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HOW
MUCH
LONGER?
(See page 13)



E. STANLEY JONES —AN ABUNDANT LIFE

Frequently characterized as "the greatest missionary since St. Paul," E. Stanley Jones, who died January 25 at the age of 89, was distinguished by his openness to the truths expressed by other cultures and religions. During his 65-year ministry the famous evangelist-missionary to India displayed, in both his preaching and his writing, a willingness to accept insights from Eastern spirituality and to use them to enrich Christianity.

Author of 28 books, the indefatigable Methodist minister introduced to the Christian world the concept of "ashram," an Asian practice of meditative retreat. His experience in India also led him, as early as 1935, to become an ardent supporter of Christian unity efforts. However, his proposal for a single "Church of Jesus Christ in America" — a federation of autonomous denominational units — never gained wide approval.

A prophet as well as a preacher, Dr. Jones vigorously attacked the hypocrisy of America's supposed commitment to

liberty and justice in the face of its continued discrimination against minorities. He warned that American influence in the world depended upon the

nation's ability to set its own house in order.

Dr Jones was also committed to world peace through world government; in this he was obviously influenced by Mahatma Gandhi — whom he counted among his close friends — as well as by Jawaharlal Nehru and India's current prime minister, Indira Gandhi. In 1963, he was awarded the Gandhi Peace Prize. Fittingly, he died in a hospital in Bareilly, a city in his beloved India.

One of E. Stanley Jones's best-selling books is a collection of meditations titled "Abundant Living". We can think of no term more appropriate than "abundant" to describe his own life.

"Christian Century".

PAPUA NEW GUINEA YOUTH

"Ratu Makes a Choice" is the latest Bible Society audio visual for youth, available now from your nearest Bible House.

The 15-minute, full-colour filmstrip was made on location in Papua-New Guinea, with indigenous young people taking the parts.

Workbooks, colouring-in sheets, posters, teachers' information leaflets, and coin cards are also available to encourage young people to take an active interest in Papua New Guinea and the work of the Bible Society in particular.

The workbook presents insights into life in Papua New Guinea as well as teaching young people how to say and understand the Lord's Prayer in New Guinea Pidgin.

The 1973 Bible Society Youth Project hopes to raise \$50,000 towards general scripture/distribution in Papua New Guinea.

PERTH BIBLE MAN

After nineteen years as General Secretary of the Bible Society in W.A. the Rev. John Ridden has retired, and will be succeeded by the Rev. Keith Bricknell a former missionary to New Guinea.

A combined service of induction and farewell, in which Church and Civic leaders will participate, was held in Wesley Church, Perth, on March 28.

His Excellency the Governor of Western Australia chaired the farewell and choral items were contributed by the choir of the Baptist Youth Fellowship.

INNER SPRINGS

DO YOU CARE?



Daylight beckoned the dusk as I rode homewards into the glory of an autumn sunset. Earlier I had taken my place with countless others, on a lovely hillside to hear a noted evangelist speak on the words "Jesus of Nazareth passeth by." They had been used in connection with the healing of blind Bartimaeus, but for me they had taken on a new significance.

Echoing through my mind like some haunting melody they recalled the story of another day — another crowd — another hillside, when other words filled the air. "Crucify Him! Crucify Him!" Only a short time before they had welcomed him joyously into the city. But now the scene had undergone a rapid change! Curiosity, indifference and ugly condemnation held sway! And the crowd watched Him pass! This time bearing all the marks of deep suffering, His strong shoulders bowed beneath the weight of a heavy cross, His tender eyes deep wells of pain and pity for those who had done this awful thing. We ask, "who are they?", and find the answer within our own hearts.

"For the man who doomed Him to suffer thus
Were men who believed in God, like us."

Ordinary people, busy people, careless people. Are we any different?

Jesus of Nazareth is passing by
On His way to a cross,
Stark and bare
Do You care?

Have you a moment to spare
For His agony there
For anguish born, in feet and hands
nail-torn
For blood set free, and Love
crucified—
For thee.

Do you care?
Jesus of Nazareth passeth by
To Calvary, for love of thee
How much —

Do you care?

Forgive us, Our Father, for our indifference to Thy suffering and the suffering of those with whom we walk, day by day. Help us to learn of Thee, to be merciful and kind.

John 19: 1-18

Amen.
FLORENCE ROSIER

A DYING ART



By BARBARA G. WOOD

If you or I parachuted into the Gibson Desert with a few rudimentary tools and some matches, we would soon perish. Yet Aborigines have lived there for at least 10,000 years. They have survived because they have known where water and other resources could be found. They have passed the information from generation to generation.

The complex system of knowledge of the environment—called by anthropologists a “cognitive map”—was more important for survival than the Aboriginal technology or their physical endurance. But the Aborigines have almost lost their knowledge after contact with Europeans.

Perhaps as many as 18,000 Aborigines once lived in the 250,000 square miles of spinifex and sand. The census showed a population of 3,200 in 1967, and the decline indicates the impact of diseases brought by the Europeans, though numbers are rising again.

Most of the Gibson Desert Aborigines now live round the Missions and Government stations, but a few nomadic tribes remain. The Aborigines' adaptation to the desert is an impressive human achievement. No people ever lived off a more unreliable and impoverished environment.

The desert has no freshwater lakes, flowing rivers or permanent springs. The only water is in small shaded rock pools and isolated “native wells”. The nomadic tribes can however distinguish 38 edible plants—seven of which form 80 per cent of the diet. The tribes supplement this with protein from 47 varieties of small animals—including lizards, mice, birds, grubs and, since European occupation, rabbits and wild cats.

The Aborigines have a surprisingly high amount of leisure, which they use in resting, gossiping and making tools. The

search for berries, fruit and vegetables requires less than five hours' work for each woman a day. Even during a drought, two or three hours can provide a day's food.

Much more time is spent by the men in hunting. Mainly because of their dependence on a fickle rainfall the remaining nomadic Aborigines move frequently and often forage over an area of 1,000 square miles.

The first wave of European explorers reached the area between 1872 and 1876. The region was settled after 1892 in the gold rush to Coolgardie and Kalgoorlie, which had to pipe water from Perth. Missionaries entered the desert during the 1930s. Missile recovery roads were graded across the desert between 1958 and 1964. A weather station was built at Giles for the Woomera rocket range and Maralinga nuclear test area.

The Aborigines were attracted to the gold rush towns, the trans-continental railway, and the Missions and Government settlements. During the 1960s Government patrols rounded most of the remaining nomadic Aborigines and resettled them on Missions and reserves. The Aborigines had almost stopped roaming by the time scores of mineral prospectors arrived in 1967. Except for a few nomadic tribes the Gibson Desert is now empty.

Aboriginal women on settlements are still keen to go foraging but they have already picked clean the country for several miles around. Though the men are eager to go hunting, they find no game within walking distance. A successful, self-sustaining 10,000 year old adaptation to the rigorous Gibson Desert is gone. It is replaced by the relatively unsuccessful and unstable cultures of the European and the Europeanised Aborigines.

PRAYER

One silent prayer in a crowd
Tiptoes

And whispers to the man beside you:
Echoes

To the men beyond the men beyond the man
Unbroken:

One small prayer

Unspoken

Grows in ever greater ringlets like ripples

From a stone

Thrown into a lake. One prayer

Alone

SMOKE OVER JERUSALEM

LETTER FROM ALEXANDER
BY FRANK GRIFFITHS

Alexander, unto Caiaphas, one time High Priest. Greeting.

As I write I can see the smoke of Jerusalem still rising. The eternal city is gone. We said that Zion cannot be moved but abideth forever and now there is scarce one stone upon another. The horror of it all. The wild shouting of the soldiers, drunk with blood and victory, like savage beasts as they murdered and raped, mingling with the screams of agony from our people. Those mounting heaps of dead and dying. Then the fire that drove us all out. Because the soldiers were too tired to go on killing we were herded into mobs. From these mobs some are continually being sorted out and marched away, to what fate as slaves we can only guess. It seems that some of us were so old that we were neither value nor threat to any and we were just driven away. We know not where to go.

And he said we would see it. It is just forty years since he stood before us. We tried to accuse him of saying that he would destroy the Temple and now God has done just this. It was the Temple of the Lord, the place wherein we trusted. All that is left is a wall for wailing.

And he said we would see it, so he was indeed a prophet.

I mean the Nazarene of course. The one we called the Galilean upstart.

And how could he be the Messiah? He stood there bound. Blood was running down his face. His clothes were torn and dirty. His friends had forsaken him and it was clear that God had rejected him.

Not thus the Messiah, born to be king, to bring in deliverance and reign for ever and ever, of his kingdom there would be no end.

This was a common carpenter, utterly rejected and death was his only prospect.

