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LAND
OF THE
PINTUBIS

(see page 11)



It Makes all the Difference

... IF ONE OBSERVES
THAT BIG GATES
SWING ON LITTLE
HINGES

by
W. R. Hibburt

We Dedicate Ourselves

In this changing world, before God, we dedicate ourselves:

To eradicate all forms of discrimination

To uphold the dignity of each person

To support the relief of refugees and victims of war

To deepen and strengthen our own spiritual resources

To share our faith with others.

To help the unemployed, the unemployable and the underemployed

To care for the lonely, the frustrated, the delinquent

To heal the cankers which divide people and organisations and countries

To live and not hate

To work for a world movement in which young and old together answer the call of Christ.

Students of history delight in verifying that great events often stem from small beginnings. Old and New Testament writers delighted in proving that little is much when God is in it. A babe in a manger is surely a small hinge to swing wide the eternal purposes of God. Yet this babe, claims Paul Richter, "being the holiest amongst the mighty, the mightiest amongst the holy, lifted with his pierced hand empires off their hinges, turned the stream of centuries out of its channel and still governs the ages."

THE HINGE OF GENTLENESS

"Thy gentleness has made me great," is the testimony of the faithful. What an amazing concept of God! The Psalmist hinges together gentleness and the everlasting greatness of God. Rita Snowden with her characteristic insight, announced the true greatness of God:

- not in rending and smashing — but in Love poured out in a peaceful world;
- not in princely patronage — but in a Babe lying in a manger;
- not in brimstone poured down on a Samaritan village — but in a word turned, and a word of tolerance;
- not in a scathing denunciation of one sexually abused — but in a word of blessing, and a finger writing in a dusty roadway;
- not in a lecture on etiquette — but in a flood of water poured into a woman's basin;
- not in a dramatic descent from a Cross — but in a prayer: "Father, forgive them for they know not what they do."

HINGES OF DESTINY

Life swings on hinges. We try to recognise the hinges that control our destiny. Our choices and inner disciplines determine our destiny. One man recently said, "If I had decided to follow close behind Jesus each day I would have lived a radiant life instead of what he called 'a grey flannel' life." The explanatory "ifs" and "if not's" which we use are clues to the hinges on which our destiny swings. To live is to choose. One must dare to take responsibility for one's decisions.

THE HINGE OF CHRISTLIKENESS

The swing-wide challenge of Christlikeness is in the thrust of the oft recurring three letter word — "Let." "Let this mind be in you which was in Christ Jesus." It carries the implication of the Pauline statement . . . "Be ye kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you." The Psalmist encouraged worshippers to swing wide the gate to beauty. "Let the beauty of the Lord our God be upon us." No ordinary beauty, but the beauty of God is the challenge. The hymn writer takes up the theme and challenges us to expose our whole being to Christlikeness.

*Let the beauty of Jesus be seen in me,
All His wonderful passion and purity;
O Thou Spirit divine, all my nature refine,
Till the beauty of Jesus be seen in me.*

NAME:	Margaret Sewell
DESTINATION:	Indonesia

The greatest part of our experience together that stands out, is the unity and the feeling of one-ness that we shared with the Indonesians. In the homes, at schools and universities and especially during church services and in youth groups, we felt close together and at one with each other. Even when we couldn't understand what was being said, we could sense the atmosphere of reverence and of worship and in this way, join with them in Christian fellowship.

The Indonesian way of life is very different from ours. The idea of "rubber-time"—where time is not important—is foreign to us who live our lives trying to keep to a schedule. The idea of extreme politeness (one host always ate two meals—one with us and one separately—because we ate so little and he didn't like to continue eating with us after we'd stopped) and the fear of hurting others' feelings is somewhat different from the Australian idea. Not that Australians are rude and don't care about others' feelings, far from it; rather that these things are not the most important to an Australian.

YOUTH TOGETHERNESS

Just about every place we visited was different from the one before and each time we saw a different aspect of the Indonesian way of life. We visited Minahasa first and spent the most time of any place in that area. It was in Minahasa that we were able to get to know people very well. We slept in a different place just about every night, with different families and in different situations. For one week we travelled around with a group of fine young Indonesian friends. We laughed and sang together, talked together and stayed together. In Minahasa we were really on a goodwill mission. The young people from this area had seen white people before—but mainly old ones. One person told me that it meant a lot to them to be able to communicate directly and meet face to face with young Australians just like themselves. On our part we'll never forget the huge crowds and amazed and friendly faces of little children that accompanied us wherever we went. It was a rare day that we didn't have to speak to one or

(Margaret Sewell is a member of the Dianella Church of Christ, W.A. She won the "Destination Indonesia" State Final in a programme conducted by the Australian Council of Churches throughout youth groups in 1971. With five others she participated in a free study tour.)

two or maybe even more youth groups, church synods and congregations. The church is vitally involved in youth work. They wanted to know how we did things in Australia and how we coped with any problems we might have. By mutual exchange of ideas and pooling of resources both countries can benefit.

MOSLEMS SOFTEN

Macassar had a different type of programme ready for us. Here, we were not travelling around so much and we stayed mainly in the city. We visited the university and the church-run schools and orphanages and old people's home, and the Theological Seminary, and we met with the church board. During the evenings, we generally met with the young people and attended meetings with them. In Manado, the population was mainly Christian; in Macassar, it is mainly Moslem. We found it very interesting to learn after meeting with a group of (mainly) university students who meet each week to practise their English, that most of them were fanatic Moslems who a few years before had been part of a group that went about looting and ridding the churches. It was great that we were able to meet with them in harmony and friendship.

The Toradja area sees few tourists because it is so difficult to get to. It is an amazingly beautiful country and we saw quite a bit of it in the short time we were there. Here we learnt a lot about the customs of the people and about the old animistic religion that 50 per cent of the population still practise. Toradja is believed to be one of the few areas in Indonesia that remains relatively unaffected by Dutch influence. We were introduced to Toradja, Toradjan customs and Toradjan people through the eyes of an Australian. We also made lots of good friends in the youth groups of Ranepapo and Makale. At Toradja we once again spoke to youth groups and met with the leaders of the Toradjan church. In our discussions (especially on youth work) we always had to have an interpreter.

Usually the interpreter was a member of the local youth group but it was very frustrating trying to get a point across when every question and answer had to be translated so many times. Not being able to communicate directly was a handicap.

MINUS AREAS

At Solo, the people had forgotten we were coming but they took us out to their clinic in a minus area and "showed us

around." For half a day we walked along the paths through three villages and saw for ourselves the lives of the people. A minus area by definition is where people live (exist) below the minimum level of subsistence existence. Some of those that we saw, literally did not know where their next meal was coming from. The children suffered from malnutrition and many of them could not be spared from work at home to go to school. The school teachers tried to teach against innumerable odds such as buildings falling down about them, no text books, no prescribed teaching syllabus, and only exercise books and pencils such as the people could afford—they couldn't afford much.

The land is very poor and terribly eroded (from the time of the Japanese occupation) and it is a backbreaking struggle for these people just to survive. The community service programme "Jaksium" impressed me with the feasible and far-seeing help that it was giving. This project is of real community development and is run by Indonesians for Indonesians on a self-help basis. Here we came face to face with the problem of development and to decide what part we would play.

LIVE VOLCANO

We moved on to Bandung and again had great fellowship with the young people. It was a big step from a developing area to a developed one. We visited a university and a village I went down inside the crater of a live volcano.

Bandung to Djakarta—a brief time of sightseeing and making out reports, then on to Bali—and tourism. Bali was entirely different from the rest of our stay in Indonesia. There was tourism as typified in the Bali Beach Hotel. All the rest of the time we'd been involved with the Christian church and with people. We'd stayed with families and had the same beds as the Indonesians. In Bali we were lined up with the rest of the tourists and taken around to look at the people—almost as though we were being taken around to look at someone's collection of curiosities. Fortunately, we'd been given the address of a friend so we hired a "bemo" and set off for the afternoon and got a better idea of the real Bali. But this last experience in Bali also helped to give us a picture to add to our kaleidoscope of Indonesia. You can't close your eyes to tourism or

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FUTURE OF MINISTRY IN CHURCHES OF CHRIST IN AUSTRALIA

PART TWO

By G. R. STIRLING

SOME PROPOSITIONS

10. Before the war, and when the church's evangelism was almost entirely centred on the Sunday night sermon, we erected a certain style of auditorium and put large numbers of them close together. Later we added large halls for the masses of children and youth once concentrated in inner city and rural areas. Much architecture was determined by the popularity of ball games with youth, who now eschew such activity. Today effective ministry calls for new building concepts and the use of homes, schools and district centres.

(a) The parish is no longer within the square mile of the chapel. It is where the people are. Effective ministry will work in evangelism, service, study and pastoral concern in neighbourhoods where the church people live, using their homes. Chapels may serve for larger group activities of the congregations.

(b) Overseas there are numbers of experiments of the "tent-maker" ministry type, all with great emphasis on taking the Lord's Supper into homes, hospitals, factories, community centres, offices and places of higher education. They assume that many believers still "love the Lord" even though they do not group together in official church buildings. Where these experiments are taking place they are not needing fewer ministers but more.

11. So far it seems that we can absorb all capable graduates from our colleges into the traditional full-time ministry. If we could double our recruits for the ministry, and if the traditional "full-time" ministry could not absorb them all, we could then set about finding new concepts and patterns of ministry that will more effectively reach into new areas, build up work in older areas, and make possible team ministries, efficient and exciting be-

yond any previous concept we have had.

(a) It seems ridiculous to say that God cannot use large numbers of theologically trained men and women simply because we cannot fit them into the present pattern of ministry based on one "full-time" man, one congregation, one suite of buildings.

(b) Recruitment for theological training should be stepped up rather than slowed down. However, it is important that potential recruits be given the exciting and challenging vision of the possibilities of other forms of ministry as well as the "full-time" man, one church, one building, concept. There is a challenge in the possibility that God may call a man to full-time leadership in a suburban church, or he may call him to "make tents" somewhere and give himself to a team on a frontier post making new conquests for the Kingdom.

(c) In some cases these voluntary forms of trained ministry may give to the ministry the necessary freedom from purse-string persecution to do the job that could not be done before. This does not mean that a minister would be irresponsible, but it does mean that he and his team would be more free from irresponsibilities.

12. A church of Christ can no longer be effective and efficient if it continues with the idea that the "minister" is THE evangelist and THE pastor, while the board administers, and anything else happens haphazardly. The ministry of a church of Christ should be the total ministry of the whole people of God in evangelism, pastoral care, service, teaching and worship. This total ministry is led by the trained minister or ministers working with the board and people in a programme where each is able to give of his abilities and time and resources to the work of the Lord.

