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WHARFIE IN THE PULPIT

(see page 10)



Raindrops!

PRAYER, Study and Meditation are absolute prerequisites to any decision any Christian makes, any day or night of his life.

The church house was literally falling down. The canopy on the front was sagging, and I moved fast into the church in order to avoid its falling on my head. Inside, there was dust, and the poor lighting accentuated the drabness.

One Sunday I was preaching, and it began to rain. Soon, within two feet of my left shoulder, a steady drip began to punctuate my message. One of the older women moved quietly into the kitchen, secured a saucepan and placed it under the drip. I kept right on preaching. The pan began to ring as each drip hit. No matter how loud I got, the drip was louder! The dear soul moved again, secured a tea towel, placed it in the pan, and the raindrops were silenced.

I kept on preaching, because this was a new congregation. I did not know them as well at the beginning of that service as I did by the end of it. I could hear their souls expressing a deep embarrassment. I could hear their fear that I would leave and get a job teaching, or something. As long as I kept on preaching, they knew I understood.

They put on a new roof, put in new lighting, a new ceiling inside, painted inside and out, cut the weeds, mowed the lawn, and planted flowers.

The author is minister of Central Christian Church in Kansas City, Missouri.



By James L. Blair

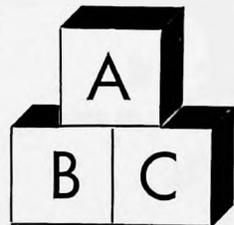
All of this was possible because the blessed woman who brought the pan to catch the raindrops had prayed for a preacher to come, had taught the Bible with the wisdom that only a life of hardship could reveal, had meditated on God's Word, and been able to counsel many people with an effectiveness far surpassing trained psychiatrists and social workers.

Her wisdom was a result of trusting in God enough to pray when she did not know what to do, study her Bible in order to find a similar situation to the one she was facing, then think about how it could be applied to the lives of those whom she loved.

Prayer, study and meditation can bring a man to catch your raindrops, a towel to quiet your anxieties, a new roof to shut out the causes of your problems, and can lead, guide and direct your every step.

— "The Christian."

MY



By Lloyd Cooke

Awful scarce describes result of Northern Ireland Feuds, as father carries his 'awful' load —

A coffin — bearing child of his blood!

The word befits—(but just in part)—the puzzled

Pensioner who sits and eats his meagre meal

Amidst an affluent society.

Awful is the mess that follows a 'pile up' on the

Road; and awful is the wreath of grief which marks

The spot forever.

Awful is the stupidity which speaks of starvation:

And over-production facing my friend the farmer.

Awful is the pace at which the arthritic cripple

Attempts to cross the busy city streets before the

Traffic light (too soon!) flashes its hurtful red!

Awful is the plight which presses round the

Circles of the unemployed — where empty pockets

Aggravate and dangerously annoy.

Yes! 'A' is for awful where the alphabet of

Life — begins!

(L.C.)

o THE WAY OF THE CROSS

FROM BELFAST TO JERUSALEM

By RICHARD LAWTON

BELFAST

JUST a one-day visit to Belfast was enough to reveal that city as very sad and troubled. The day before the Electricity Board had been blown up. On this day the airline pilots decided they would no longer stay in Belfast overnight. Luggage was lined up outside the plane and identified with the passengers before being loaded; the cases that appeared to be unaccompanied were not put on board. No bombs today, thank you!

The appearance was of an occupied city. Everywhere army vehicles rumbled past with troops facing both forwards and backwards, machineguns already pointed. At one army post in the city itself, only the eyes and pointed rifles could be seen between the sandbags. At another, formerly a church, the roof and walls were hacked away with bullets.

The streets were lined with barbed wire or iron barricades. Houses had been burned or bombed. Buses had been overturned and burned. We gave a ride to two women on their way to work because so many buses in that area had been hijacked and burned that they did not run there any more. The women blamed the army.

People were tense. We went into some church offices in the centre of the city. The girls on half the office staff had just been to the general secretary to ask for a fire drill so they could evacuate the building quickly if a bomb exploded there.

The church is obviously playing a helpful part, even though the conflict is in the name of religion. In several places I saw citizens' advice posts, set up in the troubled areas by Protestant and Catholic churches together. At official levels they do what they can, but it is principally a political conflict.

LONDON

Many will remember former Churches of Christ minister, Maurice Coombs. He is now chaplain to the Anglican Archbishop of Jerusalem, George Appleton. However, I caught up with him in London where, on leave, he was locum vicar at the village of Great Missenden, about 40 miles from London. The parish church there was built in the 12th century, and the list of vicars on the wall goes back to the 13th century.

AMSTERDAM

With a Sunday in Amsterdam I guessed from the guide-book as to which church service might be in English. It was not a good guess. I went to the Baptist Church of Amsterdam, which turned out to be an independent Baptist church. One man sensed my plight, sat next to me, and wrote an English précis of the sermon for me as it was being preached in Dutch.

ISRAEL

Israel, too, was a troubled land, with armed soldiers everywhere, although the city was not so tense at this time as Belfast was. The machineguns, however, were prominent at the various holy sites, and bags were searched lest there be a repeat of the mosque fire which had been started by an Australian.

It was also an awe-inspiring experience to be at the sites of the original Christian events and to literally "walk where

[On his way home to Australia, the Federal Director of Christian Education recorded his impressions.]

Jesus walked." About some of the sites there is a lot of ballyhoo. Many are far from simple because of the attention paid to them by the historic churches. Yet the sites for the principal events in Jesus' life—his birth, trial, death, burial, resurrection and ascension—are well attested, and the pilgrim can be confident that he is there.

Eastern tradition survives tenaciously. At the commencement of the Via Dolorosa (Way of the Cross), for example, there is half an arch, traditionally called "Ecce Homo" ("Behold the Man") arch. For many years, no-one knew why. Then excavations were done underneath, and it was found to be part of three triumphal arches built by Hadrian, the Roman emperor, in the 2nd century—nothing to do with "Ecce Homo." Tradition exploded! Years later, more excavations uncovered the actual pavement of Herod's courtyard where Pilate had come out and said "Behold the Man." Somehow, tradition had been right after all. Next to that pavement was the actual pavement of the street, the original Via Dolorosa, on which Jesus actually carried his cross, just a few feet under the present Via Dolorosa.

I walked along the Via Dolorosa to the Holy Sepulchre Church, site of Calvary, and the burial and resurrection. The narrow street was crowded, it was dusty, dirty and smelly. Children were begging and guides were pests in offering their services. I felt a little annoyed that the Via Dolorosa was not quiet, peaceful and devotional. But, after all, this was how it would have been when Jesus carried his cross that way. It was attitudes like mine that crucified him. There was a salutary lesson in the experience about God's love, and our need to love all kinds of people.

When I reached the Church of the Holy Sepulchre I was immediately sceptical. For as well as being cynical about the stone which they claimed was part of the stone rolled away from Jesus' tomb, the site was inside the city walls, and my Bible and the hymns told me he was crucified outside the walls. Later, however, I discovered that the present walls were only a few hundred years old. The traditional site of Calvary was in fact outside the walls in Jesus' time. Another triumph for tradition!

I took the bus to Jericho and the Dead Sea. As soon as we had passed through Bethany, just out of Jerusalem, we entered the Judean wilderness. "Wilderness" is an understatement. Surely there could be nothing so desolate. And the road from Jerusalem to Jericho! It is a bitumen road now, but it is still flanked by the wandering Bedouins and their tents. A few goats still wander through the mountains. But a lone traveller in the first century must have been crazy to go that way. The places for robbers were so frequent. The Good Samaritan of the parable was even more noble than I thought, to stop and help such a silly man! The temperature was well over the century ("just a warm day").

At Jericho the archaeologists had uncovered part of the wall of Joshua's time. The next day at Hebron I saw the tombs of Abraham, Isaac, Jacob, Sarah, Leah and Rebecca. The site was certainly very old, in the oldest surviving town in the world. The building over the tombs could be traced to pre-Christian times. What a story they could tell if the walls could speak!

We could not go to the River Jordan. It was a border area. Two years ago, a monastery near the site of Jesus' baptism had been shelled. Now the area was closed. So in the land of the Prince of Peace there was still no peace. Jesus must still weep over Jerusalem, and over the rest of his unsettled world. Obviously, we still have a task of helping to gather that world to him.

RENEWING OUR MINDS

By KEITH W. FARMER

CHRISTIAN teaching has tended to devalue the importance of "the mind" to the individual Christian's conduct and relationships. Possibly the frequent intellectual attacks and doubts which encircle Christianity today have led us to the point where we have largely shunned "thinking" as an important aspect of our faith.

Both Old and New Testaments indicate the important position the mind ought to play in our Christianity (e.g. Isaiah 26:3; Proverbs 15:16; 1 Cor. 2:16; Phil. 2:5, 4:8; 11 Tim. 1:7).

Paul asks us not to be conformed to this world but to be transformed, by the renewing of our minds, so that we may prove what is the good and acceptable and perfect will of God. (Romans 12:2). This transformation results from the renewing of our minds, which will allow us to experience how good God's will for us is. I interpret Paul to be saying here that our attitudes and values should be Christian for us to be able to appreciate the worthwhileness of Christianity within our own lives and within our community. An important part of the infusion of Christ into life is that he can bring attitudes which are different from those generally prevailing.

This idea is expressed in Luke 16:15(b) (T.E.V.) where Jesus says, "For what men think is of great value is worth nothing in God's sight." It is possible, even probable, that a person may be seeking enthusiastically to serve Christ, and yet be severely hampered in his efforts by un-Christian attitudes. If we are to be truly Christian in our attitudes then there will be tension in many areas between the presently held values of our society and our own values.

The general community places receiving before giving (not only in practical value, but also temporarily, e.g. hire purchase). Jesus places giving before receiving. The community values material goods above the lasting qualities of faith, hope, and love. Jesus reverses this emphasis.

Similarly our community values, pleasure, intellectual brilliance, outward beauty and appearances, competition, retribution, comparison of self with other human beings, whereas Jesus emphasizes peace, insight, inward beauty and orderliness, co-operation, forgiveness and comparison with Christ, respectively.

These are just some of the areas of tension between common values and attitudes, and Christian values and attitudes. The message comes clearly from Paul — don't be conformed to the attitudes and values of this world, but get a new or different approach which will transform your lives.

The cause of the relative weakness of our witness in the community lies not so much in the fact that we are not sufficiently open to the Spirit of God as an indwelling power, as in the fact that we are limiting God by our refusal to allow his thinking

Some of our churches occasionally have problems — not how to preach the Gospel most effectively, or how to train their Sunday school teachers, but how the members can get along together without fighting or bickering.

Keith Farmer, minister at Epping, N.S.W., who has done specialized psychological studies, offers this contribution in this important area of Christian growth.

i.e. his attitudes and values, to dominate our thinking and thus bring a transformation of action. This transformation will bring personal benefit and will commend itself to the person who previously had very little time for God.