He was not the kind of king we looked for. Of course we did persuade Pilate that he actually claimed to be such a king. That was the irony of his death. He was no king of our choosing so he must die. We were able to make it look to Pilate that he actually claimed to be the kind of king we wanted, the kind that Pilate feared, and thus we got him crucified.

Do you remember his strange confidence? He stood there, so utterly unlike a king and when you asked him on oath, "Are you the Messiah of God?" he said "I am." I must confess that, in spite of the utter unlikelihood I had a strange feeling that he was. And I sensed that every man in the circle shared the feeling. But it was what he said afterwards - "You will see the Son of Man sitting at the right hand of power and coming with the clouds of heaven".

He said we would see it.

At first I looked among the clouds and in the heavens. Nothing happened and I laughed at him for another deluded dreamer. Then I looked on the earth. I saw what was happening among men. The growth of his movement was amazing and I wondered to what the thing would grow.

We knew of course that he was quoting the messianic passage from Daniel - "The Son of man comes with the clouds to the ancient of days and there was given to him dominion and glory and a kingdom." This dominion was to be an everlasting dominion. The followers of the Nazarene claim that he is alive again and reigns from heaven. When you think how the christians have increased in these forty years there is something disturbing in this.

The simple fact is that, while their power has increased, our city has gone. I can never forget the horror of those shouting murderers and the screams of our tortured and dying people.

And he said we would see it.

As far as I know, not a single christian perished in Jerusalem. Though few knew it, I talked often with James called the Just. He was a Christian Jew, I believe a relative of the Nazarene. He was a kind of overseer of the christian community in

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SMOKE OVER JERUSALEM

• Continued from Page 4

Jerusalem. They called him bishop or pastor. He told me many things about their faith. One thing that amused me at the time was that the Nazarene had told them Jerusalem would be destroyed. He had even given them signs so that they would know when this was near and had warned them to escape. I understand that they actually had a place chosen and retired there in safety as soon as the signs appeared.

So he was indeed a prophet for he warned them and told us we would see it.

Did you realise that, since the Temple has gone there can be no more sacrifice for sins? One of the things that James told me was that the death of this Jesus was a perfect offering. Christians believe that there is no more any need for an

offering for sin. They speak of him as the Lamb of God that takes away the sin of the world, that he bore our sins in his body on the tree.

One thing is certain. Whether the death of the Nazarene made sacrifice unnecessary or not, the destruction of Jerusalem and the Temple has made it impossible. We cannot deny that it is an act of God that has made an end of sacrifice for sin. In the way that we understood, there never can be any more an offering for sin.

And I have come to wonder if our reasoning was right. It seemed so clear to us when we stood together at the cross and mocked him. If God had chosen him God would have delivered him. We were free, our plans had succeeded and victory was ours, surely this proved that God was with us. He was defeated and alone, dying

in shame. To us this seemed to prove that God was not on his side.

But could it be that we had thought as men and not as God does? We assumed that God was with him that kills and not with him that dies. But when I look at the desolation of our city; when the shouts of the murderers and the shrieks of agony echo in my ears I wonder if God is with him that kills.

If he be in the right surely God is on the side of him that dies. And if God is on the side of him that dies, then victory is with him in spite of all appearances.

And since God is on his side it is because we brought about the death of the son of man that he has come into his kingdom.

And we have seen it as he said we would.

Farewell.

LANGUAGE SURVEY

— RAMU RIVER

BY DIANNE CATTS

In the first week of the school holidays, Noela Mobbs and I visited nearly all the Rau Language villages on the Ramu above Chungribu taking down samples of their language in a search for dialect changes. We were grateful to have the use of our aluminium Quintrex boat, an outboard motor that went well after we'd obtained a new spark plug from a trader, and a strong and reliable driver. These all were especially useful when we went away from the Ramu to visit one village (Wreibu).

First we went up a creek which opened into a large lake. The village we wanted to visit was on the other side of the lake. As we were returning we found a tree has fallen right across the creek, completely blocking our path. So while we held on to some branches to stop the boat from being hammered against the log by the current, our driver went off to a nearby village to borrow an axe. When he came back he chopped a way through, and off we went again. KERAM RIVER AREA. In late December, Noela and I set off again, starting our patrol with a plane trip to Bunam. From Bunam we wanted to visit most of the villages which speak the Banaro language. The first day we spent at Bunam listening to Kivim and Angisi people and writing down a sample of their dialect. Then we went up the Clay River to some Tamo villages, back to the Keram and down to Bagaram and Yar.

We left the Keram by a little creek that is 'navigable' (with the help of an axe

or bush knife) only at the height of the wet season. This creek first went through typical jungle, and then opened out into what was virtually a huge swamp known as the Grass Country.

In the dry season the part that we went along in the boat is recognisable as a creek but when we went on it, it looked like a cleared path through the tough, cane-like grass growing in the water that seemed to cover all the land. Occasionally we came to a hill in the middle of it all.

On some of these 'islands' there were trees, on others just sage trees and some of them had villages on them. We went to three of these villages, staying overnight at one of them. It was New Year's Eve, but we were too sleepy to greet the New Year at midnight. We were also driven under our mosquito nets by the inevitable mosquitoes.

We returned to Bunam, and from there went up the Keram to a creek which took us to Sori, Mori and Nonsite, three Rau villages. On another day we went to Longwif, Mungaum and Kongrun (Banaro language) and then up the Mui Creek to Mui, where we stayed a few restful days with August and Maeline Ben. While at Mui we worked with people from Mui, Enso and Lumita. All of these are Rau villages.

On January 8 we flew from Mui to Bunam. On the 10th, I was off again with the Bunam Quintrex boat, and that day I was able to record language samples in the Banaro villages of Minias, Toko and

Eresep, then across the border into Rau territory to Bramfita, Bungom, Manvek, sleeping that night at Britibu. We had a meeting in the church that evening, and then most of the young people came to the house where we were staying to sing hymns.

Next morning I wrote down language samples in Britibu, Naresa, Ngreila and Jogoi villages. Then we left the Keram to go up a creek to Gokto, before coming back to Chungribu. SCHRADER RANGES.

I have planned to leave Chungribu on March 5 and I hope we can go by boat across to the Keram, and a good part of the way to Gokto. I'm hoping that I will meet there some people from other Mountain villages that Bill Buli and others have visited.

Ermot, one of our pastors, intends coming. We do not know how long our work in the mountains will take, but when it is finished we will return to Gokto for meetings. We will need your prayer for physical, mental and spiritual endurance.

We have to assess the data we have obtained on these surveys. Before the end of March we hope to have drawn some conclusions and made some reports on these for the rest of the Mission to consider. At our Annual Meeting in May, the matter of our doing linguistic work will be considered, and if it is agreed that we do, then we will decide on our next assignment.

The winning of a Christian

This is a simple story of how a luckless Japanese man found God. For him, no blinding light, no unforgettable conversion. Just an ordinary decision to be baptized and to join a church.

By TAMOTSU FURUZAWA
translated by Howard Norman

I work in the treasurer's department of the agricultural co-operative in Nirazaki city in Japan. I was born in 1909 so I am now 63. I was baptized by the Rev. Koji Ueno in Nirazaki Church 13 years ago. Since I became a Christian at 48, I am frequently asked why I became a Christian at that age. I did not enter the faith of the Bible with great religious zeal because I wanted to live my old age in peace. It was because I had learned that there was a different way of life, a new, strong, vital way of living. That was why I became a Christian.

Until I knew the faith of the Bible, I believed that I was terribly unlucky. I must have been born under an evil star; just one accursed thing after another happened to me. In 1941 my first wife died. I married again; my second wife died in 1955. In 1962 my daughter died when she was 22. My nearest and dearest died one after another and left for the other world, leaving me behind.

Actually I started life with bad luck. When my father died he was heavily in debt, and when I became of age that heavy burden fell on my shoulders. Thus for me, to live meant to suffer.

When my first wife died I was left with small children. I was at my wits' end. One day, after visiting my wife's grave, I decided to ask a Buddhist priest what the meaning of living was. His temple was ranked high in the district, and he himself was highly respected. I was ready to clutch at a straw; I was desperate to obtain some explanation for my sufferings. But all he said was: "How sad for one so young, how sad" He repeated this and said nothing else.

After that my life was dark; I went on living because I could do nothing else.

At that time I was a collector of payments for the co-op. One of the

houses I called at was Suzuki San's. Every time I called, Suzuki would say: "Why don't you come to church?" I had been attracted to many religions, but I was making a virtue of my bad luck.

However every time I went to Suzuki's and chatted with him I felt that maybe there was something different about Christianity. Finally I said, "I'd like to go to church once, just to see what it's like." At the meeting I attended, I did not understand the talk that was given very well, but I sensed something in the atmosphere. Intuitively I felt: Christians don't tell lies. But this did not mean that I wanted to start attending church.

