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TO ONE OF THE LEAST . . .

*If I am sick,
You may ask a preacher
to call on me,
Or have a shop send flowers,
Or send a get-well card,
For this is human.*

*But when you go
through rain,
Or miss a favourite programme,
Or your golf game,
To visit me,
Or sit by my bed all night
Or give me a pint of your blood,
This is like the divine.*

*If I am in need,
You may give to
the Red Cross,
Or to the Salvation Army,
Or say, "The Government
will care for him
from my taxes,"
For this is human.*

*But if you clothe
and shelter me,
When other men
despise me,
And if you help me
Not to lose
My faith in men,
Myself, and God,
And help me
find my way again,
This is like the divine.*

—John E. Vance
("The Christian")

APPRAISAL

THE CRIME OF GARFIELD and JUDITH TODD

By W. S. LOWE

GARFIELD TODD and his daughter Judith are in prison. Prison is never a pleasant place, but they are not likely to be ill-treated. Deprived of liberty and of the ability to work for justice in Rhodesia — that is a bad enough fate for both of them; but their jailors are not inhuman. Few of the 250,000 Europeans who rule and hold all the power over 5,000,000 Africans are sadists, fascists or power-drunk maniacs. They just want to be left alone to enjoy the privileges to which they have become accustomed.

The privilege, for instance, to have several servants and pay them a pittance of a few dollars a month and keep; to do none of the chores of life and not be worried about how the black majority manages to survive; as a maize or tobacco farmer to have a whole village of quiescent farm helpers and net \$40,000 a year, take long holidays to Britain, Europe or the Coast and send sons and daughters to the best schools and universities. Nothing all that evil in those desires—except that the privileges are built on the black majority's labour, that they can be maintained only because that majority has no vote which would enable it to change the system so that the many share a little more of the good life of the few.

This is what the strife in Rhodesia is all about: the Europeans want to maintain their privilege; the Africans want the chance to share it and immediately to have the vote, a say in their own interests. A couple of hundred years ago, the American colonists said the same thing to Britain in the words, "No taxation without representation"; and a hundred or so years ago our own Australian forefathers said the same thing to the British, as we moved from colonial status.

Of course, colonialism is dead and Britain is ready enough to grant independence to the people of Rhodesia, but *not* to the European minority only. There are all sorts of reasons for the Smith regime in Rhodesia to argue that the Africans are not ready for self-rule. They can point to the strife in Ghana over the years, the massacres and civil wars in Nigeria and the Congo. They can ask why a black dictatorship by a minority is any better than their own control, especially when a large majority of the Africans are relatively uneducated, with no knowledge at all of the perils and problems of self-government. The arguments cannot be dismissed, but neither are they convincing, since the Smith regime does little to advance the status of the African and his fitness to rule.

The basic issue is whether 250,000 should rule the lives and destinies of 5,000,000; indeed whether this status quo *can* be maintained when the black numbers are increasing much faster than the white.

Garfield and Judith Todd say no more than that this inequality is unjust, inconsistent with a belief in either democracy or Christianity. How can you preach that all men are children of the one God,

all created in his image, that in Christ there is neither Greek nor barbarian (the ancient equivalent of Eton and the African villager) and deny the black man fundamental political rights? Theirs is the crime of consistency.

"There was never any reason to believe," said the *Economist* recently, "that the majority of black Rhodesians . . . would have settled with Smith on the terms settled for . . . (in the agreement with Britain) . . ." The Smith regime gambled that they could prevent the Africans making their opposition clear to the Pearce Commission, sent by Britain to canvass their views. Despite a promise to the British that the Africans would be able to express their views freely and that normal political activity would be permitted, leaders, white and black, have now been imprisoned. The British leaders may well have believed in Smith's good faith, but they are now deeply disturbed at his unscrupulous attempts to manipulate an African response in favour of the regime.

The Todds and others have been trying to ensure that the average African is able freely to exercise any opposition he has to the proposals for settlement. It may yet turn out that the panic action by the politically inept Smith regime will do a great deal to advance the African cause. Judith is a gentle girl, her father devoutly devoted to peace; the accusation that they are likely to foment violence is laughable.

Said *Foreign Report*, published by the *Economist*, in its issue of Jan. 20, "To make martyrs of the Todds at this stage seems an act of utter folly, on which the whole settlement might yet founder."

What next? It is open to the Pearce Commission to present a report that the Africans do agree with the terms, a political whitewash which is becoming increasingly difficult for the world at large or the British Government to accept. That may mean the collapse of negotiations and a continuance of the repression by the Smith regime. Success in this can only be temporary and now that the Africans have tasted the possibilities of revolt, very serious rebellion would be much nearer, and finally inevitable.

Cynical politics in Salisbury and London are duplicated in half the capitals of the world as governments attempt to find means of ignoring or subverting the sanctions imposed on Rhodesia by the United Nations. Australia, for example, is bound by the U.N. decision and gives lip service to it, but many firms are still exporting through third countries to Rhodesian customers and the Australian Government claims exemption for wheat exports under the "humanitarian" clause of the sanctions requirement. The "humanitarian" must apply to the Australian wheat farmer, since Africans eat maize and it is the European wheat-eaters against whom the sanctions are aimed.

If we believe in democracy — with all its errors and perils as the price of growth in political maturity — if we believe in the Christian doctrine of man, we can stay silent traitors to our "convictions" or stand up and be counted. That is why the Todds are in prison.

(Mr. W. S. Lowe was formerly Australian Trade Commissioner in Rhodesia).

"The world is now too small, the danger to peace is already too great, to enable us to tolerate any longer flagrant inequalities among men. If we fail to overcome these attitudes, or if we abandon the

struggle, we will in fact be admitting that man is unable to live up to his own ideals, that he is unworthy of the rights and liberties for which he has fought so hard and so long."

DAVID A. MORSE,
Director-General of the
International Labour Office

INTRODUCING THE FRANKFURT DECLARATION

By DAVID M. HEWETSON

(In 1970 a manifesto was presented in Frankfurt, Germany, which has become known as the Frankfurt Declaration. It arose from a concern that the missionary movement has lost much of the spiritual drive which should be its primary motivation. Whether the present-day difficulties in missions are due to a loss of loyalty to evangelistic conviction, or whether there are other matters, internal or external to the churches, will probably be debated. However, anything is desirable that will cause us to examine the missionary cause with a view to fulfilling Christ's demands upon us for our day. We think that the Frankfurt Declaration is worth serious consideration and we shall publish it in a later issue. In the meantime we present this article as background material. It is slightly abridged from "Interchange," a journal published by the I.V.F. Graduates' Fellowship (Aust.), to whom acknowledgement is made.)

THE Frankfurt Declaration is a conservative document, clearly recognisable as a measured answer to the statements on evangelism and mission which issued from the World Council's 1968 Assembly at Uppsala. In reaction to this Dr. Peter Beyerhaus (of the Univ. of Tuebingen, hardly noted for conservative theology) wrote an article entitled "Humanisation—the Only Hope of the World?" and this became the basis for the manifesto which he presented at Frankfurt on March 4, 1970: the Frankfurt Declaration. It is a studied attack on the humanism that pervades the Uppsala statements and a plea for a return to some of the basics of the missionary commission: the primacy of the declared gospel, the necessity of Christian conversion, the uniqueness of Christ, and so on.

Canon Douglas Webster in his Moorhouse Lectures given in Melbourne in 1969 claims that "the mood of the Church seems to have changed; to use a musical analogy we have passed from a major into a minor key; the confidence of a century ago has been replaced by uncertainty and hesitation today."

He adds, "One way of charting this change of mood is to listen to the successive pronouncements on mission during the last sixty years." That I now propose to do, albeit briefly.

EDINBURGH 1910

William Carey, a true father of the Protestant missionary movement, had what he was wont to call "a pleasing dream." He felt that it would be of great value if some of the first missionaries and their converts could meet together somewhere central like (say) the Cape of Good Hope in (say) 1810. The fulfilment of the dream was 100 years behind Carey's schedule, but when Protestant missionaries finally came together at Edinburgh in 1910 the movement had had time to gain some momentum. The Conference was full of confidence, and the opening sentence of the popular report read: "The part that the world-wide enterprise of Christian missions is playing in moulding the history of the world is already a large one and destined to increase more and more."

The missionaries enlarged on Carey's initial dream of taking the gospel to the whole world; and they felt that this could be done before their generation passed. They were concerned lest, failing to share Christ with others, they might lose their hold on him themselves.

When the conference convened again at Jerusalem in 1928 the mood was somewhat changed. The first World War had eroded European confidence, and theological liberalism had eroded the vitality of many churches. And yet, though new attitudes to other religions were in evidence, and though the uniqueness of Christ was challenged in some quarters, the conference itself did not accept the new theological liberalism and re-affirmed its mandate to share Christ with others. The third conference at Tambaram, Madras, in 1938 showed a further

swing away from liberalism, no doubt largely attributable to the work and influence of Karl Barth, and certainly as a result of the presence at the conference of Hendrik Kraemer. The latter had been a missionary in Indonesia and had also been present at the Jerusalem conference. He was to become in the course of time a profound authority on non-Christian religions and to write and teach much about the Christian approach to them; and he was also to become Professor of the History of Religions at the University of Leiden and Director of the Ecumenical Institute at Bossey in Switzerland. His contribution to the discussion at Tambaram and his subsequent influence on the missionary movement has left an abiding mark; and it could perhaps be said that it was the erosion of his viewpoint at Uppsala that in part called forth the Frankfurt Declaration.

HOCKING AND KRAEMER

Between Jerusalem and Tambaram three powerful factors influenced the debate. In the first place "Comparative Religion" rose to new heights of popularity. Secondly, a report on missions was published which shook the Christian world, especially Christians in the U.S.A. It was called "Rethinking Missions, a Layman's Enquiry after 100 years" and it had been produced by a commission that travelled in the Far East under the leadership of Professor W. E. Hocking of Harvard. It placed Christianity on a more or less equal footing with other religions and warned against any attempt to rob others of beliefs and practices which seemed to undergird and support them. It suggested that missionaries should work towards some form of rapprochement with other faiths, that all rivalry between them should be dropped, and that men of all religions should attempt a "re-conception" of their faith in the light of what all the others had to say. It seems to have been Hocking's belief that out of this process Jesus Christ would emerge supreme; but by reducing Christianity to a matter of (Western) culture he appears to destroy the very faith that he would like to see re-conceived. Bishop Newbiggin comments on the treatment of the person of Christ necessitated by this approach: "This masterful, living, sovereign Lord is never seen. Only faint and muffled echoes of his voice are heard. He is love, but he can give no sign of it for he is not allowed to have a history. This mighty, masterful Lover of the Bible has only the name of love left to him but not its nature."

