples:

Realtim Lord, I come today without hate or ill will without even jealousy, but with a heart running over with love for you and all mankind.	Whichagunnado? Hi there, acorn. Whichadoin', acorn? Whichagunnado, acorn? Grew into mighty oak, acorn? Or crack and wither away, acorn?
Do with me tomorrow, Lord, when I forget all about it. —Janice Barford.	Hey, acorn, is that my face I see in you? —Christopher Erickson.

CAN YOU TELL ME?

By Dena Korfker. (Zondervan). \$2.40.

This is a new edition of a book which has sold over 50,000 copies since it was first published in 1950. Such popularity speaks for its value in meeting the needs of parents and teachers of young children who have to answer questions about life and the world and God. There are 39 answers to such questions as "Where was I before I was born?", "How do I see?", "How do I hear?", "Do animals like to be pets?", "Why can't I see God?". The authoress has devoted her life to teaching young children and this book is a fruit of her teaching experiences.

IF THAT WERE CHRIST WOULD YOU GIVE HIM YOUR BLANKET?

By Richard Wurmbrand. (Hodder & Stoughton). 90c.

When Wurmbrand was last in Australia, there was some criticism of his behaviour. He certainly found it hard to be restrained and patient in the presence of men whose nations he alleged were guilty of the persecution of Christians. Some of the statements he made about the Underground Church were questioned but since an underground church is obviously not subject to the checking of membership rolls and other evidences of life and service, any such debate must rest ultimately on whether or not the person telling the story is trustworthy. There are many in Australia who believe Wurmbrand and support his ministry and this book continues the story he began in "Tortured for Christ" and continued in "In God's Underground" and "The Soviet Saints."

He narrates a conversation with an unnamed "important personality of the World Council of Churches," who said he had visited Russia, Rumania, and other Communist countries many times, but had never seen a sign of an Underground Church. Wurmbrand replied that even if it were true that there is no Underground Church in Russia and Rumania there can be no question that the church is underground in China, North Korea, and Mongolia, where Christians can practise their religion under the danger of torture and the death penalty. And "Nendor," official organ of the Albanian Communist Party, announced in 1968 the closure of all

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churches. To prove that the "U.C." is also in Russia, Wurmbrand then quoted the "Anglican Digest" (U.S.A.) as saying that the Orthodox Underground Church of the Soviet Union has 45 million members. "Kadaway," a journal not noted for special sympathy with sectarians in Russia, says that there are four million underground Baptists in Russia. None of the evidence was accepted as strong by the W.C.C. representative. This book has many stories of underground witness and martyrdom. Many newspaper and other sources are quoted to substantiate the events. If only a tenth of them were verified then Wurmbrand's passion for sharing them is understandable.

ARE YOU RUNNING WITH ME, JESUS?

By Malcolm Boyd. (Hodder & Stoughton). 90c.

This is a book of prayers that has run through many editions. They are far from the traditional form of book prayers and have been imitated by many others.

Some of the prayers are bitter in the sense that they reflect the bitterness and hopelessness of life. Boyd says that his prayer life is neither very respectable nor quite correct, and does not offer them for others to recite or copy. They are not church prayers, but they are life prayers and by thinking through them they may help us to make our own prayers less formal and more of a genuine cry from the heart on behalf of others. An example is probably better than an attempt to analyse:

The blood ran to my head, Lord, and I almost flipped
O I was mad and I couldn't think clearly. Thanks for cooling me down.
O If I'd been on my own, I would have done something bad to somebody you love just as much as me. I was very vulnerable, Jesus, and he didn't realise he'd hit me in a spot as soft that I should put up a neon sign over it that flashes "danger" 24 hours a day.
O He hit and I screamed inside, which is the worst kind of screaming. Then the heat flashed, and I couldn't make sense and just wanted revenge. I wanted to hurt him, Jesus.
O When I simmered down, I was still sitting there, and he was still sitting there. I know I was okay, and that I hadn't done anything that would really hurt anybody up.
O Thank you, Lord, for being there with me and cooling me down. Thanks for taking hold of me.

Sections include Prayers for the Free Self, the Free Society, Racial Freedom, Meditations on Films (dated, of course), the Meditations on the Cross (perhaps the most moving). Well worth using by youth and young adult groups for a study on prayer.

Church Chuckles by CARTWRIGHT



© CHAS. CARTWRIGHT 978

"Reverend, could I trouble you for a dollar? I tithe my entire income, of course."

Victoria

TRIBUTE TO ORGANIST

(HARTWELL, Vic., M. J. Savage). Mr. and Mrs. Albert Morfiew are now resident at Christian Guest Home, Oakleigh. Mr. Morfiew was church organist for nearly 30 years, and his service as organist and elder made a wonderful contribution to the life of Hartwell church. . . . Twenty members collected from homes for Austcare on May 30. A total of \$509 was received. . . . Durling June, July and August, the evening services commence at 5 p.m. . . . State Conf. Pres., J. Alabaster, spoke on June 13, and at night S. H. Wilson, Sec. of Conf., gave an illustrated talk on church life in Great Britain and the U.S.A.