My interpretation of Romans, chapters 12 to 14, is that Paul is enunciating the results in different areas of life of the renewed mind, leading to the transformed life. The renewed mind results in:

1. Romans 12:3-8. **Christian Service.** Characterized by adequate and accurate evaluation by each individual of his abilities, specialization within the church, co-operation between specialists, and accreditation of God as the giver of abilities.

2. Romans 12:9-13. **Character and Personality.** Traits of sincerity, concern for others, esteem of others, vitality and enthusiasm, optimism about the future, durability and perseverance (especially in prayer), generosity, friendliness and discernment.

3. Romans 12:14-21. **Personal Relationships** leading to a readiness to forgive, empathy, co-operation, fairness, peacefulness.

4. Romans 13:8-10. **Love for your neighbour.**

5. Romans 13:11-14. The shunning of behaviours described as drunkenness, immorality, shamelessness, contention and strife.

6. Chapter 14. **Attitudes towards people who differ from us in their opinions;** characterized by — tolerance, personal conviction, understanding, consideration for the other person.

These characteristics are no less fruits of the Spirit or God-given because they result from attitudes. The attitudes are God-inspired and God-given. The fact that we have a definite responsibility in this matter in no way negates or contradicts the message of God's action in our reconciliation to him through the death and resurrection of Christ. It means that rather than only praying to God that he will bring the fruits of the Spirit into our lives, we should also be ensuring that this is a possibility by holding firmly and tenaciously to attitudes and values which are truly Christian.

Paul in placing the content of Chapter 14 after that of Chapters 12 and 13, is saying that the most difficult area for a wholly Christian approach is that which involves those who do not experience or hold to the Christian faith in exactly the same way we do. He is not saying we should change our beliefs, or not know where we stand but that our attitudes towards those who differ should be consistent with the mind of Christ whom we follow.

We need considerable courage to make the "mind of Christ" our mind, considerable determination not to let the world squeeze us into its mould, but we will experience to a greater degree the sense of God being able to work through us. For Jesus to be able to change some of our basic attitudes he must be God in our lives.

"KEY 73" AN AMERICAN VENTURE

One of the interesting recent developments in America today in the field of evangelism is the emergence of "Key 73" — a specific plan for an overall drive throughout the States in 1973. This impact on the masses has largely stemmed from the urgency of the situation in our day as outlined and fostered by Dr. Carl Henry, former editor of "Christianity Today."

Max Ward Randall, Professor in the Department of Church Growth and Mis-

to close down—shut-up-shop altogether—because we are failing to communicate in a relevant way to the general public.

Such an impasse between the Christian Gospel and the disjointed age needs the alert attention of every follower of Christ. This is the conviction of the organisers of "Key 73."

It is interesting that other prominent "Restorationists" are among those involved in this evangelical project in addition to Dr. Randall.

The basis of participation in such a wide campaign has naturally exercised the minds of many throughout the diversified constituency that today stems from the pioneers of Restoration in America. However, those engaged in preparations at national level for this venture firmly believe that "Key 73" most assuredly provides a platform for disciplining the United States on which all brethren claiming New Testament backgrounds can stand.

The British Evangelical, Canon Michael Green, recently said concerning the witness of the early church, "These men changed the world! What accounts for their success? One single reason explains their impact—they were new men under the compulsion of a new mission. They claimed to have the key to living . . ."

This could well be the outcome of such a moving of the Spirit of God in the hearts of his chosen vessels in America today.

Could it also be suggested as the key to victory in our Australian churches?

BIBLE IN KENYA

The Bible Society of Kenya is concentrating on reaching the large proportion of the population which is under the age of 21. Students attending primary school have increased from 486,929 to 1,282,297 since 1956, and secondary school enrolments have jumped from 10,856 to 115,246 during the same period. In 1965 the goal was set of providing each student with an R.S.V. Bible. "These Bibles have been of utmost importance to this fast-growing, informed, and awakened group of young people who will certainly shape the Kenya of the future," says Bible Society Executive Secretary, the Rev. J. Mpaayel.

Christ is not only the most powerful Person the world has known; he is the noblest. All the highest ideals since his day, as H. G. Wells declares, have sprung from his teachings. What is more, Jesus himself lived his ideals even better than he could find words to express them. Nine-tenths of the human race would follow Christ, if they knew what he is, when they would not follow an abstract truth.

But how shall we help all men to know him? That was Paul's question, and it is still ours. The greatest way to help Christ conquer the world is to saturate our minds with him. We do this by thinking about Christ and his kingdom as much as we can. If we think about him we shall inevitably witness for him and work for him.

Other people will catch him from us by our deeds and words.

WORDS TO
TREASURE

CHRIST
GIVES
POWER

by
FRANK
LAUBACH

WORD TALK — GORDON MOYES

No. 40—JEREMIAH 23: 1 (N.E.B.)

Shame on the Shepherds

As a child my S.S. Kindergarten was dominated by a painting of a larger-than-life black-bearded shepherd. He was awesome and seemed quite irrelevant. In time we learnt of the Good Shepherd and of the significance of "sheep," "Shepherd," "flock," and "lamb" of the Biblical story. These terms are mentioned over 500 times.

It is easy to see why. The pastoral industry was central to Israel's economy. Sheep provided food, milk, clothes, tents, sacrifices, and were a means of exchange. The generally affectionate, defenceless sheep, always in need of constant care and attention from a shepherd became a useful symbol in describing the relationship between God and his people.

In the O.T. "shepherd" referred usually to the King and the Rulers of Israel. (62 times). Jeremiah refers to King Zedekiah and his nobles as shepherds. Zedekiah's sin is that he is a well-meaning but ineffective shepherd. Jeremiah uses the term more than any other Biblical author although his contemporary Ezekiel makes best use of the symbol (Ezek. 34). Psalm 23 and 95 and parts of the Apocrypha make good use of the symbol.

In the N.T. "shepherd" is used 17 times. Jesus uses it as a self-interpretation in John 10: 1-18. He gave Peter the shepherd's task (John 21: 15-19). The early Church took up the shepherd role with Jesus being called the great or chief shepherd (Hebrews 13: 20, 1 Peter 5: 4). Christian leaders became known as shepherds (1 Peter 5: 1-5) and ministers since have been given the term "shepherd" usually in the Latin form "Pastor."

FOR TODAY:

In a technological society the responsibility of ministers and Christian leaders is still essentially a pastoral one. An urban society as much as any has need of a shepherd's care, protection, leadership and vigilance.

Chaucer's "Canterbury Tales" reveals the qualities of the Poor Parson. The Tales are good enough for presentation on the Australian theatre circuit in 1971 and the description of the Poor Parson ought to be compulsory reading for all ministers. Are people any less lost in a concrete jungle of a modern metropolis than the one who wandered from the ninety and nine?

"Shame on the Shepherds"! Why? Because they fall in Jeremiah's day into the temptation of shepherds of every generation: "You have not watched over the flock." In Chaucer's day the hiring shepherd escaped into professional work at St. Paul's to avoid the personal contact with the flock. Today the shameful shepherd escapes into busyness in important work in school's, community activities and auxiliary functions, or else hides behind the church duplicator or the latest pile of paperback theology. Shame on the shepherds!

LAND FOR ABORIGINES

By DR. T. A. BANKS

Social Questions Committee, Vic. Dept. of Social Service

"BEFORE all this land goes away, we want some of our own country. It was like my father sleeping and they took his land away — like taking his hat. We are now waking up and we want our land." This is the plea of the elder of the Woorra tribe in the West Kimberleys, W.A. It is a plea being repeated throughout Australia and with much justification. It is the responsibility of the church to stand beside these people in their search for justice.

In 1788 Australia was invaded. The invaders landed at a place now known as Sydney Cove and set about taking possession of the land without any consideration for the defeated and dispossessed inhabitants. Everywhere the white man went he imposed his law, his culture, his economic principles and thus destroyed the religion, the law, the culture and the economy of the aborigines. Mr. Justice Blackburn, in his judgment on the Gove Peninsula aboriginal land rights case, said:

"The foundation of the argument was that political sovereignty over and the ultimate title to the land became vested in the Crown by reason of what Governor Phillip did in Sydney in 1788. From that time the common law applied to all subjects of the Crown in N.S.W., including the predecessors of the aborigines and the aborigines themselves."

WHY A SOCIAL QUESTIONS COMMITTEE?

The Old Testament prophets were strong on social injustice. Jesus Christ was a great ethical teacher. Christianity is the gospel of the man for others.

A Social Questions Committee seeks to bring the Christian conscience to bear on great social issues, to urge individuals and governments to act that social justice may be granted to all people everywhere.

A Social Questions Committee needs to act within a Christian community. It needs the stimulus of Christians who raise social issues, the stimulus of seeking to convince others of the correctness of a course of action, the stimulus of speaking in the name of Christ and his church.

The social gospel is part of the gospel of love.

PERSONAL EVANGELISM

(N.S.W.). The Christian Counselling Institute has developed a new approach to personal evangelism in counselling people with personal problems.

This is a crisis hour for the Christian church and at the same time a real opportunity. Divorce in Australia last year increased by approximately 30%, more people sought marriage guidance counselling than at any time in our nation's history, and drug taking is increasing at an alarming rate.

The Christian Counselling Institute has been set up to train ministers and laymen and women to counsel people with personal problems. Our course of instruction is carried out entirely by correspondence.

For your free aptitude test and 20-page Christian Guidance Booklet "When Things Go Wrong, What Can You Do?", send 35 cents in stamps. Address all enquiries: The Director, Christian Counselling Institute, P.O. Box 4, Beecroft, N.S.W., 2119.

CITY CHURCH: 106

(SWANSTON ST., Melb., Dr. Lloyd Jones, Allan Webb). The church celebrated its 106th anniversary on Oct. 17 with the Churches of Christ Choral Association sharing in the morning service at which Dr. Jones preached his last homecoming sermon. At night, the film "Happy Death-day" was screened. Past and present members met for informal fellowship at both lunch and tea. At the latter a musicale was presented by the young people... Mr. Webb has returned from successful meetings with the church at Bexley North, N.S.W. . . . The church shared in the century and a quarter celebrations of the Grote St., Adelaide, church by releasing Dr. Jones to be guest speaker for a special series of services . . . The health of Mrs. Lyall, Mrs. Stevenson, Mr. Coe and Mr. Wright is cause for prayerful concern by the membership . . . Congratulations are extended to Dr. Paul Kitchen on his successful achievement of his Fellowship in surgery at Melbourne University.

This statement summarizes very neatly the rights of the victor over the vanquished. It is as neat a piece of legalistic footwork as has ever been produced by South Africa or the Communist nations in their desires to gain control over subject peoples and their lands. And it leaves the aborigines dispossessed.