It was the children who gradually drew me in. What worried me most was that without a mother's care they would lack emotional stability. So I thought that if only I could persuade them to attend some place like that church it would be good for their education. My son was in first year high, his sister was two years older. So I urged them to go to church. But in order to have them attend, I had to go myself. Since Daddy was going, they willingly enough went along with me to church.

The meetings I attended were for seekers, for those who had knocked at the church doors for the first time. Mr Ueno gave the talks, and though I did not understand the Bible well, I became quite intimate with him. He was concerned about me, and the friends I made in the church were congenial.

About that time I attended a laymen's meeting for Yamanashi Presbytery. It was attended by old men and young, company executives where human beings overcome the barriers of this world and become really one. It attracted me greatly, and I started attending church regularly. I still didn't understand the Bible well and I could not fully believe in

God. But the thought of leaving the church made me feel so lonely that I did not even consider it. So I had a talk with Mr. Ueno and he baptized me. That was 13 years ago. I still didn't understand much but I made a firm decision to follow the Way.

As I look back now on that decision, I am quite convinced that it was one of the best things I ever did. Mr. Ueno preaches from the Bible every Sunday and what is written there, as expounded by him, is all true—Sunday after Sunday. My life was changed from that time.

Until that time I was a tightmouthed, malicious man. Now I can speak to everyone about God and how we can really become happy. In the co-op they call me "uncle" and the way they love a worthless fellow like me makes the tears come. Had my eyes not been opened by the love of Christ, had I not decided to become a Christian, what a gloomy, spiteful old man I would have become. Cursing the world trusting nobody. I would have trudged along with the failures.

Thanks to Christ's tremendous love, there is now nothing in the world that I fear. Whatever happens I do not feel at a dead end, for wonderful strength is given to me. It is a great blessing to enjoy the fellowship of the church. Our minister is very close to us and helps us in our difficulties. Whatever may happen to one of us, the rest of the members rally round with more help than we would receive from relatives. When we are facing trials, these friends in the faith pray for us and encourage us. It is when one is supported by love like this that one becomes really strong. I look back 15 years to the time when I was determined to become a Christian. Now I can say, "Christ has saved me."

—“OBSERVER”

BACK TO HIS OLD SCHOOL —AS CHAPLAIN

- o The mass media treated teenagers as "things" rather than as human beings.

- o Many teenagers differed from their parents in their sets of values and attitudes.

- o The teenagers should be helped to clarify some of these values and attitudes to enable them to appreciate life fully.

These are some of the views on teenagers expressed by Peter Burnham, the new chaplain at the Ballarat High School.

Mr Burnham is a former student of the school.

His wife Yoko, also went to the Ballarat High School and qualified as a nurse from the Ballarat Base Hospital.

Mr Burnham attended the Ballarat Teachers' College and taught for four years at the Sebastopol Technical School.

Mr Burnham said while teaching at the technical school, he realised that he lacked many necessary skills as a teacher, and had felt a certain sense of restriction by being employed by the Education Department.

He said: "I decided theological training to receive counselling skills and a school chaplaincy would be an avenue through which I would be able to help young people in a less restricted way."

Mr Burnham completed his Diploma of Theology at Kenmore College, Brisbane, to qualify for the Churches of Christ ministry. He also holds the Bachelor of Divinity degree, Queensland University, and is now doing the Bachelor of Education by external studies.

Mr Burnham is employed by the Council of Christian Education in Schools. He is one of 32 chaplains employed in the State high and technical schools in Victoria.

The scheme which started in 1955 is unique in Victoria. Mr Burnham is the only full-time chaplain in this system in Ballarat.

Mr Burnham said there was a conflict in being an authority figure and cultivating a friendly approach as a personal counsellor.

He teaches 20 periods a week, takes sports and acts as a counsellor. His

subjects are "Education for Living," "Understanding Others", and the "Understanding the World in Which I Live."

Mr Burnham said religious connotation was avoided to get the young people interested in the subjects. The basis of "Education For Living" was understanding self and self awareness.

The second stage, "Understanding Others", was living successfully in relationship with others, the use of skills in work, relating to the boss and the workmates, and husbands, wives and children.

The third stage, "Understanding the World in Which I Live" was mainly social issues such as poverty, pollution, racial prejudice, drugs, teenage sub-culture and the effect of mass media on the mind.

These subjects were mainly for students in Forms 3 and 4, but they were also included in some aspects of general studies for students in Forms 1 and 2. It was intended to run seminars and discussion groups for students of Forms 5 and 6.

Mr Burnham said chaplaincy had a double-barrel role.



A chaplain's main work was counselling. The chaplain must create confidence among the teenagers for them to come to him to talk and discuss their problems.

Mr Burnham said one problem with teenagers was the period of adolescence being gradually diminished because of vocational pressures.

Teenagers were virtually orientated toward jobs when 14 and 15 and had to make decisions. They lacked the emotional maturity and this led to identity crisis.

The teenagers then developed a basic anxiety toward life and began to question, "Who am I" and "What will I become?"

Youth cultures were formed to find identity. The teenagers should be helped to sort out their problems through the self-identity crisis.

Mr Burnham said: "As a chaplain I would regard this as being a religious issue and a religious problem.

"The Christian faith has always expressed in teaching that the sanctity of the individual and the wholeness of man is tremendously important."

(BALLARAT "COURIER")

FINANCE CRISIS FOR W.C.C.

The "acute financial position" facing the World Council of Churches as a result of the world monetary crisis, particularly dollar devaluation, has made it necessary to change the venue of the next Central Committee meeting from Helsinki to Geneva, August 22-29, 1973.

The 120-member Central Committee meets annually to conduct the business of the World Council between Assemblies, which normally occur every six or seven years. The committee's members are representative of the various geographical

and confessional groupings in the W.C.'s 263 member churches.

It has been estimated that the Swiss franc value of the Council's 1973 income has been reduced by 12%—a cut of Sfr. 635,000 on a 6,000,000 General Budget. The switch from Helsinki to Geneva is estimated to save approximately 150,000 on the General Budget plus another 100,000 on other budgets in the Council. A major item is transportation costs for both committee members and Geneva staff, who must prepare and assist in the Central Committee's sessions plus the several unit committees held in conjunction with it.

Drug abuse films harmful

(Washington D.C.) — Drug abuse education films currently available are "doing more harm than good," according to Richard M. Earle, president of the National Co-ordinating Council on Drug Education.

His comment came as the council released its third annual evaluation of 220 films reviewed by the organization.

Only 16 per cent were found to be "scientifically and conceptually acceptable," he said, the majority of the 220 films being "unfit teaching aids."

Robert Luke, spokesman for the National Education Association, explained that 31 per cent are "totally unacceptable because they are inaccurate, distorted or conceptually unsound," while 53 per cent are classified "restricted" because they require special care in presentation.

"The availability of such audio-visual aids are a disservice to the classroom teacher," he said. "A teacher who shows one of these unacceptable or restricted

films will seriously harm any effort to present an effective drug abuse prevention message."

The National Co-ordinating Council on Drug Education is a private, nonprofit organization which has worked "to promote rational approaches to all drug-related issues" since its formation in 1968. Among 133 organizations which are council members are Protestant, Roman Catholic and Jewish bodies.

TV VIOLENCE

Prof. Udo Undeutsch, an expert in youth psychology, states: "brutality and violence on television are providing the most devastating means of negating ideas for living together peacefully."

N.Z. home for aged

The Church of Christ at Greymouth on the West Coast of N.Z.'s South Island began in 1871. The movement of church members to the east coast meant a strengthening of other places but a local church so weak that the only realistic course was for the members to make their witness through union with others.

The church today is a part of a Union Parish, and the grounds on which the Greymouth church and manse once stood now holds Dixon House, the first ecumenically run Home for the Aged on the West Coast.

The half-acre site overlooking Dixon Park was made available for the low price of \$4000 and this gave a good start to the fund raising which resulted in the \$280,000 building being opened free of debt.

A report in the "N.Z. Christian" says that "as elderly citizens now share in the comfortable home one cannot but feel that the witness of 101 years of New Testament Christianity, which now continues in the Union Parish of Greymouth, has been given a new thrust by means of this practical outreach of the Gospel."

WORD TALK NO. 70

A.B.C. OF THE BIBLE

Faith is the belief in something and the trust in Someone. In the O.T. the term was used as a comprehensive word for true religion. In the N.T. it meant to believe, to trust, to put faith in, or to rely upon a person and so is usually translated as "believe". With Jesus, faith is a belief in God as almighty loving Father (Matt. 21:22) who can save, heal and provide. His attitude was similar to the best of the O.T. attitudes.

Paul places a new stress on faith—faith was to centre in Christ. He applies this to the O.T. concepts of the Law (Rom. 6 and 7) and Justification (Rom. 3; 5: 12-21). Faith meant accepting the Gospel of Christ (Rom. 10: 9-17). Faith was accompanied by baptism, a sign of repentance, the guarantee of forgiveness and of renewal by the Holy Spirit.