13. The word "drop-out" should be dropped out of our vocabulary when it refers to trained men who for various reasons have

found other forms of ministry than the "full-time" ministry, or who, after some years of loyal service have left the "full-time" ministry.

(a) The use of such a term is out of harmony with the N.T. concept of total ministry. (b) Trained men are performing excellent "lay ministries" in the churches. Many others would have done the same had they not been stigmatised as "drop outs." (c) In many cases the trained men who are earning their living in other fields might well be called to serve on ministerial teams as voluntary associates, either of their own or of other congregations. (d) We should get used to the idea that theological training in our colleges is for a life's ministry, but not necessarily for any special kind of "full-time" ministry.

14. Changes in the shape of trained ministry will demand a flexibility in brotherhood administration.

(a) Brotherhood administration and organisation have for many years been based on the concept of one man, one church, one building ministries, which have been part of our strength for a long time. Imaginative changes in ministry to meet modern situations may demand some variations from present practices.

(b) Brotherhood administrators may need to take the initiative (as indeed some are already doing) in encouraging churches and groups of churches in various forms of team ministry and voluntary ministry. They may need even more to encourage churches and districts in rationalising use, disposal and acquirement of properties with a view to the best total ministry in given areas.

(c) "We are members one of another." The health or sickness of one congregation affects us all. We are ruggedly independent, but we have also shown a genius for brotherhood. Thus our total ministry means working with the brotherhood and our trusted brotherhood leaders towards the best possible ministry of Christ for us all, at all levels. Some form of ministerial placement may very well be necessary for the deployment of trained ministers.

15. An expanding and vigorous brotherhood will enable its theological colleges to expand their training programmes to meet all of the implications of the new shapes of ministry.

(a) There will always be the need for men trained for what we call "the full-time ministry." This form of ministry is increasingly becoming a specialised form of ministry demanding men with dedication, drive, intelligence, initiative, dependability, leadership potential, organising ability, the ability to relate well, outgoingness, a sense of humour, and conviction. These will usually be the core of ministerial training. But it should always be understood that many will do the normal College courses with a view to other forms of ministry.

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Pentecost Message

The following message from the Presidents of the World Council of Churches is commended for reading in churches throughout the world on Pentecost, Sunday, May 30:

Year after year the Church comes to the feast of Pentecost. Christendom has thus annually the opportunity of both remembering and praying for thorough renewal; for faith in the Holy Spirit brings the promise of deliverance from deadness and conventionality, from dryness and dullness of spirit. These things are a greater danger than the failure of the men of our generation to understand the nature and task of the Christian Church in the world. The Church has received from God a commission to keep alive in the world the spirit of openmindedness, youth, freshness and the courage to move into new paths.

Our united recalling of the experience of Pentecost can bring renewal and fresh life to all our churches. On all sides today we hear questioning about the Christian faith. We feel the mistrust of the Church as an institution. We are aware that many are deeply disillusioned by the weakness of her proclamation. Unless we are completely blind, we know the strength of the difficulties which face us. But faith in the Holy Spirit means that we remember not to surrender to human failure, not even our own. A great hope shines above all our well-known problems, above our theological perplexities, above the unsatisfactoriness of our human relationships. It is a hope which will prove adequate even in face of the new tasks confronting our generation.

It should be clear to us that no Christian faith is adequate which has only personal salvation in view. We must always remember the world with its actual needs. But it is equally clear that no presentation of Christianity and no new sociological or socio-political scheme has promise if it is not inspired by confidence that God rules.

Our belief in the Holy Spirit in a day like this means we won't give up; "we shall overcome"; we lift our eyes beyond the problems with which we are not mature enough to cope and also beyond the failures to which Christendom has succumbed again and again. Our confession opens the way to real and fundamental renewal. There lies the efficacy and power of the Holy Spirit. Such a faith knows something of the wonderful impulse of a constantly renewed spiritual life. The mighty wind of the Spirit is able to blow through the wide field of the whole Church, but also through each individual congregation. Then indeed each congregation will know that it is not simply a local administrative unit but a part of the great world-wide Christian community.

—From the Presidents of the World Council of Churches.

WORDS TO TREASURE

Superman?

Man has become a superman, and suffers from a fatal imperfection of the spirit. He is not raised to a superhuman level of understanding which corresponds to the profession of superhuman strength. He lacks the capacity to put his gigantic power to work for rational and useful ends; instead he puts his power to work for destruction and murderous ends. So it happens that the advance of science, instead of being advantageous to him, has proved fatal to him . . .

Only now does the full horror of our position become clear to us. We can no longer evade the problem of the future of mankind. The essential fact should now strike home to us (and it should have struck home long ago) that inhumanity is the constant companion of the superman, and progresses as he progresses. We have tolerated the mass killings of men in time of war . . . the annihilation by atomic bombing of whole cities and their populations . . . and the transformation of men into living torches. We have learned of these things by radio or from the newspapers, and we have judged them according to whether they signify achievements accomplished by the society we belong to, or whether they were done by our enemies. When we admit that all these things are direct results of acts of inhumanity, we qualify the admission that "war is war", and there is nothing we can do about it. So, by offering no resistance and by resigning ourselves, we become guilty of a crime against humanity.

The important thing is that all of us should acknowledge that we are guilty of inhumanity. The horror of the avowal must arouse us from our torpor, and compel us to hope and work for an age when there will be no war. These hopes, these determinations, can have only one object: the attainment, through the growth of the spirit, of a state of superior reason in which we shall no longer put to deathly uses the vast powers which now lie at our disposal.

From
ALBERT
SCHWEITZER'S
Nobel Prize
Speech.

WORD TALK

No. 27—JOHN 16: 20 (T.E.V.)

"Sadness into Gladness."

Surely this is the paradox of Christianity: that so many sullen saints entering church look like undertakers' apprentices, when in fact Christianity is shot through with sheer joy. The Bible speaks of joy when a heart is right with God. In the Old Testament there are 27 different words for joy, each one giving expression to the joy the true believer experiences. These words for the joy of the heart right with God cover our expression of joy through shouting, singing, dancing, leaping — complete with bands and all musical instruments and in the context of a worship service too! Real joy in worship is acceptable in the Old Testament sense as an emotional Pentecostal service, accompanied by a Salvation Army band!

Of course, the Old Testament also emphasised that joy in God can also be expressed by inner quiet confidence. The New Testament admonishes us at least 60 times, to rejoice in our living conditions, regardless what they are. Paul in prison, awaiting execution, suffering from the cold and bad eyesight and lack of friends to stand by him, nevertheless encouraged the church at Philippi to rejoice, at least 14 times. Joy is integral to the faith of the Bible. In fact, some Bible sections "are written that your joy may be complete." (1 John 1: 4).

The New Testament makes one addition. In Christ, even sorrow becomes joy — "sadness into gladness." Every day is Easter for the Christian, for Christ can come to every weeping Mary (and Helen, Bob, Alec and Lisa) and turn their sorrow into joy.

FOR TODAY:

Grief, sadness and despair abound — even in Church. Remember Robert Louis Stevenson's comments: "I went to church today and was not depressed."? Psalm 30 speaks of a night of weeping that can be turned into joy as morning comes. Jesus turns our sadness into gladness because we are assured that Someone loves us and cares for us; that in our battles of life we don't live in our own strength; and that because of him we will have the ultimate victory over the sadness that besets us. Joy is available for every believer. The scriptures bring joy as they are read. The Holy Spirit produces joy as we believe. (Gal. 5: 22). This was the promise of Jesus to the despairing disciples, and it is a promise that stands for today: "Your sadness will turn to gladness . . . now you are sad, but I will see you again and your hearts will be filled with gladness, the kind of gladness that no one can take away from you." (John 16: 20-22, T.E.V.). This was the truth that the English poet Matthew Arnold observed when he commented: "This made the future of Christianity — not sadness but its gladness—thus drawing from the spiritual world a source of joy so abundant that it ran over upon the material world and transfigured it."

—GORDON MOYES.

WE ARE RESOLVED

The following is the substance of the resolutions passed at the Vic.-Tas. Conference of Churches of Christ, as supplied by Stanton H. Wilson, Executive Secretary.

Aboriginal Land Rights. Conference called upon the Federal Government to take immediate action to grant land ownership rights to Aboriginal people living on Aboriginal reservations under the control of the Federal Government.

World Peace. The Conference commended the United Nations for its efforts towards justice and peace and (1) called upon church members to attain adequate understanding of the causes of violence in society and to promote international justice and goodwill; (2) recommended churches to actively, urgently, and sacrificially seek the reform of conscience

and will which alone can inspire greater international justice; (3) urged governments to increase financial aid and technical assistance to developing nations. Copies were to be sent to the United Nations, the Aust. Council of Churches, and the World Council of Churches.

Christian Education. In a motion presented by the Dept. of Christian Educ. concerning the decline of membership, Conference urged all churches to review the local situation and give special consideration to (a) the dedication of teachers and leaders; (b) their ongoing training; (c) the use of available re-

sources; (d) constructive planning; (e) and the annual appointment of teachers and leaders upon the recommendation of the Local Educ. Committee. Churches were also urged to arrange discipleship classes for young people and adults.

Christian Building Trust. The appointments of G. K. Mitchell and K. Mitchell were ratified.

Ministers' Salaries. The Executive was authorised to consider the present level of ministers' salaries and, if thought fit, to increase the present base rate by an amount not exceeding 5%.

Properties' Corporation. Conference ratified the appointment of I. A. Loft as a trustee. Mr. Loft was previously an associate trustee.

Drugs and Alcohol. Conference expressed alarm at the increasing acceptance and use of drugs, particularly alcohol and nicotine with their dangers to the individual and community, and urged upon church members total abstinence in all these areas as the most responsible attitude.

Racism. Conference supported the United Nations International Year to Combat Racism and Racial Discrimination and requested the Federal Government to ratify this year the International Convention on the Elimination of all forms of Racial Discrimination. Federal and State Governments were urged to review their policies, internal and external, to ensure that no support is given to racial discrimination. Social Service, Christian Education and Aborigines' Mission Departments were asked to prepare information and study material on the subject of race relations. Churches were requested to study race relations during 1971 to enable the 1972 Conference to make an informed statement and deal with specific issues which require Christian comment and action.

AFRICAN REFUGEE PROBLEM

(Nairobi, Kenya). The General Committee of the All Africa Conference of Churches (A.A.C.C.) decided to send a letter to the heads of African governments urging them to use their best efforts to end the refugee problem in Africa. The problems posed by the 1½ million refugees were a threat to African unity, peace and development.

Misaeli Kauma, A.A.C.C. refugee secretary, reported that while the number of refugees is growing, funds for their support were falling alarmingly. The 96 member churches of the A.A.C.C., which have been giving considerable support to refugees with the help of churches in Europe and North America, are now searching for money to finance their programmes. Some have run into debt on the refugees' behalf.