Hocking's treatment unnerved many in the U.S.A. and was partly responsible for the subsequent formation (and proliferation) there of the multitudinous independent evangelical and fundamentalist mission boards and societies.

The third factor which influenced the debate was the visit of Hendrik Kraemer at this time to the U.S.A. Following his concern at the effect of the "Enquiry" he was commissioned to write for Tambaram a thorough-going theological treatise on the Christian attitude to other religions. This was to become his book, "The Christian Message in a Non-Christian World," and it was to be perhaps as big a "bombshell in the playground" of the missionary movement as Karl Barth's "Romerbrief" had been in that of the theologians. Kraemer's view of Hocking's hypothesis is fairly scathing. He saw it as the work of "urbane liberal-minded gentlemen, devoid of any real estimate of the divine and the diabolic in man as conceived in the gospel, and therefore living under the illusion that a world religion is born out of benevolent consultation and unanimous agreement."

The next three international missionary conferences were on a much smaller scale than the first ones. The first of these at Whitby, Ontario, in 1947 had as its theme "Christian Witness in a Revolutionary World" and there was some echo of the old evangelistic optimism. Willigen, Holland, in 1952 was a little more sober for various reasons (not least of which was the expulsion of missionaries from China). One concept which

caught the imaginations of many at Willingen was that of the "servant church" which follows its Master "under the cross." It was no doubt a healthy note to strike as the new nationalisms of Asia and Africa began to challenge and deny the triumphalism of the European peoples; but perhaps in some other way it was to lay the foundation for the platform from which church spokesmen would increasingly emphasise the service of mankind at the expense of the articulate presentation of the gospel.

The third of these post-war conferences was to be the last. For, high on the agenda at Ghana (1957-58) was the proposal to bring the International Missionary Council under the World Council of Churches' umbrella, so re-uniting three streams that had had their rise in Edinburgh. The Faith and Order Commission (which met at Lausanne, 1927, and Edinburgh, 1937) and the Life and Work Commission (which met at Stockholm, 1925, and Oxford, 1937) had both sprung from Edinburgh but had come together at Amsterdam in 1948 as the World Council; but the missionary council had maintained its independence. At Ghana there were those who felt that it should continue to do so and the next World Council Assembly at New Delhi was delayed a year (till 1961) in order for a unanimity of mind to develop. Following Delhi the missionary stream became known as the World Council's Division of World Mission and Evangelism (D.W.M.E.).

The reasons why all this should have happened are quite complex. The missionary movement was undergoing a process of self-questioning; some spokesmen from the younger churches felt that their being singled out as "missionary" situations made them into second-class Christians; but the prevailing philosophy was that it was time to involve "the whole Church in the whole mission." Those who objected to the amalgamation felt that the World Council had never shown itself concerned for missions and that a mere change of terminology would have little advantage. From their own experience in the missionary movement they had found that the growing edge of the church in evangelism was not necessarily appreciated or even approved of by the "whole Church." They could not forget that the missionary societies had been formed by "enthusiasts" against the indifference and even the hostility of the churches and their hierarchy; and they felt that the loss of flexibility and initiative through amalgamation would do the World Council little good and might even obstruct and detract from their own work. They had come to believe that they could help "the whole Church" more by the challenge of their example as they continually broke bounds and crossed new frontiers with the gospel and that this was the best way in which to bring the missionary dimension to other Christians.

"Practically everywhere in Europe and America missionary work has been treated more as a founding than as a legitimate child," wrote Johannes Blauw. But, over a period of time, the little stranger on the doorstep was taken in and a new love and respect grew up between the missionary societies and the various churches. Mothering, however, can so easily turn to "smothering" and some would feel that the amalgamation at New Delhi has tended more to dilute and vitiate missionary work than to inspire and extend it. For example, the replacement of the words "missions" and "missionary" with the word "mission" has tended to suggest that almost anything the "whole

Church" now does is "mission"; and the increase in missionary terminology seems to be used to justify the decrease in actual outreach. Bishop Stephen Neill gave a timely warning about this when he said "if everything is mission nothing is mission."

EVANGELISM & SOCIAL CONCERN

This process seems to have come to a head at Uppsala, and it is obviously a recognition of this fact that drew forth the Frankfurt Declaration. In the draft section on mission no mention was made of evangelism as it had been traditionally understood by the missionary movement, though much consideration was given to the very important issues of poverty, hunger and racial injustice. Compassion for the distressed and dispossessed people of this world was urged but none for those who are without Christ and in dire spiritual need. No one would deny that the Assembly had a right (indeed a duty) to speak of the great social issues of our time; but the emphasis on evangelism was so absent as to draw the following fire from Sir Kenneth Grubb in his Presidential Address to the Church Missionary Society in England. "Uppsala's emphasis," he said, "would cut the nerve of missionary obedience. The very nature of the gospel is at stake. Today the very existence of the Good News for all is called in question. If we cannot say with total conviction that Jesus of Nazareth is for all men and every man then we have little left worth saying. The service we can offer to alleviate the most desperate needs of human-kind is no substitute for the Good News. Neither can the gospel be a substitute for giving bread to the hungry. We are called to be concerned with both — as our Master was."

The issues raised in the Frankfurt Declaration reflect the various debates at Uppsala and conferences prior to it. For example, when it mentions "the current tendency to determine the nature and task of mission by socio-political analyses of our time and from the demands of the non-Christian world," this would be in answer to that which was dealt with in the Uppsala draft under the heading, "The World's Agenda—Our Business." The Frankfurt statement, "Humanisation is not the primary goal of mission. It is rather a product of our new birth through God's saving activity in Christ within us, etc.," answers the strong emphasis at Uppsala on "the new manhood, the true humanity, etc.," which in part turns attention away from the building up of churches to the building of society; and (by inference) to the eventual dismantling of the churchly scaffolding.

Those who protested about this at Uppsala were accused of being "traditionalists" who lacked social concern; and they are also sometimes accused of looking only for the aggrandisement of the churches through new converts and larger numbers. In defence they protest that they speak up for the spiritual needs of the "Two Billion" (a phrase coined by Vatican II's *Ad Gentes* to describe the world's great unevangelised masses). They do not believe that trying to "convert" sub-Christian economic structures deserves to be called evangelism or that claiming that service to men is "non-verbal proclamation" is anything more than double-think. They believe that nothing that has happened to the church or the world in the 20th century has done anything to relieve Christians of their responsibility to evangelise. It is in this tradition that the Frankfurt document stands.

(David M. Hewetson is Education Secretary of the N.S.W. Branch of the Church Missionary Society).

GOSPEL TEAM WORK

By MARTIN SUTER

A church board, acting on a suggestion from its minister, decided that a "Bible Truth Tract" be placed in every home in town.

When the ministers from Baptist and Methodist churches and Church of Christ met for their weekly prayer, the project was mentioned and the other two men wished their churches to participate. Although their churches differed in doctrine, Bible Truth is common to all denominations and the other churches felt that differences should not prohibit co-operation.

A master-map of the town was prepared with a sectional map for each sharing church. Each block was given a code reference number, plus the number of homes.

Pamphlets were purchased and a duplicated introductory letter was folded into each one. The back of each pamphlet was stamped, "Joint Venture in Evangelism — for further help contact Baptist Church, Methodist Church, or Church of Christ." Addresses and phone numbers were given. A press notice was released to prepare townspeople for a church visitor.

Intending visitors met and were briefed on the mechanics of the programme and given guidance in calling on the people. The Roman Catholic priest, the Lutheran pastor, and the Anglican rector, were shown the pamphlets and letters and appraised of the project, as members of their congregations would be among those

visited. The courtesy was appreciated and the contact made it easier to visit many homes.

Twenty visitors called on 987 homes in three weeks and 986 householders accepted the pamphlet. There were three categories of acceptance: (a) "Yeah, good, ta."—and the shutting of the door. (b) A smile, "Oh yes, thank you. I read about this visit in the paper. It's good that the churches are working together." They didn't shut the door until the visitor was well down the path! (c) The third variety was invariably the last of the afternoon because it lasted until tea-time-discussion ranging through the pros and cons of Vietnam, riots, etc., to a genuine interest in Christ. This was a very rewarding type of visit.

(Mr. Suter is secretary of Churches of Christ in North-West Victoria and of the church at Warracknabeal.)

A RADICAL ALTERNATIVE

By G. R. STIRLING

THIS IS AN AGE OF POLARIZATION

Radicals of the Left - -	Radicals of the right
Squares - - - -	Swingers
Young - - - -	Old
Reactionaries - - -	Revolutionaries
Libertines - - - -	Legalists
"Law and Order" - -	Anarchism
Ten Commandments - -	New morality

Polarization has even taken place around the great words of Jesus summing up the law and the prophets . . .

Those who are all for God with no concern for the neighbour.	Those who have buried God and made a religion of neighbourliness.
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IN BETWEEN THE POLES ARE

The Silent Majority
The fence sitters
The cowards
The indifferent

BUT THOSE AT THE POLES

Don't listen to one another.
There is intolerance at the poles.
Minds are closed at the poles.
There are no greys, only black and white at the poles.
There is fanaticism at the poles.
There is hatred at the poles, and often violence.

BUT AT LEAST AT THE POLES

They know what they stand for.
They are fearless.
They are passionate evangelists for their causes.

SO WHAT IS TO BE DONE WITH A POLARIZED WORLD?

Dr. Hanz Kung and others have talked about those of "THE RADICAL CENTRE."

THEY ARE PEOPLE IN THE CENTRE

who will not be a silent majority, but will speak out for truth, so often found in the "mean between the extremes."
They will neither be fence sitters, nor biased on either side.
They are not cowards, but have the courage to see what is good and bad at both poles, and to say so, in spite of misunderstanding from both sides.
They are not indifferent, nor are they extremist, fanatical or one-eyed.
They will not be polarized, and they know why.
They will respect the convictions of those at the poles but will not be stampeded by emotive propaganda into unthinking and uncritical support of either pole on any issue.
They will examine the facts and seek the truth and go fearlessly where the facts and the truth lead them.

THE ACTION OF THE RADICAL CENTRE IN A SAMPLING OF MODERN ISSUES

They will stand with neither legalist nor libertine, but live responsibly before God and for their fellows.

They will neither support the status quo nor the anarchists, but rather will see the values and disvalues in both tradition and movements for change.

They will be neither Communist-haters nor fellow-travellers, but at the cost of being misunderstood, will seek increasing dialogue with all men of goodwill, and co-existence amongst all nations.

They will neither support the free use of drugs nor the clapping in gaol of drug victims, but rather they will seek to alleviate the social and personal causes underlying addiction.

They will not be satisfied to be either "evangelical Christians" or "servant-church Christians," seeking rather to bring the whole gospel to the whole of the life of man and to the whole of society.