REPORT ON N.Z.

(DANDENONG, Vic., A. A. Avery). After eight weeks in N.Z., Mr. Avery gave a report to the church on the missions he conducted there with Gordon Moyes, of Cheltenham. . . . Ken. J. Clinton was thanked for his interim ministry. . . . A local education committee has been formed with a concept wide enough to include the overall programme of the church. . . . A S.S. Teachers' Seminar was held on May 18 from 9.30 a.m. to 4.30 p.m. . . . On June 6, 140 attended a Pleasant Sunday Evening guest service commencing at 5 p.m. with a hot buffet meal. The Krede Singing Group sang and the film "A Christian in Communist China" was screened. . . . The congregation listened to the Rock Opera, "Jesus Christ—Superstar" on June 13. . . . 70 ladies celebrated the C.W.F. birthday.

FAMILY CAMP

(NORTHCOTE, Vic., G. Marsh). Family Camp was held at Monbulk with Dr. Whiting as guest speaker. . . . One evening service took the form of a Song Fest. . . . Good Companions have increased in numbers. . . . A combined ecumenical meeting was held in our church, and our members joined with other district churches in a combined meeting at St. Joseph's church. . . . The church regrets losing the Lawson family who have moved to Croydon. . . . June was Friendship Month. Speakers have been R. Arnold, Doug. Nichols and Frank Richards (Overseas Missions).

LOSSES TO PATCH

(Vic., W. Condron). The Patch church suffered the loss of Mrs. Bessie Cook on June 3, when she died after a long life of faithful service. . . . On June 9 the church was again saddened by the passing of Mrs. Gertrude Gleghorn, a foundation member, who served long and faithfully participating in active service.

JUNE STUDIES

(BURWOOD, Vic., I. A. Allsop). June worship theme is "Aspects of our Faith," a series of studies covering important teachings of Churches of Christ. Guest speakers are J. Sutton and Principal E. L. Williams. . . . 60 young people and leaders attended camp at Manyung, climaxed by participation in evening service. . . . Four teenagers have made decisions at recent services. . . . Good Companions and Explorers paraded at church and took part.

CHURCH PARADES

(PARKDALE, Vic., D. Stow). Two church parades were held in June. The tennis club held a church parade on June 6 and the C.W.F. on June 20. At the latter meeting Mrs. Beaby, from Oakleigh, was soloist. . . . Membership of Good Companions is 38 and they entertained mothers and friends one club night recently. . . . Several members have volunteered to help "Meals on Wheels" due to start in July. . . . The "Paul Carlson Story" was screened on July 4.

ELDERLY FELLOWSHIP

(MORELAND, Vic., V. Quayle). The Elderly Citizens' Fellowship conducted and organised on a monthly basis by Mr. Quayle is proving successful. . . . Explorer leaders, Bill Green and Greg. Ralph, attended recent leader training camp at Monbulk. . . . Those who are sick include Mrs. I. Folgieter and A. Taylor who are hospitalised. Mr. Quayle also spent a short time in hospital. . . . Bill Yarwood and Bill Green have again

been nominated to the Regional Board of which Moreland is one of five churches involved. These representatives hold the positions of treasurer and secretary respectively. . . . The C.W.F. conducted the evening service on June 20 at which Mrs. G. Stirling was guest speaker.

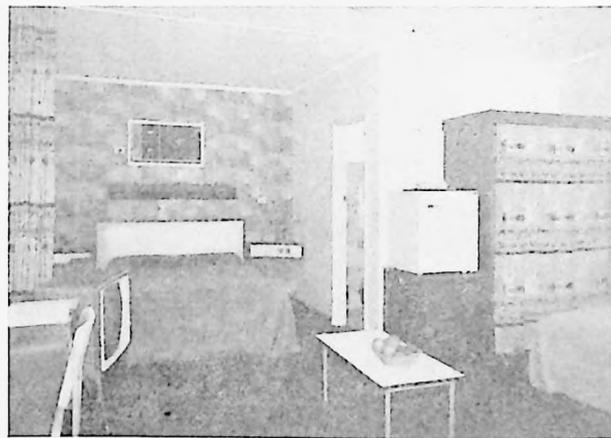
WOMEN IN SERVICE

(CROYDON, Vic., A. B. Clark). C.W.F. afternoon group are working to clothe an Aboriginal boy. Both ladies' groups are making and donating goods for hospital visitors. . . . A presentation was made to Thelma and Robin Leach who have moved to Canberra. . . . Boys' Club shared tea and meeting at the home of their leader Glen Goulding. . . . Mrs. Beveridge is home from hospital. Miss Rose Salter is in Prince Henry Hospital. . . . Intermediate and Youth 1 classes of the B.S. attended week-end camp at Monbulk. Camp cook was Mrs. J. Tibbells. . . . Young Marrieds held a games night at the home of Rhonda and Graeme Addicott.

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THE RIGHT MAN IN THE RIGHT PLACE AT THE RIGHT TIME

By A. McKAY, New Hebrides

Evidence of God's hand on the work here, as he moved through our able missionary board and our brotherhood is obvious to me, as a newcomer.

