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Surfies!





JOYCE BOXHALL . . .
Pres. Tasmania C.W.F.

SERVANTS OF THE CHURCH (11)

JESUS AND FRIENDSHIP

Joyce Boxhall (nee Durdin) was born at Strathalbyn, S.A., and resided there till 1945, when she married Laurie Boxhall of Tasmania. Her parents were active workers in the church, and Joyce joined the church at the age of 11 years, during the ministry of the late A. H. Wilson.

She later became involved in the leadership of the J.C.E. Society and B.S. Kindergarten Dept., and interested in the activities of the church. Interested in sport, she was a keen hockey player, and played in the annual Country Week competitions for a number of years prior to the war.

Early in 1950 Joyce and her husband moved to Hobart and took up membership with the Collins Street church, where she is now serving in the local and State level of C.W.F. This year she is sharing Presidencies with her husband.

She has four children, three of whom are living in Hobart, and a son in Brisbane.

WHAT an extraordinary genius Jesus had for forming and retaining friendships!

The friendship between Jesus and the Twelve was not based on emotion alone, but on fellowship, communion of soul and mind and unflinching devotion, and for that reason it was a friendship of the highest order and destined to survive all the shocks of time and events.

We also recall the beautiful friendship between Jesus and the family of Bethany. We can see that it was a friendship based on mutual understanding, confidence and deep affection. The love of Jesus for the members of the family at Bethany was very tender and sincere.

Without any effort he made friends of all sorts and conditions of men and women. The Pharisees complained because Jesus fraternised with publicans and sinners, but he felt no embarrassment in the presence of these people. Whenever he made contact with them virtue or moral power went out of him, and they were sanctified under the influence of his transforming friendship.

Taking the life of Jesus as an example we can see that it is our duty to cultivate Christian friendship. It is both a Christian and a social obligation.

Most of the Christian virtues can only be developed through our relations with our friends. This is particularly evident in the case of love, kindness, brotherliness, gentleness, patience, mercy. These virtues could never mean anything if we were living in complete isolation.

The real friendships of life do more than we think for the development of our characters. They help to break up our selfishness and to correct our silly conceits and egotism, and our unthinking prejudices and dogmatism, and help to feed our sympathies, keep us humble, broaden our outlook, and make us more susceptible to all human needs.

Until we have learned the meaning of real friendship, reciprocating respect and devotion, our characters are lacking in the finer qualities; we tend to be self-centred, intolerant and inconsiderate. When we gladly fulfil the responsibilities and obligations of friendship, we soon become aware of a new centre of motivation in our lives. A new moral force is released within our personality. We find life through losing it.

And that ennobling experience which can be known in human relationships, can be known far more completely in friendship with Jesus. His is the most transforming friendship of all.

Observe that the best type of friendship is that which grows out of real community of spiritual interests. A common love for the best things cements friendship as nothing else can. Friendship without the spiritual ties which bind our hearts never rests on a secure foundation. The strongest bonds of union are a common faith and purpose, and a sharing of the same spiritual ideals and experiences.

Folk realise the highest type of friendship when both find their supreme joy in the friendship of Jesus. They become one in Christ.

MAKING A MAN—

By NIXON WATERMAN

*Hurry the baby as fast as you can,
Hurry him, worry him, make him a man.
Off with his baby clothes, get him in pants,
Feed him on brain foods and make him advance.
Hustle him, as soon as he's able to walk,
Into a grammar school; cram him with talk.
Fill his poor head full of figures and facts,
Keep on a-jamming them in till it cracks.*

*Once boys grew at a rational rate,
Now we develop a man while you wait.
Rush him through college, compel him to grab
Of every known subject a dip and a dab.
Get him in business and after the cash,
All by the time he can grow a moustache.
Let him forget he was ever a boy.
Make gold his god and let jingle his joy.
Keep him a-hustling and clear out of breath,
Until he wins — nervous prostration and death.*

THE MAN FROM ZAIRE

THE voice was in French, the colour was black, and the man is one of today's Christian leaders in a new Africa. Dr. Jean B. Bokeleale (bokay-leelee), was born of Christian parents near the Disciples' mission in the Congo. He became a teacher and then a Disciples' minister. He continued his education in Belgium and in 1963 gained the equivalent of the B.D. degree. He was appointed Associate General Secretary of the Congo Disciples of Christ. He is now President and Chief Executive Officer of the Church of Christ in Zaire (Zayer), the name by which Congo is now known. He is a member of the Central and Executive Committees of the W.C.C. and Vice-President of the World Convention of Churches of Christ. Unable to attend the Adelaide World Convention he visited Australia recently on his way to New Zealand. He addressed some of our churches and at Brighton, Vic., spoke freely about his country and his work to a representative group of church people.

Dr. Bokeleale said that he was often regarded as a promoter of Christian unity, but this was not the case. It was due to the grace of God that the churches in Zaire have unity. When the missionaries came to the Congo they did not want to continue the divisions that existed in the West. The various missions worked in separate areas and right from the beginning they wanted to create one church which they called "the indigenous church." In 1935 it took the name of "The Church of Christ in the Congo." All who became church members belonged to this church, and the different denominations were simply sections of this church.

The Africans did not know that denominational divisions existed. When a member left one province to live in another, he took a letter of transfer which enabled him to become a member of the church in his new area. If he held an office in his original church, such as that of deacon, he became a deacon in the new area. This was because he was a member of the one Church of Christ. Ordained pastors, were pastors to all sections of the church.

In the 1960's, during the divisions, rebellions, and uprisings, the Africans saw for the first time names like Methodist, Presbyterian, Baptist. The original name was not abandoned, but they tacked on the name of a denominational church.

In 1970, they went back to the original situation—The Church of Christ in Zaire with each community or "denomination" a branch of that one church.

SCANDAL OF DIVISION

The Africans, said Dr. Bokeleale, study the Bible for themselves. They could not find any place for divisions in the Bible and "We have to follow the word of the Lord which says, Be one." It was easy for Africans for they place such a high value upon families. "And when we are told that we are brothers and sisters and have the same Heavenly Father, yet there are a lot of different churches, this scandalises us and undermines our faith. We don't find Methodist churches and Presbyterian churches and other churches mentioned in the Bible. What is mentioned is the local church like you have here. But the Church which is the Body of Christ, is One, and to divide the Body of Christ is scandalous."

However, differences cannot be ignored and a theological commission is studying the question of the sacraments and other problems.

At the present time, the Church in Zaire accepts adult baptism and infant baptism, and some of the pastors on the Commission say that the true baptism is the baptism of adults. Other pastors said, "Prove it." The proof that is required is more than textual evidence, the realisation of the ideals of baptism in life is also looked for. "We have some missionaries and pastors who

were baptized as children and others who were baptized as adults. What is the difference in their lives? What can you see? When we are talking about ideals, someone poses the question of concrete reality. That is why we accept the two baptisms at present."

The Bible Society in Zaire carries the principle of co-operation even further. In the beginning the Bible Society was wholly the work of the Protestants. But things have changed today and it has become the Bible Society of all the Christians in Zaire. Dr. Bokeleale is President of its Executive Committee. The Vice-Chairman is a Roman Catholic priest and the General Secretary is a well qualified national. There are three churches officially recognised by the Government, the Church of Christ in Zaire (Protestant), the Roman Catholic, and the Kimbanguist Churches, and these work effectively together in the Bible Society.

NEED FOR AID

Dr. Bokeleale referred to his country's need for aid for development. Although this was not only a matter for the churches who did not have the resources which are needed, the church still has a great responsibility to influence those governments which do have the resources. "After all, what is the Church? The church is made up of people, businessmen, rich people, leaders. The Queen of England, the U.S. President, the President of my country—they are all members of the church. They have helped to create the present situation, that is why the church has responsibility. If you look closely at those who have created the economic and trade barriers, you find that there are usually Christian families behind them. I don't know many atheists who have done these things!"

On the question of women in the Church in Zaire, Dr. Bokeleale is not ashamed to say that if the church lives it is because of the women.

The women in Africa believe that when God sent the Son to earth he did it through a woman. Thus they believe that the Lord is their child and they must bear up the church of their child. "If you go into the villages you would be astonished at the way women support the church. They do not always have money to give, but they give what they have. On the national level they have a strong Christian association of women. They have a uniform on which they have the pattern of a lamp. The Christian woman is a light, and when there are any big occasions they wear these uniforms to witness to their faith."

Dr. Bokeleale holds the following awards: Officer of the National Order of the Leopard of the Republic of Zaire; Officer of the Belgian Order of the Crown, 1970; Honorary Doctorate of Divinity from Christian Theological Seminary, Indianapolis, U.S.A., 1971. His wife, Jeanne, is the daughter of an early Zairois evangelist. They have six children and seven grandchildren.

RE-CAPTURING THE PAST . . .

By RONALD GRAHAM

1796-1806

THE Cane Ridge Meeting House was built in 1791. It was then and still is a small chapel set back from the road in open country, its only neighbours farm buildings. Barton W. Stone began a ministry in 1796 with the Presbyterian churches at Cane Ridge and Concord, which were ten miles apart.

On June 28, 1804, Barton Stone and five other Presbyterian ministers wrote, "The Last Will and Testament of the Springfield Presbytery," a document similar in principle to the "Declaration and Address" written by Thomas Campbell five years later. It was the members of the Cane Ridge church who agreed to go with Stone and take the name "Christian" and the Bible as their only rule of faith and practice. "That was the beginning of the Christian Church in Kentucky," said A. W. Fortune in an address at Cane Ridge on June 26, 1932. It was, incidentally, a beginning that predated Alexander Campbell's first preaching in Kentucky by a quarter of a century. It was also under the auspices of the Cane Ridge church that the first baptism by immersion in the Christian Church took place.

The events of the summer of 1804 were preceded by those of the summer of 1801, when the six-day Cane Ridge revival brought together some 20,000 to 30,000 people. In contrast to the prevailing Calvinist emphasis upon the wrath of God and the salvation of the elect few, Stone and four other preachers proclaimed a gospel of God's love for erring humanity and salvation for all who were willing to accept it—a gospel that led to their being censured by the Synod, which in turn resulted in the formation of the Springfield Presbytery and the writing of "The Last Will and Testament."

Cane Ridge is about thirty miles northeast of Lexington and for many years now Lexington Theological Seminary has had a Cane Ridge Day in the spring. As at a crucial point in his ministry Jesus went back again "across the Jordan to the place where John had been baptizing earlier" (John 10: 40, NEB), so we have returned to the place of our primary commitment to recapture, if we can, its power and glory.

But that is not easy. To be sure, some of the externals remain and there is no difficulty going back, as it were, to these. The cane that covered the ridge is gone but the setting is still totally rural. The Meeting House is where it was and, with but minor replacement of timbers and mortar, as it was nearly two centuries ago. It is the same rectangular chapel of adzed logs, with the high pulpit on one long side and the pews on both the lower floor (for the Whites) and the balcony (for the Blacks) crowding the pulpit on the other three sides.

But the all-important internals — the revivalist spirit, the ideas freshly discovered and bravely promulgated, the relationship that made it possible for a congregation to choose to follow its radical thirty-two year old preacher and move with his developing thought — are not so readily recovered.

Where Stone stood Sunday by Sunday for ten years I have stood and where the people sat for generations I have sat. To reoccupy their spaces physically is one thing; to repossess them intellectually, spiritually, and emotionally is another and far more difficult thing.

1953-1969

Standing in Stone's pulpit on a lovely spring evening in May, two years ago, I spoke on the subject of "Returning to the Past" and, among other things, said the following:

I can still see the Bougainvillea that ran alongside one verandah, feel Grand-daddy's hard mattress of corn husks, smell

the musty drawing room with its fine, little-used furniture and drawn blinds, and taste Auntie Bess's ginger beer that was kept cool in stone jars in the old dairy. I could still take you to the towering gum tree in whose sun-flecked shade we boys built roads and garages for our toy cars that Christmas summer of 1923. I could draw the house and sketch in the farm though I did not set foot on Koree Island between 1924 and 1953.

And across the river, I can still see some of the relatives whom I visited and stayed with at Huntingdon clear up to 1941: old Aunt Kate and her unmarried daughter, "Aunt" Lizzie, who was as plain and scrubbed clean as the unadorned house they lived in and whose hands were as hard and whose face as weather creased as a man's, for she was a farmer; and prosperous Uncle G.C. and Aunt Sarah; and the Lindsay sisters, who ran the telephone exchange and who were like the God from whom no secrets are hid. The valley was narrow but the earth of the Island and the river flats was good and faithful and yielded its increase to the diligent; their devoutness and uprightness, too, were narrow, and their faithfulness in keeping the covenant was equally productive.

On our last vacation before leaving for America (1953), we took our children (Beth 9, Jan 7, Kerry 3) to visit those parts: Huntingdon, as far as the road would take us, then through the farms, opening and shutting gates as we went; then down to the river crossing — the water as cold and clear and as sweet and swift as it had been thirty years before; the stones as smooth and as sharp to a man's bare feet as they had been to a boy's — down to the crossing and over, just to set foot on Koree Island once more, in case we should not return.

It all meant so much to me — and so little to the children! The past was so vibrant with life for me: how green had been my valley! But the girls and Kerry were the "Now" generation, even then, and my past was not their present. While there was nought in it for them to deny, there was little in it for them to affirm.

The day was so sweet — yet bitter sweet; for the hours were so deliciously lingering, and so swift and relentless in passing.

TODAY

Last summer we three returned to Australia for a nine-weeks' visit: for two of us, the first time back "home" in seventeen years. We visited relatives and friends and brethren, renewing bonds with folk who are the other half of us. We saw old well-known and loved country, as well as much that was new to us. Time upon time we wished that our eyes were cameras.