In the N.T. the initiative is always with God seeking men. Faith is our pleasing response, (Heb. 11: 6) which brings us into the right relationship with God. (Rom. 1:16-17, 3:21-2; 2 Cor. 5: 17-21). Faith is what each sinner must place in Christ to be saved, i.e. we must consider the character of Jesus worthy of our trust, act in placing our lives in His care; trust His ability to do what He promises, and commend our soul into His care in hopeful confidence. The mental agreement that you have done this is now your faith.

Aquinas (13th C) stressed that faith was an intellectual agreement to Christian beliefs and trust in them. Since laymen are untrained in theology, faith in practice meant accepting what the Church said as right. Luther (16th C) stressed that the individual should trust God rather than the Church. Barth (20th C) stressed faith is brought into focus in an individual's encounter with Christ.

FAITH

DICTIONARY.

Faith means both the set of beliefs we live by and the confident attitude to life that characterises our acceptance as Christians.

FOR TODAY.

Faith must not only be expressed but experienced. The opposite to faith is worry and in the Aspirin Age we have enough of this. Faith must be lived not just agreed to. Some people can recite Psalm 23 without knowing the Shepherd. Faith must be practised. Many are like Kierkegaard's geese who believed they were made to fly but then waddled home from Church.

The 20th C is the age of faith-in science, doctors' prescriptions and politicians promises. We need to reinstate the true object of faith—God Himself. Many have faith and confidence in other things but the true object is God alone. Some people have positive trust in faith itself, which makes for a good used-car salesman, not a good Christian. To leave out God is to be left with no invisible means of support.

Our stress on personal experience as the basis of our faith must not overshadow faith's content. We could do well to write our own creed, not to test another's orthodoxy but to establish a scope of our own.

Faith and knowledge belong together. "I know whom I have believed." (2 Tim. 1: 12). John's Gospel links the two constantly (John 4: 42; 6: 69; 8: 31-2). John saw that faith in Christ is the same as knowing truth for Christ is truth. Anselm (11th C) said "I believe in order that I may understand."

GORDON MOYES

TOWN HALL RALLY



The Editor of "The Australian Christian", A. E. White, will be the speaker at the Melbourne Town Hall Rally on April 29, for the opening programme of the 108th Victoria-Tasmania Conference of Churches of Christ. Most of our churches within reach of the Town Hall are expected to combine for this Rally.

Mr White was born at Campbell's Creek, near Castlemaine, Vic., and joined the church at Coburg. He trained for the ministry at the College of the Bible, Glen Iris, and continued his studies at the Melbourne University.

During the war years, when he was not able to enlist for war service, he served in the finance branch of the R.A.A.F. After the war he succeeded G. R. Stirling as Director of Religious Education for our New Zealand churches. In the Dominion, he married Beverly Stoop of Dunedin and shortly afterwards began a thirteen-year ministry with the North Essendon Church, Vic.

When A. W. Stephenson became Principal of the N.S.W. Bible College, he left a lecturing vacancy at Glen Iris and an empty editorial chair at the

"Australian Christian". A. E. White was asked to serve at Glen Iris and C. G. Taylor became Editor. By coincidence, ten years later, Mr White was appointed Editor of "The Christian" when Mr Taylor also moved to Sydney. In the continuing merry-go-round of coincidence of appointments, Mr White's lectures at the College of the Bible were taken over by G. R. Stirling on the latter's appointment as Vice-Principal.

The title of Mr White's message at the Town Hall Rally is "One Way — Or None!"

The Conference President, M. J. Savage, will preside, E. C. Keating will be leader of song, Shirley Radford will again be at the electronic organ, and the Lowana Singers will also be featured.

OPEN FORUM

VATICAN ENVOY PROTEST

To the Editor,

I was disturbed to read in today's papers the intention of the Government to establish an Envoy at the Vatican, and have been directed by the Executive of the Loyal Orange Institution of Victoria to write to you expressing our deep concern and objections to this step, which after all is another of the steps taken to attract sectarian support.

We feel this is a breach of faith because at no stage during the election campaign was this proposal mentioned or suggested.

We base our objections broadly upon the same lines as Dr. Eugene Carson Blake, General Secretary of the World Council of Churches, when he objected to the appointment of similar representation by President Nixon of the U.S.A.

Dr. Blake suggested the appointment was "basically an outdated relationship" and that "the Vatican would do well to divest itself of its trappings as a political state and stress its status as a universal church".

J. H. Morris,
Grand Secretary,
Loyal Orange Institution.

CHURCH EXTENSIONS

At a Day of Thanksgiving the extensions of the church at Croydon, Vic., were opened on March 4.

There will be more accommodation for the B.S. with a new kindergarten room, a much larger kitchen and a boardroom suitable for the bigger meetings.

The speaker at the opening service was A. J. Emmett of the Properties Corporation. The key of the door was given to R.H. Robinson, chairman of the Building Committee by the church secretary, F. Lawson, G. R. Stirling of the C.O.B. was also present. The ladies provided a salad luncheon.

Several working bees were held to get the grounds in good order.

LETTERS FROM TERTIUS

KEEPING GOD AT BAY (2)

To the Editor,

When I talk about keeping God at bay, I don't mean that we can avoid his presence. No one can do that. But I do mean that we can keep him from changing some of our odd little ways and from pricking our precious little bubbles of pride, and from melting our frozen little prejudices. (After all these are the things that make us interesting!) In short I mean restricting God to those parts of our lives that are convenient. After all Church people have the right to some privacy, even from God.

So here are some more ways of keeping God at bay.

One way is to defend the Bible. It's been around a long time and it's still the number one best seller. But you never know! So go out as its defender. Count the number of Bible references in a sermon, and if there don't seem enough, complain to the preacher about it. Preferably defend the King James Version. If there are people you don't agree with, throw doubts on their loyalty to the Word. Above all, buy the biggest Bible you can find and carry it about conspicuously. If you

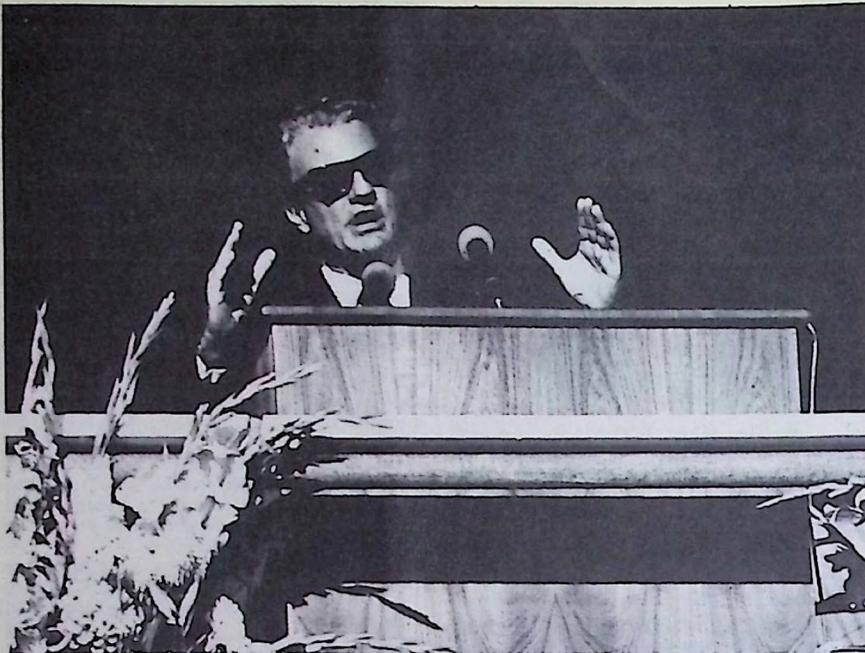
defend the Bible loudly enough and conspicuously enough, you won't be able to hear and see what it is saying to you in the depths of your own nature. And you will have kept God at bay. In defending his book you will have defended yourself from his word to you.

Another way is to join a discussion group. The rules should be as follows: No Bibles; we're talking about modern things. No experts but ourselves. Keep to general discussion about Vietnam, hunger, race, abortion, the generation gap and all the "in" subjects. Don't try to get at the facts; they are never reliable anyway. Major on opinions; that's democratic. No action; this is a discussion group. Nothing keeps God knocking at the door longer than a lot of talk.

Next time I'll write about some other ideas for keeping God at bay. I've got plenty of them!

Hoping you are the same,

TERTIUS



Billy Graham in South Africa

DURBAN, SOUTH AFRICA, March 18—Only Jesus Christ can solve the problems of individual South Africans, of their nation and of the world, evangelist Billy Graham told over 45,000 at his first appearance in this nation.