Much has happened in the 188 years since the First Fleet landed, and it is not possible to restore the situation as it was. For example, the aboriginal "problem" in Tasmania was solved by removing the aborigines. Further to this the aborigines, in nearly all cases, have had some contact with the white man and their way of life is changed. There are also a large number of mixed blood people who would normally be excluded from tribal life. And finally many areas of cultural and religious significance to tribal aborigines have been occupied or destroyed by the white man.

From the white man's viewpoint it would be unrealistic to expect him to hand back to the aborigine the land which he had spent money developing. In fact, in many cases the aboriginal people would not want to change their position in the white man's developed community for the right to own land they do not have the knowledge to develop.

From two points of view, however, land is important. It is economically important to white and black alike. It is also culturally important to both races. But the legal rights of the aborigines to hold land in this country are virtually non-existent.

There is a solution to this problem. All states have set aside areas as aboriginal reserves. Much of this land is apparently of little value (or at least was thought to be before the present mineral boom), but to have titular possession of even this land would be a start in returning to the aborigine some of his dignity. Further, if he had sole rights to this land, any wealth extracted from it would be his and could be used for his own development.

This certainly does not exhaust the subject of Aboriginal land rights. The subject will plague the conscience of this country for many years; and will also test many legal minds before a satisfactory solution is reached. But the suggestion is a start. The Vic-Tas. Conf. of Churches of Christ has requested the Federal Government to take such action in its territories. It is to be hoped that Christians everywhere will also urge the States and the Commonwealth to similar action.

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New Zealand

ADVENTURE, JANUARY, 1972

ADVENTURE appeals to most young people, and the "young" in heart, but when that Adventure is to New Zealand it becomes even more exciting.

The Explorers, through the Adventure Committee, have organised a 12-day tour through the beautiful South Island from Jan. 8-19, 1972, including a 4-day tramp through the world-famous Routeburn Walk; a cruise along the Milford Sound; and visits to such awe-inspiring places as Mt. Cook, the Tasman, Fox and Franz Joseph Glaciers, and Lakes Wanaka, Wakatipu, and Pukaki.

The original itinerary, detailed in a colourful brochure, has been expanded to include the magnificent Haast Pass and the Wild West Coast which, until recently, was not readily available to the average tourist.

Although the Adventure has been organised by the Explorers, it is open to any person, male or female, willing to join in with a dedicated group of Christian young people.

Twenty-two persons have already registered and to keep the cost down to an incredibly low all inclusive \$250, fifteen more persons are urgently required to register.

At Christchurch accommodation will be provided by the brethren of our churches, and the party will have opportunity to participate in fellowship and worship with the host churches.

The aim of this Adventure is to promote

adventure activities as part of our total youth programme, especially in the area of personal evangelism, where leaders and dedicated young people have the opportunity to witness their faith to others who are seeking and searching or in need of finding the Saviour.

A "New Zealand Adventure" evening was held at Thornbury church on Nov. 5. It included tour information, an enlightening film, and slides and address by Alan Avery, recently returned from a N.Z. mission. The target is for forty adventurers and applications are invited (no age limit).

Brochures, information, and application forms are readily available from the Vic-Tas. Dept. of Christian Education, 217 Lonsdale St., Melb., Vic., 3000 (phone: 663-2449, 663-1584) or Les Stewart, 51 Alston St., Thornbury, 3071 (phone: 44-6142).

OPEN FORUM

STATE AID

To the Editor.

Dorothy Cant ("A.C." Oct. 30) suggests that church hospitals, orphanages and schools have the same justification for accepting Government financial assistance. But a church school exists for a purpose quite different from the others — to provide a religiously-oriented education for those who desire it and can afford it. This is their democratic privilege but it brings no constitutional right to a share of Government revenue.

The burning moral question the churches face, is this: Should we accept Government money in order to educate a religious, financial and cultural elite? (hoping at the same time to perpetuate our particular denominational beliefs). Or should we be participating wholeheartedly in the State education system, contributing our Christian conviction and concern as parents, teachers, administrators and students?

There are exciting things happening in some State systems, such as pastoral care, counselling, chaplaincy, open classrooms, concern for individual differences, community involvement. Secondary schools in particular are being forced by circumstances into a new role — giving moral guidance and mediating the world to the adolescent. With thousands of adolescents looking to schools to provide guides, philosophers and friends, there is a desperate need for Christians to be involved in this ferment, not retreating into their ivory castles.

—Beverly White (Vic.)

DIRECTOR OF CHURCH AND COMMUNITY STUDIES

The North Melbourne Methodist Centre requires the services of a Director of Church and Community Studies.

THE POSITION will involve the appointee in

Developing Christian Education programmes, Directing local Ecumenical studies, Exploring the nature of faith in contemporary degrees.

THE PERSON: Applicants will need to have some background knowledge of Theology, Christian Education and Sociology, preferably with appropriate degrees.

CONDITIONS: Salary to be negotiated. Residence provided.

APPOINTMENT COMMENCES: January, 1973.

APPLICATIONS: Close January 31, 1972, and should be in writing addressed to:

The Secretary,
North Melbourne Methodist Centre,
17 Brougham Street,
North Melbourne, Vic., 3051.



LETTERS FROM TERTIUS

"DYING MAN TO DYING MEN"

To the Editor,

The wife dragged me to the district conference. The women had their turn-out and the men had to discuss "evangelism". Someone asked if we should have an invitation on Sunday nights when there were no "strangers" present. One preacher brother rose to his feet and said, "You never know. It might be some one's last chance. I always give an invitation, because I preach as a dying man to dying men!" Well there aren't too many dying men come to our church!

I felt like asking our minister friend if he visited like a dying man to dying men. I felt like asking him if he went to the pubs and factories and houses where the dying men are. I wondered unkindly if his passion for dying men was as strong when he played his round of golf on Monday mornings!

But I didn't say anything, because I too like to be comfortable in the delusion that we have done our stint of evangelism by having a Sunday night service for any sinners who may happen to drop in. But discussions like the one at the conference make me wonder what Jesus had in mind when he said "Go into the world and preach the gospel." Did he picture buildings with pulpits and professionals preaching passionately to the already persuaded? Or did he have in mind the likes of me telling it to my mates at the factory, at the pub, over the back fence and on the way to the footy.

Personally I'm all for the pro. up front doing it. "The dying men" know where the church is! Their blood be on their own heads! But I wonder!

Hoping you are the same,

TERTIUS.

BROOKLYN PARK OPENS CHAPEL

(S.A.). Around 400 people shared in the celebrations of the Brooklyn Park church in Adelaide on Oct. 17, when their new chapel was formally opened.

Some can remember when this was one of the smaller churches on the Beach Line, with a series of full-time, then part-time ministries. In the last decade or so the church has shown a steady increase in all areas. It wasn't long ago, in the ministry of the late Jim Lewis, that the new education wing was erected, and the lone old chapel was no longer alone. This building was used to house the rapidly growing school and increasing congregation. Some years ago Will Philp moved in as minister and the church decided to complete their equipment. They owned a considerable amount of land which gave room for sporting activities as well as buildings.

The new chapel was erected by Kennett Bros., working to plans submitted by W. Lance Brune.

The opening services were led by the resident minister. The President of the Conference, W. N. Bartlett, and the Mayor of West Torrens, S. J. Hamra, brought greetings. The formalities of opening involved builder and architect and then the Secretary of the Conference, I. J. Chivell, duly unveiled the plaque. Elder Emeritus J. E. Smith involved a long and useful

fact that no support will be given by our representatives to a raffle which will be conducted during the Marathon.

As he unlocked the door and the pioneer members of the church filed in. The interior is pleasant indeed. Completely carpeted throughout, with tasteful folding pews, and dignified pulpit furnishings, it makes a conservative and attractive picture. The baptistry is open and is lighted from outside openings in the structure. The congregation filled the building and overflowed outside. The occasional address was given by Mr. Chivell, with Mr. and Mrs. John Turner singing a message. Past ministers, Rex Chamberlain and Albert Brown, shared in the ceremony.

The building cost in the vicinity of \$36,000 and is a splendid addition to the many fine church buildings which the brotherhood has in Adelaide. The thank-offering was \$1,022, bringing total giving to over \$16,000 during the four years since the project commenced. Ladies' groups provided full carpeting and all cleaning equipment.

Three basketball teams have won premierships. Tennis club has three senior teams plus morning junior teams.

B.S. anniversary services were held for nursery, kinder and junior groups. All groups to Youth 3 are active and being re-located in completed building complex.

Mr. Philp will spend a further year with the church before completing his ministry and moving to Unley.—E. P. C. Holland.

EXPLORER TEAM FOR MURRAY RIVER MARATHON

DUE to the success of the 1970 Canoe Marathon where over 100 paddlers contested the 250-mile course from Yarrowonga to Swan Hill, the Red Cross, in collaboration with the Ivanhoe Canoe Club, will repeat the event during the 1971 Christmas-New Year period, commencing Dec. 28, and concluding Jan. 1, 1972.

The Explorer clubs have been unofficially represented in the past by Barrie McGuffie and Ian Heard. Barrie won the line honours of the first marathon in 1969, whilst Ian was placed 8th in his event last year.

This year there will be an official team entered and will comprise a party of six in the 2 TK (two-man touring kayak) event. The likely representatives will be Ian Heard and Neil Smith (Mitcham), Peter Stotten and Syd Bell (Thorburn) and Jeff Weston and Ken Short (Pascoe Vale). Most of these representatives are Explorer leaders or assistant leaders, and they will be supported by a ground party organised by the Adventure Committee of the Explorer Executive. Although the Explorer Adventure Trust will cover the cost of the entry fee it will be necessary for each competitor to raise at least \$25 through a sponsor or sponsors in aid of Red Cross.

A number of clubs have accepted the challenge to make this effort their Social Service project and we would urge our churches to support the Explorers in this worthwhile effort, especially in view of the

PRISON REFORM SOUGHT

(New York). Fifteen clergymen held a prayer service outside Gov. Nelson Rockefeller's office here as they sought to see him to make demands for prison reforms in the wake of the tragedy at Attica State Prison. They requested religious representation on state investigation panels of the Attica events, which resulted in the deaths of 40 persons when police stormed the facility to recapture it from revolting inmates. Rabbi Balfour Brickner of the Union of American Hebrew Congregations announced that New York State clergy are being asked to join together in a push for prison reforms. "Inmates are humans, not animals," he said. "If clergymen are too busy to be interested in prison reform, then I pity the synagogues and churches of this state."—E.P.S.