One shining Thursday last June, my wife, Kerry and I, together this time with my sister, went back to the Hastings River on the north coast of New South Wales: to Beechwood, where my mother taught school sixty years ago; to Koree Island, where Grand-daddy Graham lived and where my father had his first farm; to the same river crossing between the Island and Huntingdon; and to the farms that we visited in 1953 but which we drove by this time because they are all gone now — Kate and Lizzie and G.C. and Sarah and one of the two Lindsay sisters.

In all those crowded weeks, when each day's full glass was sipped, not gulped, it came home to me more poignantly that sunny day than at any other time that not only for Kerry but also for me, there is in some important sense no going back and recreating the past.

(Continued on next page)

There are limitations to our ability to recapture any past and Christians are not exempt from them. To the degree that we make the claim that the Christian faith takes its rise from certain "events that . . . happened" (Luke 1: 1, NEB) and depends for its continuing vitality on a constant return to those happenings, we invite the response: "But you can't go home again."

The response is natural and needs to be heard with sympathy and understanding. It is natural for a number of reasons, the first of which is that every attempted return to the past is a partial distortion and reinterpretation of that past.

Second, the truth by which each of us lives has to be "truth for me." However valid the shape it took on for our fathers, it has to take on my shape if it is to be the truth by which I live. For Jesus, the place of revelation-response might be a Jordan River crossing, where John had baptized him and others; for me, it might be, leastwise at one period, in associations entered into around a Hastings River crossing; for you it might be—it might be where? (The point that is being made is not that what is truth for one is in no sense truth for another nor that what is truth for one is all the Truth there is. The point has to do with what is personal and may therefore be minimal, but is nonetheless crucial).

Third, it is not always appreciated what a difficult, almost impossible, task the Evangelists set themselves. Let Luke speak for the others when he says that he wrote to give "authentic knowledge" of certain events that took place "in the days of Herod king of Judaea" (Luke 1: 4, 5, NEB) and of the significance of those events. On the one hand, what had been fashioned in a particular human form and of which there had been "eyewit-

nesses" (Luke 1: 2) was now transposed onto paper, creating difficulties enough for those who would read but who had never set eyes on Jesus (see John 20: 29). On the other, when due weight is given to T. W. Manson's contention that "it is conceivable that (Jesus) was at least as interesting, for his own sake, to people in the first century as he is to historians in the twentieth," still note must be taken of the fact that there is so little in the Gospels of the inner life of Jesus and the Twelve. Knowledge of Jesus' motivations and his reasons for acting and for holding the positions that he did is so slight, and the depiction of the quality of the relation between the Master and his disciples and between the disciples themselves is so skimpy. Yet it is these dynamic interior factors that are the very stuff of life.

Dates and names and places and the externals of "what happened" are so necessary if the story is to be history—yet so inadequate of and by themselves. The portrayal of the quality of the inner man and that man's relations with others is so indispensable — yet so difficult of recreation in the next generation and the next.

Fourth, the "Now" generation has a valid insight: it is right to focus on the present and set one's face toward creating a new future. The New Testament is justified in stressing the new, even while interpreting that new in terms of the old. The Bible is an ongoing story, for man's life and his history and his dialogue with the living God are an on-going story.

Finally, any Restoration movement, therefore, must take account of the inherent limitations that there are to seeking to recapture the past. It is not so much that we do not go back (as is often presumed) as that in some important regard we can not.

TO STUDY DEVELOPMENT—

LOCAL congregations of churches throughout Australia have begun registering for what is expected to be the largest ecumenical campaign yet held in Australia.

The campaign is being conducted by Action for World Development, an agency formed last year by the Australian Council of Churches and the Roman Catholic Church.

The national campaign director, Vaughan Hinton, said that Action for World Development expected at least 3,000 local churches to participate in the campaign.

The campaign will involve the training of 20,000 lay leaders and the formation of ecumenical study-action groups in local areas throughout the country.

It will climax in July when ecumenical groups in local areas meet to study issues of social justice and human development in both Australia and overseas. The meetings will be designed to lead to action planning by group members.

Mr. Hinton said that prompt registration by churches was important so that lay leaders could be nominated and training arrangements made.

Registering churches are asked to contribute \$10, \$15 or \$20 according to size, as a general contribution to costs of the campaign.

Inquiries about the campaign or registration details may be made to Action for World Development committees in all State capitals or to the national office, Action for World Development, P.O. Box 124, Brickfield Hill, N.S.W., 2000.

• B. & F.B.S. RALLY

"BELIEVING IS SEEING"

The old adage says "Seeing is Believing," but there are times when our eyes deceive us and occasionally what one sees is unbelievable. "Believing is seeing"; faith is not based on sight, but what we see and understand is based largely on what we believe.

More than 15 million of the world's peoples are blind and many more are visually handicapped and for them "seeing" is out of the question, except through their fingertips — "Blessed," said the Saviour, "are those who have not seen me and yet believe." It is the aim of the Bible Society to touch as many fingertips as possible and by means of Braille Scriptures seek to bring spiritual sight to otherwise darkened lives.

At the Annual Rally of the British and Foreign Bible Society at Kew City Hall, Melb., on Feb. 21 the special theme will be the ministry to the blind. The Society has a wide range of "aids" to assist in bringing the message of life to folk deprived of normal means of communication. Scriptures are available in Braille books and on L.P. records, on standard tapes and on cassettes and all are provided to the handicapped at only a fraction of production costs.

Bishop Alfred Stanway — the special speaker of the evening — recently returned from Tanzania, has a special interest in the blind, having administered the C.M.S. School for Blind Boys at Bugurui, Africa.

PHILIPPINES STUDY TOUR

Four young people from Australia and one from Papua-New Guinea, have been awarded study tours of the Philippines under an Australian Council of Churches youth programme for a month-long tour of the Philippines.

The members now on the study tour are: Miss Lynelle Tapsall (17, Presbyterian, a secretary from Brisbane); Miss Judith Ebeling (22, Methodist, a teacher-librarian from Wagga); Gavin Didsbury (17, Church of Christ, a student from Melbourne); Miss Lee Conley (22, Congregational, a school teacher from Hobart); Saror Kuseng (21, a member of the Christian Youth Fellowship, which is supported by the Evangelical Lutheran Church of New Guinea, a student of accountancy and business studies from Lae).

They will be accompanied by Miss Jean Skuse, Secretary for the World Christian Action in the N.S.W. State Council of the A.C.C.

The itinerary for the tour has been arranged by the National Council of Churches in the Philippines. During their stay in the country, team members will meet leaders of Filipino youth groups and visit Government and community development projects.

Two similar programmes have already been held — in 1969 to India and in 1970 to Indonesia.

AUSTCARE IS \$2,000,000

Cheques for \$100,000 paid out at the end of December, 1971, brought the total distribution by Austcare for aid to refugees during 1971 to \$2,042,092.

More than half of the aid has been provided for the former East Pakistani refugees in India.

The funds have been given to Austcare's member bodies and used by their representatives working in the refugee areas.

APPRAISAL

The Migrant in School

By PETER MATHEWS,

Director "Australian Frontier"

"FRONTIER" is a piece of social machinery designed to assist society to discover for itself the nature of a specific problem which faces it, and to determine for itself how responsibility for the problem may best be handled.

It is, therefore, a form of education which is concerned with the discovery of both the nature of a social problem as well as the nature of responsibility in relation to it.

Frontier itself does not lay down any blueprints. It has no preconceived ideas of what the "answers" should be. It does offer an "open meeting ground," so that the participants can work together towards the development of a truly human society. In order to do this, it must start from no accepted political or religious platform.

"The Migrant and the School" was the theme of a consultation held recently in Melbourne.

The consultation revealed a serious situation which could produce future social problems of a kind and of a magnitude that could prove a threat to the social life of the city.

In spite of the Commonwealth Scheme to give financial aid to the schools in the teaching of English, the problem remains acute. The reason for this is that the teaching of English is but one aspect of the problem, even though it might be argued that it is one of the basic issues.

The consultation looked at the other aspects of the problem. The main issues raised included the following:

The attitude of Australians. This was seen as generally unhelpful to migrants. It was felt by most that the culture of the migrants was devalued by Australians, and that Australians find it difficult to believe that migrants have anything of significance to offer Australians.

Conflicts in policy between the Victorian and Commonwealth Government policies. Conflicts exist in regard to the kind of society we are hoping to develop. The need to encourage a bilingual approach to education was seen by some to be desirable and in fact essential if the Commonwealth's policy of developing a pluralistic society were to be pursued.

The difficulty of staffing schools in inner city and industrial areas. This is aggravated by the Education Department's rigid procedures. These are in urgent need of overhaul.

Although there were shortcomings in the Education Department's operation, the crux of the problem was the failure of Australians to take their immigration scheme seriously and face up to the costs as well as the benefits of the scheme.

The Melbourne panel is now working on plans to follow up some of the suggestions made by the consultation. Many of the findings have already been implemented by those responsible, and the report is being studied by Government Departments, Foundations and community groups concerned with this question.

• STRATEGY FOR THE SEVENTIES

IN VICTORIA — TASMANIA

1971, the first year of the decade, recorded real progress in this great brotherhood venture for Christ and his church.

Organisation is important but our reliance is not primarily an organisation. We seek to follow the leading of the Holy Spirit whom we believe is calling our brotherhood and all churches to renewal. Other Christian communions feel intensely that God is calling his people to a deeper commitment. We want to be part of the response.

In November last year with a number of remarkable regional meetings in rural and suburban areas we climaxed the year to introduce and explain "Strategy for the Seventies."

At Bendigo, 40 present represented eight churches; Hartwell, 63 present representing 20 churches; Cheltenham, 91 present representing 16 churches; Thornbury, 49 present representing 14 churches; Norlane, 50 present representing five churches. In addition, several churches which have requested a visit from a member of the Committee to explain "Strategy for the Seventies" one church unable to send more than one representative to a regional meeting asked him to take a tape-recording of the proceedings so that it could be replayed at their next local church board meeting!

Mr. and Mrs. G. R. Stirling toured Tasmania and throughout that State represented "Strategy for the Seventies" in each church they contacted.

The Committee is delighted with the response from our churches. Their interest and clear intention to be involved is evident by the large supplies of the "Strategy for the Seventies" pamphlets and copies of "Now for Newness" which have been sold. Already a number of churches are studying either or both of these books and we hear reports of involvement in social issues.

"Strategy for the Seventies" seeks to achieve the following:

1. To challenge each church member to greater zeal and consecration through personal renewal of faith and commitment.

2. To emphasise that God has a purpose and a destiny for us as churches and as individual Christians to fulfil.

3. To provide resource materials for ministers, boards and local leaders.

4. To stimulate continuing action at the local church, so that both minister, board and local leaders are programming adequately within the local setting.

The Sub-Committee responsible to Conference for promoting this programme comprises K. J. Clinton (Chairman), J. B. Alabaster, Dr. K. R. Bowes, N. C. Carr, Dr. E. R. Killmier, Mrs. K. H. Morris, R. C. McKenzie, M. J. Savage, D. H. Smith and S. H. Wilson. The Committee looks confidently to the churches for their interested and active participation.—Stanton H. Wilson, Vic.-Tas. Conference Secretary.

FRIENDS OF FRONTIER

Australian Frontier's programme is set up regionally across Australia and provides for a wide range of interests.

Support for the work of Frontier can be given tangible expression by your becoming a "Friend of Frontier." The quarterly newsletter and other material containing news of Frontier will be sent to you and you will also be invited from time to time to take part in local activities arranged by your local panel.

Friends of Frontier make an annual donation of \$10 (or more if they wish). This includes the subscription to the newsletter.

UNION IN ENGLAND

Union of the Presbyterian Church of England and the Congregational Church in England and Wales appears within sight now that all 14 presbyteries of the Presbyterian Church have voted in favour of the scheme of union and all 31 county unions and 73.7% of the churches in the Congregational Church have given approval.

In May, 1971, the assemblies of both churches approved a scheme of union. The matter then went to presbyteries, county unions and local churches for a vote by Dec. 15.

Next May the two assemblies can proceed to form the United Reformed Church and the united assembly will probably be held in October, 1972. If this happens it would be the first trans-denominational union in the British Isles since the Reformation.—E.P.S.

AGREEMENT ON EUCHARIST—

The text of an agreement on the Eucharist produced by an international commission of Anglican and Roman Catholic bishops and theologians last September has now been made public. It provides a way of reconciling the viewpoints of the two communions by opening up a fresh approach which the commission believes is "consonant with biblical teaching and with the tradition of our common inheritance."

The agreement hinges on two pivots. The first sees the Eucharist as a memorial of the life, death and resurrection of Jesus Christ.

"There can be no repetition of or addition to what was then accomplished once for all by Christ," said the statement. "The Eucharistic memorial is no mere calling to mind of a past event or of its significance, but the Church's effectual proclamation of God's mighty acts. Christ instituted the Eucharist as a memorial of the totality of God's reconciling action in him. In the Eucharistic prayer the Church continues to make a perpetual memorial of Christ's death and his members, united with God and one another, give thanks for all his mercies, entreat the benefits of his passion on behalf of the whole Church, participate in these benefits and enter into the movement of his self-offering."

The second pivot pertains to the objective presence of Christ in the Eucharist. Says the statement: "The sacramental body and blood of the Saviour are present as an offering to the believer awaiting his welcome. When this offering is met by faith, a lifegiving encounter results. Through faith Christ's presence — which does not depend on the individual's faith in order to be the Lord's real gift of himself to his Church

—becomes no longer just a presence for the believer, but also a presence with him."