They will not feel threatened by the call for a united church, nor will they accept unity at the expense of truth. Rather they will work and pray for unity in love and in truth.

THIS IS THE WAY THE MASTER WENT

He was of the radical centre.
At the poles there were . . .

Sadducees and Herodians	Pharisees and Scribes
Romans	Zealots
The worldly	The other-worldly
Fanatics	Collaborators

BUT THE WAY OF THE RADICAL CENTRE IS THE WAY OF THE CROSS

They came from the poles and made common cause to crucify Jesus before returning to the poles, and their ultimate self-destruction.

The man of the radical centre will also carry the cross of being misunderstood by both sides,
of being ignored by the indifferent,
of being thought of as a fence sitter,
of being hated by the silent majority,
of being accused of cowardice.

Most of the mud "slung" from one pole to another will hit the radical of the centre.

In church and world each pole will accuse him of being on the other side.

BUT THIS IS THE WAY THE MASTER WENT SAYING,

"If any man would come after me, let him deny himself, and take up his cross daily, and follow me."

BUT AFTER THE CROSS THERE WAS A RESURRECTION

If there is to be creative renewal and new life for the world and the church, those responsible may very well be

RADICALS OF THE CENTRE

AFFIRMATIONS

I am part of "STRATEGY FOR THE SEVENTIES" . . . of Churches of Christ. My RENEWAL as an active Christian in a local church is the key to STRATEGY. Therefore —

I AFFIRM THAT:

- ★ God, as known in Jesus Christ, makes all the difference in my life. He is alive and at work in me and in his world, now.
- ★ His Holy Spirit brings peace and power for my life. But he also disturbs me by calling his people to be actively concerned for the unhappy, the lonely, the frustrated and the oppressed.
- ★ For all its weaknesses, God chooses to work through my local congregation. I am strengthened by its corporate worship. I receive guidelines for living. I am challenged to practise daily the faith I profess.
- ★ Prayer and Bible reading, individually and in families, build up faith and enable me to be aware of what God is saying to me now.
- ★ In our local congregation there are children and young people who are looking for an adequate faith. My Christian commitment and concern for them will encourage them to become lifelong disciples of Jesus Christ.
- ★ God is at work in the community in ways of which I am only partly aware. I know that he is working through dedicated Christians in every area of life and through those specially trained to serve in industry, in schools and hospitals, in migrant work and among the under-privileged.
- ★ In our concern for the Unity of Christians, Churches of Christ have a vital contribution to make. We share in inter-church co-operation and service to the community, at local, national and world levels. We join with other churches in searching the Scriptures to discover the mind of Christ for the unity of his church.
- ★ My faith commits me to action in a growing relationship with God, in helping people in need and in being prepared to speak out and act for social justice. During 1972 and onwards my congregation will, with others, be sharing in on-going Strategy Programmes. With God's help I will share wholeheartedly.

PRAYER:

Dear Lord,

Of you, three things I pray:

To see you more clearly,
To love you more dearly,
To follow you more nearly
Day by day. Amen.

(Prepared for distribution to the churches by the Vic.-Tas. Conference Committee on Strategy for the Seventies).

WORLD SECRETARY ILL

Allan Lee, General Secretary of the World Convention, underwent surgery and had been hospitalised for about three weeks when a massive stomach hemorrhage caused him to be critically ill for three days. His condition is now improving and he was expected to leave hospital in the second week of February.

This information came through Dr. Daniel Joyce, President of the World Convention. Dr. Joyce writes, "The Convention family solicits the prayers of Australia for Dr. Lee's complete recovery and restoration to his work."

50 YEARS AGO

Scripture and Schools. The Education Dept. in Vic. stated that of 261,922 children at high, technical, and primary State schools, 103,852 attended religious instruction in 1921.

Here and There . . . E. Gullock of Buninyong, Vic., has moved to Mentone and with the change the church at Buninyong has ceased to exist . . . At Northcote splendid work is being done. Eight new subscribers to "The Aust. Christian" is a pleasing feature . . .

Advertisement. Trench's Remedy for Fits. Six weeks' trial treatment, 22/6d.

Hands Off. "May I protest against a tendency of the officers of some of our well-established churches, when they need a preacher, to endeavour to entice some successful brother to leave the field in which he labours."

WORD TALK No. 45

Joseph Caiaphas was appointed High Priest by the Romans in 18 A.D. and deposed in 36 A.D. No one was so much to blame for the death of Christ than the cold Caiaphas (Matt. 26: 3-5). He desired the death of Jesus. Both Caiaphas and his father-in-law Annas were High Priests (Luke 3: 2, Acts 4: 6). Josephus says Annas preceded him. Annas was crafty and influential, Caiaphas being the seventh successive High Priest from his own family. Annas kept the High Priesthood in his own family for 50 years.

Caiaphas as High Priest performed the duties of the Priest, made the annual sacrifice for sin when he entered the Holy of Holies on the day of Atonement, and presided over the supreme Council or Sanhedrin. Caiaphas had personality, ability, pride (John 11: 45-53) and was quite an orator (Matt. 11: 57-66).

The High Priesthood was given by the civil and military authority and it was held for one year, although the honour was retained for life or until removed by the Government authority. The High Priest had to be of Aaron's tribe and of a High Priestly family. Luke creates a difficulty (Luke 3: 2 and Acts 4: 6) in describing Annas and Caiaphas as both being the High Priest (singular) during the same year. Josephus places Annas well before Caiaphas. John 18: 13, 22 and 24, indicates both were High Priests "in that year." Can there have been more than one in one year? Did the High Priest only serve one year as John says? Is the title after the year of office only an honorary one? These issues are debated. Mark does not name the High Priest at all, and some scholars believe that Luke the Gentile mistakenly thought Annas the former High Priest was also the High

Priest at the trial of Jesus. That both Annas and Caiaphas were High Priests at different times is certain, as is the influence of Annas during the High Priesthood of Caiaphas.

FOR TODAY:

Caiaphas raises some relevant issues that could spark many sermons too hot to preach! This man who was regarded by the nation as good, successful and the leading spokesman for men before God, was the one primarily responsible for the crucifixion of Jesus. Caiaphas was the model major ecclesiastical — the institutionalist who typifies a love of ritual above any change or fresh insight. He typifies all who use expediency as an excuse "It is expedient that one should die . . ." (John 11: 49-53). He did not recognise the inner meaning but illustrated the response of many politicians. Like many good people, he did not notice Jesus until his pocket was hit. Only after Jesus overturned the money-changers' tables in the temple did Caiaphas join with the Pharisees in an unholy alliance to get rid of him. Even conservative religionists act when their income is affected! Caiaphas was involved in the political and commercial life of his country. We badly need Christians so involved, but why do so many who involve themselves find their new interests swamping their religious convictions?

Caiaphas represents the most dangerous man the Church ever faces — the proud religious person within the faith who follows the customs punctiliously and crucifies any change from God. No wonder Jesus says to the Caiaphas' of this world, "The harlots will enter the Kingdom of Heaven before you." (Matt. 21: 31).—GORDON MOYES.

CAIAPHAS

Queensland Round-up

Expo '72

The Annual Youth Leadership Training Weekend known as "Expo '72" was held recently at "Camp Cal." Army Chaplain Rod. Tippett, Canungra, led two sessions, "Qualities of Leadership" and "Towards Maturity." All attending expressed their gratitude for the Chaplain's contribution in this way.

The "Travel Pool," arranged through the co-operation of the churches, enabled leaders to attend from centres as far apart as Rockhampton and Dalby.

1972 Youth Conference President

Miss Lorna Kickbusch, formerly Church School Supt. at Marburg, was chosen as Youth Conference President, 1972.

A regular attender at youth camps and supporter of Department activities, Lorna is well suited to share this position of leadership of Queensland youth. A happy disposition, a discerning mind, a very active outlook on life as well as a deep commitment to Christ, makes her a particularly striking personality.

Lorna's main project is to raise \$1,500 as Queensland's share of the costs involved in providing small self-contained flats for Aborigines at Carnarvon, W.A.

The Parriotts arrive in Queensland

Two families of Parriotts (ex-U.S.A.) have taken up residence in Queensland.

Mr. and Mrs. Ken. Parriott and family have settled at Mt. Gravatt and worship at Camp Hill. Ken is a welder. Mr. and Mrs. Gerald Parriott and family are living at Annerley. Gerald is Field Officer for the Home Missions Dept. A former lecturer at Platt Valley, Colorado Seminary, Gerald was guest preacher at Camp Hill following the World Convention in Adelaide.

With wide experience in pastoral work it is expected that he will do much to bring depth and impetus to the Home Missions work in this State.

Townsville goes independent

Townsville church has indicated to the State and Federal Home Missions Depts. that in six months it expects to be independent of subsidy support.

Allan Weedon is the minister and under his leadership the church has grown to self-support.

SCHOOL AT RANWADI

When Ray Warry and Margaret Luhrs were married, most of the missionaries were able to join in this happy occasion at Ndui Ndui.

Ray and Margaret are taking over at Nasawa in a difficult situation. Two villages, Nasawa and Bytora, are ardent followers of a doubtful political movement called Na-Griamel, and two villages, Peterara and Navitora are strongly against it. The situation needs prayerful handling to ensure that Jesus Christ is kept first and foremost at all times and that the work of his church does not suffer from things belonging to this world.

A co-educational secondary school is being commenced at Ranwadi. Much planning has to be done. Buildings need to be erected. Beth Clapp's old house needs to be extended immediately. About \$2,000 will be urgently needed for this house.

As yet Ranwadi school has no chapel, and the need for one is great. The British Government will provide finance for the erection of new classrooms, but we must ensure that a suitable place of worship is also provided for the children. Although all materials for the new school building, a technical block, will be provided by the Government, we are required to find the labour to erect it. A builder may be needed to help with this in 1972.

CAMP'S 21ST

(TOOWOOMBA, Qld.). Australia Day weekend, 21 years ago, saw the beginning of the Churches of Christ Family Camps at the Christian Youth Centre, Dickie Beach, Caloundra. Eric T. Hart was minister and 34 attended.

This year, with Eric Hart back as study leader, 74 attended the 21st Birthday weekend. Ages ranged from 83 years to 21 months. Eleven from the original camp were present. David and Ian Lowe compered a birthday party where a key, autographed by all present, was presented to Horace Christensen and Ted Grenfell, who were present at all 21 camps. Also present was Miss Aileen Draney, on furlough from the N.G. mission field.

The camp leaders included Horace Christensen, Hec. Large, Mrs. Eileen Grenfell, Mrs. Cath. Lowe, Mrs. Shirley Christensen and David Lowe.