In preaching before the record crowd (the previous best was 38,500 at a rugby match between South Africa and France) at King Park Rugby Stadium the American added still another country to the list of those in which he has proclaimed the gospel of Christ. In attending, persons from all races and social conditions turned a new page in the history of their country.

Organisers of the meeting had met the world famed evangelist's conditions for preaching in any country, the condition that all persons of all races be welcomed and allowed to sit where they choose.

In newspaper and broadcast interviews earlier in the day he reiterated his opposition to Apartheid in a nation known for its strict separation of the races. The evangelistic rally found black and white and brown sitting side by side, singing side by side, working as volunteers side by side and walking down crowded aisles together to respond to the invitation to receive Christ as Saviour and Lord. Half of the crowd was estimated to be non-white. Over 3300 left their places to stand before the platform to indicate their intention to follow Christ.

On the programme with the evangelist were a 1500 voice choir of black, brown and white volunteers, musical groups from the U.S.A. and from South Africa and ministers who prayed in Afrikaans, Zulu and English.

The evangelistic rally was a featured event on the programme of a multi-racial South African Congress on Evangelism and mission, one of several such Congresses that have been held in various regions of the world.

There were 60,000 present at the final meeting of the evangelist's tour at the famous Wanderers Stadium, well known to Australian cricket fans.

The historic service was the first evangelistic meeting ever broadcast live over a nation-wide radio network in South Africa. There are no television stations in the country, and a radio commentator said the audience for the program was the largest in the history of South African broadcasting for a religious program. Professional golfer, Gary Player, who had joined in the invitation to Graham and who gave a reception at his home for the Graham team, was on the platform. Other sports figures were also in the congregation, as was Johannesburg's Mayor.

W.A. LAY INSTITUTE OF THEOLOGY.

A Lay Institute of Theology is to be held from May 31 to August 23, at St. Paul's, Nedlands, W.A.

Organised by the united Department of Theological Studies of the Methodist and Presbyterian Churches, in co-operation with the Churches of Christ and the Congregational Union, the institute will deal on Thursday nights with The Gospel and Introduction to Theology and three electives — Exploration and Mission, Christian Involvement in Politics, and Christian Education, Working with Adults.

JAY'S FOR JUNIORS

WHICH ISLAND?

1. It was the scene of one of the most dramatic shipwrecks in history.
2. After the wreck Paul and his shipmates spent the winter there and the people of the island were kind to them.
3. The father of the "chief man" of the island was healed by Paul.
4. During the second world war the bravery of the people of the island was praised through all the world. (Which island is it? Answer on page 18).

A hillbilly was watching an astronomer peering through a long telescope. Suddenly a falling star sailed across the sky. "Good shot!", exclaimed the hillbilly.

No Escape!

A missionary offended some natives and was sentenced to death. According to tribal custom he had to make a statement. If the statement was true, he would die by poisoned arrows. If false, he would be burnt to death. There seemed no escape, until he had a brilliant thought. He made his statement in such a way that the tribesmen, under their own rules, had to let him go free. What did he say?

The missionary said, "You will burn me to death." This upset the tribesmen. If they burnt him to death, the missionary would be telling the truth, in which case he should die by poisoned arrows. But if they did that, the missionary's statement would be wrong—and he should be burnt to death. As the tribesmen could find no answer, they set the missionary free.



"This hammer you sold me must be defective!"

REVIEWS

WHEN THE MUSIC STOPS

By Tom Morse (Lakeland) \$1.35

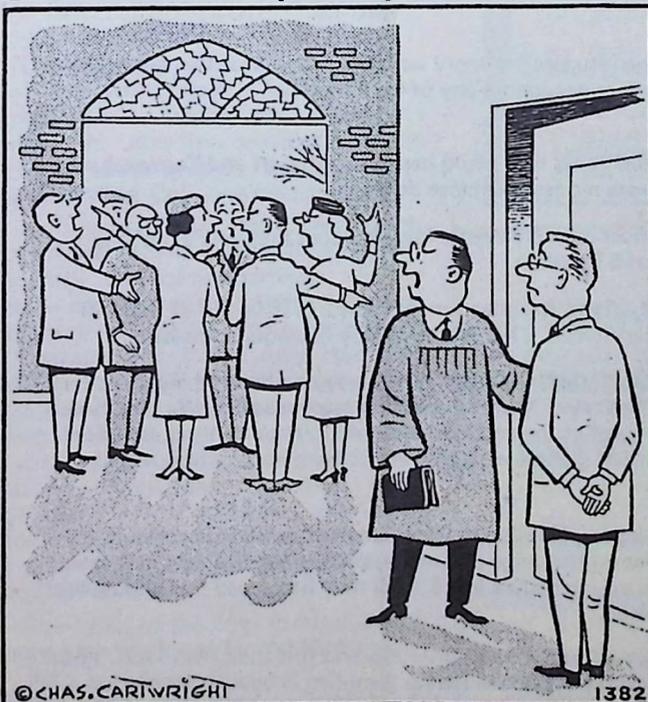
There are many books like this one and so long as there are young people in trouble with drugs, family, racism, boredom, unemployment, and violence, we shall hope for more books like this and more men like Tom Morse. Morse is a minister's son, turned musician with some of the top U.S. bands, and turned back into a far different kind of ministry from that of his father. Disillusioned with his own life and shocked by the desperate plight of a generation of losers he obtained an old nine-bedroom home in Miami and began "Surfside Challenge." "His parish is the gutter; his pulpit, the street." Many come for help, and many leave because they don't want to pay the heavy price of withdrawal from drugs. But many win through. They usually come as a last resort. Morse says that he tends to agree with those doctors who say that there is no cure for heroin. That is, until he opens his Bible and reads, "With men it is impossible, but not with God: for with God all things are possible."

WHY PRIESTS?

by Hans Kung, Fontana 93pp \$1.20

Hans Kung, an eminent Roman Catholic theologian, wrestles with the problems that face Ministers today in finding a theological understanding of their role in the Church, which has been affected by "democratization and secularization." He begins from the concept that the Church is the entire community of those who believe in Christ. He goes on to point out that service is the basis of authority in the Church and not force, prerogative or privilege. Every Christian has a "charism" which he can exercise in the service of Christ. He sums up this idea in what he calls the "Diaconal (from diaconia, service) or Charismatic structure of the Church."

Church Chuckles by CARTWRIGHT



"Never saw them that fired up about their religion, so they must be holding a political caucus!"

His book is a call away from an authoritative hierarchy to the basis of ministry in servanthood and sees in the Apostle Paul the model Church leader. He sees the ministry as a "Ministry of Leadership" based on service. This book draws heavily on sections of his much larger book "The Church."

Two things seem to me to be lacking in this book. 1. He has not repeated the Biblical support for his arguments that he used in his book "The Church." This robs the book of some of its power for he is arguing from scripture. 2. He does not seem to have quite a same clarity of thought when he comes to deal with the role of the "Ministry of Leadership" that he has in the rest of the book.

This book is however a most welcome and important contribution to the understanding of the Ministry in the Church today and of the priesthood of all believers.

—Don. E. Stewart.

HOLY SPIRIT BAPTISM

by A. A. Hoekema (Paternoster Press)

It was once fairly easy for the orthodox churches ("orthodox" means "right"—like us!) to ignore the Pentecostal churches with their allegedly extreme upon the gifts of the Spirit, such as speaking with tongues.

What was once ignored has now come into the established churches. There is even a strong Pentecostal movement within the Roman Catholic Church, tongues and all. Almost every Protestant church has those who practise Pentecostalism without joining the Pentecostal churches. To distinguish them they are being called Neo-Pentecostals.

Dr Hoekema, who is a conservative scholar, takes us to scripture to support his view that Neo-Pentecostalism is not a good thing. "Believers," he says in conclusion, "do not need to seek a post-conversion 'baptism in the Spirit'."

He thinks that Scripture assigns a very limited value to tongue-speaking, and that both Pentecostals and Neo-Pentecostals have blown up the value of this gift out of all proportion to Bible teaching.