"The elements are not mere signs; Christ's body and blood become really present and are really given. But they are really present and given in order that, receiving them, believers may be united in communion with Christ the Lord."—E.P.S.

(KENSINGTON PARK, S.A., W. Bartlett). On Jan. 23, Alan Cremin farewelled Jeanette and Jeffrey May prior to their departure for Glen Iris College . . . Mr. and Mrs. W. P. Crowhurst have been patients at Monreith Hospital. Mrs. Crowhurst has now moved to Walkerville Nursing Home. Graham White has recovered from his recent operation and with family is recuperating in Japan. Hilda Birch is now at St. David's. F. Hensel is at The Helping Hand Nursing Home . . . Alec Bristow died after a long illness. Our sympathy is extended to his widow.

W.C.C. LEADERS VISIT AUSTRALIA

THIRTY Executive and staff members of the World Council of Churches will visit Australia in February to attend the 1972 General Meeting of the Australian Council of Churches.

Their Australian visit will follow a meeting of the 19 member Executive Committee of the World Council in Auckland, New Zealand.

Among the visitors to Australia will be three of the six Presidents of the W.C.C., Mrs. Kiyoko Takedo Cho (Japan), Rev. Dr. Ernest A. Payne (U.K.), and Bishop Alphaeus Zulu (South Africa). Other Executive members include Dr. M. M. Thomas (India), Metropolitan Nikodim (Russian Orthodox Church of U.S.S.R.), Earl of March (U.K.), and General T. B. Simatupang (Indonesia).

The Executive Committee is responsible for implementing policy decided by the Central Committee of the world church body. Its members are appointed from among the official delegates of member churches to the five yearly assemblies.

There are more than 250 member churches of the Council, including five churches in Australia.

The delegation will also include the General Secretary of the W.C.C., Dr. Eugene Carson Blake, the Director of the Commission on World Mission and Evangelism, Dr. Philip Potter, and a number of other senior staff members.

Most members of the delegation will visit Sydney and Melbourne between Feb. 14 and 21 and will appear at a number of public meetings and church services in both capital cities.

WORD TALK No. 44

BARNABAS

FOR TODAY:

Joseph was renamed by the early Apostles as "Barnabas," meaning "A Son of Encouragement." That was the nature of Barnabas. He was a Jew of the Dispersion from Cyprus and an early convert of the first Apostles or, as one early Church historian (Eusebius) said, a convert of Jesus himself and one of the Seventy in Luke 10: 1. He was a good steward giving of his money and land to the Church (Acts 4: 36-37). He introduced Paul to the Disciples who were still suspicious of this persecutor (Acts 9: 27). He was sent as the leader of a band of workers to Antioch (11: 19-24) to preach to the Jews, Greeks and Hellenists. As the work in Antioch grew Barnabas journeyed to Tarsus and brought back Saul into the work after nine years (11: 25-26). He led the small party that brought offerings to help the famine stricken Christians in Jerusalem (11: 30). He was leader of the first missionary journey to Cyprus and Asia Minor with Saul and John Mark (Acts 13). On this journey Barnabas is at first referred to as being the leader—"Barnabas and Saul," but before long the references read "Paul and company." Paul's leadership comes to the fore on the missionary journey, also the citizens of Lystra (4: 8-18) likened Barnabas to the Chief God, Zeus, and Paul to the chatter-box-herald Hermes. At the Council of Jerusalem (chapter 15), he was a leader and reconciler. His later work as a missionary with John Mark is unrecorded. The early Church ascribed the Book of Hebrews to him, and "The Epistle of Barnabas" written about 130 A.D. purports to be his.

The Twentieth Century has found enough critics, cynical discouragers and foretellers of doom within the Church. We need encouragers. It is possible there would have been no Paul, the missionary and author, without the encouragement of Barnabas. Behind David there was Jonathan; behind Peter, Andrew; behind Paul, Barnabas; behind Helen Keller, her teacher Anne Macy; behind President John F. Kennedy, his mother Rose; behind Sir Winston Churchill, "my darling Clementine."

There is always an urgent need for encouragers of the quality of Barnabas. Like Barnabas they must: be good stewards of their time, talent and treasure; believe the very best of people and not holding their failures against them; work consistently in the local church yet holding a world missionary vision; accept without resentment or jealousy the emergence of younger or more talented leaders; encourage new workers to share the load. The record of Barnabas is good. He brought into service Paul, the greatest missionary and writer of the New Testament and John Mark the missionary who later wrote the Gospel of Jesus.

Every minister looks back in gratitude upon a Barnabas. They are rare men but great men in the Kingdom of God, Apostles and Saints in their own right, but more, the encouragers of Apostles and Saints.—G. K. MOYES.

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Old Testament Introduction: (Pass) A. Nancarrow, P. Williams, J. Williams, P. Windsor.

Old Testament Exegesis: (Pass) A. Nancarrow, J. Williams.

New Testament Exegesis II: W. Condrion, M. Gibson.

Greek Translation: W. Newton.

Old Testament III: (Honours) B. Jenkins; (Pass) I. Adams, G. Benson, P. DeWildt, K. Fechner, M. Gibson, M. Munyard.

Philosophy of Religion: (Pass) I. Adams, G. Benson, P. DeWildt, K. Fechner, M. Gibson, M. Munyard.

New Testament III: (Pass) I. Adams, G. Benson, P. DeWildt, K. Fechner, M. Gibson, M. Munyard.

Christian Education I: (Pass) W. Condrion, A. Nancarrow, W. Newton, G. Rusenberg, J. Williams, P. Williams.

Christian Education II: (Pass) I. Adams, G. Benson, P. DeWildt, K. Fechner, M. Gibson, M. Munyard.

New Testament Introduction: (Pass) J. Williams.

Church History I: (Pass) W. Condrion.

Theology I: (Pass) W. Condrion, A. Nancarrow.

Theology II: (Pass) W. Condrion, B. Jenkins, A. Nancarrow, P. Williams.

Christian Ethics: (Pass) R. Arnold, W. Condrion, M. Gibson, B. Jenkins, W. Jenkins, A. Nancarrow, G. Rusenberg, K. Verge, P. Williams, J. Williams, P. Windsor.

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History and Witness of Churches of Christ: (Pass) I. Adams, G. Benson, P. DeWildt, K. Fechner, M. Gibson, P. Windsor.

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A Special Request

The Red Hills, Vic., Church of Christ, would like to hear from Church Secretaries of members taking up permanent residence in the Mornington Peninsular area. This would assist in preserving continuity of membership within the church.

T. Smith, Secretary, Red Hill, Vic., Church of Christ, Hodgins Rd., Hastings, Vic., 3915

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STATE AID

To the Editor,

Forty odd years ago I was strongly anti-Roman Catholic. My progress to ecumenism remedied this, and one is now encouraged by knowledge of the liberal thinking currently surging through Roman Catholic circles in many parts of the world. Yet I am opposed to Government aid to parochial schools for a number of reasons which briefly stated are:

- Because of its doubtful constitutionality.
- Because of its importance, per se, and political manipulation, its introduction was undemocratic.
- Because it has social "class" features by its indiscriminate per capita basis.
- Because, in respect to the Roman Catholic Church, religious instruction is strictly confined to her own interpretation of Christianity, and insists upon the scholars' adherence to that authoritarian interpretation. This discourages freedom of thought in both religious and political spheres, resulting in rooted conservative attitudes, particularly evident in the political affairs of many countries of the world as well as Australia.

The letter from Dorothy Cant (Dec. 11) refers to church activities which in no way can be accepted as similarly motivated as stated above, therefore is not a valid favourable support of State Aid. Likewise L. E. Aberdeen's reference to "religion of secularism" is irrelevant because secularism is the State's function. Also Ireland and Holland are not particularly noted for their political liberalism.—L. O. Collyer (Vic.).

THIRD WORLD MISSIONS

To the Editor,

Mr. Hammer in his letter ("A.C." 11-12-71) appears to be disturbed to find in the W.C.C. thinking about missions, what he himself advocates in the last paragraph of his letter! I would have thought that it was fairly clear from the report Missions Under Fire ("A.C." 27-11-71) that Dr. Potter's remarks indicate a plea for re-thinking the role and style of missionary activity rather than a negation of the Great Commission.

It is precisely at the point of this re-thinking that the traditionally missionary-sending countries have to listen very carefully to what is being said by our brothers and sisters in the Third World. If we react emotionally to "Missionary Go Home" instead of understanding how the plea for self-hood comes to be summed up in this phrase, then I fear there is little hope that we shall have the sensitivity to evolve new patterns of mission activity which involve respect for one another and real partnership.

Those who were at the Southport Conference had the opportunity to read a paper by Frank Engel entitled "Racism and Christian Missions" which highlights many of the situations which give rise to the plea "Missionary Go Home." There is a certain arrogance in assuming that Christians in Third World countries should automatically welcome foreign missionaries when we do not extend the same welcome nor indeed invite missionaries to come to Western nations.

A meal-table discussion is hardly an adequate basis on which to sense "an anti-

ANSWERED PRAYER

To the Editor,

I've always had a raw deal as far as prayer is concerned. Most of the things I ever asked for I never got. The ones I got I'm not sure were answers to prayer or coincidence. A lot of the things we pray for at church we don't get either, such as bigger services, more souls saved, and peace in our time. But there must be some lucky ones because people tell me that they get cars and houses and money and fine days for washing and outings. Of course we don't hear about the things that they don't get, or whether they would have got the other things any way.

I wouldn't mind not getting the things I ask for except that Jesus said that if we ask anything in his name, believing, we'd get it. You see I believe in him and I don't like to think that he said something we can't trust.

So I looked up my concordance for the verses where he makes his promises about prayer. I read them and their context (our minister's always on about reading the context!). I got quite a surprise. Most of the things I ask for and most of the things that they ask for in church aren't promised! The promised things are the Holy Spirit, things that God thinks are good for us, unity amongst people of faith, anything that has to do with the wonderful works of God, the ability to bear Christian fruit, and joy that is for real no matter what happens.

At first I felt a bit shattered that prayer isn't really a sort of adult letter to a heavenly Santa Claus. But when I reflected on what is promised I found myself thinking, if God gives these things then I can handle all of the other things myself.

Now I'm glad that God isn't some celestial Bob Dyer who gives the prizes to the people who know all the right answers.

Hoping you are the same,

TERTIUS.

missionary bias in several W.C.C. representatives" — especially since several can only mean the two W.C.C. staff members present at the Conference. Documents of Vatican II do indeed indicate a strong emphasis on mission but it should also be noted that the White Fathers of the Roman Catholic Church have withdrawn their missionaries from Mozambique. This withdrawal came about because it was judged that a point had been reached where their continued presence looked like tacit collusion with an unjust regime and a betrayal of their solidarity with Africans in other parts of Africa. Perhaps this indicates an ambivalent position amongst Roman Catholics also — or perhaps it indicates that it can no longer be assumed naively that foreign missionary activity is always a "good thing."—Pamela H. Gruber (N.S.W.).

CHRISTIANS ON THE ROADS

To the Editor,

I am appalled at the attitude Christian people adopt regarding the road laws. How many "P" plate drivers from church youth groups lose their licences for speeding, and think it is quite a joke? And older drivers—ministers and laymen, from what I've seen and heard—are little better. People who, at other times, are mature people think nothing of flagrantly disobeying the road laws—and boast of the fact that they have clipped a few seconds off their journey from point "A" to point "B", thereby beating their previous record—and breaking every road law along the way!

Most Christians are decent law abiding citizens, until they sit behind the steering wheel of a car. Then their behaviour suggests that they are little better than the hoods who hang around the street corners.

Young people need positive examples, not double standards. Those who disregard the road laws, who are impatient and selfish, and who drive recklessly, ought to realise that they are bound by a spiritual and moral law, as well as a secular one.

A driving licence should mean that a person is mature enough to control both the car and himself.

It is time that we become as Christian when we drive our cars, as we are, or would like to think we are, at other times.

—M. D. Keatch (Vic.).

BURDENSOME QUESTIONS

To the Editor,

Born and bred Church of Christ, considering views today, I almost weep! Have our beliefs changed with the years?

Is it because we hear so much about our God of Love but never of the wrath of God, Hell, Judgment?

Where has the zeal gone to win another soul to the Lord, that they will be transformed by his Spirit, instead of being confirmed, still living a fleshly life? Are we still a chosen people? Called out of Egypt?

Reports on socials, barbecues, etc. 200 attended social, 10 the prayer meeting!

(Continued on page 10)

OPEN FORUM (Continued)

Where is the appetite for spiritual food? How many deacons in your church attend prayer meeting? How many members have the spiritual welfare at heart? We read membership statistics, what are the prayer meeting numbers? "Without me (Christ) you can do nothing."

Why have we stopped preaching the Rapture? Don't we believe in it any longer? Can't we see ourselves as the lukewarm Laodicean Church?

We plan, try new ideas, what for? To cater for the flesh? Many are seeking for something more satisfying and lasting; hungry for the Word.

Do these questions worry others or am I just an "odd-bod"?

—Clarice V. Chislett (Vic.).

"WE STAND ACCUSED"

To the Editor,

So much is said today condemning the Church. The Church is getting a battering in the light of modern trends. So often this silly sentiment is aped and quoted by Christians themselves. Our frequent self-criticism is creating an impression in the non-Christian which in time will deter people, especially the young, from ever entering a place of worship.