"ONE WAY '71"

(DAPTO, N.S.W., Jay Bacik). A pre-mission tea table service featured "The Way" gospel group and Jim Henderson, from Epping. 85 adults attended including quite a few non-members. . . . Our mission "One-Way '71", Nov. 10-Nov. 21, has Des. Nelson as preacher. A catered dinner will launch the mission and a top-line musical programme has been planned featuring some of the brotherhood's top musical personalities including Dennis and Bev. Shadow, Ron. Hewitt, the Rattens, the Way. Informal coffee mornings and house gatherings have been friendship-makers and bridge builders. The average giving of the church has increased considerably, with the Sept. average reaching a record \$95.

5TH SUNDAY

(MERREDIN/BRUCE ROCK, W.A. D. A. Good). The Eastern Wheatbelt churches held 5th Sunday combined services at Merredin with K. Parry, State Conf. Pres., as speaker. . . . Merredin S.S. held a Demonstration Evening (anniversary). . . . Youth Club members visited local radio station for inspection. . . . Merredin members met in "Bray's Lounge" to view recent T.V. service from Blackburn church in Vic. . . . Miss Avril Morrow, former O.M.F. missionary in Thailand, spoke at both churches. . . . We shared in picnic and inspirational day at Cunderdin for Central and Eastern Wheatbelt churches.

PRESIDENT VISITS

(ARANA HILLS, Qld., G. Staddan). On Oct. 10, our Conference President, H. Risson, and his wife, shared in both services. At night, our young people conducted a lively debate on dancing and pop music. . . . The B.S. picnic attracted about 60 children.

RETREAT TO ADVANCE

(YORK ST., BALLARAT, Vic., B. E. McMurtrie). Following a session with E. C. Keating of the Dept. of H.M., the officers have proposed a retreat to formulate a programme for 1972. . . . For the church anniversary on Oct. 17 Stanton Wilson was guest preacher. Mr. and Mrs. Wilson and Mr. and Mrs. H. Street (former preacher) were welcome visitors. . . . In plans for extensions to the chapel a room for a youth lounge is included. Many individuals and groups are working towards financing the extensions. . . . A working bee recently prepared the ground and sowed seed for a lawn at the manse.

ABORIGINAL GUESTS

(HORNSBY, N.S.W., D. A. Oldfield). Guests on Oct. 24 were Allan Bonney (Carnarvon) who presided; Peter Jamieson (Norseman) who brought the message (they also gave a musical item on lemon leaves), and D. Butler, Federal Secretary of the Aborigines' Committee, who also shared in the service. . . . The B.S. anniversary on Oct. 24 had R. Ritchie as guest speaker at the Kindergarten session. At night the Upper School presented the programme. On the 31st the Upper School again presented the night programme and Mr. Oldfield brought the message. On the 31st a young teenager was baptized and two girls from the B.S. made their decisions. . . . Three men of the church shared in the working bee at Stanwell Tops. The young people visited Jenolan Caves.

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EAST KEW (Vic.)

BIBLE SCHOOL

ANNIVERSARY

Sunday, November 21 & 28, 1971
at 2.30 p.m. and 7 p.m.

Past members and friends all invited.

WANTED!!

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and ASSISTANTS

for CHRISTMAS CAMP at BANKSIA (Vic.)
(Also other opportunities during 1972)

For further information—including remuneration—ring D.C.E., 663-2449 or write,

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Lake Eppalock (Vic.) Campsite is available.

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BROTHERHOOD CENTRE (Melb.)

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Apply—Conference Secretary,
217 Lonsdale Street,
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see page 16 for
WHERE TO GO
and page 20 for
WHAT WE NEED!

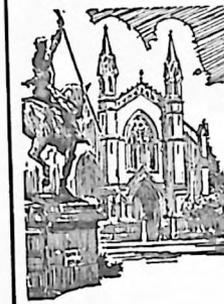
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(Right in heart of Melbourne: opp. Public Library)
11 a.m. and 7 p.m.

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

Visitors are invited to share in Final Six Sundays of Dr. Jones' Preaching Ministry at morning services. "THE GLORIOUS APPEARING," an inspiring cantata will be presented by the Churches of Christ Choral Association under the composer and conductor, Mr. McAllister Wolf.
SUNDAY, NOVEMBER 21 AT 7 P.M.
You must hear this unusual presentation of the theme of our Lord's Second Coming.

MISSIONARY CAMP 1972

Longwood
MT. LOFTY RANGES, S.A.
JANUARY 13-20, 1972

Organised by Australian Churches of Christ Overseas Mission Board Inc.

PROGRAMME: Bible Studies, Information concerning Overseas Mission Fields and Australian Aborigines' Missions, Bushcraft, Motor Maintenance, Boat Safety, Conditions on Mission Fields, Qualifications for Mission service, etc.
The camp is open to people contemplating Missionary service, and those who would like to increase their knowledge of Overseas and Aborigines' Missions. The programme is designed to cater for those with definite service in view and for those who seek greater understanding of work in mission fields.
An ideal way to spend a week of your holidays. Come and share with us.

CLIP AND SEND

COST: \$15.00 Includes all meals and accommodation.

Age limit is 18 years and over. Children welcome as part of family groups with caravans.

Send coupon to Mrs. D. Lewis, 9 Claby Street, Vale Park, S.A., 5001.

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MISSIONARY CAMP, JAN. 13-20, 1972

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WHARFIE AT SCOTS CHURCH

WATERSIDE workers' leader Jim Beggs (see cover) told a lunchtime "stopwork meeting" that people must change to affect society.

"If an uneducated scoundrel like me can change to a more responsible person, then I'm sure others can, too," he said.

The 350 at the "meeting" were silent—unlike the stopwork meeting of waterside workers he chaired the week before.

The lunchtime service at Melbourne's Scots Church was a little more discreet with most of the listeners middle-aged women wearing light spring hats.

Jim, 42, new president of the Melbourne branch of the Waterside Workers' Federation, was just as much at home behind a lectern, supporting the New Testament, as on the wharf swinging a hook.

A non-drinker, non-smoker and keen member of Moral Re-orientation, Mr. Beggs told the congregation that St. Paul knew man could not be satisfied by bread alone, nor could he be satisfied solely by a higher standard of living.

"It is because we realise the importance of the spiritual that we labour and struggle," he said.

Mr. Beggs read from Philipians, chapter 4.

He said that when he first became a wharfie 20 years ago, he was apathetic towards his work, union and his home.

"I even used to go duck shooting when a union meeting was called," he said.

After introduction to Moral Re-orientation, he said he returned a clock he had stolen, apologised to his union leaders and put some meaning back into his life.

Mr. Beggs gave up his lunch break to speak at the service.

Sipping a cup of tea with the Rev. Gordon Powell after the service Mr. Beggs said he was not trying to push Christianity on to wharfies.

"But I do hope to give some of the men a personal meaning in life," he said.—"Sun News Pictorial."

CHAPLAIN FOR TOOTGAROOK

(Vic., W. Jenkins). Mr. Jenkins will close his ministry after November of this year. Padre Denby Holmes will conduct an interim ministry . . . The church celebrated its 20th anniversary on Nov. 7.

50 YEARS' SERVICE

(CAULFIELD, Vic., K. Berston). Jim Tidd was farewelled on his retirement after 50 years with Myer Emporium . . . Mr. Berston was speaker at Peel St., Ballarat, for a week of special services . . . Recent speakers here have been David Clark of Churches of Christ Evangelical Fellowship and Rev. A. Freeman, of Kooyong Road Methodist Church . . . Miss Betty Houghton and Robert Story, church secretary, have undergone successful surgery . . . The church has commenced a second tennis team . . . Temple Day was celebrated on Oct. 24 and the S.S. picnic on Nov. 2 . . . Mr. and Mrs. Noel Sault have celebrated their silver wedding anniversary . . . C.W.A.F. donated a book to church library in memory of Miss Doll Lunn.

THREE TIMES MAYOR

(MARYBOROUGH, Vic., C. Muller). Elder Frank Drake has been elected Mayor for a third term . . . Ian Adams will serve as minister in 1972 . . . Good Companions, with leaders Mrs. Merle Burton and Mrs. Dot Rowland, were guests for a week-end with Essendon group . . . The church is saddened at the death of Joe Ley. Mrs. Ley has gone to Qld. to reside with her daughter. Presentations were made from the church and ladies' groups. Mrs. Ley attended to the communion table for more than 25 years . . . G. Davies, Mrs. Mullen, Mrs. Jessup and Mrs. B. Johns have been hospitalised.

TO CONTINUE SERVICE

(RICHMOND, Vic.), D. Smith and P. Burnham, with their families, will continue their ministry here for another year . . . For the 82nd anniversary, guest speakers were A. R. Lloyd, Principal Williams, and R. V. Amos. Items were contributed by Doug. Smith and Eleanor, the Rhythm of Life Trio from Ballarat, Robert and Margaret Brown, and Jonathon Jones. Stan. Chipperfield conducted evening song service . . . Each auxiliary has featured a special night service. C.Y.F. presented bright singing items. C.W.F. had Mrs. D. Strack as guest speaker and Miss Iris Winstone as soloiste . . . Miss Pauline Brodie returned to New Guinea after a holiday with her family.

FIRE AT WELLINGTON CHURCH

(N.Z.). A fire swept through the Wellington South Church of Christ on Thursday, Oct. 14. It is believed that young boys playing with fireworks started the blaze.

The main damage is concentrated in the northern end of the building and extends across the full width of the sanctuary and the church hall. Furniture in the sanctuary and hall were damaged, but equipment and furniture in other rooms were largely unaffected.

A full report from the Assessors will not be available until the end of November. As soon as possible after that the church will meet to consider future requirements.

In the meantime, on the generous invitation of Trinity Methodist Church, meetings will be held in the Methodist church until further notice.

(from the Wellington "Torch.")

CONGO CHURCH IN W.C.C.

(Geneva). The Presbyterian Church in the Congo has been provisionally accepted for membership in the World Council of Churches. The application now goes to the W.C.C.'s Central Committee for final action. The Presbyterian Church has a total membership of 150,000 and 87 parishes with 860 worship centres.—E.P.S.

BACK FROM A.V.A.

(BLACKBURN, Vic., E. W. Roffey). In January, Sister Ondria Parker concludes her service with Aust. Volunteers Abroad and will take up an appointment as tutoring sister at Alfred Hospital in February . . . At a 7 p.m. C.W.F. service Mrs. G. Roffey presided at communion. Soloiste was Mrs. Joy Nelson and Mrs. A. Youens gave the sermon. A young lady made her decision . . . Assistant minister, F. Langford, is home after hospital . . . The Senior Citizens held a "Spring Programme" . . . A young lady has been welcomed into fellowship from Kent, England. Another was baptized and received into membership. . . The church held a discussion on "Racism" and saw a short film on East Pakistan Exodus . . . The 67th church anniversary (10th in present chapel) had R. V. Amos, former minister, as guest speaker. Slides of church's history were shown at night.

THINGS TO COME

QUEENSLAND

- NOVEMBER:
13 Men's Rally at Brotherhood Centre.
28 Home Missions Offerings.