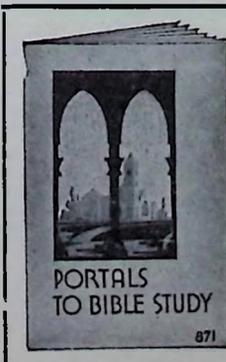
Several times during the week-end prayer was offered for Dr. A. Caldicott, one of Toowoomba's ministers. While on holiday in Adelaide he had to undergo serious surgery.

U.N.'S BUDGET CRISIS

THE Commission of the Churches on International Affairs (C.C.I.A.) has sent out an alarm on the U.N.'s imminent bankruptcy. A letter sent to the 25 national commissions and 74 commissioners of C.C.I.A. by its chairman, Olle Dahlen, of Sweden, and its director, Leopoldo J. Niilus, of Geneva, cited U Thant's annual report that "the organisation is as of now in a state of near and hopeless insolvency and literally living from hand to mouth."

Each commissioner was asked to call his government's attention to the fact that this "disastrous situation" stemmed from the failure of member governments to pay their assessed contributions and the failure of many governments to make voluntary contributions for the peace-keeping missions in the Middle East and in the Congo.

"We appeal to you in the name of your churches and of the World Council of Churches," wrote Dahlen and Niilus, "to urge your government to take this situation into most urgent and serious consideration," to pay the normal assessment in full and make voluntary contributions to peace-keeping missions.—E.P.S.



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OPEN FORUM

RHODESIA

(Two letters from the Federal Conference Secretary):

To the Right Hon. Mr. William McMahon, Prime Minister of Australia, Parliament House, Canberra, A.C.T., 2600

Dear Mr. Prime Minister,

On behalf of the Federal Conference of Churches of Christ I respectfully urge that you make intercession to the Prime Minister of Rhodesia for the release of Mr. R. S. Garfield Todd and of Miss Judith Todd from prison.

It is apparent that they are incarcerated without trial or charges being laid against them. Latest news releases state that they are held in separate prisons and in solitary confinement. Lord Pearce's comments of today laid disturbingly bare the disregard of human rights and the protective legal proceeding all people have a right to expect.

This urgent request is made, Sir, on behalf of Australian people who cannot tolerate such injustice. Many people in this country were able to make their own evaluation in Australia of both the once Prime Minister of Rhodesia and of his daughter during their separate visits in 1970. We are convinced of the integrity of their stand on the issue of granting basic human rights to all.

It is felt that the Australian Government from a long history of democracy could very well take such initiative as the one

suggested.—E. W. Roffey, Federal Conference Secretary, Churches of Christ in Australia.

Mrs. R. S. Garfield Todd, Hokonui Ranch, P.O. Dadaya, Rhodesia.

Dear Mrs. Todd,

It is at request of the Conference Executive and from my own desire that I write to express our deep concern to you that you and your family are called to pay such a price for your giving of yourselves to the people of Rhodesia. We know that this is done from a very deep love for all people and that it is motivated by the call of Christ. May God bless you all in your discipleship and witness . . .

We recall with deep appreciation your husband's visit to our Federal Conference and to the World Convention in Adelaide in 1970. It was a privilege to me to correspond with and meet him at that time. His grace, frankness and deep commitment were all too evident. He has always been an inspiring figure to me, and to meet him lessened nothing of the image I had built of him.

If you have the opportunity to talk with Mr. Todd or Judith, please convey our love and our hopes for sanity to correct this great injustice. And for yourself, please know that the prayers of the Australian brotherhood are with you and yours.—E. W. Roffey, Federal Conference Secretary, Churches of Christ in Aust.

TWILIGHT ZONE

To the Editor,

Could it be! Dare we dream! A new vision! Or will we never learn? I guess its difficult to dream dreams and see new visions when we sell our churches for car parks.

Of course we do not stand in judgment of Moreland Church of Christ ("A.C.," 27.11.71) rather it is their very action which judges us all as a brotherhood.

It needs little effort to see the future if we continue as present. Moreland has closed, it will soon be joined by the rest of the inner suburban congregations who will precede the "twilight zone" congregations by just a few years and Churches of Christ in the inner suburbs will be no more

Dare we dream? Or is it too late? The proceeds are already in the hands of the Properties Corporation which I assume will mean yet another building in yet another new area. Not for a moment do I deny the needs of new areas but I plead for the inner city.

You, the brotherhood, stand charged by your apparent lack of interest and concern; you advise us to sell our properties; you send us student ministers when we need the best, the most creative leaders we have; you become preoccupied with buildings while we become further bewildered with what the servant church is all about in the community of need; you tell us to be spiritual but all the things that deprive us of life and vitality and fulfilment are political (like scandalous educational systems, corrupt local governments, inadequate social services). You give us stones when we need the bread of understanding, of inspired and creative leadership, of informed, in depth strategy, experimental and ecumenical ministries, and a theological and sociological awareness as to what the city is, all about.

Dare we dream? Or is it even now too late? In 1953 the membership of inner suburban congregations was 1,217, in 1964 it was 754, and, in 1974 . . .!

Could it possibly be that a score of scattered, asphaltated, metered car parks will stand as a testimony to a brotherhood that used the proceeds wisely, expanded creatively and risked failure with courage? Dare we dream?—Alan Matheson (Vic.).

LETTERS FROM TERTIUS

LABELS

To the Editor,

The other night a psychologist spoke to our school parents' association. He said that most of us are afraid of people who are different from us. He said that the way we get rid of this fear is to put people into "boxes" and put labels on the "boxes" such as "Commo," "egg-head," "nigger." He said that we haven't really escaped from them by labelling them; we have only dehumanised them. He concluded something like this: "There are no Dagoes, only volatile, interesting people from Italy. There are no 'scabs,' only people who have the courage of their convictions. There are no 'red-feds,' only men struggling with earth and machines and the high cost of living."

There he finished, but I found myself going on. There are no squares, only anxious parents wondering if their young are going to make it. There are no teenagers, only idealistic kids in a rough world and pretty bewildered about it all. There are no conservatives, only people who believe that the Bible is God's Word and they don't want anyone messing about with it. There are no liberals, only honest people who dearly want a faith that doesn't insult their intelligence. There are no radicals, only people burning up because they want what we say in church to be put into action where there are factories and high density housing, and war and politics and graft and poverty. There are no "unsaved," only people who haven't found out yet what life is all about. There are no souls, only people. And I could go on and on!

There is just one other thing. There are no editors, only over-worked and underpaid prophets sitting round-shouldered in dingy little rooms trying to pull up the blinds of our minds and let in a little light.

TERTIUS.

NEGROES IN U.S.

While black people comprise slightly more than 11 per cent of the total U.S. population, latest statistics available indicate 15.2 per cent, or 391,173 of the government's 2,571,504 employees are black, and their numbers are increasing steadily.

However, the Civil Rights Commission states in its latest report that "minority group members remain under-represented in all professional positions in the government," and that this is most pronounced at the regional level. "Less than two per cent" of federal workers in policy-making posts are minority group members, and training for them is not yet "adequate," the Commission stated.

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Swanston St. Church

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11 a.m. and 7 p.m.

Minister: A. L. WEBB, B.A.

11 A.M.: LETTER TO CORINTH.
Feb. 20: "Down Peacock's Feathers."
Feb. 27: "A Case for Church Discipline."

7 P.M.: THE CHRISTIAN FAMILY
Feb. 20: "Wives Submit to Your Husbands."
Feb. 27: "Spare the Rod and Spoil the Child."

BACK TO THE INNER SUBURBS

(VIC.). The Vic.-Tas. Dept. of Home Missions and Evangelism has announced an exciting new adventure in a church situation that has been depressed and depressing.

On Feb. 11, D. H. Smith, the Department's Director, informed representatives of many of our inner-suburban churches that Barry Jenkins has been appointed to spearhead an attempt to meet some of the problems that they have all been facing for many years.

Churches that were once the mainstay of our brotherhood have been weakened through social changes and removals, reduced to part-time ministries, or even closed down. The Department has no blue-print for a miracle restoration—the difficulties are too many and too serious for that. In fact, none of the other churches, even those with large memberships and substantial financial resources, has yet found an answer to all of the needs.

Although only one appointment is to be made at present, it is expected that Mr. Jenkins will work with existing ministers, church officers and members in special projects. He will also seek to enlist men and women with specialised capacities, living in (or maybe outside) the areas under consideration. Projects would be undertaken in the fields of evangelism, migrant acceptance and education, counselling, welfare, coffee shops, youth recreation, high-rise flats, and community fellowship. The plan envisages working with our church members already residing in inner-city areas and even to "entice" folk to move from outer suburbs into the heavily populated inner areas where they can express a missionary concern.

This new venture is a part of the Department's Centenary outreach for 1973. It is confidently expected that the churches will give full support to this new Home Missions concept.

Barry Jenkins is well qualified to give the project the needed dedicated drive. He was a secondary teacher before entering the missionary ministry and served for some years as a missionary teacher in India before going to his present church at Chadstone. The Department will seek suitable accommodation for Mr. and Mrs. Jenkins within the arena of his new service.



HOSPITAL CHAPLAINCY

(Vic.). The Vic.-Tas. Dept. of Social Service announces that Claude Candy has been appointed to represent the brotherhood as Chaplain in all Melbourne and metropolitan hospitals, both public and private.

He is accepted on the staff of the Royal Children's, Royal Melbourne and St. Vincent's hospitals and attends these weekly.

Mr. Candy is willing to visit patients who are in any hospital from our country and outer suburban churches. Churches and ministers are requested to notify the Chaplain at 1077 Doncaster Road, Doncaster East, phone 842-2550 (Melb.) or the Department at 217 Lonsdale St., Melb., phone 663-2447 (Melb.).

It would be helpful if this notification is made promptly with some background information regarding the patient.

CHURCH RENOVATIONS

(BALWYN, Vic., W. W. Saunders). The officers are busy with renovations of church buildings and plans for greater activities. . . . Mrs. Saunders is C.W.A.F. President and Mrs. Doreen Gordon is President of the evening group . . . Richard Hogg and John Sharp matriculated and now go on to University . . . A. V. Page was a recent speaker . . . Evening services recommenced at 7 p.m.

ORGANISTE HONOURED

(NORTH PERTH, W.A., J. K. Robinson). Perth and North Perth churches joined in an after-church fellowship to honour Mrs. L. Brigatti who served as organiste for 40 years . . . Recent speakers have been Australian Conf. Pres., A. H. Walkington; Rev. F. Andrews, Qld. C.E. President, who spoke on National C.E. Sunday, and college students from Glen Iris: Robyn Haskell, Ken. Verge, David Bailey, Robert Ferguson and Nigel Merrick . . . The church has called E. B. Clapp, now of Albany, to minister here in 1973.

LOSS OF BOY DISCIPLE

(FREMANTLE - HAMILTON HILL, W.A., H. R. Fitch). Peter Salt, an 11-year-old B.S. boy was baptized on Jan. 2 but on Jan. 15 he died following severe head injuries received in a traffic accident. A letter from his mother was read to the church expressing appreciation for the spiritual guidance given to Peter and for help given by the church following the bereavement.