It is frequently stated that the Church has failed to do its duty. I believe that this is a form of self-condemnation whereby we are publicly exposing our alleged faults; as we are each part of the Church, we stand accused ourselves, and are exposing "The Bride of Christ" to ridicule. The Church is the "Body of Christ" and he loved the Church. Christ would not appreciate constant criticism of his Church. "A house that is divided against itself cannot stand."

The poor example by "mature" leaders and older Christians as shown by a constant belittling of the Church must be most misleading to those who are "young in the faith," and give them an excuse to get away and "worship" anywhere but the Church. Such an attitude would be helping to empty the very churches in which for many years some of the greatest Christians have been stimulated and inspired.

—Alice Youens (Vic.).

INNER SUBURBS

To the Editor,

As minister of the Moreland church at the time of its closure I must comment on Barbara Andrews' letter, "A.C.," Dec. 11. In stating the reasons for the closing down after 62 years she has quoted only one paragraph from Mr. Jenkins' article, "A.C.," 27/11/71, and this was never meant to reflect the church's attitude to migrants, nor was his whole statement an attempt to give all the reasons for the decision which was made by the local church.

The City of Brunswick has 28 different nationalities. Moreland was one of two Churches of Christ in this municipality with the Brunswick church 1.4 miles to the south and the Coburg church 1.3 miles to the north. We are not therefore pulling out of this area, but being a bit more realistic in church locations, finance and manpower. The church has in fact been ministering to migrants in many ways. Individual members have helped and befriended them, the S.S. and youth clubs

have been able to help some migrant children. As an Industrial Chaplain I have served in a large factory where some 75% of the employees are migrants, and as a Probation Officer I have had opportunity to help migrant children in trouble. Many of our members, including those well up in years and in failing health, along with other churches, have given many hours of voluntary service in the Social Service Department's Opportunity Shop nearby where both old and new citizens in the poorer class have been helped to "make ends meet" and been shown genuine compassion. The Brunswick Ministers' Fraternal has for some time been considering the possibility of some form of community service and advisory centre being set up in the city. A Presbyterian deaconess has been working full-time amongst Turkish migrants.

We believe the church has a ministry to perform to the migrant population but we have had to work subject to the limitation of our "skills" and the physical ability of our congregation and their total community and wider involvements. An Eld-

NEW PRIMARY SYLLABUS

(Vic.). The Council for Christian Education in Schools plans to introduce a new Primary Syllabus in 1973, using the most recent insights in general and religious education.

For secondary pupils, instructors may continue to use the printed syllabus, or the new Experimental (duplicated) one. In addition, those teaching Forms 2 and 3 may contact the C.C.E.S. Curriculum Officer for details of a new optional course involving a special Protestant version of "Move Out" being produced by Cripac Press and the Joint Board of Christian Education.

All instructors are urged to attend courses regularly. The work of Religious Education in schools is a vital one. We

AUST. WOMEN'S CONVENTION

(Vic.). The second State Convention of the Australian Christian Women's Conventions (interdenominational) will be held in the Great Auditorium, Convention Avenue, Belgrave Heights, March 17-19.

Women from many suburban and country areas live-in in comfortable Convention accommodation for the weekend (weekend tariff \$10) and large numbers of day visitors travel in charter buses and cars on the Saturday and Sunday.

This Convention Movement has gathered thousands of women all over Australia to local and metropolitan conventions. Hundreds testify to the spiritual strength and guidance gained in these enthusiastic gatherings and the happy fellowship enjoyed.

The speakers this year are: Mrs. Jill Renich, of U.S.A., an authoress, Bible teacher and radio personality, who was the originator of the "Winning Women" organisation in America. She is the granddaughter of the well-known evangelist and Bible teacher, Dr. R. A. Torrey.

Miss Jean Raddon, now well-known in Australia as an outstanding speaker and radiant personality.

erly Citizens' Fellowship that has met a very real need and had attendances up to 80 will be continued on at the Brunswick church.

Ministers are not playing "the numbers game" as your correspondent suggests. On the night before her letter was being printed I spent some time encouraging a woman who was discouraged by small numbers at services. The Sunday before, prior to our Moreland service, I had preached at the Brunswick church where on that occasion there were only eight of us present and I think I preached as faithfully and as meaningfully to that small group as I did to the 40 at Moreland a little later in the morning.

For sure, the church, and the brotherhood, must come to grips with an overseas mission field right in our midst and the problems of the inner suburban churches, but in stating our concern and trying to get our point across let us be careful that we are not hurling brick-bats at a church where bouquets would be more in order!

—Vic. Quayle (Vic.).

recognise that R.E. should be seen as an educational function, part of the total curriculum, and it is imperative that instructors be fully equipped to undertake their important tasks. All new instructors are expected to attend basic courses to obtain accreditation.

The visit to Melbourne of Sydney Carter, March 14-31, is of particular interest to religious instructors. Special attention is drawn to a non-residential weekend, March 17-19, at Mercy Teachers' College, Ascot Vale, and a one-day Conference, Monday, March 20, at North Melbourne Methodist Centre.

Full details are available from the Council for Christian Education in Schools, 55 Exhibition St., Melb., Vic., 3000. Telephone 63 4105-6 (Melb.).

The theme for the weekend is "Let's Face Reality."

The Central Council, Vic., of which the secretary is Miss E. Roberts, 56 Finlayson St., Doncaster (phone 848-1310) advises that a warm invitation is extended to all women to attend. Ample parking and picnic facilities are provided in the lovely Convention grounds. A special request to mothers: *no children please.*

Brochures and all information obtainable from the Secretary.

ST. MARK'S REVIEW

To give "St. Mark's Review" livelier possibilities for correspondence, and to allow more space for articles, there will be five issues in 1972, in February, May, July, September and November. One of these will be the Douglas Hobson Lecture issue.

Next issue's theme is "Theology and the Pastoral Ministry," and the new Editor is the Rev. George Garnsey, Ecumenical Chaplain at the A.N.U., who succeeds the Rev. Philip Grundy. On the Editorial Committee there are three Anglicans, two Roman Catholics, a Methodist and a Presbyterian.

We hope that the "Review" will find its way into the hands of more lay people.

THE JESUS PEOPLE

By ALBERT VAN DEN HEUVEL

DIRECTOR OF COMMUNICATION,
WORLD COUNCIL OF CHURCHES

(Geneva). The fastest-growing pile of clippings on my desk is about the Jesus movement. It outdoes race, development, the Roman Catholic Bishops' Synod and even the much-publicised polarisation in the churches. Irritating as it may be to most Christians, it would indeed be logical to call Jesus Christ Superstar the Man of the Year for 1971.

The Jesus people are of ecumenical importance, however one interprets that word. They are international, travelling from continent to continent, sprouting simultaneously in Australia and Austria, Germany and Germantown.

Jesus people do not need denominational differences; for them the people of God are one and undivided. They form a cross-denominational community, attracting criticism and praise from people across all the confessional lines. They are ecumenical in the sense that they regard the unity and renewal of the people of God as their first platform line. Some groups hold a sweeping, though not unprecedented, concept of ecumenism simply declaring themselves the only true church; others are more cautious, describing their experience as for the whole church and available to everybody.

A strong missionary commitment is balanced by an emphasis on liturgy and even on the renewal of society. Their concept of mission is modern: a bold statement of the gospel in contemporary language, no emphasis on having to join the missionary's church. Through their care for peers they show a deep commitment to what in the international debate is called "humanisation." Their celebrations are fiercely indigenous but unusually rather "orthodox" in sacramental forms and use of the Bible. The renewal of society comes through the changed individual and not by confrontation between their community and the whole of society.

Everything seems to be there, prompting some observers to conclude that here is not just another movement but the Church of the counter-culture, as pluriform and complex as the Church in the established society. They are the "independent churches" of the North, the Pentecostals of the '70's, the Salvation Army of the third part of the 20th Century.

Because of this vastness it is not very helpful to ask whether the Jesus people are a fad, a missionary movement, a reaction or a revival. It is all these things simultaneously. Jesus Christ Superstar may be a fad, the dress and hairstyle may be reaction, the language may be genuinely missionary and for many good church people's children it may be a revival. Even their relation to society—which fills many a liberal observer with doubt—is in flux. The group I visited in July of last year had written on the wall: "Society is the next question." For the time being they begin where the Church originated, with a love ethic which may either take them clear out of our society or explode it.

—E.P.S.

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"THE AUSTRALIAN CHRISTIAN" struggled for years without any capital. Up till 1964, the Austral Ptg. and Pub. Co. owned and published the paper and had its own capital resources. When the journal became the responsibility of the church members through the Federal Conference of Churches of Christ we soon faced hardening economic facts of life.

Unlike other departments, the "A.C." does not receive annual offerings and has received none of the bequests which have meant so much to some of our brotherhood enterprises.

Without capital, we had no security to offer when we had to work on a bank overdraft. The Victorian Companies' Registrar and the Attorney-General considered us to be a very shaky business proposition, although we had no doubt that in a crisis we would have all the aid we needed from our Christian brethren. However, it was becoming more and more difficult to face the worsening economic situation without some capital fund.

The first help in this area came through the World Convention in Adelaide when the communion service offering was devoted to concern for Australia's church paper. \$3,690 was received and invested. The World Convention subsequently sent through its New York office a further \$854 (U.S.\$1,000).

In 1971 we launched a "Friends of the Christian" appeal. It was hoped to gain at least 250 such "Friends" who would each invest \$5 a year for five years. The response was splendid and to date \$4,100 has been received. This means that we now have a total of \$8,650 in our capital fund. This amount has been invested and only the interest will be used for current expenses. But that interest could well mean the difference between living within our means or running at a loss. We also have a measure of security in the present business world uncertainties.

In this issue we use the pages of "The Christian" to widen our invitation to become a "Friend." On page 24 you will find a clip-out form, and we shall be grateful if you share with us.

We realise that some of our readers will not be able to assist us in this way, and that some may already be fully committed in supporting the Church and its mission. We shall understand if you cannot help.

To those who are in a position to assist us, we say that we believe that "The Christian" has an important and continuing place in the life of the brotherhood. The Board of Management is composed of competent and responsible Christian stewards and they will continue to show both wisdom and care in their custody of this much-needed capital fund.

G. J. ANDREWS HONOURED

(Vic.). At a recent meeting of the General Committee of the British and Foreign Bible Society in Vic., high praise was given to the work of Gordon J. Andrews who had retired from the Society after 6½ years of sterling service.

A presentation was made to Mr. Andrews and thanks were expressed to Mr. and Mrs. Andrews for the years of devoted service.

Mr. Andrews, an honoured minister of Churches of Christ, was based in Bendigo and he and Mrs. Andrews will continue to live in that city. Their new address is Race St., Flora Hill, Bendigo, Vic., 3550.

RELEASED FOR W.A.

(ENFIELD HGTS., S.A., R. C. Sack). The minister has been released by the church from May 28, 1972 to take appointment with Morowa, W.A. on June 25. N. Gavros, now at Fullarton, begins here Jan., 1973. . . . Two B.S. girls made decisions. . . . J.C.E. leaders, Robert Hacker and Glenda Watson, have resigned. New leaders are Ian Filmer and Margaret Pugsley. . . . Recent speakers were A. Harris, W. Spencer, I. and W. Filmer.

THINGS TO COME

VICTORIA-TASMANIA

FEBRUARY:

- 12 Tas. Dist. Convention, Bichenor.
- 16 C.O.B. Public Opening, 9.30 a.m. at College.
- 19 C.O.B. Garden Party, 5-7.30 p.m. at College.
- 20 ANNUAL OFFERING — PROPERTIES CORPORATION.
- 25-27 C.W.F. Camp at Monbulk.
- 26 F.O.Y.A. Barbecue, Kinglake.

QUEENSLAND

FEBRUARY:

- 12 Southport Anniversary and Dedication of New Chapel.

HOBART FAREWELL

(Tas., L. G. Cooke). Mr. and Mrs. R. E. Pfeiffer were farewelled at a church family luncheon after a three-year associate ministry. Presentations were made from the church, youth groups and Boys' and Girls' Brigades. . . . Recent visitors were Miss Violet Sampa from Zambia, present holder of the Winifred Kiek Scholarship, and Miss Rosalyn Williams, of New Guinea. . . . Church activities have included Stewardship Campaign, Time and Talents programme, and a series of Bible study groups in members' homes. . . . The sympathy of the church is offered to the family of P. Stacey and to Miss Dixon on the loss of her father.

LEICHHARDT INDUCTION

(IPSWICH, Old., E. Stevens). At Leichhardt on Jan. 22, A. Davis was welcomed as he commences a full-time ministry with the church. The induction service on Jan. 23 was conducted by Mr. Stevens of East Ipswich. . . . Ian Adams was speaker on Jan. 23 at Ipswich. . . . Bundamba church combined with East Ipswich during holiday recess. . . . Sympathy extended to family of the late Mrs. Esther Madsen who died recently aged 82. . . . Ray Reeve broke a bone in his hand as result of accident in coal mine.

RED HILL MINISTRY

(Vic.). The church farewelled M. Munyard and family on Jan. 9. A presentation was made by J. Kirby, elder. . . . Recent speakers have been R. Bolduan, A. E. White, B. Huntsman, J. Sutton and A. Biggs. . . . A family of two adults and four daughters welcomed to church. Parents received into fellowship.

TASMANIANS IN N.G.

(DEVONPORT, Tas., E. W. Taylor). 18 boys and officers attended the 4th Pan-Australian Boys' Brigade Camp in New Guinea. . . . Some members attended Keswick Convention at Port Sorell. . . . On Jan. 16, John and Colleen Harrison were farewelled on leaving for Norseman where they give missionary service.