'CANNIBAL VALLEY'

By Russel T. Hitt (Zondervan)

This book has been deservedly called a "Missionary Classic". It tells the story of the grand plan of the Christian and Missionary Alliance to bring Christianity to the Stone Age cannibals of interior New Guinea. The only way to penetrate the dark hidden valleys with their savage inhabitants was the use of air planes. With this went the arduous labour of clearing air strips. Increasingly the Alliance missionaries co-operated with the Missionary Aviation Fellowship. Far from enjoying a peaceful idyllic life that many feel is only spoiled by missionary 'intrusion', the Stone Age Danis lived constantly in the shadow of fear and death. Thieving and fighting were an almost daily occurrence. Life was impregnated with superstition. Two of the missionaries witnessed cannibalism. They explain that the Danis do not consume human flesh primarily to satisfy their hunger. Their chief reason for cannibalism is to show contempt for their foes. The grim life was lit by touches of humour and goodwill. Myron Bromley, in his attempts to get acquainted with the people, joined them in the singing of their folk songs, even when he did not understand the words. He found later that he had been singing ribald songs dealing with intimate sexual matters. One day Bromley inquired about the spicy, fragrant flowers the natives were wearing in their noses in place of pig tusks. 'You stink,' said one of the boys. There was much for the new converts to learn about the Bible, and considerable effort would be necessary before they could read 'God's Book'. But they were soon able to pray. This, in turn, helped them to overcome the traditional and ingrained hatred of their enemies. To gain the maximum co-operation of the native Christians 'witness men' were trained and appointed to preach and teach in the villages in the missionaries' absence. With not a trace of pretense the missionaries' courage and wisdom light up every page.

(J.E.B.)

PHNOM PENH NIGHTMARE

Australia has described the city of Phnom Penh as a medical nightmare.

David Longe, Communications Director for the emergency relief and childcare agency said, "In a country of seven million people there are only 1580 hospital beds".

"Two-thirds of the population are crushed into Phnom Penh, which has only four specialist surgeons," he said.

Mr. Longe was in the Cambodian capital discussing plans to erect an emergency field hospital to be staffed by Australian medical teams.

He said, "Cambodia has a total of 374 doctors. That's one doctor to every 20,000 people. While in Australia there is one doctor to every 800 people."

The war casualties are placing an impossible strain on the city's two hospitals. People die before the doctor can make his rounds. Sick civilians lie on the floor amongst badly wounded soldiers.

World Vision has been given 12 acres of land by the Cambodian government to build a modern teaching hospital. But the war has delayed commencement of building.

PASSING OF G. P. FOOT

The death is announced of G. P. Foot, for many years a prominent Tasmanian churchman. Among other offices he served the church at Margaret S., Launceston, as secretary and elder. An obituary notice will be published shortly.

ORPHAN SUPPORTED (Fairfield, N.S.W.) In addition to support of brotherhood activities, the church aids a Vietnam orphan . . . Mr & Mrs Davis and their son, Malcolm, have made decisions for Christ . . . Ten new scholars have been enrolled at B.S. . . . There have been better attendances and greater monetary commitment . . . Miss D. Geyer from Shrigonda and Jean Davis from Nth. India have addressed the church.

CONFESSION OF FAITH Box Hill (K. R. Bond) A youth has made his decision for faith in Christ . . . After fellowship luncheon, 16 C.W.F. ladies heard Win Beale at Hartwell speak of her missionary experiences . . . Illustrated travel talk given by Mr Arnold at C.W.F. and C.W.E.F. . . . Senior Explorers attended Inter-Club Adventure Camp in Cathedral Ranges . . . Many young people attended youth meeting at Belgrave Heights auditorium . . . 11 Midget Explorers camped at Balnarring . . . Harvest Thanksgiving gifts were donated to C.O.B. . . . Mrs Street is in hospital.

WHITE PAPERS

ON LIFE AND FAITH

HOW LONG? That is the question in the mind and heart of the old lady on the cover.

How long is long? In our home we have just celebrated twenty-two years of living. They have been good years. At the beginning of those twenty-two years we commenced a ministry that lasted for thirteen years. Children came and enriched our lives.

When our pastoral ministry ended we took a new job and moved to a new house. We have prospered in a nation that is reasonably stable and we have found satisfaction in all that we have done. They have been good years.

And what has all this to do with the old lady on the cover? Nothing—except that for all of those years she has been in a refugee camp in the Middle East. She is just one of the many thousands who for a quarter of a century have had no home and no homeland.

Children have been born to families in those camps. They have grown up, some of the new generation have married and have had children of their own. Those children have known no other "HOME" but a refugee camp among the world's unwanted. The Arab nations grow rich and modern Israel grows strong, but the refugees are caught between hatred and conflict. They are angry and bewildered.

Over one million and a half refugees have registered with the United Nations Relief and Works Agency for Palestinian Refugees in the Near East (UNRWA).

There are others who have not registered but have done their best to provide for themselves or have had the help of others. A million and a half is a lot to care for, and far too many for us to comprehend. The lady on the cover is just one of them. (UNRWA supplied the picture.)

While we have been counting all of the good years, the old lady has just been counting the years. How much longer?

We can help by urging our Government to press for a settlement of the refugee problem that will return dignity to a helpless people. We can help by supporting UNRWA.

It is no wonder that the refugees are angry with the world. It is fair to say that God is angry, too. We dare not ignore any of his children.

WREST POINT The best thing that could happen to Hobart and Tasmania would be for Wrest Point to lose money and close down.

The best thing is the most unlikely event. The expected first year's profit is likely to be in excess of \$1 million.

It will not be all profit, unless the government measures the good of the community only in monetary terms. That is a miserably inadequate measure.

According to a report in "The Australian", the manager of one of Hobart's largest finance companies says, "Our repossession rate is soaring. We shall have a more accurate assessment at the end of the month, but certainly quite a few people who can't afford to gamble even \$20 are coming home without their shirts."

The State Opposition leader, Max Bingham, claims that a storeman who lost \$3000 at the casino was on the verge of suicide, and a small-business man went home \$8000 lighter. A young couple lost \$3000 they had saved for a house and \$2000 they had borrowed.

It is not enough to say that such people are fools and it is their own fault. They are foolish and it is their fault, but the casino gambling is being presented as a way of life with the endorsement of the highest political, social, and industrial leaders. Ordinary people are being encouraged to gamble and the money profits are not worth the harm that is caused.

FAITH ONLY

—“SOLA FIDES”

Much that is ill-advised and quite wrong appears to have coloured the concept of "Faith only." In fact, there have been those who, with apparently little or no knowledge of the significance of these great words in the history of the Church, have applied and interpreted them incorrectly as an attack on New Testament or "Restoration" teaching.

To "restore" New Testament Christianity it is of primary importance that we restore the New Testament Gospel. In 1Cor 15:3-4 this is defined by

BY DR. A. G. ELLIOTT

Paul as being in essence—"How that Christ died for our sins according to the scriptures, and that He was buried, and that He rose again the third day according to the scriptures."

Further to this, if we are true to our following of the Apostles' preaching, as recorded in the Book of Acts, we will see that "faith", "repentance" and "baptism" were definitely presented as conditions of salvation. In this sense, "faith" is a primary response of the convicted sinner, whose trust in the Lord Jesus Christ leads him into a relationship with the Holy Spirit in which he is "born again" or "born from above" (John 3). In his passive response to the initiative of the Spirit the believer's faith and penitent attitude issue in baptism.

Now, in the tremendously crucial days of the 16th Century Protestant Reformation, when the Reformers pitted their strength against the Medieval Roman Church, a notable Latin phrase, "Sola scriptura," "the Bible alone" or "the Bible only," expressed very firmly their view against what had been the suppression of the reading of the Word of God and its absolute authority for more than 1,000 years.

Actually the Reformation stood for a return to the teachings of the apostles and prophets. Hence the Reformers vigorously opposed tradition as a source of revelation. Likewise they rejected the "magisterium" of the Church whereby the clergy only were given authority to interpret the Word of God. "Sola scriptura" meant "the Bible alone," without tradition, leaving no room for the Church as the final voice of authority.

The "priesthood of all believers" brought interpretation of the Word back to the individual believer under the guidance of the Holy Spirit. The Church, the creeds, and all men—were subject to the Scripture only.

Another great catch-cry of those who wished to free their fellow-believers from the fearful shackles of Rome—also in terms of the prevailing Latin tongue, was the eloquent phrase, "Sola fides"—"Faith alone" or "Faith only." The meaning of this, of course, for the Reformers and their followers is plain enough. They made a clear distinction between "Salvation by Faith"—and "by Works."

Hence, "by grace . . . through faith" was important to them—and has been for others like them down the years whenever the pernicious doctrine of "Salvation through good works" has been revived. Despite more than 1900 years of preaching of the Gospel of the Grace of God in Christ, there are still many folk who seem to think that we can "earn" our salvation by working for it!

Even many who profess to be Christians are eager to "do" something to gain their salvation—rather than simply to accept, in faith—which implies also

penitent obedience—what the Lord Jesus Christ has done on behalf of us all on Calvary.

As everyone who really understands and appreciates this viewpoint recognises, this concept of "faith only" has nothing to do with the subjective "conditions of salvation." Yet, unfortunately, there are those who erroneously believe that by "faith alone" or "faith only" is meant faith, apart from baptism as a condition of entry into salvation in Christ.

However, nothing could be farther from the truth. For those who have employed this expression have not been concerned with the aspect of faith in its relation to repentance, confession or baptism. Rather have they been eager to point out the primacy of faith—as against works—as a means of entering into the eternal benefits that Christ offers.