CHURCHES CLOSED

(BENDIGO, Vic., M. D. Keatch). The final services have been held at the Kangaroo Flat and Spring Gully churches, and the Bendigo church will minister to those concerned . . . The Gospel Messengers recently conducted an evening service . . . Recent highlights included Explorer Boys' church parade, church members visited Echuca.

PLANNED GIVING PROGRAMME

(NOBLE PARK, Vic., T. Giles). The church is commencing a planned giving programme with the H.M. Dept. . . . At C.W.F. meeting a taped address by Dr. Norman Peale was heard . . . Recent speakers were R. Mullen of Box Hill and Peter Sumner of the Christian Foundation for the Blind.

HORSHAM MINISTRY

(Vic.). D. J. Marr has tendered his resignation as from the end of 1972 . . . Junior and Intermediate C.E. societies are to be reintroduced into youth programme. . . . D. Hovey, N.S.W., and J. Mackley, Collingwood, were recent speakers.

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THINGS TO COME

VICTORIA-TASMANIA

MARCH:

- 3-5 D.C.E. Youth Walkabout.
- 4 Dist. Conference, Castlemaine.
- 4 S.W. Dist. Conf., York St., Ballarat.
- 10-13 Adventure Camp (Junior & Senior Boys).
- 14 C.W.F. March Effort, Lower Melb. Town Hall, 8 p.m.
- 17 Good Companions' Swimming Sports (Richmond).
- 17-19 C.W.F. Country Camp, Hall's Gap.
- 18 C.E. Annual Meeting & Inter Y.P. Rally.
- 19 ANNUAL OFFERING — ABORIGINES' MISSION DEPT.
- 21 D.C.E.-C.W.F. Christian Educ. Com. Regional Meeting.
- 25 Junior Good Companions' Field Day.
- 30-April 3 D.C.E. Easter Camps.
Tasmanian Easter Youth Camp.

WHITE PAPERS

ON LIFE AND FAITH

LIFE IS GETTING CHEAPER When South Australia's laws on abortion were "liberalised" the strongest assurances were given that legal abortions would be approved only after careful inquiries had produced evidence that a continued pregnancy would severely threaten the physical health of the girl or woman. But Dr. David Simpson, a Sydney gynaecologist, says that since South Australia legalised abortions the requests for abortion were increasing so greatly that the time available to doctors for consideration of each case was diminishing. Doctors were now spending less than 15 minutes in deciding whether or not a foetus should live. Dr. Simpson, who was speaking on the Sydney Central Methodist Mission broadcast programme, said that the status of the foetus was cheapened in any society which allowed easy abortion.

In 1971, the second year for legal abortions in S.A., there was about a 60% increase over the first year in the number of abortions. Psychiatric disorders were the basis of most applications.

Dr. Simpson said that S.A.'s experience was similar to that of most countries which had relaxed abortion laws. Professor Ian Donald, Professor of Midwifery in the Univ. of Glasgow, has said that there is an alarming side factor that is not much publicised—the rate of premature births has risen to almost 15% in women who had previously induced abortion. In Britain there were 15 mothers who died in the last year for which figures were released. There were no deaths in the first 18 months of S.A.'s changed law.

GOOD GRIEF! Letter in Perth, W.A., newspaper: Mrs. P. J. Wilkie ("Christmas-no X," Dec. 15) rightly deplored the commercialism associated with the impending festive season. Unfortunately, the perennial shaft was blunted by her concluding remark that we should all come on and put the "Christ" into Christmas. I think it is shocking that even at this most solemn occasion there are some people who want to bring religion into everything.—F. J. Cornish, City Beach.



E. W. ROFFEY

S.A. CONFERENCE SECRETARY: Appointment Announced



I. J. CHIVELL

(S.A.). At the last annual State Conference, I. J. Chivell informed delegates that he would not consider continuing in the position of Conference Secretary after the end of 1973. A small committee was established to seek a suitable successor. On their recommendation, the Executive invited E. W. Roffey, presently minister of the Blackburn church, Vic., and Secretary to the Federal Conference Executive, to serve as S.A. State Conference Secretary from Feb. 1, 1974.

At Blackburn church on Feb. 13, the officers and minister announced to the congregation that Mr. Roffey had accepted the position and would conclude a four-year ministry at the end of 1973.

Happenings

Churches in Communist East Germany have contributed \$418,000 to the controversial World Council of Churches' fund to combat racism. "Eternity" magazine announced its choice of the most significant book of the year: Alvin Toffler's "Future Shock." Tied for second place: "Conflict and Conscience" by Mark Hatfield, and "The Church at the End of the 20th Century" by Francis Schaeffer.

The Southern Baptists S.S. Board recalled and destroyed 160,000 copies of an educational quarterly which included a photo of two white girls speaking with a negro youth. The photo was considered "potentially inflammatory." The editor, Frank Grayum, resigned in protest at the censorship.

In the U.S.A. more than 1.7 million children, aged between 2 and 11, watch the church-produced Davey and Goliath television series about a boy and his dog.



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Victoria

VICTORIAN C.W.F.

The President, Mrs. J. Preston, welcomed 154 delegates representing 57 churches to the February Council.

Deaconess Frances McKechnie, Public Relations Officer of the A.I.M. Frontier Services, gave an address on A.I.M. work in the far north of Australia.

Mrs. E. Reidy led in devotions and prayer of intercession was given by Mrs. Wilkie Thomson.

A special welcome was given to Mrs. R. Muller who gave a short description of the five months she spent at the A.P.C. Mission Station in Orokana, Papua.

A camp will be held at Hall's Gap, March 17-19, for country and metropolitan C.W.F.'s. Registrations close Feb. 22.

Next Council: Friday, March 3, 8 p.m. Speaker: Stanton H. Wilson, Conference Secretary.—N.M.

NEW MINISTER

(DONCASTER, Vic.). On Feb. 6, A. E. White, on behalf of the Victorian and Tasmanian brotherhood, inducted Keith D. Horne into the ministry to serve the church at Doncaster. (Mr. Horne was previously Director of H.M. & Evang. in S.A.). On the Friday night prior, despite electricity restrictions, Mr. and Mrs. Horne and sons, Graham and Ian, were introduced to 300 persons at an informal reception which crowded the church hall. Artists, Telford Jackson, Leslie Miers and Arthur Johnson, gave a hearty feast of good entertainment and the ladies of neighbouring Box Hill church dispensed an equally hearty supper to all . . . Last year the church here raised \$1,275 for the Christmas Bowl appeal. This year, the target was set at \$1,500, and the aim was exceeded with a total of \$1,572.

VISIT OF PRESIDENT

(SHEPPARTON, Vic., R. E. Hillbrich), J. Alabaster (Conf. Pres.) and L. Croxford were speakers for church anniversary. A luncheon was held in the Centre. Mr. Alabaster also addressed P.S.A. at Mooroopna . . . Mini Market raised \$450 . . . Kinder and Primary Depts. held picnic at farm of Mr. and Mrs. Arnold Farrar . . . Afternoon Group ladies entertained elderly citizens in the John Pick Gardens . . . Explorer Boys' Club held weekend camp at Cheshunt, led by Mr. Hillbrich and Mr. Phillpotts . . . Four girls spent a weekend at Mill Valley Ranch . . . 11 young people attended camps during January.

STUDENTS LEAVE

(MANIFOLD HEIGHTS, Vic., A. E. Stevens). Three young people are going on for service training, Heather Douglas to Auckland Bible Institute, Mark Cole to College of the Bible, and Gavin Mountjoy to Melb. Univ. . . . The church is saddened by the death of Jim Allen . . . Recent speakers were R. A. Banks, John Wilson and Barry Tattersall. The youth group led the service on Jan. 23 when Trevor Cole spoke . . . A B.S. teacher training course was held prior to commencement of school.

AFRICA'S FORGOTTEN PEOPLE

(Kampala, Uganda). In the past three months an additional 1,000 Sudanese refugees have crossed the border into Uganda. This brings the total number close to 190,000. Whole families, including the very old and the very young, have walked for many miles carrying whatever they could lay to hand . . . a few cooking pots, some blankets and all the clothes they possessed.

African refugees have never received much of the world's attention. And in the face of the horrible refugee situation in West Bengal or the simmering tensions of the Middle East, it is sometimes difficult to remember that Africa has one million

refugees who are facing a tough time. Victims of Political Conflicts

Many African refugees, like the 400,000 Angolans who have fled to Congo-Kinshasa (now renamed "Zaire") are escaping from the racist minority regimes of Southern Africa. Congo-Kinshasa, Zambia and Tanzania have all opened their doors to refugees from Angola, Mozambique and Rhodesia. Others are the product of bitter disputes which have taken place in post-independence Africa: the Nigeria-Biafra war, the expulsion of King Kiera V from Rwanda and the conflict in the Sudan. The numbers vary from Congo-Kinshasa with 600,000 refugees to Liberia with 100.

—E.P.S.

WELCOME AT BAYSWATER

(Vic.). Mr. and Mrs. Doug. Cleaver have settled into the manse and were welcomed by Dr. K. Bowes and Ray Davis (chairman of the Officers' Board). The church members met Mr. and Mrs. Cleaver at a family tea . . . A new Explorer group has been formed for boys, up to 9 years, by Mr. Stills.

MISSIONARY VISITORS

(BLACKBURN, Vic., E. W. Roffey). Miss Roslyn Williams from New Guinea and Lance Fisher from Onslow, W.A., gave missionary messages . . . All departments of the S.S. will do training with R. W. Lawton, Fed. Director of Christian Educ. . . . Two lads have been baptised . . . W. Taberne has commenced an interim ministry at The Patch. He expects to complete his M.A. degree in 1972 as he continues lecturing at Glen Iris . . . A dedication service was held for Peter Nelson, student minister, and for Karen Humphries, who will serve a two-year term as a missionary worker at Duinduin, New Hebrides . . . Miss Ondrea Parker was interviewed at evening service after 12 months in Rabaul as a nursing sister with A.V.A.

DORCAS RECORD

(OAKLEIGH, Vic., T. V. Weir). Dorcas Society handled a record number of material and garments. In November alone 400 garments were prepared, packed, and despatched to various organisations . . . Russell Simmonds has returned from service in Vietnam . . . In addition to week-night meeting members have "Morning Watch" at 7.30 a.m. and "Mid-Morning Meditation", 9.30 a.m. at the Manse each Wednesday . . . C.W.F. held a display of 600 soft toys which members made for distribution in hospitals . . . Mrs. Many-penny is receiving hospital treatment.