TEAM FROM CAMP

(ASCOT PARK, S.A., S. R. Baker). A team from the Missionary Camp at Longwood visited the church on Jan. 16. They included Pres., Bruce Harmer, Ballarat Teachers' College; speaker, Miss Pam. Bowers, College of the Bible; Miss G. Higgs, Bexley, N.S.W.; Miss C. Pomery, Naracoorte, S.A. Miss C. Hemer, of Blackwood, gave a resume of camp life. At night Jeff May and his wife were farewelled on entering the College of the Bible. Jeff told of his call, whilst Darrel Thoday and Mr. Baker spoke of college life. A cheque was presented to Jeff at a basket supper.

BACK FROM NORTH

(BOX HILL, Vic., G. A. Grainger). Ron. and Lil. Muller were welcomed back after many months' relieving missionary work in New Guinea. . . . Betty Gray has returned to Indian mission fields after deputation work and furlough. . . . Mr. Grainger spoke at combined Christmas Day service at Baptist church. . . . Mrs. Lobbe, Sr., and W. Peters hospitalised after operations. . . . Mrs. Val Clare had accident necessitating several stitches in her hand. Mrs. Lil Ware is ill.

TO SERVE ABORIGINES

(MARGARET ST., Launceston, Tas., D. Hamilton). Mr. and Mrs. John Harrison and baby Simon left on Jan. 18 for service at the Norseman Aborigines' Mission. . . . Dean Hamilton was inducted on Jan. 23. . . . Some members of the C.E. Society attended convention in Perth, W.A.

A DATE TO REMEMBER —

Monday, February 21, 1972
KEW CITY HALL — 7.45 p.m.

Bible Society Rally

GUEST SPEAKER:

Bishop Alfred Stanway
(Ex Tanganyika)

Musical Programme—Blind Participants.

WHITE PAPERS

ON LIFE AND FAITH

NO WITNESSES FOR SINGAPORE This island nation which has been making life difficult for long-haired visitors, has also clamped down on members of the Jehovah's Witnesses sect. J.W. claim that Satan is behind all organised government and all organised religion (except, of course, Jehovah's Witnesses). Since their beliefs will not permit them to do military service they often come into conflict with Governments. Singapore has therefore banned them and exiled their missionary leader.

Spain was especially severe on the Witnesses and many of them were gaoled for refusing military service. Some African countries also acted against them. Despite strong representations by the R.S.L. in Australia some time ago to restrict the J.W. in New Guinea, authorities here would not take action. J.W. often disturb and upset the work of "mainline" mission churches, but Christian justice demands that we defend the right of the Witnesses to witness. If we cannot overcome them by the quality of our own witness, we dare not seek to defeat them by government edict.

RHODESIA'S GAOLS It is not difficult to see the inside of a Rhodesian gaol these days if you are an African, but it came as a surprise to learn that Garfield Todd and his daughter, Judith, had been arrested and imprisoned. They have not been charged with having done anything illegal. They are held on charges of being likely to incite rioting! This is a most effective move by Prime Minister Ian Smith to silence opposition, but it will reduce even further any capacity of Smith to convince the world that black and white Rhodesians would be permitted to express their reaction to the recently-announced Anglo-Rhodesian independence settlement terms. Garfield Todd is a former Prime Minister of Southern Rhodesia and a former Superintendent of the Churches of Christ (N.Z.) mission at Dadaya. In our next issue, W. S. Lowe, who knows the Todd family and has lived in Rhodesia, will write the "Appraisal" column.

GUEST OF HONOUR Professor Desmond Crowley, Director of Adult Education in the University of Sydney, was featured in the ABC radio programme "Guest of Honour" this week. He made the point that Australians are not much given to rational discussion. The winner of a debate is usually the man who "stated his position most loudly and most forcibly." So many of the big issues which are vital to Australia's future are being advocated or opposed by people with conflicting interests who try to shout each other down. The problems confronting us today, said Dr. Crowley, cannot be solved by that kind of decision making. Rural industries, Australia's trade with the world, pollution and conservation, urban life and decentralisation, Aborigines, New Guinea, education; all these areas present problems which will require a different sort of decision making from that we have accepted in the past. We need to blend our British heritage of political skill with a new-world virility in time to find the answers to our many problems. Dr. Crowley is a member of the Church of Christ at Chatswood, N.S.W. and writes often for "The Australian Christian."

SUICIDE PROMOTION The 250 leading authorities in Australia on drugs and alcohol: doctors, scientists, social workers and ministers specialising in alcohol and drug dependence have been in conference. They called again for a government ban on television advertising of cigarettes and alcohol. Dr. Elizabeth Eggleston said that advertising promoted social acceptability but made no mention of the dangers of drug abuse. Sir William Kilpatrick said that the industry spent \$10 million a year advertising cigarettes to make smoking seem "smart and sexy" but instead it was a form of mass suicide. Sir William, who was chairman of the conference session, criticised the Postmaster-General, Sir Alan Hulme, for stating in Parliament that the Government could not ban cigarette advertising because T.V. stations would lose money. "The Government has completely and utterly neglected its responsibility to the people of Australia, and I have told them that," said Sir William. "Their response has been negative, and the reason, I think, is because they don't think there are any votes in it — plus the fact that tobacco companies have a very powerful lobby."

GOOD GRIEF! In England a group of Moslems has been meeting for prayer and meditation in a private home for four years. When it was sought to enlarge the living-room where the Moslems meet, permission was refused and the town council declared that the meetings for prayer contravened the Town and Country Planning Act. Permission is required before a house may be used for anything other than ordinary domestic purposes. If the Act is strictly enforced it will not only stop the Moslems meditating. It will also shut down the Christian house-church!!!

Happenings

Roy C. Dixon, formerly of Marrickville, has commenced a ministry at Enmore with special emphasis upon outreach to migrant peoples. It is hoped that this could mean a revival at Enmore which was once a strong cause.

The Qld. Director of Christian Education, A. C. Male, is a candidate for pre-selection for an outer-suburban electorate. Mr. Male is a member of the Country Party.

"Jesus Christ Revolution," one of the two musicals about Jesus in Melbourne theatres, closed after a very short run. It was stated that members of the cast were not paid for the last week. The other, "Godspell," based on the Gospel of Matthew, is set for a long run. (See review in this issue).



50 years ago

(From "The Australian Christian," 1922)

Here and There . . . There were 43 decisions at a mission led by Ira A. Paternoster at Carnegie, Vic. . . . 38 churches in Victoria were receiving Home Mission support in 1922 . . . T. H. Hagger was working with a Jubilee Tent Mission at Hobart, Tas. . . . Will Beiler concluded a ministry with Norwood, S.A. . . . 1,500 went on the first annual Bay Excursion conducted by the Vic. B.S. and Y.P. Dept.

Wanted. Energetic Evangelist, Maryborough, Qld. . . Board and residence for young man taking up course of public speaking and piano . . . Preacher, Merbein. Mission just closed. Prospects good. Single man preferred . . .

For Sale. "Shoo Fly Veils" in fawn, green, blue or grey. One shilling.

Rhodes Scholar. The S.A. Rhodes Scholar for 1922 was Thomas Ashhurst, a member of the Church of Christ, Stirling East.

Human Relations Courses

Details of the Cairnmillar Institute's unique courses and training programmes for 1972 are now available. They are designed to deepen experience and insight into human relationships.

30 Courses and Training Programmes are offered including

Becoming a Person
Understanding Our Emotions
Self-Understanding Groups
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Schools of Counselling

For information write to:

The Secretary of Courses,
THE CAIRNMILLAR INSTITUTE,
15 Cromwell Road,
South Yarra, Vic., 3141
or phone: 24-3765 (Melb.).

FAREWELL TO ANDERSONS

(MORAWA, W.A.). Town organisations were well represented at farewell to Mr. and Mrs. A. Anderson . . . Speakers have been visiting the church from Perth whilst we have been without a minister . . . Mr. and Mrs. R. Butler and Mr. and Mrs. Thygesen have returned home . . . During January, only combined evening communion-gospel services were held . . . Ian Barr, Maurice and Stephen Wornes of Morowa Junior High School Band were in Adelaide to compete in band competition.

TELOPEA MINISTRY

(N.S.W.). A large crowd farewelled the White family when Brian White concluded five years' ministry on leaving for Hawthorn, S.A. The church presented them with a tape-recorder. Mr. and Mrs. Jay Bacic from Dapto will commence a ministry in March . . . 15 persons have made commitments to Christ in the past six months. Six have already been baptized and others are being prepared . . . The local supermarket car park was venue for combined church open-air Christmas service.

C.O.B. SECRETARY

(FREMANTLE - HAMILTON HILL, W.A., H. R. Fitch). Miss Robin Haskell addressed the church whilst on vacation. This year she is the elected woman secretary of the Students' Committee. Don. Sonsee, also from this church, is student President . . . A B.S. scholar from each of the two areas was baptised.

NEW CHAPEL

(FAIRFIELD, N.S.W.). With great rejoicing the church worshipped in the new chapel for the first time on Dec. 12. Elder C. Whelan, 83 years, presided. The official opening will be announced soon. \$60 will be required each month for mortgage repayments . . . Student minister, Gary Harris, and Elaine Harris, have been farewelled. Gary has enrolled at the Bible Seminary, Cincinnati, Ohio . . . John Horne assisted with the ministry for four weeks until Lionel Berthelsen commenced on January 16.

LOSS TO HAMILTON

(N.S.W., W. D. Howard). The church was shocked to learn of the sudden death of Mrs. Parsons. She was well known for her ministry as visitor to the sick and general concern for aged people. The church offers sympathy to Mr. Parsons and her family . . . B.S. annual fancy dress and Christmas party was held on Dec. 16, and the annual church Christmas fellowship and tea on Dec. 19.

MINI MISSION

(MURWILLUMBAH, N.S.W., E. Holt). Don Stretton and his wife, Desley, of the Qld. Open Air Campaigners, conducted a Mini-Mission. There were three decisions. Another young lady has since made her confession . . . A combined lay witness week-end followed a combined rally at which many young people made commitments . . . Fred Little has been elected to the Town Council . . . C.W.F. ladies joined with Tweed Heads for a picnic break-up at Kingscliff . . . Mr. Holt's father is making good recovery after a slight stroke.

Following the cease-fire in the India-Pakistan war, the World Council of Churches announced an increase in its cash appeal for relief and rehabilitation work from \$4 million to \$8 million. The original appeal in June, 1971, has resulted in \$3 million in cash from churches all over the world being transferred to India for work among East Pakistan refugees. In addition there have been material aid shipments worth more than \$4 million in-

cluding medicines, food, tents and blankets.

Dr. Alan A. Brash, Director of the W.C.C.'s Commission on Inter-Church Aid, Refugee and World Service (CICARWS), said that as well as channelling resources to refugees in India "we are now faced with returning refugees and vast numbers of displaced and homeless people in the war-torn areas. Responsible authorities in Calcutta put the number of people involved as high as 20 million."—E.P.S.

\$740 CHRISTMAS GIFT

(GEORGETOWN, N.S.W., D. P. Holloway). The secretary's home in David St. is decorated with lights each Christmas time. This year \$740 was received from visitors to the street and will be shared between the Christmas Bowl, and Carnarvon and Darwin (A.I.M.) missions . . . Men are preparing to erect a chapel on the Swansea campsite during Australia Day week-end . . . Mr. and Mrs. Holloway will be farewelled on Jan. 23 after a ministry of six years . . . Keith Fraser is making good recovery after a bone-breaking fall from a scaffold on his new home.

LOSS AT MERREDIN

(MERREDIN-BRUCE ROCK, W.A., D. A. Good). The Merredin church was saddened over loss by Mrs. Frances Butler and family of husband and father in trying to rescue his son from the sea. The son was rescued . . . Bruce Rock united with all other churches in the town for united carols service . . . Mr. Good attended Christmas Camp at Waterman's Bay.

MINISTRY CONCLUDING

(BEXLEY NORTH, N.S.W.). J. Regouby concludes his ministry in February and David Gurney was presented with a cash gift on completing his student youth ministry . . . The C.W.F., led by Vera Manley, held successful Talent scheme and street stall . . . A gift of \$300 for manse debt reduction was made at the Christmas social arranged by Max Alderman . . . Sympathy is extended to Miss Elna Peterson and Mrs. W. Baker on the death of their aged father.

MISSION FOLLOW-UP

(DAPTO, N.S.W.). Follow-up counselling and discipleship classes are continuing to encourage the 40 commitments from our "One Way '71" Mission. 25 will be added to the membership here. We express our thanks to the church at Nollamara, W.A., for the services of Des. Nelson for two weeks, and to those churches who assisted in supporting our mission by attendance and prayer . . . The active membership is 57, average communicants 51, average offering \$84.60 . . . Mr. and Mrs. Bacic concluded their four-year ministry here on the last Sunday in January. Mr. and Mrs. Ed. Holt were welcomed and inducted into the ministry on the first weekend in February.

T.V. DEVOTIONS

(BUNBURY, W.A., G. Carslake). Mr. Carslake was selected to present the Christmas devotions during a 2½-hour programme on the Channel 3 T.V. station. . . . Over 200 attended a concert evening at Elanora Lodge with various guest artists . . . 30 Y.P. travelled on the back of a truck to sing carols to the aged and in hospitals . . . 14 attended Christmas camps . . . Miss L. Crawford won the Ryla award and Junior Citizenship award from the Jaycees as our Girls' Brigade representative . . . Plans to renovate the present building have been approved . . . The church has invited Mr. Carslake to extend his ministry to the end of 1973.