NEW SOUTH WALES

- NOVEMBER:
19 Woolwich College Graduation Service — Enmore.
29 N.S.W. Ministers' Fraternal, Burwood, 10 a.m.

VICTORIA

- NOVEMBER:
CHAIN OF PRAYER—Dept. of H.M. & Evangelism.
19 College of the Bible Graduation and Ordination at Lygon St. Chapel, 8 p.m.
20 F.O.Y.A. Break-up.
27 C.E. Wind-up Night.
28 Annual Offering, H.M. & Evang.
30 C.M.F. Christmas Dinner, 5.45 p.m. at the Centre.

WESTERN AUSTRALIA

- NOVEMBER:
13 Pioneers' Outing, arranged by Women's Auxiliary.
13 Children's Evstedford, arranged by Youth and Christian Educ. Com., Subiaco Church Hall.
19 Aborigines' Christmas Tree, Christian Centre.
23 H.M. and Hospital Visitation Rally, Christian Centre, arranged by Women's Auxiliary.

WHITE PAPERS

ON LIFE AND FAITH

WHY THE INACTION? There was a rebellion of sorts in the Victorian Legislative Assembly when the Government tried to side-step a debate on the annual report of the Anti-Cancer Council of Victoria. The report called for Government intervention to remove cigarette promotion and to increase smoking education programmes. Two Liberal backbenchers declared that they would vote against the Government in a no-confidence motion unless a full debate on the Report were promised. The Country Party leader also supported the demand for a full debate, and this was at last agreed to.

Why have a Report from the Anti-Cancer Council, if its findings and recommendations are ignored? Coming so soon after the cynical defence by the Postmaster General of television cigarette advertising on the grounds that a significant part of commercial TV stations' income comes from tobacco companies, and so soon after the banning of an anti-smoking programme featuring Nobel Prize winner, Sir Macfarlane Burnet, the people may well wonder when our nation is going to act responsibly in respect to the smoking health menace. Part of the Anti-Cancer Council's report said, "In the past 12 months no Government has taken any worthwhile action whatsoever in this field. It is not surprising that cigarette consumption is increasing in Australia at a much greater rate than in America, Canada, or Britain."

Incidentally, when is the ABC going to stop its own cigarette advertising for which it presumably receives no fee? It is amazing how many current affairs and other live programmes featuring political, show business, commercial and other personalities (including medicos and ministers) are clouded with tobacco smoke. This endorsement of the smoking habit by VIPs must be worth a great deal to the tobacco industry. For this indirect advertising it is reasonable for the Postmaster General to demand a fee from the tobacco companies and to pass the proceeds on to the Anti-Cancer Councils.

GOOD GRIEF!! A pastor (would you believe? in the U.S.A.?) has come up with an antidote for coughing by worshippers during the sermon. They'll get free cough drops. The Rev. K. E. Bath, of Greendale People's Church, announced in his church bulletin, "In accordance with our policy of trying to anticipate your needs, our ushers will give you relief for that irritated throat which may come on you suddenly in church and make you cough. Just indicate your need to an usher and he'll give you individually-packaged cough drops.!!"

LEADERS IN ORDINATION

The Federal Conference Executive has chosen for the Annual Graduation and Ordination of students of the College of the Bible, a team of ordinands who have all distinguished themselves in Australian brotherhood service. They are R. A. Strongman (Treasurer of Federal Conference), Mrs. J. A. Strack (one-time President, Fed. Women's Conf.), E. M. Price (almost 30 years of service on the College of the Bible Board of Management), E. W. Heard (formerly missionary to "Our India" and Director-elect of the S.A. Dept. of Home Missions), L. J. Butler (Chairman of the many years Assistant Secretary of the Federal Executive), R. C. Bolduan (formerly missionary in "Our India"), and John Alabaster (President, Vic.-Tas. Conference).

The ordinands are Ian Adams (to Maryborough, Vic.), Geoff. Benson (to Phillips University, U.S.A.), Peter De Wildt (to Nailsworth, S.A.), Keith Fechner (to Murray River Circuit, S.A.), Mervyn Gibson (to Roma, Qld.), Barry Jenkins (continuing at Chadstone, Vic.), Morris Munyard (to Forestville, S.A.).

The occasional address will be given and the words of ordination spoken by I. J. Chivell, Secretary of the S.A. Conference of Churches of Christ, and previously Secretary of the Arrangements Committee for the World Convention.

The College of the Bible Graduation and Ordination Service will be held at the Lygon St. Chapel at 8 p.m. on Friday, November 19.

Happenings

QLD. CAMPS

Midgets (7-9 yrs.). Dec. 12 to 17. Cost: \$9.40. Closing date: 21.11.71.

Juniors (10-12 yrs.). Dec. 17 to 23. Cost: \$11.75 and \$2 coach. Closing date: 26.11.71.

Seniors (15 yrs. plus). Dec. 25 to Jan. 3. Cost: \$16.50. Closing date: 4.12.71.

Tweenagers (13-15 yrs.). Jan. 11 to 18. Cost: \$13.50 and \$2 coach. Closing date: 21.12.71.

Write: D.Y. & C.E., 426 Ann St., Brisbane, Qld., 4000.

1971

Allan C. Male has been appointed President of the Queensland Council of Churches. Mr. Male is Director of the Dept. of Youth and Christian Education for Churches of Christ in Qld.

W. W. Saunders, minister to the Balwyn, Vic., church, has been elected President of the Australian and South Pacific Temperance Council which represents churches and temperance organisations throughout Australia, N.Z., and New Guinea.

Lowanna Singers

present a

CONCERT

Cheltenham Church of Christ Centre, Pine St., Chelt., Vic.

FRIDAY, NOVEMBER 26,
8 p.m.

Bright and varied programme featuring

BENJAMIN BRITTEN'S
"Ceremony of Carols"

GUEST ARTIST:
James Cotterell (harpist)

ADMISSION 60 cents (children free)

Proceeds to aid
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TOOWOOMBA (Qld.)

FAMILY CAMP

"Comes of Age"

21st Camp to be held at "Camp Cal"
JANUARY 28-31, 1972

New and Old Campers welcome.

GREETINGS INVITED FROM
PAST CAMPERS

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PARKDALE (Vic.)

CHURCH OF CHRIST

HOMECOMING SERVICE

Sunday, November 28, 11 a.m.

Speaker: T. ROBINSON

For hospitality contact A. Scott, 21 Keilor Ave., Meridale, 3195 — 90 6224 (Melb.)

FOR SALE

ORGAN HAMMOND M 100

in perfect condition.

Original cost \$2,100.00. Priced to present value. A little-used musical instrument.

Reply to "ORGAN,"
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OBITUARY

CARDEW, Mrs. Joanna Webb

Mrs. Cardew, affectionately known as "Cookie," died on Oct. 6 at the age of 86. Baptized in 1928 at the Annerley church, Qld., she became involved in service for her Lord. She was particularly helpful in the men's tens, held during the depression years. She was a quiet, faithful "Martha" who often gave of her own substance and self in a sacrificial way. She became Supt. of the Kindergarten at Annerley, and shared her faith and her love for Christ to those who were young in years. She was a firm believer that faith without works is dead. She met and married Richard Cardew, and together they served Christ and his church. They moved their membership to Ann Street and another avenue of service opened up in cooking for our Youth Department Camps. Such was her talent and gift in this field that she was sought after by many different groups both civic and church, to cook at camps. For many years she was a member at Camp Hill quietly serving the Lord she loved in the only way she could express her Christian faith—in practical service for him and others. Her life will be long remembered by those who knew her, and our prayers and loving sympathy are with Dick and the family. Services at the church and at Mt. Thompson Crematorium were conducted by the writer.—P. Burnham.

FRANKLIN, Louisa

More than 91 years ago, Miss Louisa Franklin was brought to Dawson St., Ballarat, Vic., by her parents as a tiny baby of three weeks. Apart from a short period Miss Franklin spent the whole of her long life in association with the Dawson St. church. Over 76 years ago, she surrendered her life to her Lord and Saviour in baptism, and this surrender was fulfilled in devoted service, leadership and participation in every avenue of service to women. A S.S. teacher, active leadership in preparation for anniversaries and S.S. concerts, active in the old Dorcas Society, and until frailty made it impossible, she was one of the most enthusiastic members of the Mission Band. No one would have a more loyal record in the worship services of the church than Miss Franklin. Until confined to bed about 12 months ago, she never missed morning, gospel, or prayer meeting. No one could question Miss Franklin's loyalty to the Lord Jesus Christ, her love of the Bible, and her championship of Christ's church. Dawson St. church is 113 years old, and for 91 of these years Miss Franklin had been associated with, and involved, in its life and witness. Miss Franklin died on Oct. 21. To her sister, Mrs. Daisy Reed, and family, we offer our sincere Christian sympathies.—F.C.H.

HINRICHSSEN, John

John Hinrichsen, one of the most respected citizens in the district of Tarome and one of the best loved members of the Rosevale church, Qld., died at the age of 75 years. He was the second-eldest son of the late Mr. and Mrs. August Hinrichsen, a brother of Dr. W. H. Hinrichsen and of the world-famous evangelist Ern C. Hinrichsen. He was born at Rosevale and was a grazier who built up his property over the years. He was of a quiet disposition,

with a very practical outlook on life. He joined the church at a very early age and was at all times faithful over long years of worship and service. In fact, he was getting dressed to attend the morning service when he had a heart attack and passed away. He was an office-bearer of the church for about 30 years. He was most practical in his approach on any business under discussion. He was a member of the Church Building Committee, and through his efforts and giving the chapel was built and paid for. He gave possibly the largest donation to the funds, and then accepted responsibility as one of several guarantors for the balance owing. When this debt fell due he paid it himself out of his own pocket. This was the type of man he was—but he was self-effacing, yet carrying more than his share of any load. He would always say, "Talk is not difficult and costs nothing." He was a delegate to the Conference of the West Moreton Circuit for about 30 years. His first wife died when he was only 27 years of age, leaving him with a two-year-old daughter, Leonie, now the wife of Allan Pfeiffer of Corinda. He later remarried. He leaves his wife, Eileen, his daughter Leonie, and grandchildren to mourn his passing. After a service at the Rosevale chapel, which proved far too small to hold the hundreds who came from far and wide, he was buried at the cemetery still located on the site of the first Rosevale Church of Christ. Alex. Surtees, present minister, conducted the services.—F.J.H.