LOSS TO ASCOT VALE

(Vic.). When David Moncur died on Jan. 8 at the age of 91 it seemed as though a great link with the history of the church had been lost. A large crowd at the church service paid tribute to a splendid Christian . . . C.W.F. ladies gave a luncheon to Mrs. Ann Hancock on her 91st birthday . . . The new student minister is Warren Condron. Mr. and Mrs. Condron commenced with us on Feb. 6.

CANDLELIGHT CATERING

(BOX HILL, Vic., G. A. Grainger). Ladies' Catering Committee assisted at Doncaster in the welcome to Mr. Horne, Doncaster's incoming minister—owing to restrictions, the catering was carried out by candlelight . . . Mrs. Wal. Duffin showed slides on New Guinea at C.W.F. when Mrs. Secomb was soloist . . . An after-gospel-service and sing-song was led by Jack Henley . . . Handbills have been distributed throughout the district in an endeavour to get non-S.S. children to attend . . . The two senior cricket teams are in the top four . . . Mr. Peters is making slow progress in hospital after recent fall.

TALK BACK

(SWAN HILL, Vic., R. E. Pritchard). Evening services have featured "Talk Back" programmes which aroused much interest . . . Ron. White has entered the College of the Bible . . . Ted Keating, H.M. Field Officer, met with the Board to plan Friendship Mission for April.

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1972 AID PLANS

PLANS to provide up to \$1 million on overseas aid and development projects during 1972 have been announced by the Australian Council of Churches. Funds will be sought first in this year's Christmas Bowl appeal, in which most local churches will be involved.

Commitments have already been made to provide more than \$200,000 on refugee care and rehabilitation, about \$160,000 on agricultural and food-producing projects and \$65,000 on education in 1972.

Refugee care will be one of the features of the work. In addition to the continuing needs of the refugees from East Pakistan, there will be allocations of \$50,000 to Asian Christian Service operating in Vietnam, Laos and Cambodia, and for the refugee work of churches in Africa (\$25,000) and amongst Palestinian refugees (\$28,000).

While more than one-third of the funds will be spent in Asia, there are aid and development projects in all continents.

Projects to be supported are initiated by churches or their agencies in their own countries and assessed for feasibility and priority by representative regional teams.

The Australian Council of Churches has conducted an overseas aid programme since 1948 and in that period more than \$10 million has been contributed. The theme of this year's Christmas Bowl appeal is "Help Mend Shattered Lives."

OBITUARY

MADSEN, Mrs. Esther Elizabeth

The sudden death of Mrs. Madsen on Jan. 10 came as a shock. She was born at Marburg, Qld., in 1889 and was married to Frederick William Marius Madsen in 1910 by Pastor Thomas Mason. Her husband predeceased her in 1970. Mrs. Madsen's father opened the first S.S. in Marburg in those far-off days when the Kanakas were there. She gave her life to the Lord in her teen years and continued through all her life to be a faithful loving witness to her Saviour. Quietly, humbly and peaceably Mrs. Madsen lived her life and in the same quiet way left it for her larger life. She attended church on the Sunday before her death. The crowded service at the Leichhardt (Ipswich) church was a fitting tribute to a wonderful Christian. We commend to God her 10 children who survive her, the sons and daughters-in-law, her 26 grandchildren and 16 great-grandchildren and a great company of friends. —E.O.S.

MONCUR, David

Born 91 years ago in Dundee, Scotland, David Moncur came to Australia with his family at the age of six. In 1891 the Moncurs settled in Ascot Vale, Vic., where David lived for the remainder of his life. He married Ethel Jordan and their home was a centre for Christian witness and fellowship. David was active in every sphere of church life, including church sport. He gave over 30 years' continuous service in the B.S. as teacher and superintendent. He was an original member of the first Kappa Sigma Pi Society introduced in Australia. Dr. Alf. Kemp was its first chaplain, and David Moncur was its second and he was 30 years in this office also. As a church officer, he served as secretary and was a deacon for about 50 years. In addition to his involvement in the local church he was a strong supporter of brotherhood activities. He was Ascot Vale's delegate to State Conference for 40 years. Whether delegate or not he was always in attendance at State Conferences and Federal Conferences where possible. He was in Adelaide for the World Convention in 1970. He was a good footballer,

but his dominant sporting interest was cricket. He was a splendid wicket-keeper and played with the Essendon district team and in representative matches. He played the game for 55 years. In trade he was a printer, working with J. J. Miller and then for 40 years with Renwick Pryde. He was reasonably fit and very alert until the end. He exercised a strong and abiding Christian influence on young men and retained many strong friendships.

Mrs. Ethel Moncur predeceased David by 11 years. We offer sympathy to his daughter, Dorothy Sterling, his son, Colin, and their families and share their pride in a strong, gentle Christian. A year ago it was written of David Moncur: "Ninety years young, he is still very fit, and with his quick purposeful stride, looks much younger than his years. But now and again a kind of wistful, yearning look comes into his eyes. We are not sure whether he is looking backward over the many experiences which have enriched his life, or whether he is looking forward to the fulfilment of his journey. Where Dave Moncur stands, the view in either direction would be fine."

SUMNER, Mrs. Edith

The church at Port Fairy, Vic., suffered a great loss when Mrs. E. Sumner died on Dec. 5. Her maiden name was Bull. Her brother was one of four who started the church in Port Fairy. She was the oldest living resident of Port Fairy, being over 96 years. She was baptized by the late G. H. Brown in 1895. Her marriage to William Sumner took place in 1901. To this union was born six daughters and one son who is now deceased. Her husband passed away many years ago. She had 10 grandchildren and 26 great-grandchildren. She was very regular in her attendance at all the meetings of the church. She gave generously to many and varied appeals. She loved to listen to the Bible being read. The church was full of people and the floral tributes bore eloquent testimony to the high esteem in which she was held. Her grandson, Glen Witham, played the organ at the church. C. R. Perkins conducted the service. The church expresses its deepest Christian sympathy to all relatives.—E.C.H.

South Aust.

TALENT SCHEME

(CLOVELLY PARK, S.A., A. W. Morris). The Talent Scheme raised \$800 which will reduce the debt on the manse . . . A Candlelight Service was held at the end of December. At the conclusion of the service, each person lit a candle from the main candle and took it to the hall where we shared refreshments . . . Roy Arnold and Graham Chapman, both students from the C.O.B., Glen Iris, were speakers on Jan. 15. Another visiting speaker was Chaplain General of the Army, Rev. Malcolm McCullough.

G. SETSMAN AT HENLEY

(HENLEY BEACH, S.A.). After a year of interim ministry with I. J. Chivell, G. Setzman was inducted on Feb. 6 . . . Mrs. D. Stephens and Mr. Trevascus are in hospital. Mrs. R. Maxted has recovered after hospital treatment . . . The church mourns the loss of N. Tucker, E. H. P. Thomas and Mrs. B. A. Thomas.

SERVICES NEAR BEACH

(VICTOR HARBOUR, S.A., J. A. Luff). For the past three Sundays, evening services have been held on Victor Harbour foreshore lawns . . . The church unanimously decided to contribute this year's thanksgiving offering to complete a house in New Guinea for August and Maeline Ben. Also money for New Hebridean Bible Translators . . . The S.S. hall was crowded for Mr. and Mrs. T. Lawrie's farewell. Many Victor Harbour organisations were represented . . . Mr. and Mrs. J. A. Luff and family were welcomed into the church and Mr. Luff was inducted by the State Conf. Pres., W. Bartlett. The church members and friends later welcomed the Luff family to Victor Harbour with a social evening.

NEW MINISTRY

(HAWTHORN, S.A.). On Jan. 30, G. Knight, chairman Officers' Board, expressed appreciation and made a presentation to C. L. Smith in recognition of his interim ministry. On Feb. 4 a church tea was held for 160 to welcome Mr. and Mrs. Brian White and family from N.S.W. Also Sister Margaret Dillon was farewelled and presented with a cheque for monies donated by members to cover her return air fare to the New Hebrides where she will be serving voluntarily for twelve months in nursing and tutoring local hospital staff . . . On Feb. 6, W. N. Bartlett, Pres. of S.A. Conf., inducted Brian White into the ministry of the church.

M.P. TO MEN

(CROYDON, S.A., F. B. Burt). Recently formed Men's Fellowship began 1972 monthly meetings with 27 men present. Dr. Tonkin, M.P., spoke on "The Seventies." . . . B.S. picnic was held at Williamstown on Australia Day holiday . . . Mr. Burt has commenced his fourth year of ministry with the church . . . The church tennis team is at the top of association ladder. . . . Recent visitors were John and Colleen Harrison on their way to Norseman.

CLASSIFIED ADVERTISEMENTS

BIRTHS

BAXTER (Robson)—To Bob and Joy, a son—Philip Andrew—born January 23, 1972. Brother for Sally, Catherine and Amanda.

CUTCHIE (Thompson)—Barry and Anne give thanks to God for a daughter—Juanita Anne—born January 30 at Brisbane.

FRIEBEL (Muller)—To David and Jill, a son—Benjamin Paul—at Kerang (Vic.) District Hospital on Feb. 7, 1972. Brother for Justin.

MARSH (Bray)—To Graham and Carol—Dariel Jane—born February 5. Brendan's sister.

WILLIAMS (Smith)—To Kaye and Graeme on January 26, 1972, at Burwood (Vic.) Community Hospital—a son—Glenn Paul. Brother for Phillip and Andrew. Our three sons—end of series.

ENGAGEMENTS

FARMER-STEELE—Mr. and Mrs. Murray Farmer and Mr. and Mrs. Cyril Steele, of Box Hill, Vic., are happy to announce the engagement of Lorraine and Kevin.

McILWRAITH-MONGER—Mr. and Mrs. J. R. McIlwraith of Karrinyup, W.A., and Mr. and Mrs. F. G. Monger, of Triggs, W.A., have much pleasure in announcing the engagement of Shirley and Ian.

SAVILLE - ANDERSON—The engagement is announced between Bronwyn Joan Saville, Rowe St., Maidstone, Vic., and Ray. Anderson, Disraeli Grove, Pascoe Vale South.

DEATHS

FINGER, Annie Margaretha, of Annerley, Brisbane, who passed from death into life on Jan. 24, 1972, in her 88th year. Dearly loved mother of Bill, Harold, Doreen, Margaret, Edna and families. "In the way of righteousness is life and in the pathway thereof there is no death."

GILMORE, Olive Irene, of Inglewood, Vic.—On Dec. 25, at Maryborough, beloved wife of Andrew John (dec.), loved mother of Robin (dec.), and Michele (Mrs. Johns); loved mother-in-law of Brian; loving nana of Carolyn and Naomi. Aged 64 years. "The Lord is my Shepherd."