FOR THE BLIND OF INDIA

In the latest production report of the Bible Society of India, which covers its usual wide range of languages and types of scriptures, there is a special section devoted to Braille Scriptures for the Blind. This reveals that work is making progress on the production of Braille Scriptures in seven languages — Bengali (Luke's Gospel), Hindi (the four Gospels, Psalms and Acts), Kannada (Luke, John; Romans, the Acts, the Sermon on the Mount and the book of Psalms), Malayalam (Psalms), Marathi (Luke, John, Acts), Tamil (Acts, Luke, John), and Telugu (Psalms). A number of specialist agencies are helping the work on these projects.—B. & F.B.S.

NEGRO EVANGELIST FOR N.G.

Negro evangelist, the Rev. Ralph Bell, who toured Australia's Northern Territory in 1969, will conduct a series of evangelistic crusades in Papua-New Guinea in April. Mr. Bell, a Canadian-born Negro, is an Associate Evangelist with the Billy Graham team.

As part of the 1969 Billy Graham Crusades around Australia Mr. Bell spent three weeks in Arnhem Land visiting mission stations and preaching at crusades.

The response was staggering. He was welcomed a "black brother" and many responded to his call for people to dedicate themselves to Jesus Christ.

Mr. Bell's background has prepared him uniquely for gospel ministry among black people. He was born in Ontario, Canada, of well-educated Negro parents.

It is expected that crusades will be conducted in Bougainville, Rabaul, Madang, Wewak, Lae, Goroka, and Port Moresby.

GROTE ST. SEND-OFF

(S.A., H. M. Long). Mrs. Nalda Hearnden and three sons were farewelled at a barbecue tea and evening prior to leaving for Brisbane where Len. Hearnden is commencing his second year at Kenmore . . . Continuity of pulpit ministry during minister's vacation was given by S. Matthew (mornings) and Norm. Kingston (evenings) . . . Mary Field is now attending to hymn and reading board changes . . . For 1972 the mid-week meetings will be held on Wed. nights and the choir practice separately on Thursdays.

BAPTISM AT ASCOT PARK

(S.A., S. R. Baker). Anne Munro was baptized on Young Adult Fellowship Sunday. Darrell Thoday was speaker. Jeanette May and Dianne Wilkinson were the readers . . . Recent speakers have been Dr. Keith Crowley and Geoff. May . . . When Mr. and Mrs. John Curtis visited from East Victoria Pk., W.A., Mrs. Curtis sang two solos.

PLAN FOR 1972

(GOOLWA, S.A., B. S. Beck). A small group has been formed to plan the 1972 programme to involve more members in active ways with special attention to young people . . . \$157 was given by the church through the Bowl of Remembrance appeal. . . . Mr. Beck gave the address at the united Christmas Day service.

FAREWELL FROM UNLEY

(S.A.). Members and friends farewelled Mr. and Mrs. Holmes and their four sons. Gratitude for Mr. Holmes' ministry of eight years was expressed by representatives of the church, B.S., and auxiliaries. A cheque was also presented to Mr. Holmes. The C.W.F. groups in their own meetings expressed their love and appreciation for Mrs. Holmes . . . Mr. Holmes closed his ministry on Jan. 9. Col. Smith commences an interim ministry on Feb. 6.

PROFITABLE WEDDING GOWNS

(FULLARTON, S.A., N. Gavros). A Parade of Wedding Gowns and Customs from 50 B.C. was arranged by the C.W.F. and raised \$30 for the Social Service Dept. appeal for needy families . . . \$176 was given to St. George's Rest Home Infirmary. . . . I.C.E. took Christmas gifts to "Home for Incurables." . . . Mr. Gavros was leader at C.E. camp, and six attended C.E. Convention at Perth . . . Recent speakers were L. Riches and R. Baggs.

EXTRA \$100

(EDWARDSTOWN, S.A., R. H. Brown). In the Planned Giving programme with Keith Horne 80% of the active membership accepted numbered envelopes and pledged \$190. Offerings have risen approximately \$100 per week to \$220. Attendances, activity and interest have increased sharply . . . Harold Stevens and John Jones families were farewelled prior to leaving district . . . Miss Shirley Brabham from First Christian Church, Forest Grove, Oregon, U.S.A., is worshipping with us . . . Church officers "retreated" to Nioka Conference Centre to plan 1972 programme.

ALTHEA AND AFTERWARDS

(TOWNSVILLE, Qld.). Although many in the city suffered loss and damage due to cyclone Althea, members of the church at Townsville suffered relatively little in comparison with others.

One family at Pallarenda had their home destroyed but are adequately covered by insurance and are suffering only inconvenience. Some members not covered by insurance suffered some loss. One family had part of their roof blown away and suffered damage to the extent of \$200 when rainwater poured into their living room. An elderly member living with her daughter had part of their verandah roof blown away and water damaged the electrical wiring which has to be replaced. Estimated damage is about \$400. Another family had their caravan blown along the street and wrecked beyond repair.

The church building sustained no damage but the manse lost some ridge capping and some water came in. Our worst victim of Althea's fury was Camp Irwin on Magnetic Island when the main building containing the dorms and kitchen and general purpose area lost more than half its roofing. The kitchen walls collapsed destroying the kitchen completely.

The family renting the camp over Christmas narrowly escaped injury and sheltered in the ablution building during the cyclone. What remains of the building is twisted and strained so that any rebuilding would need to be from the ground up.

The loss of the camp came after one of the best years in the ministry of the camp. Apart from our own camps the site was well booked for the rest of the year. The camp committee in Townsville would love to continue this work. We appeal to the brotherhood to help us rebuild an all-purpose building and kitchen. Gifts can be sent to the D.C.E., 426 Ann St., Brisbane or Camp Committee, c/o P.O. Box 382, Hermit Park, Qld., 4812 and marked for Camp Irwin.

We wish to thank those churches and individuals who have forwarded money for relief work and assure them it is being used for that purpose. Thank you for your love and concern over this time, we simply ask you to help us rebuild.—A. Weedon.

FAREWELL GIFT

(LENSWOOD, S.A.). At the conclusion of a choral service on Dec. 26, an after-church coffee hour was the occasion for a presentation of a travelling rug to Mr. and Mrs. H. Paddick to mark the end of their three year's ministry . . . A successful B.S. social was held after which \$24 was presented to the Morialta Homes . . . W. Filmer was speaker on Jan. 9 . . . Mrs. L. Stafford is back after illness.

Tween- ager Awards



CHRISTOPHER MALE & LYNNE ROBERTS

(Qld.). Tweenagers are 13-15 years—the in-between years. Miss and Master Tweenager for 1972 were chosen by an exhaustive ballot of the leaders at Tweenagers' Camp at "Camp Cal."

Lynne Roberts, daughter of Bruce and Connie Roberts, formerly Harlaxton manse, soon to take up the ministry at Chinchilla-Hopelands circuit, was chosen Miss Tweenager.

Christopher Male, also of Toowoomba, a nephew of the Director, A. C. Male, was chosen Master Tweenager.

Lynne and Chris were chosen for this award because of their consistent courtesy, pleasant personality and cheerful co-operation during camp.

The awards were made at the camp when a formal dinner was held and the young people dressed up for the occasion. Leaders acted as waiters and waitresses. Guest speaker was former Zillmere minister, R. V. Holt, now chaplain at Bairnsdale High, Vic., and he spoke on his experiences as a chaplain.

The young people had earlier been instructed in correct procedures of asking the girls to the dinner and the girls on how to accept the invitation. Table courtesies and etiquette were also explained.

Several young people made their commitment to Christ and the ministers of their churches have been informed.

CLASSIFIED ADVERTISEMENTS

BIRTHS

ADDICOTT (Bullen)—To Rhonda and Graeme, a son—Stuart Graeme—born at Box Hill, Vic., on December 22, 1971. A little brother for Fiona.

DAVIES (Thomas)—To Keith and Margaret, a son—Anthony James—born Dec. 8, 1971, sister for Christine Norma.

SCHOFIELD (Mealey)—To Elaine and David, a son—Stephen David—8 lb. 1½ oz., December 29, 1971, at Manly District Hospital, N.S.W. Brother for Karen Estelle. Gift from a wonderful God.

GOLDEN WEDDING

NEWELL—Mr. and Mrs. Harold J. Newell, 3 Carrol St., Minyip, Vic., announce with gratitude and thanksgiving to God the 50th anniversary of their wedding, celebrated on February 15, 1922, at Dunkmunkle by the late W. A. Eagle.

SAPPHIRE WEDDING

FOX-KINGSFORD—Mr. and Mrs. A. E. Fox, of Essendon North, Vic., announce with pleasure their sapphire wedding, celebrated at Northcote Church of Christ by the late Dr. W. Hinrichsen, January 29, 1927.

DEATHS

WILLIAMS, Elsie Amelia—Late of Box Hill and Colac, Vic. On January 10, at Will H. Clay Nursing Home, in her 86th year, the dearly loved mother of Hilton and Fred., dear mother-in-law of Elsie and Joyce, loving sister of Florence (Mrs. Smith, Colac) and beloved grandma of Elise and Kerrilyn, Adrian and Jennifer. "Still living, still loving. Still ours." Our Mum and Dad re-united. (Our gratitude to Matron and Staff of Will H. Clay Nursing Home for their Christian love and understanding).

IN MEMORIAM

JENKIN, Linley—Memories of a loving husband and father, called home February 10, 1950. "God holds the key of all unknown."—Florence, John and Pam.

BOLWELL—Treasured memories of Winston, called to higher service February 9, 1969. "No longer with us our lives to share, Deep in our hearts you are always there, There is no end to love."—From his loving parents, brothers and dear ones.

HOLIDAY HOME

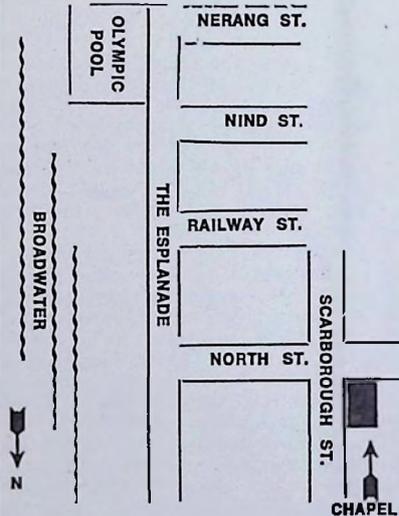
RYE, Vic.—Two-bedroom holiday home, all conveniences. Contact N. Dunstan, phone 850-4281 (Melb.) evenings and weekends.

JOIN US on 12'2'72

to praise God at the
**DEDICATION OF OUR
NEW CHAPEL**

at cnr. North & Scarborough Sts.

Southport, Qld.



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IN THIS OUTREACH.

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Cnr. North & Scarborough Streets,
SOUTHPORT

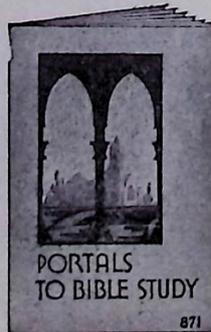
VISITING

Tasmania?

Then take the opportunity to see the lovely East Coast. Accommodation is available at a cost of \$3.00 per night per family unit, at the Churches of Christ campsite at Bicheno.

Four family units are available which will sleep 6 to 8 persons.

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in honour of

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at 3 p.m.,

Sunday, February 20, 1972

followed by Basket Tea. All welcome.

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 Mr. and Mrs. E. Littlewood, from Wangaratta to Manifold Heights, Vic.
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 O. Milton, I. Worby, K. West, G. Russ, I. Garnsey, D. Garnsey, Mrs. R. Garnsey and C. Belford, to Tamworth, N.S.W.
 Mr. and Mrs. Leigh Drew from Swan Hill; Mrs. Maureen Wood, from Caulfield to Dandenong, Vic.
 Mrs. L. Wright, from Ringwood; Mrs. S. Hurren, from Wangaratta to Oakleigh, Vic.

Mrs. C. Sands, Chris., Robert and Trevor, from Peel St., Ballarat to Warracknabeal, Vic.
 Mrs. Lynette Nicholson, from Burwood; Mr. and Mrs. G. Child, from Brunswick to Croydon, Vic.
 John Yard, from Hampton to Chelsea, Vic.
 Robin Skewes, from Tamworth, N.S.W. to Harlaxton, Qld.
 Arthur, Beth and Bradley King, from Carnarvon, W.A. to Bexley Nth., N.S.W.
 Mr. and Mrs. Reg. Morrison, from Doncaster; Mr. and Mrs. John Tweddle; Mr. and Mrs. Robt. Hansen, to Berwick, Vic.

MARRIAGES

Bernice Cotton to Thomas Vaio-poulos, Croydon, Vic.
 Michell Carroll to Peter Koehler; Janet Ellen Daniel to Wayne Kerrison, Margaret St., Launceston, Tas.
 Valerie Stieler to Colin McCormick, Ipswich, Qld.
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 Wendy Gay to Philip Rickards, Unley, S.A.
 Rosslyn Coulston to John Cooke, Dawson St., Ballarat, Vic.

DEATHS

David Deslandes, Parkdale, Vic.
 Mrs. Esther Elizabeth Madsen, Leichhardt, Qld.
 Jack Hattersley, Mrs. E. Williams, Box Hill, Vic.
 Mrs. Parsons, Hamilton, N.S.W.
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Issue:	Deadline:
Feb. 19	Feb. 11
Mar. 4	Feb. 25

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107th Victorian-Tasmanian Conference

APRIL 30 - MAY 5

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Frankston: R. H. Patterson, 4 Drysdale Ave., Frankston, Vic., 3199. Phone 783-1807 (Melb.).

CHANGED LIVES

THE Rev. D. F. L. Harris, State Secretary of the S.A. Bible Society, recently visited Alice Springs.