JENKINS, Mrs. Elsie

On Sept. 20, the Preston (Vic.) chapel was packed to pay tribute to Mrs. Elsie Jenkins who died on the previous Saturday morning. Mr. and Mrs. Fred Jenkins had companioned together through 48 years of marriage, finding rich expression in love, gentleness and consideration. Mrs. Jenkins joined the church at Kyneton, where services were first commenced in her parents' home. In 1923, just a few months after their marriage, Mr. and Mrs. Jenkins united with the church at Preston, where they had remained ever since. She loved to share in the church's services of wor-

ship. Music—the playing of it on the organ, or the singing of it—expressed her great love of the Word of God. She was a member of the World Convention (Melbourne) Choir, and continued actively with the Churches of Christ Choral Society until a few months ago. Another great love of Mrs. Jenkins has been flowers. She loved their beauty. They spoke to her of God's loving provision. During the closing weeks of Mrs. Jenkins' earthly pilgrimage she experienced the tender, loving care of Matron Pearce and her staff at the Will H. Clay Nursing Home. Over the years she had taken great pride in our Social Service Homes; giving voluntary service in the early days of the Christian Guest Home; and for many years acting as the local agent for C.F.A. We are grateful to God that she passed our way. We commend Mr. Jenkins (our esteemed elder), Mr. and Mrs. Garth, and Mr. and Mrs. Mill and their families to the sustaining grace of God. —G.J.C.

RAGG, Mrs. Ruth

Mrs. Ruth Mary Ragg, over 20 years ago, introduced herself to me after making my decision for Jesus Christ. She told me how glad she was that I had made this decision and assured me that I would never regret it. Mrs. Ragg was a very devout and committed Christian. She loved her Lord and his church. Ill for two years, she died on Sept. 20, 1971. She was 85. Born in Prahran in 1886, she made her decision in the early thirties. Since then she never missed a step in 40 years in faith, persistence, her loyalty and determination. Mrs. Ragg served in the church at Dandenong, Vic., in many capacities, as Kindergarten Supt., as a S.S. teacher, as a deaconess and in the women's work. She was camp cook several times. Mrs. Ragg believed in the power of prayer. Many people are in her debt as she remembered them before God. We remember Mrs. Ragg as a loving mother, a tried and trusted friend, a noble wife, and a devoted servant of Jesus Christ. Mrs. Ragg was predeceased by her husband 18 years ago. She is survived by her children, Hector, Alan and Win. To the family we offer our sympathy.—Allan Avery.

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South Aust.

CHURCH ON THE MOVE

(BRIGHTON, S.A., C. E. Curtis and K. J. Harvey). 35 family units (160 people) spent long week-end under canvas and in caravans at Port Vincent for Family Camp. . . . 17 adults have been welcomed into membership, eight by baptism . . . 25 visitors are on visitation programme to discuss outreach and programming, buildings and finance with church members. There is a growing demand for small study and growth groups amongst youth and adults. . . . Sparetimers (elderly citizens) now have 90 on roll . . . Coffee Lounge provides ideal venue for small group meetings . . . The choir is preparing for presentation of "Trial by Jury."

HOBBIES EXHIBITION

(HAMPTSTEAD GDNS., S.A., M. D. Williams). The C.W.F. ladies held a hobbies exhibition to raise money for their project. . . . David Grant has returned from two years in Darwin . . . Recent guest speakers have been J. Baker (Hospital Chaplain), and W. Bartlett (Conf. Pres.) . . . Mid-week Prayer and Bible Study meeting has been changed to Thursday evenings . . . Barry Heath was guest speaker at the S.S. anniversary. Following fellowship tea the film "Through Gates of Splendour" was shown.

GUEST FROM FIJI

(BEVERLEY, S.A., R. W. Saunders). Usually the evening service is combined with Cheltenham at Cheltenham. On Oct. 17 we had our first evening service for the year and the Cheltenham people came to us. S.S. scholars took part in the service which was preceded by a youth tea. The guest speaker was Mr. Nasilivatu, a Christian Education leader from Fiji . . . On Oct. 23 over 200 attended combined Beverley-Cheltenham S.S. picnic at Paracombe. Mrs. Bristow (Chelt.) and Mrs. Barrett (Beverley) organised the food.

YOUTHFUL GUESTS

(VICTOR HARBOUR, S.A., T. Lawrie). Our young people entertained a bus load of young people from Brighton Gardens with a hike and barbecue, and the next day at the S.S. picnic . . . A Sunday evening service was conducted by two SKA members, N. Bradley and D. Jay . . . Our Wednesday Evangelism series with Rev. M. Francis was climaxed on Oct. 17 by the film "Just a Stranger." . . . The Men's Fellowship and friends met at Strathalbyn for the annual men's dinner . . . The last Women's Fellowship meeting featured an audio-visual.

CAMP UNDER CANVAS

(BORDERTOWN, S.A., R. Cambridge). The camp under canvas for youth at Stan. and Peg Milnes' farm showed youth's interest. This was followed by a family camp at Kingston . . . Other features have been: Pictures by the Bible Society; Women's Prayer meeting; Mid-week Prayer and Bible Study; and S.S. visitation campaign. . . . The W.C.T.U. conducted an evening service. State officers were present. Mrs. Wharton and Mrs. Grivell were guest speakers.

LIFE OF SERVICE TO AGED

OLD people have always been important to Matron Annie Harkness who retired recently after a life of caring for them.

She was at the Churches of Christ Christian Guest Home, Glen Osmond, S.A., for 21 years.

She first became involved in caring for aged people when a girl at Owen. With her sister Gladys she cared for the sick people in the district when there was no hospital.

It was not until she was in her thirties that Matron Harkness did her nursing train-

ing. She then took up her position at the guest home.

She saw the number of residents grow from 11 to 50, and is proud of the happy atmosphere at the home.

As a retiring present, Matron Harkness received a television set from the Churches of Christ and has many personal gifts to remind her of "my happy days at the home."—Adelaide "Sunday Mail."

GIVING AT CROYDON

(S.A., F. B. Burt). A garden party and fete on the church grounds raised over \$1,500. From this \$1,000 has been used to reduce the existing debt on the new church. A new refrigerator was purchased for the kitchen and a new organ fund started by laying aside \$250 . . . New amplification has been installed in the chapel by the men . . . A record offering for the College of the Bible was received this year (\$157) . . . The church has replaced the King James Version with the Revised Standard Version as the pulpit Bible.

Slape here, then a week later her aunt, Esma Harris, married Bill Cardinal. This makes three sisters married in the same church.

SEVEN DECISIONS

(NAILSWORTH, S.A., P. Whitmore). Seven of the young girls have accepted Christ as their Lord during the past month. . . . Although our S.S. children are few in numbers it was a joy to hear their singing at the S.S. anniversary . . . The S.S. picnic was held at the long week-end.

UNLEY IS 88

ABORIGINE TRANSLATION

(LENSWOOD, S.A., H. E. Paddock). Miss Dorothy Hackett from the United Aborigines' Mission was guest speaker on Oct. 17. She told of scripture translation work being done in the Warburton Ranges. . . . Recently Jennifer Pollard married Ian

(S.A.). Speakers at the 88th anniversary services on Oct. 24 were President of S.A. Conf., W. N. Bartlett, and a past minister, H. G. Norris. Special music was provided by the choir. During the informal social Wednesday evening tribute was paid to members whose essential ministries were sometimes "unseen" and unrealised.

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Treasurer: D. OLIVER, A.A.S.A., 1/71 Kensington Road, Summer Hill, 2150.

CLASSIFIED ADVERTISEMENTS

BIRTHS

TREWELLA (Coxhill)—Jeanette and Ernie announce with joy the birth of their third son—Scott Cameron—at Jessie McPherson Hospital, Vic., on Nov. 1, 1971. Dear little brother for Mark and Sinton.

CREEK (Dodd)—To Avril and Jim (Caringbah church, N.S.W.), October 2, a handsome son (like Uncle Geoff.)—Shadrach James. Favourite brother of Michelle Ann.

EWERS-VERGE (Bowler)—Sue and Ken. are happy to announce the arrival of Martin John on Oct. 31. He weighed in at 8.14. The new family are all very well.

PFEIFER—To Wendy and Bob, on Oct. 30, at Hobart, Tas., a daughter—Allison Wendy. A sister for Lindsay.

ENGAGEMENT

BURGUN-LACY—Mr. and Mrs. H. Burgun, of 11 Dorgan St., Mt. Waverley, Vic., together with Mr. and Mrs. R. A. Lacy, of 9 Tomlins St., Bendigo, announce with pleasure the engagement of Judith and Trevor.

WEDDING

CORRECTION

Kathleen Hamilton Picken & Graham Steele will in fact be married Saturday 1 Jan. 1972

Christian Fellowship Association
(Vic.)

Annual Meeting

Tuesday, November 23, 1971
at 7.30 p.m.

Churches of Christ Centre,
217 Lonsdale St., Melbourne

CAMBERWELL CHURCH (Vic.)

55th

ANNIVERSARY

November 14, 1971

11 a.m.: IAN E. ALLSOP, B.A.

7 p.m.: R. V. LONGTHORP, Dip. R.E.

Former members will be very welcome.

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DEATHS

CUDDY—Ida, of Autilus St., Parkdale, Vic., passed peacefully away on Oct. 25. Beloved wife of Tom, loved and loving mother of Colin, Rita (Mrs. Phillips); fond mother-in-law of Norma and Gordon; loved and loving grandma of Neil and Gayle, Elizabeth, Joy, Paul, Lois, Ann and Eric; loving sister and sister-in-law of Bert and Alma Miller (Doncaster). 2 Timothy 4: 7-8.

SPARGO—On Oct. 24 at Strathmore Private Hospital, Vic., Jeannie Gordon, dearly loved wife of the late David, loved mother of Bill (R.A.A.F. dec.), Betty (Mrs. Rohan), and Peggy (Mrs. Johnson); mother-in-law of Ted and Colin; much loved grandma of

Denise, Yvonne (dec.), Peter and Philip, Betty-Ann, Jeannie, Nola, Wally and Laurel. "In God's Care."

IN MEMORIAM

STURGES—In loving memory of our dear mother, Lyllia, who passed away Nov. 11, 1944, and dear father, William Henry, Jan. 1, 1961. — Inserted by their loving daughters Myrtle (Mrs. J. Searle, dec.), Concie (Mrs. C. MacDonald), Alice (Mrs. N. White). "Deep in our hearts a memory is kept."

SUMMERTON (Sell), Jessie Florence — In loving memory of my wife, called home November 5, 1969. "No longer with me our lives to share, But in my heart you are always there." — Fred.

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Sunday, 12 December, 1971

11.00 a.m.: Worship and Communion.

12.30 p.m.: Basket Lunch, Tea, milk, and sugar provided.
Fellowship and Afternoon Tea.

4.30 p.m.: Gospel Service.

Speaker at both services will be Mr. V. QUAYLE.

Enquiries to the Secretary — A. JENKINS (Ph. 35-6483)

— PERSONAL —

DISCIPLESHIP

Douglas Brown, Mark Feary, York St., Ballarat, Vic.