Much of the support from outside Africa comes through the World Council of Churches' Commission on Inter-Church Aid, Refugee and World Service (C.I.C.A.R.W.S.). But C.I.C.A.R.W.S. has been having difficulty in raising the estimated \$1 million required for church work among African refugees in 1971.

—E.P.S.

COLD COMFORT FARM SOLD

(Salisbury, Rhodesia). Cold Comfort Farm, the multi-racial co-operative society assisted by the World Council of Churches, was sold in April. The Rhodesian Government had seized the farm and declared the society an "unlawful organisation" because of its alleged support for Rhodesian liberation movements.

The farm has been purchased for a reported £31,600 (\$75,840) by a Rhodesian businessman. But proceeds from the sale are in dispute. In a letter sent on Feb. 4 to the liquidator appointed by the government, the World Council of Churches applied for the return of its grant in accordance with the constitution of the society.

The liquidator in his reply told Dr. Eugene Carson Blake that he had noted the council's request. But he drew attention to the "Unlawful Organisations Act" which states that proceeds from the sale of property of an unlawful organisation can only be transferred after consultation with the President.—E.P.S.

SPEAKING IN TONGUES

(Jerusalem). The 1970 Week of Prayer for Christian Unity was highlighted in Jerusalem by an interdenominational service that featured a form of "speaking in tongues." The service, sponsored by the Ecumenical Theological Fraternity in Israel, was held at the Benedictine Basilica of the Dormition on Mount Zion, near the traditional site of the "upper room" where the Pentecost wonder of "speaking in tongues" occurred.

During the service, the pentecostal phenomenon was "re-enacted" when portions of the scriptures, as well as prayers for peace and unity, were read in eight languages.

FUTURE OF THE MINISTRY

(from page 4)

(b) In-service training may well become a feature of Colleges with ministers returning for refresher courses, sometimes at an inter-church level.

(c) The brotherhood may find it necessary eventually to enable the Colleges to follow the pattern of other tertiary educational institutions, and to give courses for those who need to work during the day. These courses could be for either full-time ministry or for a highly qualified lay ministry similar to that of the Anglican Deacon.

16. In all of our discussions on ministry we should always have in our minds the ultimate example of ministry in Jesus Christ who said, the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many."

Any form of ministry demands the cross of commitment, cheerfully borne by those who enjoy the fact that there is a challenge in a ministry that may call them anywhere, under any circumstances to do anything, and endure anything, not counting the cost.

EDITORIAL

WHEN someone, almost anyone, makes a survey of religious attitudes and practices in Australia, we usually suffer humiliation. Churches of Christ seldom rate a mention. We do not have the numbers. We are usually included among the "Other Protestants" — with the Baptists, Quakers, and Salvation Army.

Professor Hans Mol has done it again in "Religion in Australia" (Nelson). It is an important book and worth a lot of attention. It analyses some religious beliefs and attitudes to some social issues and makes interesting comparisons with similar surveys in other countries.

He says "Australia seems to be a Christian nation in search of a religion; or a heathen nation in flight from one." He points up the ambiguity of a large percentage of the population believing in God, holding churches and ministers in high esteem, but not worshipping regularly.

Churchgoing is on the decline in Australia and if churchgoing has a direct influence upon Christianity, then it follows that Christianity is also declining.

There are some interesting facts revealed. 91% of the Australian population has been baptised (not, of course, all immersed!); 8% have not been baptised; and one per cent do not know whether they have been baptised or not! 51% of Melbourneans believe in God, compared with Sydney's 47%. Surprisingly, 10% of Methodists and 9% of Presbyterians, said they do not believe in God. In the churches there are 88 men to every 100 women members.

The book contains facts and figures that are much more important than merely interesting and Professor Mol has put us all in his debt. The volume should be on the shelves in all of our colleges, and our wealthier church libraries could well purchase it, but it is not likely to become popular reading at \$9.75 per copy and, as indicated above, the professor certainly did not have us in mind as customers when he wrote his book.

South Australian Newsletter

By E. P. C. HOLLARD

SALES UP! Ah! that blessed word "progress"! Mr. Editor, sales of the "Christian" in S.A. are up! Yes, sir, 1970 reports that 56 more subscribers in this State are readers of our journal. Can you imagine, 56 more persons receiving news, information, devotional reading, reports, word of the church in the world, and generally getting a thrill out of the brotherhood? May their tribe increase! Oh, we now have 1,074 readers. Well, it IS progress!

WORLD CONVENTION. The World Convention Committee (Australian section) is to remain in Adelaide until the Mexico City Convention in 1974. If they survive the committee will have served for nine years, five years as workers, four years as propagandists. It is interesting to note that for possibly the first time World Convention will come out, not with a profit only, but a substantial one at that. All accounts have not been finalised as yet, but all indications are most encouraging.

The Convention still keeps some people busy. Over 18,000 coloured slides have been sent out, and more to go. This is many thousands more than anticipated. Over 18,000 sets of sermon notes have been sent out around the world. And at 15 sermons a set, that is a lot of preaching. And from what we heard it was all good. The souvenirs were a real winner. Already \$18,650 worth have been sold and the profit from these is \$7,542. The tours involved a sum of \$19,654 and from these

\$1,998 profit accrued.

Reports from the Study Groups are in process of mailing, and those who ordered should receive them soon.

People around the Adelaide churches are still receiving congratulatory letters from visitors from overseas, and many a friendship has lasting qualities (the P.M.G. is delighted!).

ITEMS. The General Executive is planning a camp for men at Redcliffes on the West Coast. Already 30 men have registered. N. S. Moore, of Maylands, will be the leader.

The Week of Prayer for Christian Unity will have a changed form this year. Instead of gathering at a central spot in the city of Adelaide, local fraternals are asked to concentrate the interest of churches in local areas. The dates are May 20-23.

D.C.E. REPORTS. Easter Camp was outstanding. Over 120 young people were involved. "Life is for now" was the theme based on "The Three Days of Easter" by Phil. Andrews. Electives in music, drama, poetry, art, theology, multimedia were presented. Equipment valued at thousands of dollars was used to present closed circuit T.V. in which young people acted out their work. Worship was the re-enactment of the Easter story, done by young actors from the camp.

Camp leaders were the new Director, G. D. Rose, aided by John and Cheryl, Halbert, and Barry Pryor. Worship

The Numbers Game

We are mentioned only once in the index, and then in connection with university graduates. There are 11 male graduates from universities out of every 1,000 male members of our churches. Only the Salvation Army has a poorer academic record, they have three. The Roman Catholics are level with us, Anglicans have 14, Methodists have 13, Baptists, Brethren, and Lutherans have 16, Seventh Day Adventists 17, Congregationalists 24, and Hebrews 79 per 1,000!

Although we are mentioned only once in the index, we are named a second time in the text. This is in a chapter on church union, where we rate a place in the list of those involved in an unofficial Congress of Churches in Melbourne in 1913, with Anglican, Brethren, Baptist, Congregational, Methodist, and Presbyterian churches and the Society of Friends, to consider combined theological and educational facilities, joint control of home missions and organic union. The Congress failed, of course.

We are listed in the census figures in our own right, but we are usually among the "Other Protestants" in survey tables such as the percentage of regular churchgoers, percentage of members in major occupational categories, and the percentage of unemployed in 1921.

Professor Mol has done us good service in presenting the results of what must have been a massive undertaking. Some of his figures are depressing, but those figures are not irreversible. In the first years of the Christian church the numbers would have seemed equally depressing. The church did not have the numbers then, but it had a quality of life that was more important than numbers. The quality of Christian witness produced the numbers, and can do so again.

Mol's book tells us about things as they are in the numbers game but, from the editor's chair, it reads like a damning indictment of our poor standard of Christian discipleship.

leaders were Trevor Hemer, P. Skewes, C. Schultz, Dawn Chilwell, whilst the kitchen maids and men were Chris. Forbes, Rev. Marsh, Richard Treweek, and Bert LeRay. A highlight was the visit of the Federal Director, Richard Lawton, himself an old camper of Longwood.

Findings each day were presented on the closed circuit television. This was dramatic and compelling.

SOCIAL SERVICE ROUND-UP. The new infirmary at the St. Georges Rest Home is due for opening on June 5. Officially will be the Hon. A. J. Sharp representing the Government. Those attending to be in place before 2.30 p.m.

HOME MISSIONS. Merwyn Lawrie will stay on at Port Pirie; Bernard Duff at Mt. Gambler, and Graham Smith at Christmas Beach, remains in a full-time ministry.

PERSONALS. The preaching ranks of many years has been depleted in the passing of Frank Cornelius. He left the active ministry some years ago but had been an elder at Hawthorn church. An active man, maintaining a slim build, Frank was always on the move.

One of the gracious ladies of the manse of a decade or so ago, has also gone from us. Mrs. Ira Durdin was a very pleasant lady and those who knew her will always remember the "suzanne" of her winsome personality. She didn't change, but remained the same lovely lady.

OPEN FORUM

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

LETTER FROM CASPER

To the Editor,
I receive your paper each month and read it with anticipation and joy. It takes me back to Adelaide and to my happy memories of the World Convention, the preaching missions, the pastors of the coastline churches, and the lovely people who entertained me in their home.

In Casper, Wyoming, we have just completed the pre-Easter evangelism programme in which we received 47 new members, approximately half by confession and baptism. We are also in the midst of our stewardship campaign to raise \$68,000 for budget, missions and building fund.

Nationally, I am glad to report that violence in the large cities has quieted greatly, and the programme of reconciliation is gaining support and making improvement in the cultural patterns. The interest in the Consultation on Church Union seems to be slowing and some opposition to it appears to be increasing. There is little hot discussion, but much avoidance of the topic.

Dr. George Basley's summary of the situation reported in your March issue was excellent, but I doubt if he is fully aware of the lethargy about it among our congregations.

—Truce Lewellyn, First Christian Church, Casper, Wyoming, U.S.A.

A UNITED SERVICE

To the Editor,

On the night of Good Friday I attended a combined service at Red Cliffs. I found it deeply moving. St. Joseph's, the site of the gathering, is a fairly new building, large and rather imaginative in its planning, and this was comfortably filled. The service itself was very simple: twelve readings from the New Testament telling the Easter story (there were two readers from each church, a man and a woman) and these were interspersed with hymns. The prayer used was that used by Christ before the betrayal and was read by the ministers.

I know that all this has been done before, and I have attended somewhat similar meetings at other places where the Spirit of Christ was just as evidently present. But here the difference lay in the heterogeneous nature of the congregations meeting. They were Salvation Army, Church of England, Methodist, Catholic, Presbyterian and Church of Christ, and St. Joseph's itself is the Catholic chapel, the only one in the town large enough to seat such a combined congregation.

Church union is possible. But when there is a hitch, perhaps we should first look at ourselves in case we are the ones who have caused the hindrance.