IN MEMORIAM

STAFFORD, Vivian Charles. 23.2.68. Loving memories. Muriel, Jeff, Ken, Laurie, Marjory and Colin. "Thanks be to God who gives us the victory."

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Mon. 20th, 7.45 p.m.: C. Stobbins. Film. Interview — Johnny Famechon by Snowy Doran. Items—Youth for Christ.

Tues. 21st, 7.45 p.m.: K. Turner. Interview —K. Turtmann. Items.

Wed. 22nd, 7.45 p.m.—Miss Davies. Interview—Mrs. Brown. Items.

Thurs. 23rd, 7.45 p.m.: A. A. Avery. Film, interview and Items.

Frid. 24th, 7.45 p.m.: A. E. White. Film. Interview—Footballer. Items.

Sun. 26th, 11 a.m.: L. S. Dewberry. 7 p.m., "Campaigners for Christ."

Song Leaders: H. Hince, F. Robertson.

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Mr. and Mrs. H. Sluggett, T. Sluggett, Berri, S.A.
Ian Rau, Manifold Heights, Vic.
Miss Helen Croft, Thomson, Vic.

MARRIAGES

Margaret McCubbin to Russell Ritchie, Latrobe Tce., Geelong, Vic.
Jan Griffiths to Brian Smedley, Shepparton, Vic.
Libby Johanson to Allan Plummer; Susan Berry to Jeff Travis, Doncaster, Vic.
Eileen Crocker to Graham Thompson; Lorraine Taylor to Douglas Cornish, Fremantle - Hamilton Hill, W.A.
Yvonne Cole to Malcolm Lowe, Manifold Heights, Vic.
Judith Graham to Ron. McKerron, Swan Hill, Vic.
Wendy Forbes to Noel Trickey, Balwyn, Vic.
Shirley Sayer to Brian Olsen, Horsham, Vic.
Jill Coventry to Don Sonsee, Clovelly Park, S.A.

MEMBERSHIP

Mrs. Fox to Thomson, Vic.
Dr. and Mrs. Don. Mansell, from Hartwell to Doncaster, Vic.

Mr. and Mrs. H. Purdie, from Croydon to Hampstead Gdns., S.A.
Mr. and Mrs. G. Bryant, from Nth. Williamstown to Tootgarook, Vic.
Mr. and Mrs. K. Forster, Mrs. R. Forster, from Coburg; Mr. and Mrs. Bullen, from Croydon, to Tootgarook, Vic.
J. Williams, from Croydon, to Wattle Park, Vic.
Mr. and Mrs. Leane, from Glenelg, S.A.; Mr. and Mrs. M. D. Hamilton, from Mildura, Vic., to Margaret St., Launceston, Tas.
Murray and Joy Lindsay, and Margaret, from Windsor Gdns.; Coralie Halliday, from Flinders Pk.; Mrs. L. Packer, from Nth. Adelaide; Mrs. Robyn Long, from Epping, N.S.W., to Grote St., S.A.
J. Miller, to Bunbury, W.A.
Mr. and Mrs. J. Johnson, to Red Hill, Vic.
Mr. and Mrs. R. Rowe, Mrs. T. Close, from Midland to Fremantle-Hamilton Hill, W.A.
Miss K. Croxford, to Glen Waverley, Vic.

DEATHS

N. Tucker, E. H. P. Thomas, Mrs. B. A. Thomas, Henley Beach, S.A.
Peter Salt, Fremantle-Hamilton Hill, W.A.
Edwin James O'Donnell, Alfred Jordan, Shepparton, Vic.
Miss Evelyn Neville, Latrobe Tce., Geelong, Vic.
Albert James Allen, Manifold Hgts., Vic.

THE AUSTRALIAN

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Changes of Address

SECRETARY:

Aborigines' Mission Board: D. P. Butler, 26 Marradong St., Mt. Lawley, W.A., 6050. Phone 24-3672.
Christies Beach: P. J. Russell, 7 Opal Rd., Morphett Vale, S.A., 5162. Correspondence to Mrs. P. D. Paddick, 7 Trinity St., Reynella, S.A., 5161.

MINISTERS:

Hawthorn: B. H. White, 79 Angas Road, Westbourne Park, S.A., 5041. New phone No. 72-3493 (Adel.).
Hurstville: Dr. Lloyd E. Jones, 3 Salisbury St., South Hurstville, N.S.W., 2221. Phone 57-3329 (Sydney).
Thornbury: V. Quayle, 34 Davies St., Brunswick, Vic., 3056. Phone 36-6482 (Melb.).
Victor Harbour: J. A. Luff, 10 Acraman St., Victor Harbour, S.A., 5211. Phone 52-1718 Adel. (STD 085).
Paddington: J. T. Timms, 4 Glenwood Ave., Coogee, N.S.W., 2034.

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World News

SALVATION ARMY LEADER

The Salvation Army's International leader, General Erik Wickberg, will visit Aust. and N.Z. to attend Army Congresses. General Wickberg, a Swede, was elected in 1969. He is the 9th general in the Army's 106 years of history and the first from a non-English speaking country.

Congress dates are New Zealand, April 20-25; Adelaide, April 27-May 3; Melb., May 4-9; Sydney, May 18-24; Brisbane, May 25-30.

The 1972 Red Shield appeal will be on July 2.

RELIEF FOR BANGLADESH

Representatives of church relief and development agencies in Europe and North America, meeting with staff of the World Council of Churches, the Lutheran World Federation and the East Asia Christian Conference outlined an ecumenical relief and rehabilitation programme for Bangladesh.

First priorities were detailed as the supply of protein and supplementary food stuffs, the provision of blankets and clothing, assistance with transport facilities inside Bangladesh, help with medical supplies and equipment and assistance with elementary rebuilding of destroyed homes. The first relief phase of the ecumenical programme, which is estimated at around \$5 million, will last for approximately one year. Further funds will be required as the programme develops.

An agency has been established inside Bangladesh, with Government approval, to channel relief supplies to suffering people inside the country and encourage self-help projects. An invitation has been extended to Harris Amit, a 43-year-old Ceylonese, to become director of the agency which will be called the Bangladesh Ecumenical Relief and Rehabilitation Service (BERRS). Mr. Amit has worked on rural development programmes in Ceylon and is currently lecturing in rural development at Coady International Institute in Canada.

One of the tasks of the agency, which will employ locally recruited staff, will be to explore long-term rehabilitation needs and formulate plans for the churches involvement in development work in Bangladesh.—E.P.S.

CHURCH COLLEGES

In the U.S. "Christian," Chester A. Sillars states that the future of the church-related college is "pretty bleak."

Recently, as many as two dozen colleges have closed down because of economic pressures and even some of the large universities are in trouble. The cost of scientific teaching equipment is influencing many colleges to offer only a pre-science course.

Dr. Sillars said that a church college which, in search of students and money, surrendered its distinctiveness and previously strong moral stand, will be the first to fail. The church and church college must stand hand in hand. If they do this they will outlast the present crisis.

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REVIEWS

IT'S HARD TO LOVE MY NEIGHBOUR

By Bruce D. Prewer. (C.L.C. Adult Study, 25c).

Is loving a person the same as liking a person? Is the command to love our neighbour unrealistic? Why don't church people all love each other? — key questions in this three-session adult study.

Fred is a down-to-earth chap, with many social and political interests and a strong loyalty to his church, but he feels guilty because he doesn't see much difference resulting from the command to love our neighbour. We meet him in this study.

Freud said, "The command to love is impossible to fulfil." Fromm said, "Love is the only sane and satisfactory answer to the problem of human existence." Jesus said, "Love your neighbour as yourself." These statements are considered further in this study.

John resigned from a church committee because of the way the members had treated each other. We agonise with him in this study.

These three studies will help adults and older young people to come to grips with this crucial command of Jesus.—R.W.L.

A CALL TO CHRISTIAN CHARACTER

Edited by Dr. Bruce Shelley. (Zondervan).

Eleven evangelical scholars of the "Conservative" Baptist Theological Seminary (no more precise location given), have been seized with a clamant need to revive in the Church the experience and expression of holiness, or, as they prefer it, "a recovery of Biblical piety." A world Baptist leader, Dr. E. A. Payne, is quoted, "that the whole framework of private and family devotional life has in many places collapsed." Many liberally inclined churches are preoccupied with social activism, and others of a more conservative character are identified with the American cult of outward success. There is here no excessive criticism of other Christians. Indeed, the sternest challenge is reserved for themselves and their fellow-Conservatives and Evangelicals.

Christian service and social activity is well, and essential. But Dr. Shelley states emphatically, "they can only be offered by those who are truly Christian, and that means constant attention to character, to quality in living, in a word, to piety."

Such a book is needful and heartily to be welcomed. Far from "a desire to put devotion on display," it stands for true devoutness, reverence for God, and a style in harmony with sincere worship.—J.E.B.

OUR CHILDREN ARE OUR BEST FRIENDS

By Mark M. Lee. (Zondervan).

One of life's greatest problems is the stress and strain between the generations in our homes. "The adolescent needs his parents, even while he finds himself rejecting them. This blockage is most obviously in matters of sex." The author states, "The fault for the failure to communicate seems to rest with both sides." Here is writing strong in definition. Absolutely basic to understanding is that true love is the love of "no motive." God's kind of love, who loves us "for no reason at all outside of himself."

There is this to be said on the one hand: "In no time in life are we more guilty of the things we criticise in others than when we are young. Children are less forgiving of their parents than their parents are of them."

Discipline is needed, on both sides. And the author sets down this fine paragraph: "Discipline, fairly administered, inspires obedience. And obedience is the virtue through which integrity is learned. Integrity is the inner motivation to be obedient to oneself."

Our author has some wise suggestions for steadying youth in these surging days—develop better relationship with groups; confide in an adult of high ideals; finding at least one important friend your own age whom you consider better than yourself; fill the time of youth with constructive work.

This volume of ten speeches and sermons, delivered on various occasions, brought the request for their publication. Is the title merely ironical? At least, if we cannot say, "Our children are our best friends" must we not say, "Our children should be, and could be, our best friends." They can help by forcing us to face our responsibility and to seek those resources of character without which we cannot be the sort of people they need us to be.—J.E.B.

THE MILITARY CHAPLAINCY: A study of Role

Tension in the Royal Air Force

By Gordon C. Zahn. (Univ. of Manchester Press).

Lord Montgomery in a recent English journal noted that "... I am on record as saying that I would sooner go into battle without my artillery than without my chaplains. This, of course, was not strictly accurate. But it served to describe the importance I placed on a devoted band of chaplains, and the influence they could have on the devotion to duty and therefore the fighting spirit of the soldiers."