Sheena Greatbatch, Janet Daff, Mrs. Ros. Crawford, Kerry Hilbig, June Tassell, Lyn Fielder, Cheltenham, Vic.

Miss Kathleen Picken, Blackburn, Vic. Mrs. Seys, Mrs. Satterley, Mr. Kennewell, Mrs. Mader, Mrs. Murdoch, Mrs. Barnwell, Mrs. Dowling, Mrs. Trevaskis, Brighton, S.A.

Roy Quick, Dawson St., Ballarat, Vic. Miss Diana Bastow, Hornsby, N.S.W. Lorraine Joan Down, Peter Richard Down, Chadstone, Vic.

Robert Boyce, Norlane, Vic.

MEMBERSHIP

Mr. and Mrs. Bert Ling, from Queensberry St., Carlton; Brenda and Graham Randall, from Springvale, to Box Hill, Vic.

Geneve McLean, from Caulfield to Chadstone, Vic.

Miss C. Baker, from Asquith to Hornsby, N.S.W.

Bruce Giddings, from Whyalla; Miss Raynour Higgins, from Loxton; Miss Cheryl Richards, from Barmera; Mrs. Fletcher, from Glenelg to Nailsforth, S.A.

Graham Cox, from Annerley; Mr. and Mrs. Thorogood and Beverley, from Murwillumbah, N.S.W. to Camp Hill, Qld.

Mr. and Mrs. Elliott, from Croydon to Red Hill, Vic.

Mr. Satterley, from Grote St.; Miss Pitt, from Nallsforth; Mr. and Mrs. Knott and Mr. and Mrs. Tidy from Cowandilla; Mr. and Mrs. Verco, from Albert Pk.; Mrs. Hunter, from Mt. Gambier to Brighton, S.A.

Miss Marion Pollard, from England to Blackburn, Vic.

MARRIAGES

Jan Webster to Trev. Sterchi; Marilyn Hughes to John Jones, Cheltenham, Vic.

Janet Hounslow to Lindsay Simpson, Brighton, S.A.

Patricia Drury to Neville Walker; Chris Turnbull to Geoff. Nicholls, Maryborough, Vic.

Jennifer Suttie to Graeme Hill, Dawson St., Ballarat, Vic.

Janice Dorothy McArdle to William McFarlin, Chadstone, Vic.

Janet Barker to Barry Riches, Box Hill, Vic.

Lyn Copeland to Digby Hannah, Swanston St., Melb., Vic.

DEATHS

Miss Louisa Franklin; Mrs. Jo Lenthall, Dawson St., Ballarat, Vic.

Joel James Ley, Claude Da Fonte, Maryborough, Vic.

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THE AUSTRALIAN CHRISTIAN

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Phone: 30-1848

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Nov. 27	Nov. 19
Dec. 11	Dec. 9

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o VICTORIA & TASMANIA

14 NEW SCHOLARS

(RED HILL, Vic., M. Munyard). Four-
teen new scholars have been added to B.S.
as a result of visitation by church mem-
bers and B.S. teachers. Parents have also
shown interest . . . About 100 from dis-
trict churches joined ladies for C.W.A.F.
birthday. Stalls raised \$90 for project . . .
R. Smith and J. Kirby were elected as
elders and a special ordination service was
conducted on Oct. 24 by Mr. Munyard and
G. Thomson, Elder Emeritus . . . Parents'
and scholars' night on Oct. 24 began with
tea followed by inspection of school work,
and a Fact and Faith film.

SPECIAL MONTH

(BENTLEIGH, Vic., Bruce Hayworth).
October special services began with the
church anniversary. Stanton Wilson was
speaker. The Church of Christ Choral
Society brought the gospel in song in the
evening . . . Guest speakers during the
month were Don, Stewart, of Traralgon;
Gordon Moyes, of Cheltenham, and Rosa-
lyn Williams on furlough from New Guinea.
On the concluding day for a Senior
Citizens' Service, elderly people from our
homes and local groups were entertained
at afternoon tea.

TOWARDS 100 WITH PRAYER

(BAYSWATER, Vic., Dr. K. Bowes). A
prayer breakfast was held to commence
centenary celebrations . . . Reg. Peck has
begun National Service training at Pucka-
pynal . . . Good Companions have shared
with the Boronia and Knoxfield clubs. "A
New Hebridean Party" was held with Mrs.
Fletcher, returned missionary from New
Hebrides, as guest speaker . . . Guest
speaker at 33rd C.W.F. birthday was R. A.
Maslen. Visiting soloists was Mrs. Barnes.

INTER-CHURCH SERVICE

(BOX HILL, Vic., G. A. Grainger). Mr. Grainger was called
back from vacation to speak at a Methodist morning service, a
back from vacation to speak at a Methodist morning service, a
combined Methodist-Presbyterian in the evening, also to lead an
afternoon service in an R.S.L. hall when 28 attended, two having
journeyed 38 miles . . . All auxiliaries spent time in the Chain
journeyed 38 miles . . . Inters, Juniors and Bud Endeavourers took
active part in gospel service . . . C.W.F. visited Guide Dog Train-
ing Centre . . . C.Y.F. presented concert at Warragul, and at
Oakleigh Guest Home . . . Senior Good Companions were Vic-
torian Sports Champions for second year in succession.

HAPPINESS FOR NORLANE

(Vic., W. J. Edwards). "Happiness in the 70's" was the
theme for the mini-mission. Kevin Turner, Springvale, was the
evangelist. Each night different people were interviewed con-
cerning their Christian faith, singers and singing groups adding
interest. There were nine decisions . . . 200 homes received invita-
tions, followed by visitation, for a special guest service. Despite
wind and rain, 130 attended . . . 5,000 brochures, advertising
church activities, were distributed with 4,000 dodgers, advertising
the mini-mission.

SELF-TAX FOR REFUGEES

(CHELTENHAM, Vic., G. K. Moyes). Members contributed
over \$600 to the annual self-tax appeal and the money will be
used for Pakistani refugees. Roy Barnett and team raised \$11,500
for "Austcare," also for Pakistan . . . Letters of thanks have
been received from Win. Beale and Ros. Williams, New Guinea
missionaries, for parcels and equipment donated by S.S. and
C.M.F. respectively . . . A project for a new bed for Nursing
Home has been undertaken by the C.M.F. . . . Lowanna Singers
Home has been undertaken by Wesley "Focus" programme . . . The
made a good impression at Wesley Children's Hospital. They also
C.W.F. is making soft toys for migrant outreach programme.
regularly bottle and sell toys for Hospital Appeal. They also
C.Y.F. raised \$35 in button sales for Hospital Appeal.
The Ladies' S.S. Auxiliary netted \$186 at annual apron parade.

BIG STEP FORWARD FOR TASMANIA'S CAMP-SITE

IN the last eighteen months, the Bicheno camp site has progressed rapidly. Two basic reasons account for this progress.

Firstly, almost two years ago, John and Colleen Harrison offered their services on a part-time basis for twelve months to help develop the camp site. The cost to the D.C.E. would be accommodation and \$4 per week.

Secondly, as we knew John was a qualified builder (he went to New Guinea on the first work party) we decided that in an effort to develop the camp as much as possible during this time we would commit our complete financial resources to the project.

Over the past few weeks the efforts of John and Colleen are really beginning to show as section after section of the exist-
ing buildings and grounds reaches comple-
tion. The whole appearance of the site has
changed, with a new entrance and site for
a caravan park being cleared and levelled
on the southern side.

The ablution block is reaching comple-
tion with hot showers and toilets now in
use. There are four family units available
for hire at a reasonable cost—plus a larger
caretaker's flat, camp kitchen and dining
room.

No praise can be too high for the effort
and sacrifice which John and Colleen have
made in an effort to see Bicheno grow.
It hasn't been easy for them. The additional
work (which John hoped to find in Bich-
eno) didn't eventuate for some time. He
continued working on the site full time for
five or six weeks with no income other
than the \$4 per week from the D.C.E.
Gradually our prayers were answered and
the work started to come in with both
John and Colleen getting jobs on the same
day. On top of all this they found time to
plan and produce an audio visual for use
in the churches, on the work at Bicheno.

(A copy of this is available from either the
Victorian D.C.E. committee or the Tas-
manian secretary, 34 Faulkner Road,
Ravenswood, Tasmania, 7250). They have
covered hundreds of miles going to the
Tasmanian churches talking about Bicheno.
They have also found the time to adopt a
baby boy, and have started a Sunday School
at Bicheno to which they are getting an
average of 12 to 14 children.

John and Colleen had a "Vision for
Bicheno," and I'm sure that they, with us,
can now see a part of that vision being
fulfilled.—C. R. Peart, Tasmanian Secretary
for D.C.E., Vic.-Tas.

SPECIAL WEEK

(DEVONPORT, Tas., E. W. Taylor). Pat
Cavanagh began a week's special meetings
on Oct. 20. He spoke to Brigade personnel,
youth group, parents and S.S. and at S.S.
anniversary on Oct. 24 . . . B.B. held camp
at "Batchelor's Farm." . . . On Oct. 13
Miss D. Fletcher showed coloured movie
film "The Raging Sea" and spoke on Slavic
Mission work . . . G.B. girls competed at
Ulverstone Eisteddfod and repeated items
at church parade on Oct. 17.

Church Chuckles by CARTWRIGHT



"Maybe we'd find more Christian fellowship if you didn't like onions for breakfast!"

JOURNEY TO GOKTO

By David Hammer

The new area of Churches of Christ mission work in New Guinea is in the Keram River area. The M.A.F. "float plane" (call sign Whisky Echo Tango) landed us on a freshwater lake filled during the wet season now drawing to a close. One hour's journey by dug-out canoe and outboard motor took us down the creek to the Keram River and up to Bunam. This is the oldest centre in this new work, and is the home of John and Joyce Bolton, Jan Hunting and Rosalie Rofe. It is the site of the Bethesda New Guinea Hospital now being built.

The Big Soak

We stayed at Bunam overnight, and caught up with Bill and Janet Bull, missionaries from the New Hebrides (and their baby, Ron). We were planning to travel up the river with them to Gokto, almost up to the Schrader Ranges, where they were pioneering a new mission station. The next morning it was raining, but eased up enough for us to make a start. Then it began to rain again, and pelted down for hours without a break. There may be more uncomfortable pastimes than sitting in an open dugout canoe during tropical rain, but I have no wish to try them. The canoe tilted alarmingly at every swirl of the muddy current, and threatened to tip us out amongst the crocodiles, snakes and floating logs.

After some hours, the New Guinean tending the outboard motor announced that he was sick, and could not go on. We had better turn back. (We found later that he had "mumps" caught from the children at Bunam!). We could not get on to Gokto that day, and the canoe was reluctantly turned downstream again. However, the entrance to the creek that leads to Mui was close at hand, and it seemed too good an opportunity to miss. We turned up this creek, and went to visit the other New Hebridean missionaries, August and Mac-line Ben.