He visited a prison and was introduced to Tex, a young 23-year-old Aboriginal who was in prison for stabbing his young wife to death whilst under the influence of drink. Tex had asked for a N.T. from the local Baptist pastor. After reading it, Tex was brought to know Christ. He wrote to the pastor and told him how his life had been changed, and the minister was deeply impressed with the evidence of what Christ had done for this man.

A few weeks later, Tex brought another Aboriginal called Freddie from his cell to see the pastor. Tex led his prison-mate to Christ, and he, too, had read right through the same copy of "Good News for Modern Man."

Tex's cell-mate, Ray, a white man, also became a Christian, and the three men all read regularly from "Good News for Modern Man" in this unlikely environment.

—B. & F.B.S.

Victoria . . .

THANKSGIVING

(RESERVOIR, Vic., A. Baker). The church Thanksgiving Offering was \$706 . . . Judith and Bruce Grayden are doing a course at Summer Institute of Linguistics at Emmanuel College, Brisbane . . . Mr. and Mrs. J. Partridge, home on furlough, were recent speakers . . . "Unto us a Son is Born" was enacted for us by church members for special Christmas service. Soloists were Mrs. E. Coughlin and Mrs. K. Wookey . . . The men are painting the church.

HOLIDAY UNITY

(BAYSWATER, Vic., Dr. K. R. Bowes). Summer holiday communion services have been shared with our Methodist friends . . . Several meetings have been held in private homes on Sunday evenings for discussion.

HOME AT PRAHRAN

(Vic.). Mr. and Mrs. Jackel were farewelled on Jan. 9 after three years' ministry and on Feb. 5, Ian Bunnnett, a graduate of Melb. Bible Inst., will begin a twelve months' ministry. Ian is a member of a fourth generation family at Prahran.

GIFTS TO AGED

(CROYDON, Vic., A. B. Clark). Primary and Junior children visited old people's homes and presented gifts of talcum powder . . . Intermediate and Youth groups held a camp at Launching Place . . . Recent speakers have been K. J. Clinton, W. J. Thomson, F. Archer, E. Bullock, F. Sterling and A. Wyett . . . Sympathy is expressed to Roy Clarke and family on the death of his aunt . . . Mr. and Mrs. Bullen have moved to Rosebud.

PREPARING FOR NEW MINISTER

(MILDURA, Vic.). The Hamilton family were farewelled on leaving to minister at Launceston, Tas. An informal function, with barbecue tea, was held at the property of Hugh Watson on the banks of the Murray . . . Members have been busy renovating the manse for the Laurie family coming from Victor Harbour, S.A. New carpets have been laid, rooms painted and a new electric stove, provided by the C.W.F., has been installed. The women also stocked a cupboard in the kitchen . . . Recent speakers were W. Neville, A. McWilliams, K. Charles, K. Fechner and Mr. Sharrod, chaplain at Tech. School.

MINISTER SOUGHT

(E. PRESTON, Vic., A. Fletcher). During the holiday period, some members joined in fellowship and worship with the Preston congregation. Activity between elders and deacons has continued at a high level, with special interest in the selection of a minister for Preston to replace G. Crossman who will leave in a few month's time.

ADVENTURE TIME

(CHADSTONE, Vic., B. J. Jenkins). Four local churches combined to conduct holiday activities for primary school aged children at Chadstone. 120 children attended each day, and the Baptist, Presbyterian and Church of Christ buildings were used. St. John's Methodist Church, Mt. Waverley, C.S.S.M. and Clayton Church of Christ, also helped with workers. . . . Over 20 new contacts were made for our B.S.

Federal Conference

PERTH, OCT. 10-15, 1972

Plan to be there.

PROTEST ON DETENTION

(Durban). Anglicans, Roman Catholics and Jews are participating in a series of public demonstrations against South Africa's law permitting detention of suspects without trial.

Organised by a new Citizens' Action Group, the first demonstration in downtown Durban drew Roman Catholic Archbishop Denis Hurley, Anglican Suffragan Bishop K. B. Hallowes of Natal, Rabbi Abner Weiss and the Rev. Harold Lawrence, Anglican archdeacon. They were joined by author Alan Paton, representatives of the Quaker and Muslim communities, nuns, students, business and professional people.

Meanwhile in Pretoria it was announced that the appeal of Anglican Dean Gonville French-Beytagh of Johannesburg, will be heard in Bloemfontain on Feb. 21. The dean was sentenced to five years in prison following his conviction on charges of inciting to violence and channelling money to banned persons and organisations. He appealed the case. —E.P.S.

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OBITUARY

HARTVIGSEN, Mary Grace

On Dec. 22, 1971, Mary Grace Hartvigen died at the age of 83 years with the words of a children's hymn affirming hope on her lips. Baptized as a teenager at South Melbourne and later married by J. E. Thomas at the Lygon St. church, she was the last of the foundation members of the Middle Park church. With simple trust and strong awareness of the presence of her Lord she raised two sons, Fred and Arthur, cared for her ailing husband over a period of thirty-five years and still found time to provide hospitality for student ministers and others. With an evergreen interest in the work of the kingdom, she was a great encourager who was always willing to help anyone at any time. Always reluctant to talk about herself she was ever ready to speak of her Lord and to follow in his steps, "doing good." The family and all who knew her will be inspired by the memory of her simple trust and obedience to Christ.—J.H.McC.

MASTERMAN, Mrs. Janet

Mrs. Janet Masterman died at Launceston, Tas., on Nov. 28, 1971, in her 78th year after a short illness. To the end, Mrs. Masterman had been a very active person, rising early each day to attend to home chores before going to help her son in his grocery store. She was baptized in her early teens in the old Temperance Hall before the Margaret St. chapel was purchased, and this made her one of the oldest members of Churches of Christ in Launceston. When the Sandhill church began, the Mastermans transferred membership there, and Mrs. Masterman taught for many years in the B.S. and trained children for anniversary and other concerts. The closing of Sandhill in recent years brought her again into fellowship at Margaret St. where the family is an example of constancy and devotion. At the service at Margaret Street the floral tributes required a special car to transport them, and were a fine tribute to a consecrated Christian, and a loved wife and mother. The church extends sympathy to Mr. Masterman, family and grandchildren. Services were conducted by the writer.—C.J.R.

MORFFEW, Albert Victor

The death (suddenly) of A. V. Morffew who, together with his wife, was resident at the Christian Guest Home, Oakleigh, Vic., removed from the Churches of Christ one who for over 57 years had been in membership, 54 of them as a church organist. Born in Carlton, and baptized at the age of 19 by the late J. W. Baker, Albert Morffew was first associated with the North Fitzroy church, where he was married 51 years ago, then at Preston and finally for 29 years at Hartwell. In all three churches he rendered a distinguished and faithful ministry of music. An employee of the Postmaster-General's Dept. for 50 years Mr. Morffew on retirement then served in a part-time capacity as a proofreader with the Austral Printing and Publishing Company for a further ten years. As deacon and elder he gave effective leadership in the local church, and endeared himself to all with whom he had contact. Though he had only been in residence at the Guest Home for six months

his cheerfulness and willingness to cooperate in every way was gratefully received by fellow guests and staff alike. Christian love and sympathy is extended to Mrs. Morffew, to his son Ray, daughter Elva and members of their families. Services at the Hartwell church and crematorium were conducted by M. J. Savage.—M.J.S.

VERCO, L. E.

Leslie Ernest Verco was born in 1886 at North Adelaide.

He grew up in Henley and Norwood where he was baptized. At the age of 11 he moved to Stirling.

He entered the College of the Bible, Glen Iris, in 1913. He graduated and served as minister in the Home Mission church of Goolwa.

In 1917, he married Ethel Macallum, of Kaniva, Vic. They served the church at Naracoorte for three years.

Following this period he returned to the Bordertown area and purchased the farm "Greenhill" now in the name of his son, Donald Verco.

He served the Bordertown Church of Christ as church treasurer, elder, Bible Class teacher, lay preacher, and friend to all.

Mr. Verco was known in the community for his long service on the Hospital Board and School Committee. He was also a member of the Show Society and during

the war was a member of the Air Observers Corps.

In 1969, at the age of 82, ill-health curtailed all his activities. The last two years necessitated full hospital care.

Until his passing, he loved to hear the familiar passages of scripture read, and could quietly add his "Amen" to a prayer.

He died on Nov. 11 aged 85.

We are sad because he is no longer with us, but we rejoice that he is with Christ whom he loved and served.—R.C.

SPARGO, Mrs. Jean

The Preston church accepts Mrs. Spargo's death as a happy release. She had endured much and was finally hospitalised for surgery. Yet there was never a word of complaint, but ever considerate of others, fearing that she might be causing inconvenience. Hers was a rich and loving faith in the great and wonderful purposes of God. To know her was to enjoy the richness of her friendship and pleasing cheerful personality. Mrs. Spargo joined the Preston (Vic.) church in 1929, continuing in active membership, sharing faithfully in the life and witness of the church, active in C.W.F., both at local and State levels, actively involved in the Social Service Dept., and for many years actively fulfilling the ministry of a deaconess. We commend Mr. and Mrs. Rohan, Mr. and Mrs. Johnson, and their families to the sustaining grace of God.—G.J.C.

RACISM IN AUSTRALIA

ABORIGINES in Central Australia have one of the highest infant mortality rates in the world—at last count, over 180 per 1,000 births.

Racial discrimination is rife in our own country. School textbooks help to breed it for the next generation. White people have stereotypes of Aborigines that are not pleasant, and they use them freely in their conversations.

The A.C.C. Division of Christian Education held a national conference on Racism in Australia—Tasks for General and Christian Education" at Southport, Old. Over 100 delegates attended, representing Christian education departments, mission boards, Aboriginal groups, political parties (the D.L.P. was the only one to accept the invitation).

Churches of Christ were represented by Overseas Missions secretary, R. S. A. McLean; former Aborigines Missions Secretary D. G. Hammer, now Kenmore College lecturer; and Christian educationists R. C. McKenzie and A. G. Mathieson (Vic-Tas.), G. D. Rose (S.A.) and R. W. Lawton (Federal Board).

DRAMA

Drama was evident from the first session. Dr. Barrie Pittock (a Quaker and expert on aboriginal affairs) gave a long paper which clearly set out the racism of our society. One of the first responses was from Dennis Walker, formerly secretary of the National Tribal Council, who was bitter for his people and militant in his proposed solutions. Kath Walker, M.B.E., his mother and famous poetess, was next speaker. She agreed with the reasons for her son's bitterness, but obviously disagreed with his militant approach. The stage was set. Dennis Walker said that on the previous Tuesday he had asked the Director for Aboriginal Affairs, Mr. P. J. Killoran, to talk with the Aboriginal group about

the Bill then before Parliament. If this were not done before the next Tuesday, then the Aborigines proposed to occupy the office.

On the Tuesday after an Aboriginal service conducted in the Leichhardt St. Methodist Church by Pastor Don. Brady, Dennis Walker declared his intention to occupy the office of the Director for Aboriginal Affairs, even if he should go to jail because of it, because of his concern about the Act. Rev. George Nash, superintendent of the Central Methodist Mission, dissociated himself from any threat of violence, but the aborigines were now determined.

Followed by some members of the conference, about 50 aborigines, many of them teenagers, marched to the Director's office, tried to enter, but were blocked by locked doors and police. A few scuffles ensued, some stones were thrown, and nine were arrested.

During the day, conference members conducted deputations to the Premier, other Members of Parliament, heads of churches, and newspaper offices. They had also attempted behind the scenes to arrange for the Director or Minister for Aboriginal Affairs to see the aborigines and avert the unpleasant scenes which eventuated, but there had been no response.

Resultant publicity highlighted the issue, and drew some strong editorials in southern newspapers in favour of the aboriginal cause. (See also page 20).

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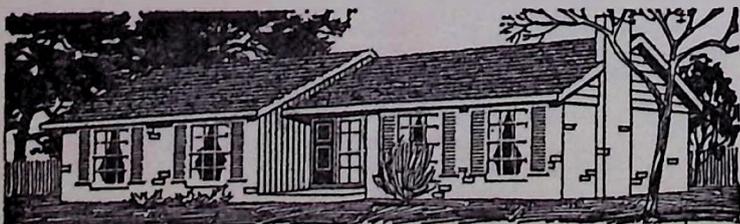
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A.C.C. Denies Accusations

An Australian Council of Churches spokesman denied accusations by the Queensland Premier (Mr. Bjelke Petersen) arising from a demonstration in Brisbane on Nov. 23. The A.C.C. General Secretary (The Rev. Frank Engel) said, "The Australian Council of Churches neither supports nor advocates violence."

Mr. Bjelke Petersen was reported to have stated, following a demonstration, that "the blame must be laid squarely on their (the Australian Council of Churches) shoulders."

Mr. Engel said that a conference on racism, organised by the Division of Christian Education of the A.C.C. had been meeting in Southport. It was attended by representatives of church Christian education agencies and by invited speakers and guests.

On behalf of the conference, Mr. Engel issued the following statement:

"The Conference expresses appreciation for the time which the Premier gave to its deputation this afternoon but regrets that his public statement reveals a serious misunderstanding both of the facts behind the events in Brisbane today and of the purpose of the conference. The facts are:

1. The Conference has stressed that the main issue is the highly unsatisfactory nature of the Aborigine Act at present before the Queensland Parliament.

2. The Conference was planned to give representatives of the member-churches of the Australian Council of Churches and some Roman Catholic educators an opportunity to study a variety of racial issues.