Apart from the odd article that appears in the religious press there have been few attempts to understand the nature of chaplaincy. Gordon Zahn's book, therefore, fills a real need in this understanding. Using interviews with R.A.F. Chaplains, the author, an eminent sociologist, sought not to set up a formal hypothesis on the role of chaplains, but rather an investigation and description which fulfilled two expectations. First, there was the assumption that "tension is present in the role of the Military Chaplaincy and that it could be demonstrated—even though the individual chaplain may be unaware of its existence, or not prepared to acknowledge its existence or its saliency."

The second general expectation was that "where such tension is present and recognised by a chaplain, it is most likely to be resolved in favour of the military dimension of the role."

The chaplain and his role with sections devoted to personal qualities and projected image, role symbols and identification, together with specific duties and moral functions, make up the first part of the book. The second part of the book is taken up with a description and critical analysis of the moral tensions and the moral guidance situations that confront a chaplain.

It is the second part of the study which is the most helpful in seeing the real tensions in which chaplains found themselves. It is disturbing to note the inability of many of the chaplains unable or unwilling to respond to moral tension situations which were proposed for comment. These pastors in uniforms, when confronted with such situations ("the killing of civilian hostages, torture, terror bombing") are seen to be confessing that they really hadn't thought about such things!

With role of the chaplain so little understood even by chaplains themselves, the book provides much for reflection, both by chaplains and ministers.—A.M.

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Victoria . . .

SUNBURY POP WITNESS

(MAIDSTONE, Vic., D. White). Mr. White went with some of the young people to witness to the thousands that attended the Pop Festival at Sunbury over Australia Day week-end . . . Tom Hampton has retired from the office of church secretary after 20 years. The new secretary is Peter Heath . . . Ern. Patterson is back at church after hospitalisation.

CHURCHES CONSOLIDATING

(BRUNSWICK & COBURG Regional Churches, Vic.). The region formerly consisted of five churches but Fawkner property was sold in Sept., 1971, and the Moreland church property sale was finalised in Dec., 1971. The Brunswick, Coburg and Pascoe Vale churches remain and work is being consolidated in these centres. E. K. Morrison, now at Robinvale, has accepted a four-year term to commence in Dec., 1972. In the meantime, L. G. Crisp and G. J. Lord are conducting interim ministries at Brunswick and Coburg respectively and students Stan. Hince and David Buller share the work at Pascoe Vale. The churches have farewelled V. Quayle and K. Turtmann who have taken up other ministries.

EXTENDED OUTREACH

(CHELTENHAM, Vic., G. K. Moyes). The 1971 budget was surpassed by \$1,000. The budget aims at \$130 per week for outreach and brotherhood giving . . . There are now over 300 on the church roll with an additional 140 on the supplementary roll . . . Over 1,000 people are involved in auxiliaries and church sporting teams . . . Ron., son of Elder Wal. White, has entered the College of the Bible for training for the ministry.

FAREWELL AT GEELONG

(LATROBE TCE., Vic.). T. R. Holmes gave farewell messages on Feb. 6 prior to commencing ministry at Springvale. Monetary presentation was made by Board Chairman. At after-church evening fellowship messages of appreciation and goodwill were expressed by fellow Geelong ministers and others. A large group of ladies feted Mrs. Holmes and Belinda at farewell and presentation afternoon . . . Recent speakers have been Russell Banks, David Price, with Mrs. Price as soloiste, Elder J. Smail and Lindsay Smail.

CALENDARS FOR MEMBERS

(THOMSON, Vic., K. Caulton). Calendars outlining all the church and auxiliary activities were distributed on Feb. 6, the first anniversary of Mr. Caulton's ministry. Attractive pamphlets were also distributed in the surrounding district outlining with words and photos our worship and companionship. Coloured leaflets "Good News for Geelong" provided by the Bible Society to mark the 125th anniversary of the founding of the Society in Geelong were given with our pamphlets.

LOSS TO S.S.

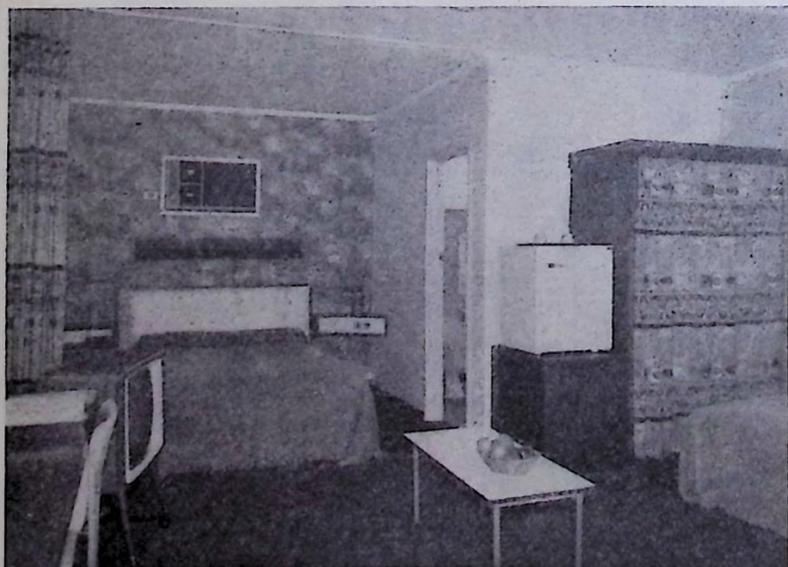
(TOOTGAROOK, Vic., D. Holmes). Mr. and Mrs. Reg. Pitcher have resigned after many years in the work of the Sunday School . . . Mr. Giles, of the British and Foreign Bible Society, spoke on Feb. 6.

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• OVERSEAS MISSIONS

TRAINING CHRISTIAN LEADERS

An obvious need for any church to be a functional entity is that there be an informed membership led by someone or some people who can reveal what God has to say to them in their life situation. In New Guinea where the bulk of our member Christians are illiterate and almost all those who have enough literacy to read adequately are young, we have a special problem.

To try to stabilise the churches a new programme has been started. This consists of regular courses for pastors and regular Bible study courses for any who are con-

isolated Christians. Other churches could not find suitable men or the individuals didn't feel called and in one case the wife objected. The idea is that courses of three to four weeks will be held two, three or four times a year until such time as a full scale course can be instigated. This will take time to build up facilities, raise finance and prepare curriculum, and find suitable men. The school is at Tsumba which is roughly central to our mission activities.

Of the four men who came only two had any formal schooling and this only for a couple of years. Reading ability was severely limited and while obviously faith was strong there was no knowledge of how to extract teaching from the Bible. Many beliefs which would be considered basic in Australia were unknown or rudimentary.

So we set out in a venture of faith together. Some rules were presented which as they are assimilated should help them to read and interpret the Bible intelligently. One point of doctrine was elaborated. They were shown what should be the function of a pastor and given practical examples. But before any of this could be really useful they had to learn where things were in the Bible. They had to learn how to answer questions. Things which we would take for granted because we have acquired this knowledge incidentally to our learning process in school, had to be shown: what chapter headings mean, how to follow references, even what fullstops, commas and other punctuation marks mean.

Each man is married, one with a marriageable daughter. To such, new learning doesn't come easy. But they were keen. After three weeks of this they returned to their villages. Follow up is attempted by questions sent out which they answer and return. Later they will return for another course. Now they are all involved in leading their churches. They are taking responsibility for leading services and prayer meetings. Two are helping conduct Discipleship classes. They are trying to husband some who have strayed. They are trying to reach out to those willing to hear their message. They are giving up time that they could use to plant crops which would bring in money. It is men like this who over the centuries have rooted the church in the life of the people. Later will come the educated ones who can meet in conferences to debate theological points.

By F. BEALE

cerned enough to come. We have eight churches in New Guinea, plus some isolated Christians which make a total membership of 337. This is growing year by year. For some time now evangelisation has been as much the concern of some of these Christians as it has been the missionaries. Evangelisation is relatively easy. An illiterate can store a message or a theme in his mind and walk about telling others. Now with the use of portable cassetophones, this sort of ministry can be extended. But this obviously has nothing to say to a situation where two Christians are in dispute or someone has fallen into error. To meet this need someone has to open the Bible to hear what God has to say about it all. If the church is going to grow in spiritual depth then someone must be able to feed the church. The missionary who does not live in the village life situation is automatically handicapped. His ministry is more a training ministry once the initial evangelisation has taken place.

To prepare the way the churches were circularised and informed. The following points were asked for:

1. The church to sponsor one man whom they were prepared to accept in the role of pastor.
2. This man had to desire to be a pastor.
3. There would be no financial reward but the church would be asked to help with food and maybe work while the pastor was training and perhaps later on.
4. The man had to be able to read and write Pidgin. No standard was set.

Eventually three churches sponsored men and a fourth man was accepted from the

JAY'S COLUMN IS FOR Juniors

THREE MUSICAL INSTRUMENTS

1. What instrument was used to soothe a king with bad moods, by a youth who later succeeded him upon the throne?
2. What martial instrument was used by a small band of men in a night attack upon an enemy?
3. What wind instrument was used in both O.T. and N.T. for both joyous and sad occasions?

(Answers next issue)

THREE OLD MEN: (See last issue).

1. Abraham. 2. Job. 3. Simeon.

GIRL on phone: "I'd like to go, but I think I'd better help Dad with my homework."

IF you want to make an easy job seem mighty hard, just keep putting it off.

JEAN: You've been working in the garden all day. What are you growing?

Joe: Tired.

LAZYPONE'S BONES

The bird that waited for the sea to sink. And leave dried fish to feed him, Died, I think.



Well, there goes my perfect Sunday school Attendance Record."

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THE LAST WORD . . .

HIS PLAN FOR ME

I may not have the privilege
Of flight in outer space,
Or know the joy of serving God
In some important place.

Yet I remember Jesus took
The fishes and the bread,
And made one small lad's simple lunch
An ample feast instead.

And so I give my life to him
However small it seems —
Believing that his plan for me
Surpasses all my dreams.
—Mary H. Goodman.



Worry is interest paid on worry before
it falls due.

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you believe?*

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I believe that the world can be changed to goodness. It means to believe that sincere, unselfish effort to make the world a better place is not futile—that no sacrificial deed is ever lost, even though we cannot see for ourselves the result of it.—ROBERT E. LAVEAGA.

Let me be a little kinder. Let me be a
little blinder to the faults of those around
me. Let me praise a little more.—Edgar
A. Guest.



A kiss is something that brings two
people so close together they can't see
anything wrong with each other.



The greatest sin in the world is cyni-
cism.



If compact cars get much smaller, we
may reach the point where put-upon
pedestrians will be able to hit back.

Bar sign: "If you are drinking to forget,
please pay in advance."



A man who gives in when he is wrong
is wise. A man who gives in when he is
right is married.



"Situations Vacant" ad: "Daily morning
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respectable person."



One stockbroker to another, leaving
office: "Let's take the stairs. I just can't
stand that liftman saying, 'Going down,
going down.'"

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