—John J. Alderson (Vic.).

BEGOTTEN

To the Editor,

In "Word Talk" recently Mr. Moyes had some good things to say about simpler translations and the uniqueness of our Lord. But it does seem that the word translated "begat" and "begotten" in 1 John 5: 1, is basically the same as that part of the word translated "begotten" in the term "only begotten." Westcott says, "The sense is rather only born . . ." The use of the word to describe an only child brings out its sense completely; see Luke 7: 12; 8: 42; 9: 38.

The basic word means "born" in every case, but there are shades of meaning English cannot express. We cannot say "Abraham born Isaac," Matt. 1: 2. We have to say "begat" or use a phrase.

The unique position of our Lord depends upon what he is and what the Bible says about him. Let us beware of theological manipulation of words.

The real pathos of God's love for the world, a love great enough to give his only Son, can be seen when one thinks of losing an only child.

Modern translations are very good but there can be many traps. If one has only a small knowledge of the original, it is necessary to do some homework.

—F. H. Griffiths (W.A.).

BEGOTTEN

To the Editor,

I have read Gordon Moyes with pleasure and profit. His column on "Begat . . . Begotten" should provoke further study.

He pointed out that "Only begotten" is a different word from "begotten." He used the word "uniquely" as does William Barclay and other scholars. Sir Robert Anderson, a prominent writer at about the turn of the century, pointed out that John 3: 16, "Only begotten Son" was an inaccurate translation. Etymologically "Only begotten" as one word would be equivalent in English to the Greek word used — "MONOGENES." Mr. Moyes asks, "Where did the K.J.V. mistranslation originate?" That it is a mistranslation there can be no doubt. Sir Robert Anderson says that the language of the N.T. is largely based on that of the Greek version of the O.T. and the word is used by the LXX to represent a Hebrew term of endearment—a term in which there is no suggestion whatever of "begotten." It properly means "only" and by a natural translation it came to mean "unique" and then "greatly beloved." "God so loved the world he gave his greatly beloved . . ."

Westcott long ago pointed out that "only begotten of the Father" (John 1: 14) obscures the exact sense of the original word which is centered in the Personal Being of the son and not in his generation. Moffatt has the same idea. The margin in some Bibles of John 1: 14 (R.V.) is "God only begotten." If Westcott and Hort had their way these words would have been in the text.

In Heb. 11: 17, Isaac is called Abraham's "only begotten son." Isaac was not Abraham's only son. He was his greatly beloved, or his darling son. That is the sense in which we are to understand the words translated "only begotten son" in relation to our Lord. He is from eternity. He was not begotten.

—Roy Raymond (W.A.).

WEDDING TOASTS

To the Editor,

In "Questing," "A.C." April 3, about wedding toasts, item no. 4 is definitely unacceptable for endorsement if it applies to church halls and buildings connected with the church.

It is stated that after the loyal toast has been honoured, guests who desire to smoke may do so and that they should wait until the M.C. gives them permission. It is further added that usually they smoke at their pleasure. Surely such a practice during the partaking of a meal is unmannerly and unfair to those who disagree with the habit being indulged in, during a meal, and this applies to the important occasion of a wedding breakfast. There are a number of halls and buildings connected with the church in our State and country that have notices disallowing smoking inside the building. Those who stand up for this principle are to be commended.

—Fred Norwood (Qld.).

CHINESE CHURCH QUEENSBERRY ST., CARLTON, VIC.

66th

CHURCH ANNIVERSARY Sunday, June 6, 1971

10 a.m.: Communion Service.

Speaker: S. H. Wilson,
Conference Secretary.

7 p.m.: Gospel Service.

Speaker: J. B. Alabaster.

Supper after Church.

Chiropodist

LOIS HOOD, Dip.Ch. (Vic.), M.A.Ch.A.,
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Melbourne. Phone 654-4988

LETTERS FROM TERTIUS

A COMMUNION MEDITATION

To the Editor,

I'm not very good at the meditations that follow the taking of the emblems at communion. For instance, my meditation this morning went something like this . . .

"The New Testament talks about THE cup, but we have a lot of little cups. Yet when we talk about baptism in water, we wouldn't come at a lot of bits of water. But of course we have little cups for hygienic reasons. I wonder if we found it unhygienic to baptize the way we do if we'd settle for doing it some other way.

Why do we use Jewish biscuits for bread? Sure they used unleavened bread for the Last Supper. It was all they had. But does the "unleavened" have any significance for us? The "breaking" seems to be the important thing. I wonder how it would work if families took it in turns to bring a loaf from their tables, and if each family brought the loaf to the communion table as part of the service? I suppose we'd make a tradition out of it, and in fifty years' time we'd be finding texts to make it essential.

In a minute there will be the prayers of the church. I wonder if God is more likely to answer if we pray for everything in each prayer than if we concentrated on two or three things each Sunday.

Does collecting the cups during the service help the atmosphere? Is there a verse for it? What does the noise level in decibels have to be before a mother will take her crying child out of church?

I'm not doing very well at meditation. I shouldn't be thinking of all these things. I wonder what the other people in my seat are meditating about?

Could you print an occasional communion meditation to help poor wanderers like me?

TERTIUS.

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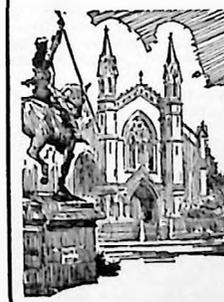
CAULFIELD (VIC.) CHURCH OF CHRIST

MAY 23, 1971

HEY, LISTEN!	BACK	3.00 p.m.: FILM FEAST
HEMOCOMING	TO	5.00 p.m.: TABLE FEAST
ANNIVERSARY	CAULFIELD	6.45 p.m.: SONG FEAST
11 a.m. Speaker, STANTON H. WILSON		7.00 p.m.: GOSPEL FEAST KEVIN BERSTON

Fine Music
Ought to be good
Tell the Folks!
Let's ALL Go!

Hear God's Word
See you there!
Don't Forget!
Till Then, Bye!



Swanston Street Church

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

Ministers: Dr. LLOYD JONES,
B.A., B.D., M.TH., PH.D.
A. L. WEBB, B.A.

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

7 p.m.: Evangelistic — Worship.

EVANGELISM IN N.Z.

Allan Avery and Gordon Moyes are leading evangelism programmes in N.Z. Mr. Avery makes the initial contact with the churches in preparation. He works with church members in group meetings, in visiting, and in coffee hours, etc. Then, as he moves on to the centre for the next crusade, Mr. Moyes conducts public meetings from Sunday to Thursday, and speaks at functions such as men's teas, Rotary clubs, and at High Schools. At Ashburton, south of Christchurch, there were good attendances and 16 primary decisions in the programme from April 25 to 29.

YOUTH WORK PARTY

Twelve to fifteen young people are required for Carnarvon Mission Station in W.A. to build flats for elderly Aborigines.

The period is for six weeks in July and August, 1972. Especially required are carpenters, concreters, cooks, plumbers, electricians, painters and general handymen. Applicants will be expected to pay their own fares, and they will get no pay.

Forms are available from ministers, D.C.E. offices, or from the Federal Board of Christian Educ., 217 Lonsdale St., Melb., 3000.

DOWN ON THE FARM

(MORAWA, W.A., A. Anderson). R. H. Carslake's farm was the site of Easter Camp for 68 campers from Carnarvon in the north to Albany in the south. Brian Stitt led the studies. On Easter Sunday campers led communion service in Morawa and campers' offering of over \$70 was given to one of the campers, Kevin Cousins, to assist in his expenses as a volunteer missionary to New Guinea. . . . Dr. Coulter, missionary doctor, on April 20 gave insight of work in New Hebrides. . . . G. A. Carslake was visited by many friends for his 90th birthday. . . . April Friendship meeting had demonstration on bark pictures. . . . Youth assisted in service on May 2 when Russell Wornes showed slides of the Tasmania Trek by W.A. members of the Youth Convention.

THINGS TO COME

NEW SOUTH WALES

MAY:
13-24 N.S.W. D.C.E. Barrier Reef Camp.

QUEENSLAND

MAY:
24-30 D.C.E. Dept. Church Relationships Programme, Harlowton
28-30 Youth Group Exchange—City to Country.

VICTORIA

MAY:
21-22 D.C.E. Commission Training for C.Y.F. Leaders
21-28 D.C.E. Visit of Professor Mrs Hawkins, Educationist from USA
26-30 WEEK OF PRAYER FOR CHRISTIAN UNITY
23-30 LITERATURE WEEK
30 C.P. Missionary Challenge (C.P. and Intermediate) D.C.E.

JUNE:
CHAIN OF PRAYER—HM & Evang.
5-6 D.C.E. Boys' Club Leaders' Camp—Mooluk
6 D.C.E. Missionary Challenge (C.P. Juniors).

10 (202)

SEWING MACHINE PROJECT

(Vic.). For the past six months, sewing machines have been collected and reconditioned for use on mission fields. Missionaries may use these machines for their own sewing and also provide training in machine sewing for the women among whom they work.

Recently, five machines were sent to Churches of Christ Mission in New Guinea. In this instance members of Briar Hill church (Vic.) provided finance

for freight. If you know of any Christian work which could make good use of reconditioned sewing machines, we would be glad to hear from you. Also, if you know of any sewing machines no longer required by their owners (regardless of make, model or condition) they would be gladly received and put to worthwhile use. Write to Howard Weedan, 31 Heather Grove, Briar Hill, Vic., 3088. Phone 435-5187 (Melb.).

LLOYD JONES: "BY THE WAY"

The A.B.C. devotional programme "By the Way" will be conducted by Dr. Lloyd Jones, the minister of the Church of Christ, Swanston St., Melb., from June 7 to June 11. The session is broadcast over the second network at 10 a.m. E.T. and C.A.T. and 10.15 a.m., W.A.T.

C.Y.F. LEADERSHIP COMMISSION

(Vic.). C.Y.F. Leadership Commission will be held May 21-22 at the College of the Bible.

Prof. Mrs. Hawkins, Professor of Christian Education, Phillips University, U.S.A., will be giving lectures of special interest to adult counsellors working with young people, and there will also be three tutorials for young people from local groups covering such subjects as Youth Evangelism, and the Effective Functioning of an Executive.

Commission will be followed by the C.Y.F. annual meeting at which the State Committee will present reports on the various aspects of its work and the new committee for 1971-72 will be elected. Mrs. Hawkins will be the guest speaker. For information ring D.C.E. Office 633-2449 Melb.).

SEMINAR ON ADULT WORK

(Vic.). During her stay in Melbourne, Professor Mrs. Lois Hawkins of Phillips University, U.S.A., will conduct a Seminar on Adult Work. It will be held at the Camberwell Church of Christ on Saturday, May 29 (2 p.m.-9 p.m.). Anyone interested in attending is asked to contact Vic-Tas. D.C.E. Office, 217 Lonsdale St., Melbourne, phone 663-2449.