3. The service and demonstration were planned by the Aboriginal people themselves prior to the Conference being held.

4. Members of the Conference attended the service and demonstration as observers and because of their belief that Aboriginal rights are not guaranteed in the new Bill.

5. Conference members also went to Brisbane to make representation to the Premier, members of Parliament and the Director for Aboriginal and Island Affairs for the amendment of the Bill.

6. Members of the Conference deliberately refrained from involvement with the police.

7. The Conference was planned to give evidence that Christian churches are concerned with basic human rights and justice for Aborigines.

In view of the facts we request the Premier to retract his accusations that the Australian Council of Churches or the Conference were responsible for organising the service and demonstration and provoking violence.

The Australian Council of Churches neither supports nor advocates violence."

REVIEW

"GODSPELL"

Rock opera at the Playbox, Melb. Admission \$4.20 adults.

*"Day by day, three things I pray, Love thee more dearly,
To see thee more clearly, Follow thee more nearly,
Day by day."*

Words like these near the top of the hit parades! They come from this rock opera which is based on Matthew's gospel.

It's hilarious. It's most entertaining. At the same time it gets across some of the less familiar sayings of Jesus as well as some of the familiar sayings in a compelling and refreshing way.

Whereas "Jesus Christ, Superstar" asks many questions about Jesus, "Godspell" basically affirms faith in him, as can be seen from the song quoted above.

The Resurrection portrayal at the end didn't happen as I would have liked, but the reader will have to see it to judge for himself.

I was also left wondering as to the impact of the show on the young cast. Could anyone throw themselves into it as they did without it having a lasting effect on them?

One of our prominent preachers, way past the normal rock age group, described "Godspell" as "one of the highlights of my life."

Highly recommended for anyone who wishes to capture some of the contagious enthusiasm of the faith.—R.W.L.

THE JESUS KIDS

By Roger C. Palms. (Judson Press). 96 pp. \$2.20.

The Jesus kids, or Jesus freaks, or street people, have made the front cover of "Time" magazine, and otherwise attracted world attention.

Some say it is the revival we have all been waiting for. Others say it is a passing fad. Others point to the unconventionality of many of these new converts and suggest it is blasphemy.

The fact is, however, that hundreds of thousands of young people in the U.S.A., many of whom have been hippies or seemingly hopeless drug addicts or just plain drifters, are turning today to Jesus Christ and giving their lives to him.

They do not all join the Church. Why? Many speak in tongues. Many, taking the Bible literally, pool their possessions. Many give up work so they can spend most of their time telling others about Jesus. Baptisms occur by the hundreds among young people not otherwise being reached by the gospel. They discuss their new-found faith freely with each other. Do we?

Will it happen here on anything like the same scale? I don't know. But I hope so. For my reasons, read this inspiring and challenging book by a Baptist University chaplain.—R.W.L.

A CHOICE FOR NOWHERE MEN

By Joan Wragg. (Scripture Union-Emu Book Agencies Ltd). 80c.

On the front page of this book is depicted a number of blind men going round and round on a turn-table. They are "nowhere men" who know neither where they are, whence they came, or where they are going. The touch of satire on the cover-picture prepares us for the healthy astringency of the book's arguments and style. Here is no soft apologetic approach, but one of confidence and good humour.

The writing hangs loosely on the thought and opinions of Dave and his sister Carol. Dave thinks he may be a humanist, though he is uncertain what this label denotes. But he is impatient of traditional Christian beliefs. Carol is a Christian, believing in God without question. She prayed, read the Bible, helped in the church, and tried to live a good life. But on Dave's estimate Carol's thinking was somewhat limited. But though different from his, her faith is equally cogent.

Humanist's philosophy has no place or need for God. Man is self-sufficient. Progress is through evolution, which is automatic.

Humanists as well as Christians feel their social conscience aroused by human tragedy; but the Christian's motivation goes far deeper. Whereas Dave said, "You ought to help because the situation demands it," Carol's view was that, "You ought because the situation and God demand it."—J.E.B.

FIRE ON THE MOUNTAINS

By Raymond Davis. (Zondervan Paper-back).

This is the story of one part of the church, as it took root in the lives of a primitive people in Wallamo, deep inside Ethiopia.

Although missionaries started the fire it spread of itself—in five years growing from forty-eight new disciples to ten thousand! One of the reasons for the success was the care with which the new Christians were nurtured. They were carefully examined before baptism. In one case, out of 23 potential converts, 16 presented themselves for examination, and only ten were actually baptized. But after 30 years only one of the original ten has faltered.

This is not a statistical record of church growth, but a series of stories about real men and women and their faith in land plagued with witch-doctors, poverty, social deterioration, and war.

THE LIVING BIBLE

Paraphrased by Kenneth Taylor. (Hodder & Stoughton). \$2.55.

There are 1,437 pages in this paperback and it is great value. Not because of the number of pages, but because of Taylor's capacity to retell the message of the Bible in today's speech. We have frequently quoted him in this journal, and Taylor was even featured on the front cover in the issue of Nov. 27, 1971. This reviewer thinks that the Old Testament paraphrase is not quite up to the standard of the N.T., but the author may have been hurried along to catch the market.

The short introduction is both a defence of and warning against paraphrases. "The Bible writers often used idioms and patterns of thought that are hard for us to follow today. Frequently the thought sequence is fast-moving, leaving gaps for the reader to understand or fill in." The paraphrase permits expansion and amplification in conveying the author's meaning. Taylor says that when the author's exact words are not translated there is a possibility that the translator may be giving the English reader something which the original writer did not say.

We need the skill of the paraphraser to assist our understanding of the scripture. Taylor is both a dedicated Christian and a skilled craftsman and his version is well worth using to supplement the standard translations or to bring new life to old words. (the hard cover edition is \$7.30).

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Victoria . . .

FOR CHAPLAINCY

(MARYBOROUGH, Vic.). The church farewell Mr. and Mrs. Muller and family and presentations were made. All denominations were represented. Mr. Muller will serve as a Chaplain with the Vic. Council for Christian Educ. in Schools . . . Two baptismal services were held in December. . . . Services are being taken by F. Drake and R. Kennedy until the arrival of Mr. and Mrs. Ian Adams in February . . . The sympathy of the church is offered to Mr. and Mrs. Brian Johns and family.

THREE ADDITIONS

(Nth. WILLIAMSTOWN, Vic., K. H. Pitt). A lady and two B.S. scholars have been baptised . . . The church unanimously decided to extend the ministry of Mr. and Mrs. Pitt until Dec., 1973 . . . Recent features have been the Minstrel Group's concert, "The Changing Mood's" youth service, the church's afternoon treat for the "Over 70's" and a C.Y.F. visit to Mill Valley Ranch . . . The church offers sympathy to the Dupuy, Clark, Dorgan and Thatcher families in the deaths of loved ones.

FIVE GROUPS

(YORK ST., BALLARAT, Vic., B. McMurtrie). At a recent gospel service there were five Christian musical groups who gave a two-hour programme (with a mid-way break for coffee and soft drinks). 190 were present . . . \$96 was given to Freedom from Hunger at Christmas Day service . . . A College for Christians was conducted at January gospel services . . . A married lady has been baptized, and a young man made his decision . . . The church is waiting for permission from the Board of Health to proceed with chapel extensions.

BIBLE SCHOOLS COMBINE

(PARKDALE, Vic., D. Stow). The Imes St., East Parkdale B.S. scholars will combine with the school at Como Pde. West. Transport will be provided . . . At a function arranged by leaders and girls for their mothers and friends Mrs. G. House, after years of service, passed over the leadership to Miss Glenda Matheson . . . Christmas Bowl appeal reached \$179.

HOSPITAL AIDS

(BOX HILL, Vic., G. A. Grainger). Assistance was given at B.H. Hospital during employees' strike . . . Y.P. assisted to make and distribute 320 gifts and posies to patients in Box Hill and five private hospitals prior to Christmas . . . We have committed ourselves to raise \$1,600 for New Guinea missionary school project . . . Lorraine Wahl, who has given devoted assistance, has accepted a teaching appointment at Stawell . . . Sympathy expressed in the passing of Jack Hattersley and Mrs. E. Williams.

(TOOTGAROOK (Vic.)). Many visitors to this holiday resort maintained good attendances . . . A. Barber has not been well enough to attend services.

CHURCH OF CHRIST

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11 a.m.: COMMUNION SERVICE.

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

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BOMBAY TENT-MAKER MINISTRY

During the Indian academic year July, 1970-April, 1971 Pastor Balu Bhonsle undertook intensive night lectures and study to complete a Bachelor of Education course. He graduated with a 2nd class Hons. During the course he continued his work as minister of the church in Bombay. Since June he has joined the staff of the Chembur Education High School which is located a quarter of a mile from their flat. He writes regarding this involvement:

"The secondary school which I have joined has two shifts. I work in the morning shift which commences at 7.20 a.m. and finishes at 12.30 p.m. The Principal is a Jain and the Headmaster a Protestant Christian, Mr. Uzgare. I had informed them that I was the pastor of the Bombay Church of Christ and that I would be continuing in this capacity after commencing work, except that I would be doing my pastoral work without remuneration. They had no objection whatsoever to this arrangement.

"Since I am a new employee, my commencing scale of pay is actually less than I was receiving within our Conference. It is actually almost \$7.00 less per month. My yearly increments over the past thirteen years as a Conference worker has made it higher than the first few years as a teacher. However, in a few years' time it will naturally catch up.

"I teach languages — English and Marathi.

"Once school is over I am free to serve as the pastor of the church, and over recent years I have found that the most

important time for pastoral work is in the evening. This includes Bible classes, counselling and general pastoral work. The long school holiday periods will give me considerable time for additional church work. When the decision for me to prepare for such a future was taken I was not a member of the Field Committee of Management. I appreciated their decision as no one could infer that my personal presence on this Committee unduly influenced their decision in my favour. This year I am once again a member of the Committee of Management, and in this way remain heavily involved in our overall Conference work as well as the Bombay church work.

"My involvement in this way means that the Rs1,500 (180) which the Bombay Church contributes to the evangelistic work of the Conference can now be used toward the salaries of other evangelistic staff. The Bombay church pays all travel on pastoral work including the petrol and insurance on the motor cycle, and the Conference provides the flat free of rental. Servicing and repairs to the motor cycle are met by me.

"Besides local pastoral work, I continue to supervise the hostel for young men, and am involved in our Conference Youth Camps, and special addresses at some of our own and other churches from time to time."

[We are confident that the brotherhood will be right behind Mr. Bhonsle in prayer as he continues to play such a vital role in our work. This present involvement as a teacher may lead him to be even more widely used as a herald of the Kingdom of God.]

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THREE OLD MEN

Name these three old men from the Bible. (Answers next issue).

1. One of the first great pioneers of history, he set off to establish himself in a land he had never seen.

2. A wealthy man called "perfect and upright," he had his faith tested with more troubles than any other man had known.

3. He sat in the Temple waiting for something wonderful to happen. It happened when a child was brought to him.

THREE SONS (see last issue): 1. Isaac, son of Abraham. 2. Benjamin, son of Jacob. 3. Timothy, "son" of Paul.

THERE should be no such thing as a sourpuss Christian.

THE amateur band practice was in full swing, but something went wrong. The conductor glared at the cornet player.

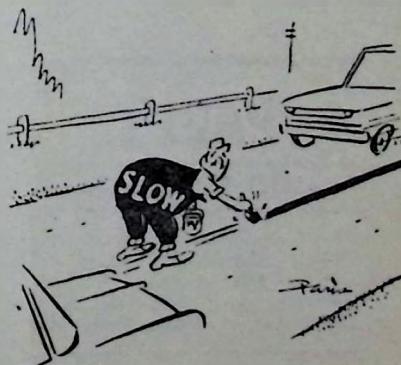
"Why on earth did you stop playing just as we got to the chorus?"

"Well," returned the cornet player, "on my music it says, 'Refrain,' so I did."

DEFINITION:

Pedestrian: A father who didn't think the family needed two cars.

"TELL me, darling, do you like my new whiskers?"
"Between you and me, no!"



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

THE LAST WORD . . .

PORTAGE

(On receiving word that a friend had "adopted" a little girl in India).

When man comes down to the River,
Looking forward to eternal day,
He will clasp in his hands only
That which he has given away.
—Mate Graye Hunt.



Life can only be understood backwards,
but it must be lived forwards.
—Kierkegaard.



No man is the whole of himself; his
friends are the rest of him.

Jesus did not say: "Go ye into all the world and change people to your way of thinking." He said: "If any man will be your leader, let him be the humblest of you all, the servant of all." Oh yes; and he did say: "Go ye into all the world and tell men the good news," but the good news was not a set of ideas, it was good news. It was not the good news that the apostles now had all the answers and could tell men how to live, it was the good news that God loved all men, including the men the apostles did not approve of.—EDWIN WHITE.

The cynic is one who knows the price
of everything and the value of nothing.
—Oscar Wilde.



Remember back when a capsule travelled
inside a man?



Wife to her husband: I scratched the
front mudguard a little, dear. If you want
to look at it, it's in the back seat.



Blessed are they who run around in
circles, for they shall be known as wheels.
—Oren Arnold.

Too often the person who gets lost in
thought does so because it's unfamiliar
territory.



The average man is sixty-five pounds
of muscle and a little over three pounds
of brains — this explains a lot of things.



"Now, Johnny," said the teacher, "if
there were eleven sheep in a field and six
jumped the fence, how many would there
be left?"

"None," replied Johnny.

"Why, yes there would," said the teacher.

"No, ma'am, there wouldn't," persisted
Johnny. "You may know arithmetic, but
you don't know sheep."

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(See Page 12)

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