For these men, despite the teaching of Rome with its elaborate penitential system salvation could never be by works. They repeatedly quoted Eph. 2:8-9 "For by grace are ye saved, through faith; and that not of yourselves it is the gift of God: not of works, lest any man should boast."

As Paul so cogently presents it, in Romans 5:1—"Being justified by faith, we have peace with God, through our Lord Jesus Christ." No effort of mine could gain for me what Jesus has suffered and bled and died to give me freely, if I will only trust Him, believing His promises are sure. This in essence is the meaning of "Sola fides"—FAITH ONLY.

BELGRAVE HEIGHTS EASTER CONVENTION

This year's Easter Convention at Belgrave Heights will be extended by two days and will conclude on Anzac Day, Wednesday, April 25. At this 22nd Convention (April 20-25) Professor E. M. Blaiklock from New Zealand will lead the morning Bible Studies.

Professor Blaiklock, who is a prolific writer and Bible Teacher, held the Chair of Classics at the University of Auckland for 21 years.

Other visiting speakers include S. Dinnen, Principal of the Worldwide Evangelization Crusade Missionary Training College at St. Leonards, Tasmania, and the Rev. Garry Coleman, National Director of Ambassadors for Christ. The Rev. A. T. Stevens from Melbourne Bible Institute and Mr.

Graeme Smith of Campaigners for Christ, will also be speaking.

Of special interest to day visitors will be the new contemporary building housing the Missions Display. Ample parking space, good picnic facilities and provision of light refreshments and tea service make the Convention Centre which is only, 28 miles from Melbourne an ideal days outing for the family. Upwards of 2000 visitors gather for the programme featuring Morning Bible Studies, Convention and Missionary meetings, Children's and Young Teenage programme. A fully equipped Play Centre also operates for the younger members of the family.

Many Youth Camps are conducted in association with the Convention by the various denominations or by inter-Church groups.

TEMPLETON PRIZE TO MOTHER TERESA

(London) . . . Mother Teresa of Calcutta has been awarded the Templeton Foundation "Prize for Progress in Religion".

Founder of the Order of Missionaries of Charity, Mother Teresa was awarded the 34,000 (US\$88,000) prize for the manner in which, "she has been instrumental in widening and deepening man's knowledge and love of God and thereby furthering the quest for the quality of life that mirrors the Divine".

A Yugoslav by birth Mother Teresa has been in India since 1929: first as a teacher and since 1948 caring for the destitute of Calcutta. Several homes have opened in other countries as the Order has grown.

The Templeton Foundation inaugurated its prize last year in an attempt to do for religion what other great prizes have done for science and culture. At that time, Mr John M. Templeton said he was greatly concerned that one of the most crucial dimensions of human existence had not been recognized. In setting forth the objectives of the prize he said it would be aimed at calling attention to and providing recognition of ideas, insights and actions

80TH NORTHERN DISTRICT CONF. S.A.

The minutes of the 1907 Conference state "The Northern District Conference of S.A. is the parent of all District conferences." It commenced in 1892, the year after the first Australian missionary, Miss Mary Thompson, went to India and the Bible School Union was commenced in this State.

This year the Conference was held in Balaklava with H. B. Freebairn of the Owen Church as president. Four sessions were held—the men and women met separately and simultaneously in the morning, followed by a business session and brotherhood reports. In the afternoon there was further business and a period of group discussion on the role of the Church today. At the evening meeting a pageant was presented entitled "The Pages of Time", when aspects of the history of the past 80 years were depicted, and an address entitled "We press on" brought the Conference to a close.

I. J. Chivell, Conference Secretary, the guest speaker for the Conference, in his addresses spoke of the past, the present and the future of the Church, relating it particularly to rural areas. The attendances were better than they have been for some years with a fine spirit of fellowship prevailing.

which have been or may be instrumental in widening or deepening man's spiritual knowledge and love of God.

Mother Teresa will be presented with the 34,000 cheque and silver medal by His Royal Highness Prince Philip at a ceremony in Guildhall, London, on Wednesday, April 25th. Lord Mais, Lord Mayor of London, will be chairman of the ceremony.

There were over 2,000 nominations received by the Foundation in connexion with this year's award. They were received from over 80 countries and included nominations from Buddhism, Christianity, Hinduism, Islam and Judaism.

FAMILY CAMP

Fifty-six campers from Footscray used the informal surroundings and program to learn more about themselves and others in a Family Camp at Eppalock, March 9-12.

Adult discussion groups were marked by candour of opinion, a readiness to share, and a sympathetic acceptance and understanding of personal doubts. Christian faith was put on the line and measured for many in a way which had not occurred often before.

A provocative Sunday evening program was led by assistant minister, Ron White and the 'Hi-Teens' youth group.

The total group experience was enriched by a number of families fairly new to our fellowship.

"COMMON" BIBLE PUBLISHED

(New York). — A Common Bible with unprecedented endorsement by world Protestant, Roman Catholic and Eastern Orthodox leaders was published in the U.S. on April 2. It was published in England in January.

The translation is the Revised Standard Version (RSV) copyrighted by the U.S. National Council of Churches. The U.S. edition bears the words, "An Ecumenical Edition," on the title page and "Common Bible" on the cover.

With the exception of one Psalm and two other short sections from the Greek Bible, the new edition brings together all the literature considered scripture by Protestants, Catholics and Orthodox.

Old Testament material not considered canonical by Jews and Protestants but found in Latin and/or Greek canons is collected in two categories between the Testaments.

OBITUARY

McIntosh, Mrs Rose Alice

Mrs McIntosh was a member of the Essendon and Moreland Churches of Christ as well as spending some years serving the Cottlesbridge Methodist Church until the Hurstbridge church was started.

Wonderfully gifted, Mrs. McIntosh fulfilled many duties, Bible School teacher, cleaner, Bible School superintendent, deaconess and cradle roll superintendent. Whether singing the "Old Rugged Cross" with her sister Olive, or working with the Panton Hill Country Women's Association, or growing more flowers to put in the church for Sunday, Mrs. McIntosh will always be remembered as one who offered her life as a living sacrifice to God. Even after her passing she continues to serve Hurstbridge through a generous bequest.

Though the story of her life was one of struggle Mrs. Rose McIntosh was a continual source of inspiration to all who met her; the church shall always remember her as one who counted it a joy simply to be alive. We extend our sympathy to her family.

—GARY WAKE

AT NORTHCOTE T. V. Weir was inducted into the ministry here by Principal E. L. Williams. Mrs Weir has accepted the oversight of the ladies' auxiliaries . . . Both tennis teams are in the grand final . . . Five have been transferred into membership from other churches . . . The manse grounds have been worked on by two working bees.

TEEN GROUP (Croydon, A. B. Clark) The Friday Teen Group is led by Mrs J. Beveridge and Miss Sue Gollop . . . Mrs I. Smith has returned home from Box Hill Hospital, and Mrs Rita Lawson from Mitcham Hospital . . . Recent speakers have been Bruce Skillicorn on India and John Baker on World Development . . . Frank Lawson spoke to the C.W.F. on his experiences as a motion picture cameraman . . . Evening group ladies presented their 1973 syllabus. President is O. Lyon and secretary is L. McGregor. There was a demonstration of "Golden Products" . . . Sympathy was offered to Mrs Gairns in the death of her father . . . The "Maranatha Sounds" took part in a morning service and at evening youth service.



NEW SOUTH WALES

(Canley Heights,) G.
ley has commenced his new ministry here and the church is worshipping in the new chapel . . . Mr and Mrs Aitken are serving at Carnarvon Christian Centre . . . The B.S. picnic was held on March 17.

MISSIONARY CONVENTION (Inverell, R. Craig) David Eagling was the main speaker at the Convention of March 2, 3 and 4. Now minister at Marwillumbah, he was for 10 years a missionary in the New Hebrides, and founding principal of Banmatmat College. Other speakers were Tom Hovey, Asia-Pacific Christian Mission, Ian Crowe, W.E.C., from the Ivory Coast, and Miss Dorothy Geyer from our mission in India. The offering, divided among the three organisations represented was \$263- . . . Another missionary visitor on March 14 was Miss Sue Rankin of Africa Evangelical Fellowship, a teacher in a girls' school in Zambia.