CHURCHES IN T.P.N.G.

The Roman Catholic bishops of Papua-New Guinea have accepted the invitation to join the Melanesian Council of Churches (M.C.C.) and have appointed representatives to its executive committee.

The Rev. John Key, secretary of M.C.C., said: "This initiative by churches in a developing nation could provide a significant breakthrough in inter-church relationships and show the way forward to other longer-established churches."

Since its founding in 1965 the council has consisted of the Anglican Church, Baptist Mission, Evangelical Lutheran Church, Salvation Army and the United Church (formerly the Methodist Mission and the Papua Ekklesia which stemmed from the London Missionary Society).

—E.P.S.

MINISTER-PRESIDENT

(INGLEWOOD, W.A., K. Parry). The minister, K. Parry, has taken up his responsibilities as Conf. Pres., and the church supports him in prayer. . . . 35 persons, ranging in age from 14 months to 70 years, "lived in" at Manurah over Easter holidays for Inglewood's first Family Camp. A further five families shared for one day. . . . On Palm Sunday B.S. scholars presented events leading up to Christ's death and resurrection. . . . A community youth club is being organised by the church for Friday evenings. . . . A drama club meets regularly. A performance of two plays is scheduled for the end of May.

91st BIRTHDAY

(TOOTGAROOK, Vic., W. Jenkins). Mrs. Godley enjoyed her 91st birthday celebrations. She is still being cared for at the Dromana Hospital. . . . On May 2, the local Country Women's Association attended service, and three members helped in programme. . . . Mrs. Pretty still not well after being in Alfred Hospital. . . . Five ladies attended the two sessions of Women's Conference. . . . S.S. attendances increased during April. . . . The mid-week Prayer and Bible Study group now meet in the various homes.

ON EAST PAKISTAN BORDER

Reports of the number of refugees leaving East Pakistan are grossly exaggerated, according to Stanley Mitton, emergencies officer of the Division of Inter-Church Aid, Refugee and World Service of the World Council of Churches. Returning from a flying trip to Calcutta and the border between India and East Pakistan, Mr. Mitton said the current flow of refugees can be cared for at the border using funds provided by the Indian Government.

However, he said a large refugee problem might develop in the next two or three months. The results of the fighting on the economic life of the country plus the failure to plant seeds before the monsoons started could bring a call for funds from the W.C.C.

At a refugee camp in Bondoo on the border Mr. Mitton found 5,000 refugees being well looked after by a Hindu relief organisation. Among those he saw being treated were a young boy whose foot had been amputated after being damaged by a fire and men with bayonet wounds in the stomach. Mitton said: "I had the unpleasant experience of watching a teenager with bayonet wounds in his neck and head being stitched up without anaesthetic."—E.P.S.

WHITE PAPERS

ON LIFE AND FAITH

LAND OF THE PINTUBIS The cover picture shows the kind of land where the Pintubis live. There is nothing very special about the Pintubis. They are very unspecial. They live on the Aboriginal Reserves of Lake Mackay, Haasts Bluff and Petermann, which spread west from Alice Springs in desert or semi-desert country up to 600 miles wide. Welfare patrols occasionally move into the area in Landrovers to check on health and other needs. Dr. Donald Thompson and his party lived for months with the people who must be among the most primitive in Australia. Their environment is about as rugged as could be imagined. So far no minerals have been found in the area and there is nothing else that could make it attractive to white men. Cynics say that it is the kind of land that would be given to the Aborigines if they ever establish a valid claim to the land of their ancestors. The courts have recently rejected one such claim to the mineral rich Arnhem Land. The Gove bauxite deposits are on Aboriginal Reserve Land. In no case, however, has legal right to Aboriginal Reserves been vested in the Aborigines themselves, until comparatively unimportant gestures were made by the Victorian and South Australian Governments. Lake Tyers and Framlingham Reserves in Vic., 4,420 acres, will be handed over in July to the 140 Aborigines residing there. Since the passing of the Aboriginal Land Trust Act of S.A. in 1966, ten reserves totalling 5,900 acres have been vested in the Aboriginal Land Trust. Only 10,000 acres of their one-time 3,000,000 square mile estate have gone back to the original owners, but it is a start. Pressure is being kept up. The National Tribal Council has started a claim for \$15,000 for each Aborigine or part-Aborigine as compensation for the white colonisation of their country. Estimates of the cost of this compensation vary between \$3 and \$6 billion. The Australian Council of Churches has declared support for the granting of title to Aboriginal lands, beginning with those administered by the churches.

Despite the cynics who say that the only land the Aborigines will get will be deserts, like that of the Pintubis, and that minerally rich or fertile land will remain in strong white hands, there is a new stirring among the Aborigines themselves. They have new and aggressive leaders with political consciousness and they will doubtless seek to exert moral pressure through agencies such as the United Nations. They are gaining a new confidence in their demand for justice and their demand may be aided by the conscience of us all.

GOOD GRIEF!! The Committee of Conscience at Meridian, Mississippi, U.S.A., issued the following statement following the bombing and burning of churches: "We deplore and condemn the burnings, bombings, and shootings which have plagued our community in recent weeks as being totally at variance with our religious faith and democratic ideals. Furthermore, jobs and business cannot thrive nor can any new jobs and new business be attracted to an area that has a climate of arson and other violence as a part of its makeup."

"VENTURE WITH GOD"

(EDWARDSTOWN, S.A., R. H. Brown). The Venture with God programme increased evening service attendance by 25%. Adult "talkback" evenings are conducted fortnightly. . . . 50 joined with Unley church in weekend camp at Longwood with Mr. Brown and Mr. Holmes as leaders. . . . The church has been filled for monthly Youth Services. . . . Church Board will implement Planned Giving programme in October with Keith Horne. Church officers are undertaking visitation programme.

DECISIONS AT BASSENDEAN

(W.A., D. Thorpe). There were two decisions, a lady and youth, when Ted Scott was guest speaker at the Youth Service on April 18. A further decision was registered on May 2. . . . As thought is being given to church alterations and additions, a new kitchen sink supplied by C.W.F. was installed by Bob Brand and Errol Kirk. . . . Our treasurer, Tom Graham, is ill in Royal Perth Hospital.

1971

Happenings

Horace Risson, of Ipswich, is the new President of Queensland Conference.

A "Renewal Group" of Baptists in England has asked for an investigation to see if the seven Baptist theological colleges, four in England, two in Wales, and one in Scotland, can justify their separate existence in the face of declining numbers of students.

Mrs. Ada Sharp, of Nollamara, W.A., has died at the age of 109.

In the U.S., Roman Catholics, the United Methodists, the United Episcopal Church, the United Presbyterian Church, and the American Lutheran Church all reported losses in membership last year.

Dr. Norman Vincent Peale, American preacher and author, will speak at a combined service at the Melbourne Town Hall, May 23, at 7 p.m.

MONTROSE CHURCH OF CHRIST

A warm welcome for all.

9.45 a.m.: BIBLE SCHOOL.

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

CHURCH OF CHRIST NORTH WILLIAMSTOWN (VIC.)

MISSION '71

"Christ for a
Changing World . . ."

with

Les. G. Armstrong

(Minister, Ann St., Brisbane)

as guest preacher.

Thursday, May 27, 7.45 p.m.

Friday, May 28, 7.45 p.m.

Saturday, May 29, 5.45 p.m.

(Youth Tea)

Saturday, May 29, 7.45 p.m.

Sunday, May 30, 11 a.m.

(Thanksgiving Communion)

Sunday, May 30, 7 p.m.

Guest Artists include:

"Gospel Firebrands"

"First Generation"

"Peter and Don"

Bright Singing—Warm Fellowship—

All Welcome

THE AUSTRALIAN CHRISTIAN

(203) 11

THE AUSTRALIAN CHRISTIAN

May 15

State News

HORNSBY'S PRESIDENT

(N.S.W., D. A. Oldfield). At the 86th N.S.W. Annual State Conference, Ron. Bartholomew, elder of Hornsby, was elected as Conference President for 1971-72. Others from Hornsby elected to serve are: J. V. Ellerby, Associate Secretary and member of the Social Service Committee; A. E. Morton and D. A. Oldfield, Boys' Home and Young Men's Hostel Committee. On the C.W.F. Conference Ashwood House Committee, Mrs. Ron. Bartholomew and Mrs. A. E. Morton.

GIRLS' PARADE

(INVERMAY, Tas., C. J. Heier). The Girls' Brigade held a church parade on April 18. Six girls received membership cards. The film, "I Hear a New Song" was screened. Afterwards the Youth Fellowship conducted a Singalong to which youth groups from other churches came. Attendance was about 100. A man and a teenage girl have been baptized. Two S.S. scholars have made confessions of faith. Recent guest speakers have been the Rev. Leo Buckman of the B. & F.B.S., and A. W. Gilbertson.

DIAMOND JUBILEE

(BOX HILL, Vic., G. A. Grainger). Kevin Berston was preacher at Week of Witness services commemorating the 60th church anniversary. Music was provided by Box Hill Baptist Choir, Churches of Christ Choral Choir and our own choir. Many solo and group items were given. Song leaders were Stephen Robinson and Barry Jenkins. Presentations were made to Mr. and Mrs. Eric Hammond in appreciation of many years' loyal service. One of the first members, Mrs. E. McFarlane, is still in regular attendance and three others who joined the church 60 years ago returned for the jubilee. Greetings were received from Tasmania, N.S.W., Qld., W.A., New Zealand and New Guinea. Two young girls were baptized. On May 2, the Ladies' Catering Committee catered for 300 at tea.

The Big Country

Four Churches of Christ, Whyalla, Ungarra, Tumby Bay, and Port Lincoln, stand along the East Coast of South Australia's West Coast. (You will need an atlas to make sense out of that!) Beyond them stretches "the big country"—610 miles of it, to the W.A. border. This area is known as Eyre Peninsula as far as Ceduna, and the "The Far West" from there to the border.

Scattered over this vast tract of land are people who have membership in Churches of Christ in various centres throughout Australia.

The four churches mentioned above, associated in the Eyre Peninsula Conference, would like to establish contact with these members isolated from other groups in the brotherhood. We hope to be able to institute a periodic visit to each family, through the ministers serving with the churches. It is hoped to be able to encourage them in their

Wives Look At Ministry

(N.S.W.). The wives of the ministers of N.S.W. met on April 30 to think about problems of the ministry. It was a day of challenge and inspiration. Some who have been in ministries for many years said, "We have learnt more today to help us than at any other single time in our ministries." The outstanding thing which emerged from the day was the privilege of being a minister's wife and that God provided more blessings than problems.