I would like to paint a picture on your minds of the scene that can be seen here today. A scene which is surely evidence of God's love for the New Hebridean.

To illustrate today's scene, I will refer briefly to several men, who with their families, having given their all to God, because of Christ, applied and were accepted for service in the New Hebrides where they found a very full and rewarding life.

God used the right man in the right place at the right time in Reg. Combridge at Nasawa. Reg. built the Technical School and Hospital with the aid of island folk.

Reg. was succeeded by Alan Fletcher whose job it was to continue with the spiritual and technical training of young New Hebridean men. Alan, a Primary School teacher, met opposition and also found himself in a completely different sphere of teaching to which he had been trained. It is now evident that Alan put his hand to the plough and never looked back.

Alan has been succeeded by Ray Wilson. Ray has been trained and is experienced in teaching technical subjects. It is obvious that God has his man to continue with a well established work and need.

David Eagling was God's man to put Banmatmat on the map. A lot of hard work and sheer determination has gone

into restoring and re-establishing this beautiful site on which stands our Bible College.

Two graduates from the College and their wives, now serve as missionaries in New Guinea. Other graduates now preach throughout the New Hebrides.

Colin McCosker stepped in as David stepped out. It was obvious to those who, like myself, were fortunate enough to attend the 1970 Banmatmat Bible College Graduation Services, that God has the right man in the right place at the right time. Colin will be assisted by John Liu (further fruits of David Eagling's efforts) as John takes up his appointment as lecturer after his recent return from Australia.

I hasten to add that those who have been instrumental in the growth of other stations, were God's chosen ones, and those with the present responsibility are definitely the right ones for this present time.

This picture I have tried to produce is to me an exciting one and I have enjoyed sharing it with you. Thank you, those of you who must be upholding this field in prayer. Please thank God for the men and their wives of the past and for those of the present. There is an important task during what may become a critical time throughout the New Hebrides.

Hebrews 6: 10. "God is not unfair. He will not forget the work you did, nor the love you showed for him in the help you gave and still give your fellow Christians."

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JAY'S COLUMN IS FOR Juniors

BIBLE QUEENS

Name three Bible queens from the following clues:

1. She visited King Solomon to ask him "hard questions."
2. She encouraged Baal worship and this led to a kind of "competition" between her priests and Elijah on Mt. Carmel.
3. She won a beauty competition and had a book named after her.

(Answers next Issue).

FIFTH COLUMN. The phrase "fifth column" is now an accepted part of our language. When General Franco was marching on Madrid in the Spanish Civil War, he said that he had four columns of fighting men approaching the city and a fifth column of supporters ready to lift from within. Fifth Column then came to mean hidden support for an enemy.

BIBLE CITIES: (see last issue).

1. Damascus. 2. Jerusalem. 3. Rome.

WILLIAM came home with two black eyes. "Fighting again," said his mother, "didn't I tell you to count 100 whenever you lost your temper?" "Yes," you did," replied William, "but the other kid's mother only told him to count 50."

DEFECTS:

Defect of sight is blindness, and defect of hearing is deafness, but what are defects of touch, smell, and taste? (Answer below).

No wonder youth of today feel that they've been double-crossed. First they're told to find themselves, then advised, "Get lost!"

DEFECTS: The names of defects of our senses are: touch-numbness, smell-anosmia, and taste-agenesia.

Contributions Invited — Send to Jay, The Australian Christian, 119-125 Hawke St. West Melbourne, Vic., 3003.

THE LAST WORD

TIMBER

Good timber does not grow in ease,
The stronger the wind, the tougher the trees,
The farther the sky, the greater the length,
The more the storm, the greater the strength.
By sun and cold, by rains and snows,
In tree or man, good timber grows.
—Mallock.



A halo need drop but a few inches
to become a noose.—Fulton Sheen.



Talent is that which is in a man's
power; genius is that in whose power
a man is.



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The real problem is the fact that clergy and congregations accept biblical illiteracy as a given situation, as a sort of fate which must be expected and with which they are hardly concerned to struggle since there is so little hope of changing it.—GEO. WEBBER.

... I didn't talk so much
When under strain or tension,
I often tell a lot of things,
I really shouldn't mention.

—Helen M. Webster.



Definition:

Hypocrite—A person who sets a good example when he has an audience.



Keeping a secret from some people
is like trying to smuggle daylight past
a rooster.



A great deal of time is skilfully wasted
by people trying to find the answers
when they really don't know the problem.

People used to offer "a penny for your thoughts." Now the only one who will listen is the psychiatrist, and you pay him \$25 an hour.—Bert Bacharach.



"I attend services of all denominations. I don't want to miss the hereafter on technicality." — Bob Hope.



A stranger came to church, and the minister was pleased to see him come forward to sit in one of the empty front seats. Afterwards he greeted the newcomer and said, "I'm glad you felt free to sit well forward, even though you are a visitor."

"Well," said the man, "I'm a bus driver, and I just wanted to see if I could learn how you get everyone to move to the rear."

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