The rain did not ease, and we were soaked through, in spite of plastic rain-coats. But even that could not spoil the beauty of a trip up this Keram tributary, towards the mountains. The forest trees frequently met overhead, and were festooned with brilliantly-flowering creepers. Palms thrust their heads through every available space between the trees. Even in the rain the forest echoed with bird calls. Here and there tracks led away from the river. Where most of these tracks met the river there were large logs, laboriously hauled out of the forest by the villagers. They would later be floated in rafts down the stream, through the Keram River into the Sepik, and finally down to the mill at Anguram.

[The third of three articles following a visit to our New Guinea Mission Fields.]

In places the creek was almost blocked by fallen trees, and at one place the men had to get out of the canoe on to a floating tangle of logs and tree-trunks to clear a way. The rain eased as we turned into the final creek that brought us to the village of Mui. After six hours sitting in a rolling canoe (particularly noticeable as we negotiated sharp curves and rapids in the creek) we appreciated the welcome from the village people and from August and Mac-line, and their children, David and Enid. The Keram people are very friendly and are inveterate hand-shakers these days. Although a new area, we seem to have missed the headhunters by several generations. Their homes, though modestly built of bush materials, are neat and orderly, built high enough off the ground for the women to sweep underneath. They all had neat stacks of cut firewood under them, ready for the inevitable wet weather. Like other lowland people, the staple diet here is sago, which grows in surrounding swamps, but these folk are able to supplement their diet with a plentiful supply of fish and fowl, an occasional pig, and vegetables from their gardens.

Garden Village

August's influence is evident on every hand. In the best New Hebrides tradition, he is an excellent gardener. He has gathered fruit, vegetables, and flowering shrubs from every part of New Guinea, and has planted them at Mui, encouraging the people to do likewise. He has persuaded them to build their houses in neat rows, and planned a "road" to run up between the rows. The land around the temporary mission house, dispensary, chapel, etc. is neatly laid out in gardens, lawns, and paths bordered with flowering shrubs. Pawpaws are growing in great profusion everywhere.

The chapel the village people have erected is a delight to the eye. Plaited bamboo walls, a floor high enough for the women to sweep underneath (at their own request), and a thatched roof that soars up to cathedral-like proportions over an involved framework of bush timber rafters, make a fitting place of worship. There are as yet no Christians from the Mui area, but on Sunday people came from surrounding villages and listened attentively to the word of God. August conducted a Sunday School afterwards, and then the people came together for a song service and message in the afternoon. Services are conducted in Pidgin English, and after each service the people gather again, and go over the message once again in their own language for the benefit of those who could not understand fully. After I spoke in the afternoon, the men came and went over the names and facts with me, so that they could reproduce them correctly in their

own language. Keen, for people not yet Christians!

Overboard!

Monday morning saw us once again in the canoe, and heading down the creek from Mui, with Gokto once again the goal. We were glad that August decided to accompany us. It is his canoe, and he knows the creeks in this area. The motor had been playing up on the way in, and continued to require attention as we made our way back to the Keram. It rained again (of course!). The log-jam we met on the way in was safely negotiated after some careful axe work, but one branch from a log damaged a canoe seat. Out towards the mouth of the creek, when it was thought that every obstacle had been passed, the canoe suddenly tilted against a submerged log, and catapulted Janet and baby Ron, from the damaged seat into the swift-flowing water. One of the crew members was thrown out also. It all happened so quickly, with both Bill and August jumping in after them, that in a moment, the canoe, lightened of its load, had righted itself and was careering downstream. It was soon brought under control, and brought back to the people in the water. Fortunately, no one was hurt, and before long baby Ron, settled down and began to smile again.

We were hoping to meet John Bolton with further petrol supplies at the first village up the Keram beyond the creek mouth, but after a short wait to fix the motor, it was decided to keep moving, in the hope of getting petrol further up the river, and reaching Gokto by night. All went well for an hour or so, and then the outboard motor finally faltered and stopped. It had seized up completely. As we couldn't go upstream, the only thing to do was to begin to drift back down with the current. The rain had stopped, Bill paddled sufficiently to keep us headed in the right direction. The Keram current did the rest.

We never reached Gokto

If no help came, it was thought that we might reach the creek in to Bunam after dark, which was still many long hours away. However, about 1 p.m. the welcome sound of John's motor was heard as he came upstream on patrol. After a conference, it was decided that John would forgo the rest of his patrol, and exchange motors with us. When this was done, August's canoe, with John's motor, turned upstream to take Bill and Janet to Gokto.

Gokto? No, we didn't get there after all. With one motor out of action, the other was urgently needed for medical patrols. So August had to hurry up the river, and leave Bill and Janet at a place where they could walk in to Gokto, while he brought the canoe back down to Bunam. We sadly transferred to John's canoe (with the defunct motor) and continued to drift down the Keram. It began to rain hard once again! Several helpers were obtained from villages on the way, and finally, after much paddling, wet and weary, we were welcomed at Bunam just before dark!

Joys of New Guinea? Yes, of course. We enjoyed meeting all of our Churches of Christ missionaries (and some from other missions also). But perhaps they will excuse us for saying that the greatest joy of all was to spend a few days with our wonderful folk from the New Hebrides. But perhaps Mrs. Hammer and I are biased!

• WORLD NEWS

JAPANESE APPOINTED

A Japanese youth worker and former University Student Affairs Officer in Tokyo has been appointed to the staff of the Australasian Council of Churches to conduct an experimental youth ministry.

Fadashi Miyabe, 33, who holds degrees in Arts and Divinity from Waseda Univ., Japan, and Yale University, U.S.A., has taken up the position under the Australasia-Asia partnership scheme of the East Asia Christian Conference.

Mr. Miyabe with his wife, Yoriko, arrived in Sydney on Sept. 3, and will work with the Council for 12 months. He will concentrate on a flexible programme of meetings and conferences with students and church youth groups. Initially, he will give particular attention to meetings with senior high school students, University students and parish youth groups.

CHALCEDON REOPENED?

Geneva. In an effort to heal a 1,500-year-old breach, leading theologians of the Eastern Orthodox Churches and the Roman Catholic Church held unofficial conversations.

Under discussion was the dual nature of Christ which split the Council of Chalcedon in the year 451.

The five Oriental churches—Coptic, Syrian, Armenian, Apostolic, Ethiopian and Syrian Orthodox Church of India—believe that God became man but the divine nature absorbed the human nature. The Catholics say Christ is both God and Man and the two exist side by side.

According to the Oriental churches, one barrier to unity would fall if the Catholics would regard church councils since Chalcedon as not having full ecumenical status. A statement issued at Vienna urges both sides to study the authority of councils extensively.—E.P.S.

EUROPEAN CHURCHES AGREE

(Switzerland). A draft "Agreement of Reformation Churches in Europe" adopted by a widely-representative conference will be circulated among Lutheran, Reformed and United churches in Europe in a continuing process aimed at establishment of church fellowship, inter-communion and increased common witness and service.

Forty-four delegates representing more than 60 European churches took part in a week-long drafting session.

The present "agreement", it was stressed by participants, is not a final document nor is it necessarily to be seen as an outline for church "union." It now will be submitted to the European churches together with a letter requesting them to react to the text by March, 1973.—E.P.S.

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JAY'S COLUMN IS FOR Juniors

POEM COMPETITION

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THREE LOVE STORIES

Who were the persons in these Bible romances? (See next issue).

1. A faithful servant was sent on a long journey to select a wife for his master's son. His choice was determined by what he thought was a miraculous sign. The son met his bride when he went "to meditate on the field at eventide." (Genesis).

2. The man was a wealthy citizen of Bethlehem. The woman was a young widow whose devotion to her mother-in-law is often spoken about.

3. Seven sisters who were driven away when they tried to water their father's flocks, were aided by a young fugitive. The father invited the young man to his home and later gave him one of his daughters in marriage. The young man later went back as an ambassador of God to the land he had fled. (Exodus).

THREE LITTLE TOWNS (see last issue): 1. Bethlehem. 2. Nazareth. 3. Bethany.

MOTORIST: "I have killed your cat, M. but I have come to replace it." Lady: "Very well, but do you think you can catch mice?"

HOW WE LEARN—WHAT WE REMEMBER

According to a recent extensive study by Socony-Mobil Oil Co.:

We learn: 1% through taste, 11% through touch, 31% through smell, 11% through hearing, 83% through sight. We remember: 10% of what we read, 20% of what we hear, 30% of what we see, and 50% of what we see and hear.

THE curfew tolls the knell of parting day. A line of cars winds slowly o'er the lea. A pedestrian plods his absent-minded way. And leaves the world quite unexpectedly.

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

THE LAST WORD . . .

DIVIDED SELF

Dear Master, in whose life I see
All that I long, and fail, to be,
Let thy pure light for ever shine
To nerve and guide this life of mine.
Though what I dream and what I do
In my poor days are always two,
Help me, oppressed by things undone
O Thou, whose dreams and deeds were one.
—John Hunter.



Still, as of old,
Man by himself is priced.
For thirty pieces Judas sold
Himself, not Christ.
—Hester Cholmondeley



"Many men owe the grandeur of their
lives to their tremendous difficulties."
—C. H. Spurgeon.

"If the wealthy nations of the world do not do more to close this sundering economic split which cleaves the planet, none of us will ultimately be secure. The seismic social shocks will reach us all, and with them will come the inevitable tidal waves of violence. The widening economic chasm between the rich nations and the poor nations can be as threatening to our security as the emergence of nuclear weapons. It is as simple — and it is as sobering — as that."
—ROBERT McNAMARA.

I give 95 per cent. of my brain at any
one time to any one problem. Most men
give only 45 per cent.—Paul Getty.



Many promising sports careers go up in
smoke because of cigarettes. Lots of others
go down the drain on account of liquor.
—Russell J. Fornwalt.



Thunder is impressive, but it is the
lightning that does the work.
—Mark Twain.



. . . man is no longer king in his castle;
there has been a palace revolution and
the father has emerged as the court jester . . .
E. E. LeMasters.

Nothing improves a person's driving
more than being followed by a patrol car.



He's the kind of fellow who goes
through life standing at the complaint
counter.



Have you ever seen a lot of water when only
the houses float?



After finishing off the provisions a marks-
man, the hunter took aim on a lone duck
overhead.

"Watch that," he commanded his lis-
teners. He fired and the bird flew on.

"My friends," he said with awe, "you are
now witnessing a miracle. There flies a dead
duck!"

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Geoffrey Benson to Phillips Univ. (U.S.A.)
Peter P. DeWildt to Nailsworth (S.A.)
Keith Fechner to Murray River Circuit (S.A.)
Mervyn J. Gibson to Roma (Qld.)
Barry Jenkins continuing at Chadstone (Vic.)
Morris W. Munyard to Forestville (S.A.)

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