The programme included a panel comprising Mrs. Mansell (Wollongong), Mrs. Dixon (Marrickville), Mrs. Chapman (Woolwich) and Mrs. Towle (Penrith). The many questions included the following: 1. With our system of calling a minister sometimes there is a time lapse

between church appointments, am I still a minister's wife? What is expected of me? What adjustments do I have to make? 2. We know we should be hospitable, but how can we when everything is so costly? 3. What happens when there is a serious personality clash between husband and wife?

Another session dealt with what is required from the minister's wife in: A City Ministry, A Country Ministry, and A Specialised Ministry. Mrs. Wylie (Rockdale), Mrs. Mackenzie (Beverly Hills) and Mrs. Crawford (Home Missions and Evang.) were speakers. The President of the N.S.W. Ministers' Wives' Assoc., Mrs. Flint, chaired the day and gave two studies on "Calling or Profession?" and "Preacher's Aids."

CHOSEN FOR "CHOSEN"

(ESSENDON, Vic., C. L. Badcock). Max Grant, the B.S. Supt., has been included in the Australian baseball team to visit Korea and Japan. B.S. scholars and teachers held a weekend camp at Belgrave. All homes were visited during March. Those visited attended the p.m. service to provide a capacity congregation. All Essendon denominations were represented at the special combined p.m. meeting on April 18. After a 10 a.m. service on April 25, many members went to Riddell for fellowship lunch. A brief afternoon service brought the outing to a close. (N.B. "Chosen" is an old name for Korea).

LOSS OF FOUNDATION MEMBER

(CROYDON, S.A., P. B. Burt). One of our foundation members, Mrs. Ralph Segnet, died recently. A paper drive netted \$38 for our church improvements fund. The men have almost completed renovations to our kitchen as a special project for the Diamond Jubilee celebrations in July. Young people capably led both services on Youth Sunday.

YOUTHFUL HOSTS

(EPPING, N.S.W., K. Farmer). Girls' Brigade and Boys' Brigade held camps at Stanwell Tops. The church attended a barbecue lunch catered for by young people at Stanwell Tops opening day. Epping Ministers' Fraternal arranged two combined services on Good Friday. Mr. Farmer spoke at the Methodist church. The second service held in the Presbyterian church was broadcast by the A.B.C.

OLDEST MEMBER

(MAIDSTONE, Vic., David White). Maidstone church was saddened by the death of oldest member, Mrs. Cousins. A packed church service was conducted by David White. A successful camp was held at Belgrave Heights. Several of our ladies attended Conference Day at St. Kilda Town Hall. C.W.F. social activities include Music Club which entertains at local churches; also Cinema Society which produced a film. David White was guest speaker at Caulfield church.

A DEAF "CHOIR"

(GARDINER, Vic., L. S. Dewberry). On April 18, the Deaf Christian Fellowship, which meets in one of our halls, shared with us in the evening service. It was a moving experience as, through interpreters, testimonies were given and the "choir" rendered a helpful item. On May 2, a hymn service included stories about the origin of some of our congregational hymns.

FOUR BAPTISMS

(SOUTH MELB.-MIDDLE PARK, Vic., P. De Wildt-G. Benson). Two baptismal services were conducted recently when four young men went forward. Explorers' Club has reopened with Ron. Rodgers and Barry McKenzie as leaders. A successful youth camp was conducted by Geoff. Benson. Father and son, mother and daughter films brought a record attendance and excellent sales of literature. Guest speaker on May 2 was Mr. Crozier from the Gideon's Society. Families held a church outing at National Park.

Victoria . . .

TEMPLE DAY RESPONSE

(NTH. WILLIAMSTOWN, Vic., K. H. Pitt). Temple Day Auxiliary offering amounted to \$472. Miss Dulcie Gray was soloist. Young People's C.E. at the manse after gospel service averages 12 to 18. Mrs. M. Millard has been 54 years in membership with the church. C.W.E.F. Flowers-Fun-Fellowship social evening enjoyed items by Lillian Morgan, Alma Pedretti and "Minstrel Girls." Mr. Dunn, of Dandenong, closed evening with devotional sound colour film "With Him in the Garden." Forges of Footscray have sponsored a hat parade for C.W.A.F. Five members acted as models. Members and B.S. scholars contributed to Harvest Thanksgiving Day. College of the Bible married students appreciated the goods sent to them.

CHURCH ADDITIONS

(CHELSEA, Vic., D. Oakes). Six confessions climaxed the Friendship programme led by E. C. Keating (Dept. H.M. & Evang.). C.Y.F. conducted a social programme for 30 patients and visitors at Dandenong Psychiatric Hospital. F. Richards was guest speaker on behalf of D.C.E. C.W.E.F. conducted a \$1 progressive dinner for 60. Colin and Glenys Taylor, with Pam Sales (Frankston) have formed "Chelston" singing group.

LOCAL TALENT

(BRIAR HILL, Vic., R. Baxter). On April 25, Ivan Sherriff sang in church. The music was written by the minister, Robert Baxter, and the words were by Joan McKenzie—all of our church. The programme for 1971 includes "Expressing faith through the arts" and a community oriented course "Your marriage and you." The resignation of Richard Judd as church school secretary was received with regret. Foundation members, Mr. and Mrs. Dornig, were farewelled at a luncheon on moving from the district. The C.W.F. made and delivered 250 dozen lamingtons in their April fund-raising effort. Loretta Touzeau is Good Companions' leader. The Explorers competed in swimming and outdoor sports, and seniors camped at Kinglelake by J. Haines and F. Hay. Two parent dedication services

and a teachers' dedication service were held. The cricket club held a mystery drive and barbecue at which end of season awards were made. Six are attending a discipleship class.

MINISTER FOR MILDURA

(Vic., D. Hamilton). Trevor Lawrie, from Victor Harbour, S.A., has accepted a call to minister to the church early in 1972 succeeding Dean Hamilton who moves to Launceston, Tas. Preparation for "Outreach" programme to be led by Ted Keating, included a morning family service and "coffee hour," an evening service and supper, "Freedom and Authority in the Family" by a panel of speakers involving community leaders. Campaign is being extensively directed to Bible School parents. Combined meeting of C.W.F. and C.M.S. families has been held following invitations and visits to homes. C.Y.F. led by Arthur McWilliams, is making a strong impact on a large number of teenagers outside the church families. Membership is over 50 and many attended the Sunraysia Youth Easter Camp. Gayle Cuddy made her decision. C.W.F. presented an Easter play at April meeting. Other churches were invited.

MISSIONARY PROGRAMME

(CAULFIELD, Vic., Kevin Berston). Missionary weekend featured films, displays by various missions, and panel discussions. Miss Dorothy Holstein was guest missionary speaker. Merv Davies and his wife, Beth, were welcomed from Ukarumpa, New Guinea, where they have been working with Wycliffe Bible Translators for nearly five years. Children, primary and junior B.S. scholars were given an outing at Landcox Park. Four of our men have been responsible for April Sunday evening services at Christian Guest Home, Oakleigh. C.W.A.F. held birthday celebration with "Camberwell Singers" providing musical programme.

MEMBER HONOURED

(RESERVOIR, Vic., A. Baker). A presentation of a New English Bible was made to W. McInnis on April 18. Mr. McInnis had been in membership for 56 years, holding at various times all offices on the board. He was also a long-time cricket scorer. He has transferred to Footscray church.

OBITUARY

BROWN, Leslie Jack

Although he had been unwell for some weeks and was in hospital, the death of Leslie Brown was unexpected. He was 48 years of age and had been a member at Maylands, S.A., for 27 years. Always devoted to the church, Les was keen to do any task that came within the range of his ability. Through the years he had been active in the C.E. societies and still liked to attend; he helped in the routine administration of the B.S. and took a keen interest in its activities; he would not miss the mid-week meetings except when shift work at the bakery where he was employed, made it impossible; it was his joy to assist candidates at baptismal services. The humble tasks he undertook were always faithfully performed. A. R. Jones conducted the funeral in the absence of the minister. The Maylands church and his two brothers, Ross and Ron, feel the loss of this faithful servant.—A. J. Ingham.

SELLARS, Walter Alexander

On April 7, a link with the Mt. Walker church, Qld., was broken when Walter Alexander Sellars died suddenly aged 81 years. He lived in a farming community, and was ever ready to assist anybody in time of need. He married Ellen Singleton in 1911 in the home of the late Mr. and Mrs. Albert Hinrichsen. At the age of 20 he was baptized in a dam at Coleyville when Peter Hansen was minister. He served many years as deacon and church secretary and as an elder. Although not able to have active church association in recent years, through ill-health, his faithful stewardship to his Lord and the church was his major concern, and an inspiration to many. The church received the gift of a pulpit, communion table and chairs, some years ago in memory of his wife and we shall continue to treasure them. His wife predeceased him by ten years, also a daughter, Mrs. Jessie Mandelkow, five years ago. He finally made his home with Mr. and Mrs. T. Schoufflich, a granddaughter. We commend to the God of all comfort his daughter Vera, eight grandchildren, and 16 great-grandchildren. The funeral services at chapel and graveside were conducted by Steve Rogers, of Boonah.

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CLASSIFIED ADVERTISEMENTS

BIRTHS

BOLDUAN (Sampson)—To Bob and Eve March 30, a daughter—Kerrie Anne. Little sister for Mark.

BAXTER (Williams)—To Lesley and Lynn, Ararat, Vic., a son—Stuart Charles, on April 17. Brother for Lyndon.

KEATING (Judd)—To Ted and Marge, a daughter—Lyndelle, on May 1, 1971. Sister for Timothy and Jane.

STALEY (Allen)—Patricia and Bruce are rejoicing in the birth of a daughter—Tanya Joy, at Ballarat, Vic., on April 27, 1971.

THORNTON (Hodges)—To Barbara and Bill at Bridgetown, W.A., on April 6, a daughter—Megan Frances. Both well.

APPROACHING MARRIAGE

CHATFIELD-PATERSON—On May 22, at 3.30 p.m., at North Perth Church of Christ, Mr. K. J. Patterson will officiate at the marriage between his son, John, and Bronwyn Chatfield, 130 Tyler Street, Tuart Hill, W.A., 6050.

MILLER-PARRY—On Saturday, May 22, 1971, at 3 p.m. at the Annerley Church of Christ, the marriage of Lyn, youngest daughter of Mr. and Mrs. C. F. Miller, 15 Gibson St., Annerley, Qld., to Stuart, youngest son of Mr. and Mrs. R. G. Parry, 74 Churchill St., Maryborough, Qld., will take place. The ceremony will be conducted by Mr. Collin Smith and Mr. Bruce Gaunson (Morwell, Vic.).

JONES-HORSELL—The marriage of Dianne, daughter of Mr. and Mrs. A. R. Jones, to Graeden, son of Mr. and Mrs. R. C. Horsell, both of Royston Park, S.A., will take place at Maylands Church of Christ, S.A., on May 15, 1971 at 11 a.m.

DEATHS

COMBRIDGE—On April 21, at Murrumbidgee, Vic., Winifred Mary, beloved wife of the late Bert, dearly loved Mum of Win. (Mrs. Sinclair), fond mother-in-law of Jan (Seaview, Vic.), dear nana of Leanne and Russ. "Well done good and faithful servant."

NEIL—On April 23 at Burdeu House, Brisbane (formerly of Roma and Sandgate), Ann, loved wife of the late Samuel Lindesay, loved mother of Walter, Evelyn, Lindesay and Bessie; loved mother-in-law of Laurel, Ida and Tom, leaving eight grandchildren and eight great-grandchildren. In her 90th year. "God has her in his keeping, We have her in our hearts."

IN MEMORIAM

HILL, Robert II.—Passed away May 10, 1968. "Safe in the arms of Jesus." Your memory is with us always.—Your loving wife, Effie, and family.

THOMPSON—In loving memory of my dear husband and our father, George Roy, passed away May 20, 1970. "God has him in his keeping, We have him in our hearts."—Inserted by his loving wife, Elsie, and family.

ENGAGEMENT

BROWN-BULLOCK—Mr. and Mrs. L. Brown, Ferntree Gully, and Mrs. M. Bullock, Mentone, Vic., are happy to announce the engagement of Ruth and Leigh.

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STRATHALBYN	GAWLER	BALAKLAVA
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TEMPLE DAY-CHURCH ANNIVERSARY

Sunday, May 23

11 a.m.: COMMUNION SERVICE.

Speaker: D. H. Smith.

Soloists: Mrs. Dow.

1 p.m.: LUNCHEON.

All past members and friends cordially invited.

Please contact Secretary, Max McColl, 265 Poath Rd., Hughesdale, phone 57 4760 by May 15 if you are staying to lunch.

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Treasurer: A. M. CAVE, 16 Koombah Ave., Turrumura, 2074.

PERSONAL

DISCIPLESHIP

Gayle Cuddy, Mildura, Vic.

Adam Holman, Bassendean, W.A.

Scott and Niel Murdoch, Ron. Rodgers, Barry McKenzie, South Melbourne-Middle Park, Vic.

Tricia Gardner, Jill Young, Box IIII, Vic.

Wayne Grant, Flinders Park, S.A.

Ken Holmes, Greg. O'Neill, Ronald Chapman, Peter Adams, Collingwood, Vic.

A. S. Armstrong, Brenda Heier, Invermay, Tas.

S. Hill, B. Oakes, S. Davidge, C. Davidge, Chelsea, Vic.

Wong, Poh Choo; Fung, Yun Chu; Tan, Lay Jaw; Tan, Lay Nie; Chan, Chwee Eng; Michael Wong, James Dzau, Ann Thomas, Sister Collins, Sister Murray, D. Armstrong, D. Hannah, R. Nicholson, Mark Lo, Swanston St., Melb.

MEMBERSHIP

Mr. and Mrs. D. Purdie, from Mayfield, N.S.W.; Mrs. V. Johnston, from Camberwell to Surrey Hills, Vic.

Mr. McInnes, from Reservoir to Footscray, Vic.

Miss Joy Irene Crowley, from Bentleigh to St. Kilda, Vic.

Mrs. Sue Smith, from Forestville to Hampstead Gardens, S.A.

Margaret Sydee, from North Turrumura to Hornsby, N.S.W.

Mr. and Mrs. D. Youens, from Burwood to Blackburn, Vic.

Mrs. Griffiths, to Chelsea, Vic.

Mr. and Mrs. Stacey, from Brighton Gardens, S.A.; Mrs. Curtis, from Blackburn to Hampton, Vic.

Mrs. Olga Heathcote, Stephen and Scott, from Liverpool, N.S.W. to Bassendean, W.A.

Mr. and Mrs. A. Hamer, from Moreland to Reservoir, Vic.

Mr. and Mrs. Geoff. Critchley, from Manifold Heights to Norlane, Vic. Mr. and Mrs. Underwood, from Penrith to Rockdale, N.S.W.

Mr. and Mrs. Deakin, from South Melb. to Essendon, Vic.

Sister Morgan, from Launceston, Tas.; Jennifer and Christine Bauch, from Hamilton, Vic.; to Swanston St., Melb., Vic.

Mr. and Mrs. Plummer, from Doncaster to Tootgarook, Vic.

MARRIAGES

Meredith Hancock to Bert Swalue, Port Pirie, S.A.

Lynnette Mengler to David Cattana, Robinvale, Vic.

Marion Hand to Graham Sutton, Magill, S.A.

Jeanne Horsburgh to Garry Willer, Rockdale, N.S.W.

Pam Maxwell to Jim Bryce, Caulfield, Vic.

Elizabeth Prees to Dr. David Norling; Jennifer Prees to Walter Gambell, Epping, N.S.W.

Christine Lee to David Byard, Invermay, Tas.

Jeanette Dahl to Robert Fewster, Bentleigh, Vic.

Anne Nazzari to Bill Hollingsworth; Rosslyn Burrows to Chris. Jackman, Bassendean, W.A.

DEATHS

Mrs. R. Segull, Croydon, S.A.

Mrs. Towers, Invermay, Tas.

Mrs. J. Jamieson, Rockdale, N.S.W.

Bruce Wellman, Collingwood, Vic.

Mrs. H. Harrison, Essendon, Vic.

Mrs. Grace Hilda Mitchell, Murray Bridge, S.A.

Thornbury (Vic.)

GOLDEN JUBILEE

JUNE 6th, 1971

11 a.m.: Worship and Communion. A. E. White.	5 p.m.: Jubilee Fellowship Tea
3 p.m.: P.S.A. St. Andrew's Youth Choir.	7 p.m.: Gospel Service.
Mrs. Frances Denham, Soprano.	Stanton H. Wilson.

TO GOD BE THE GLORY

THE AUSTRALIAN CHRISTIAN

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Issue:	Deadline:
May 29	May 21
June 12	June 4

Changes of Address

SECRETARIES

Knoxfield: P. Krone, Knoxfield Church of Christ, P.O. Box 14, Ferntree Gully, Vic. 3150. Phone: 759-0024 (Melb.).

Pascoe Vale: D. Taylor, 6 Collins Court, Pascoe Vale, Vic. 3044. Phone 35-5131 (Melb.).

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THE AUSTRALIAN CHRISTIAN

May 15

REVIEWS

THE LAYMAN'S PARALLEL NEW TESTAMENT

(Zondervan). Cloth \$8.55; Kivar \$5.70.

Four versions of the New Testament are brought together in this volume: The King James, the Amplified, the Living New Testament, and the Revised Standard Version.

This 950 large-page (9" by 6") has the four versions in parallel columns, two columns to a page. This means that the four translations are side by side, providing opportunity for direct comparison.

The Amplified N.T. is more concerned with exploring meanings than with readability, and it is by far the longest version. The Living New Testament is Ken Taylor's paraphrase which has become popular as a modern everyday language translation. Its purpose is not to provide a literal translation of word for word but to communicate the text in modern idiom.

Ephesians 3: 7 is presented here as an example of the different treatments:

King James: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Amplified (of this Gospel): I was made a minister according to the gift of God's free grace (undeserved favour), which was bestowed on me by the exercise—the working in all its effectiveness—of His power.

Living New Testament: God has given me the wonderful privilege of telling everyone about this plan of His; and He has given me His power and special ability to do it well.

Revised Standard (of this gospel): I was made a minister according to the gift of God's grace which was given me by the working of his power.

LOVE IS NOW (A study manual)

Zondervan Publishing House.

This study manual contains twelve studies on the subject of love. The approach is conservative and there are many scripture references. It has been well received in home study groups and in the U.S. 25,000 were printed in the first two months of publication. Short, 32 pages, it has scripture references, brief comment, and discussion questions for each section.

MISSION IMPOSSIBLE

By Wesley E. Smith. (Emu Book Agencies). \$1.05.

On the fringe of the traditional churches there are groups of Christians who are impatient with the slowness of the older churches, and increasingly are taking over the function of the church themselves. This may seem to us bad economics, but that is how things are.

Wesley E. Smith is one of these "ministers", whose credentials, it cannot be denied, are directly from God. A College teacher by day, at night he is an evangelist to the teenagers in the streets of Flint, Michigan.

Wes had been through a profound spiritual experience. With the Holy Spirit to empower him, he went out into the streets witnessing of Christ to young people in ones and twos, and increasingly to whole gangs.

There was plenty of danger, with knives thrust to his throat. But, on the other hand, many young people in their desperation, listened, and were won.

Squeezed out of the church buildings because of the complaints of the ultra-respectable, they prayed for one of their own, and amazingly, one was provided. Dismissed from his teaching post by the College Principal because of embarrassment at his uninhibited witness for Christ, he was able to give more time to his evangelistic work, and as more people heard of the work they gave generous support.

It was never easy, but with faith and courage they battled on, with many amazing victories.—J.E.B.

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Bantist Book Store, 162 Russell St., Melb., Vic., 3000.
Scripture Union Bookshop, 6-7 Flinders Way, Melb., Vic., 3000.
Scripture Union Bookshop, 1 Sherwood Court, Perth, W.A., 6000.
(Add postage when ordering by mail.)

EPHESIANS, THE MYSTERY OF THE CHURCH

By William MacDonald. (Harold Shaw, Wheaton, Illinois). \$3.

Here is yet another book attempting to expound the Epistle to the Ephesians, each in the long list demonstrating how inexhaustible is this wonderful book.

William MacDonald engages in Bible-teaching ministries at Conferences and Colleges in America, England, Europe and the Near East. He also writes numerous Bible Correspondence courses published by Emmaus Bible School and the Moody Bible Institute. He is abundantly qualified to write this commentary.

Paul seeks in this Epistle to exalt the Church. This is a note we greatly need to sound today when there is so much scornful criticism from the world and abject apology from within the church.

Paul says that the Church is a "mystery", using one of his great conceptions. By "Mystery", he does not mean something that cannot be explained. Rather he means a wonderful truth that was never known before, but that has now been revealed.—J.E.B.

THE LION, THE WITCH AND THE WARDROBE

By C. S. Lewis (Penguin and C.L.C.). 40c.

This is a delightful story of four children and their adventures in the land of Narnia. They are feared by the wicked White Witch, who seeks to turn them into statues to prevent them the fulfilment of an ancient prophecy about the rule of four human beings. She marshals all her forces against them and against Aslan, the great lion, who comes to bring Spring to that land of perpetual winter. One of the children betrays the others, and Aslan allows himself to be killed in order to save unpleasant little Edmund. He rises from the dead in time for the final battle between the Witch and her forces and the children and their helpers. The story is full of analogies to the historic events of the Christian faith and their permanent consequences. The author of "Screwtape Letters" again excels himself. The book has been published in a special edition for use with intermediates using the Christian Life Curriculum in Second Term this year.—R.V.L.

(Available from the Federal Board of Christian Education, 217 Lonsdale St., Melbourne, Victoria).

Church Chuckles by CARTWRIGHT



© CHAS. CARTWRIGHT

981

"... and they call themselves Christians!"

THE AUSTRALIAN CHRISTIAN

(209) 17

1071

SPORT BOYCOTT SOUGHT

There was only one dissenting vote when the Executive Committee of the Australian Council of Churches decided to urge Australian Christians to boycott matches played by South African teams chosen on a racial basis.

Three resolutions passed by the Executive Committee read: "The A.C.C. Executive Committee urges all Christians to support the movement for the cancellation of sporting tours between Australia and South Africa until South African teams are no longer chosen on a racial basis.

"Should sporting tours by teams from South Africa selected on a racial basis take place this year, the Executive Committee urges Australian Christians to boy-

cott any fixtures that may take place, and to use such other non-violent methods as their conscience approves to indicate their disapproval of this association of Australia with the policy of apartheid in South Africa.

"The A.C.C. Executive Committee decided to approach representatives of television and radio media, urging them to take no action which will result in their direct financial contribution to the South African team tours; for example, the payment of fees for rights to broadcast fixtures."

The first resolution was passed unanimously. The second and third were passed with one dissenting vote.—A.C.C.

YOUTH ADVISERS TO STAY

Youth made such an important contribution to the recent Addis Ababa meeting of the Central Committee of the World Council of Churches that their participation in the 1972 Central Committee session in the Netherlands is assured.

Up to 14 advisers under the age of 30 will be sought from the member churches with the emphasis on getting a group that is balanced confessionally, geographically and culturally who can vigorously articulate "the convictions and aspirations of the younger generation of our day."—E.P.S.

50 years ago

"The Australian Christian," May, 1921

R.I. For many years there has been in Vic. a campaign for religious instruction in State Schools. The Scripture Campaign Council has been seeking for the impartation by State School teachers of unsectarian Scripture knowledge. Some have looked askance at the proposal because: it would place extra burdens on overloaded teachers; it is "no part of the business of the State to teach religion"; the Education Act declares that State education should be "free, compulsory, and secular"; and some hold that Scripture instruction can only be given effectively by those who are themselves Christians, and this is not the case with all teachers.

French Island. The pioneers of this church went there 30 years ago and set up the Lord's Table. For 20 years the meetings continued with not a single visit from a preacher. Thos. Bagley is trying to arrange for regular visits. Rev. Enniss visited there last Sunday and met with 11 for communion. An afternoon public meeting was held in the Mechanics Hall. At night a service was conducted at the McLeod Prison Settlement, involving a 15-mile trip on horseback.

De Garis Co. Watch this space.

MARRIAGE VOWS MODIFIED

A Congregational minister in Wales has devised a new form of marriage service in which the traditional words "till death us do part" have been replaced by the words "so long as I am able." The Rev. Andrew Roderick, minister of the Tabernacle Congregational Church at Haverfordwest, believes that many people will be able to take the new vows "more honestly" and that there is no point in trying to get couples to cling to marriages which have become loveless and have broken down. The new service, which was drawn up by Neville Penry Thomas, a former assistant editor of the Baptist Times, includes the vow:

"I call upon these persons here present to witness that I, A.B., do take thee, C.D., to be my lawful wedded wife/husband, to have and to hold in the power and strength of our love for each other from this day forward, through health and sickness, prosperity and adversity, happiness and tribulation, so long as I am able, and accordingly I plight thee my troth."

Mr. Roderick has received requests from three couples to use the new form at their marriage.—"Christian Century."

BIBLE NOT BANNED BY ALGERIA

Dr. Eugene Carson Blake, general secretary of the World Council of Churches, will visit Algeria at the invitation of President Houari Boumediene. Arrangements were completed by a W.C.C. delegation which was assured by Algerian authorities that reports of the banning of the Bible in Algeria were false. They also discussed questions related to dialogue between representatives of Christianity and Islam; the Middle East crisis; efforts to combat racism; development; and aid to liberation movements.—E.P.S.

VIET. WITHDRAWAL PRESSURE

After conversations with all four delegations to the Paris Conference on Vietnam, a group of 50 U.S. churchmen and women from nine denominations stated its conviction that there is "no acceptable military solution to this conflict—including 'Vietnamisation.'" They made a strong appeal for heeding the common cry of all parties to "stop the killing" and to bring an end to the "brutal war in Indo-China."

The churchmen said that the U.S. should give the peace talks a much higher priority and authorise its delegation to take the initiative in facilitating negotiations. Calling for a change in attitudes and methods of negotiation by all parties as an essential step toward a political solution, they noted that the very style now being employed "severely limits the possibility of genuine dialogue."—E.P.S.

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OVERSEAS MISSIONS

Vacation Bible School

Six years ago we tried to hold a vacation school at Tsumba, but a sudden wind blew down the buildings and it had to be abandoned. Last year there was a successful one held at Bunapas and in the last school holidays another was held at Tsumba.

There was no restriction placed on who could come and it was obvious that these things would be a cross section of the Christian community. That means non-literate men, who have only abandoned practices associated with nature spirits; young lads who have a few years of schooling and are able to do with the practices associated with nature spirits; a few women in the past simply were cooks and washers for the men conducting the worship, and a few young girls in Pidgin English. But even these things would find much of the Bible a hard book because of lack of understanding of the background out of which it was written.

How do you teach such a varied group so that all will benefit and none are bored?

For the beginnings of religion people sing in worship and the Psalms of the Bible and many of the hymns we sing are full of theological teaching, even if we often blithely sing without understanding. So we had a session of hymn singing. Alon Austin, a young university student up for the vacation at his own expense was available with his guitar. The guitar is New Guinea's favourite instrument. But we didn't just sing. We went into the meaning of what we were singing and even the non-literate ones would be able to remember the songs and so absorb the teaching that was given through the songs.

Dreams are of special interest to New Guineans. Through dreams the hidden world is revealed. Because they believe

By WIN. BEALE

that a dream is man's spirit wandering about and actually seeing and participating in events, they seek dreams to find wealth. Cargo cults spring out of these dreams. This area has cult activities going on most of the time. So we had a daily session in which we went through dreams of the Bible and how God used dreams. For many it was a real eye-opener to see that there were false dreams and dreams that God did use. The challenge went out to each to seek God's way in their dreaming rather than to seek their own advancement.

The Ten Commandments were learnt by heart. Not only learnt but we examined what Jesus had to say about these laws. Then we went on to see how much our lives are lived by what Jesus reiterated in these laws. For each of us present it was sobering to see how far we fall short of these.

In Bible Studies we dealt with Christianity confronting the power of evil: evil in the form of sickness, evil in the form of trying to use God's power to advantage ourselves, evil in the form of sorcery, magic and superstition, evil in the form of pretending to be better than we are. We dramatised the stories in the book of Acts. There was great hilarity as four young lads struggled to carry Sapphira's (Miss Howden) dead body outside! She just managed to miss landing in the mud as the bearers nearly collapsed with mirth, but we think the message got through both for old and young. There were devotional sessions and teaching about quiet times. A week of meetings that left us all tired but with things that needed pondering by us all.

We hope that this will be a regular feature of our mission work, and that we can make them into camps so that even more specific teaching can be given according to the needs of each person.

JAY'S COLUMN IS FOR Juniors

WHO SAID IT?

If you have trouble, ask Dad. If he can't help, see the answers in next issue.

1. Am I my brother's keeper?
2. Shall not the judge of all the earth do right?
3. All that a man hath will he give for his life.
4. Thou art the man.
5. And who is my neighbour?

A PRAYER TO USE:

Make your paths known to me, O Lord; Teach me your ways. Lead me in your truth and teach me; For you are God my Saviour.

(Psalm 25: 4-5).

BIBLE PUZZLE (see last issue).

Abraham, Joseph, Luke, Nicodemus, Zacchaeus, David.

HIAWATHA: "Ants are the busiest insects in the world."

Lowerwatha: "Then how come they always have time to go to picnics?"

"LET GEORGE DO IT"

King Louis XII of France first used this phrase in 1499. He was speaking of his prime minister, George D'Amboise, to whom he passed over all difficult matters. So nowadays when we talk about someone letting George do it, we mean that they are dodging their responsibility by passing it on to someone else.

"What relation is a door step to a door mat?"
"I don't know."
"A step farther."

DEFINITION:

Sleeping Bag — a nap sack.

THE two ideas had a hard day at the circus and it was time to go home. Said one, "Shall we walk or take a deer?"

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

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THE LAST WORD

IMPELLED

I am being driven forward
 Into an unknown land.
 The pass grows steeper,
 The air colder and sharper.
 A wind from my unknown goal
 Stirs the strings
 of expectation.

—Dag Hammarskjöld



When you can count on nothing else
 in the whole world, you can count on
 God.

"I have led many courses in education,
 but in none of them did I get as brief
 and clear a definition of the process as
 a student's mother once gave me. "That
 boy ain't what he oughta be, and he
 ain't what he's gonna be — but he sure
 ain't what he was."

—Lawrence J. Webber



A teenager sent his girl friend her
 first orchid with the note: "With all my
 love and most of my allowance."

Letter from Camp
 Dear Mom and Dad, camp is beast. I
 am learning how to swim. This morning
 I had my first fight. I don't think I will
 need it now for my teeth are more . . .
 Paul.

Somebody has put some oil mixed
 up . . .

Don't know what the inflation
 is . . . it some-
 day

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Vic.	2,436	8	36	2,464
Tas.	145	—	—	145
N.S.W.	550	1	4	553
Qld.	404	1	4	407
A.C.T.	45	—	—	45
O/S.	102	—	—	102
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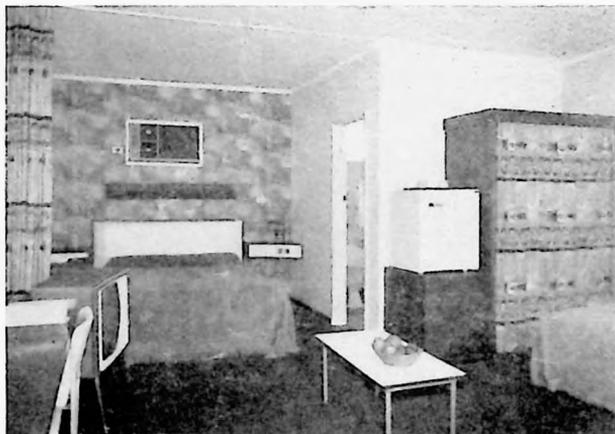
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