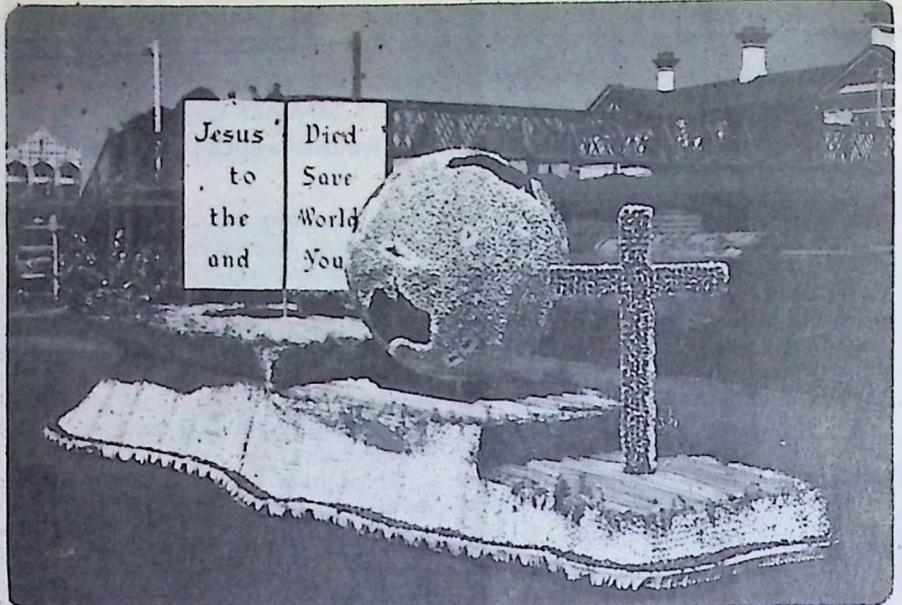
NEW ORGAN (Engadine, D. Krause) A new Paramount Deluxe Thomas organ was recently donated to the church in memory of Ruth and Leonard Maltby, both of whom died in 1972 . . . Our pre-school kindergarten building is well under way and will begin operations in May . . . Mrs Chris Reko has been very ill in hospital and will have further operations after recuperating.

GOSPEL IN ARABIC. "Church for All Nations" (Enmore, R.C. Dixon). The Simultaneous Translation System was used for the first time on March 25 when the Gospel Service was translated into Arabic by Wilson Ibrahim. Yousef Massoud made a public confession of his faith at the conclusion of the service. Evening services will continue to be translated into Arabic, and also three other languages at a later date . . . 55 attended S.S. Scholars' tea on March 18. Stephen Rendell, Woolwich Bible College student will assist Mr. Dixon this year. He was welcomed on March 4.

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CARNIVAL OF FLOWERS. This is the float entered by the Harlaxton Church of Christ in last year's Carnival of Flowers Procession at Toowoomba, Qld. It gained second prize in the open section. Harlaxton church would welcome ideas, suggestions, or photos to assist in planning this year's entry: Write to H. B. Christensen, 19 Glendower St., Toowoomba, 4350.



QUEENSLAND

MISSIONARY-ELECT (Nambour, Qld. R. McLean) A commissioning service was conducted by Mr. McLean for Jeanette Eggmolesse, assisted by Elder Bob Bull. The church pledged prayerful and financial support for Jeannette as missionary-elect for the New Hebrides . . . C.W.F. commenced their Missions project with a study on our Indian work given by Mrs. McLean. A fellowship coffee hour followed.

FRIENDSHIP CAMPAIGN (Ann St., Brisbane, L. G. Armstrong) The church has accepted the challenge presented by the H.M. Committee and is conducting a Friendship Visitation Campaign.

Sub-committees have been formed: Prayers, Typists and Clerks, Caterers, Social Organisers. Mr. Armstrong is training officer . . . The annual meeting elected R.H. Risson to the Board of Elders. W. Law is chairman of the Board of officers, and L. J. Mainwaring is treasurer. Geoff Melvin is C.Y.F. president . . . Miss Beverley Watson is spending her recreation leave on a South Pacific voyage . . . A. C. Male presided over the third academic service at Ann St. for tertiary students.

TWO EVENING SERVICES (Albion, Barry Benz) The church annual meeting offered Mr. Benz an additional year at the conclusion of present term of four years . . . Two evening services are being held, one at 6.15 p.m. and a Sharing Service at 7.45 p.m. . . . Professor Rendle-Short conducted a series of studies on "Miracles" for adult and young adult sections of the All-Age B.S.

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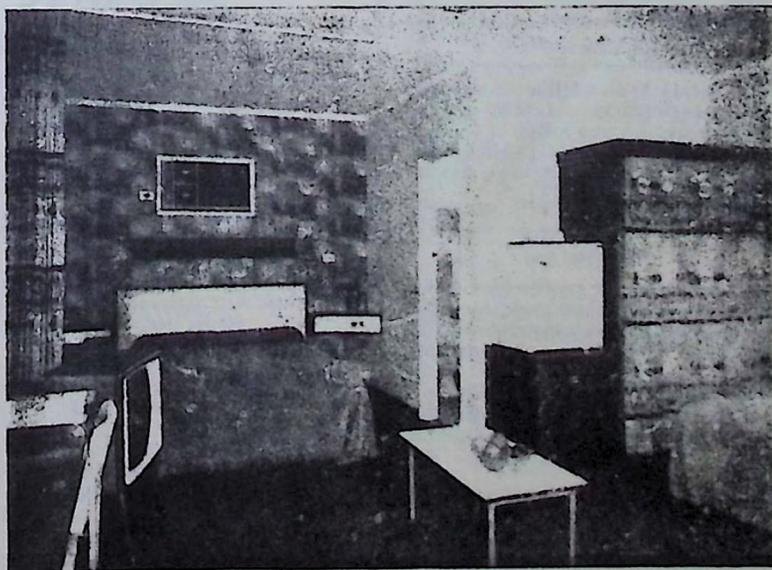
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BIRTHS

FRASER (Anderson) To Ian, Helen and Robert, a son and brother, Bruce Alexander, born at Maitland Hospital on Mar. 8th, 1973.

HUMPHRIES (Pigdon)—Malcolm and Beth are thrilled to announce the arrival of SIMON ANDREW, born 27th March at Geelong. All three are doing well!

WEBB (Donnelly) To Valerie and Allan, a son, born March 22nd, 1973, at Margaret Coles Hospital, BENJAMIN JOHN. A brother for Julie and Graham.

ENGAGEMENTS

FINGER-ELSMORE.—Mr and Mrs Harold Finger (New Hebrides) and Mr and Mrs Elsmore (Epping) have much pleasure in announcing the engagement of Lois and David, 24.3.73.

VICKERS-MORFFEW It is with much pleasure that Mavis Vickers, Ulverstone (Tas.) and Ray and Gwen Morffew, Hobart, announce the engagement of Lynne and Geoff.

SILVER WEDDING

PLUCKNETT-KEHL.—Rodney and Iris on Apl. 10th, 1948 in the Church of Christ, Gympie, Qld. Officiating Minister: Paster Ron Wilson.

GOLDEN WEDDING

WILLIAMS-KENNEDY—The family of Mr and Mrs A. F. Williams of Kaniva, congratulate them on their Golden Wedding Anniversary having been married on 11th April, 1923 at the Methodist Church, Pakington St., Geelong by Rev. Fred. Jennings. There will be a Social Evening held in the Kaniva Church of Christ Hall at 8 p.m. (approx.) on 11th April to which any interested friends are invited.

DEATH:

WRIGHT (Seal) Violet Millicent on Mar. 28th. Eldest daughter of Mildred and Albert (both dec.) loved sister of George, Alfred (dec.) Albert (dec.) Alice (Mrs Banner) and Gladys (Mrs Barnes). Always remembered.

IN MEMORIAM

BOAK—Russel James, passed away, April 2nd, 1965. Loved brother, ever remembered by his sisters Dorothy (Mrs Baines) and Lorna (Mrs Coates).

CLAYTON—In loving memory of Pamela Joy, our beloved daughter and sister, who died (accidentally) March 9th, 1964. "For ever in our hearts." Mother, Father, brothers and sisters.

MASON. At Victor Harbour, S.A., Sydney Merrill passed away suddenly on April 18th, 1972. Beloved husband of Rita, loving father of Alison, father-in-law of Kevin and devoted pa-pa of Ian, Wayne and Bruce. Gone but not forgotten. In Heavenly love abiding.

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JAY'S QUIZ

The answer to the "Which Island" quiz on page 10 is: Malta (or Melita).

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BELGRAVE HEIGHTS EASTER CONVENTION

APRIL 20 - 25, 1973

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Mr. S. Dinnen, M.A.

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Rev. G. Coleman, B.A., L.Th.

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Rev. A. T. Stevens, B.A., B.D., Dip.R.E.

Lecturer New Testament Studies, Melbourne Bible Institute.

Mr. G. Smith, L.Th.

Organising Secretary, Campaigners for Christ.

Chairman: Mr. L. E. BUCK. Vice-Chairmen: Mr. G. SMITH, Mr. M. I. GAWLER.

MEETINGS DAILY: 10.45 a.m. (Bible Studies on 11 Timothy).

3 p.m. and 7 p.m.: Convention Messages.

Missionary Meeting: Monday, 3 p.m.

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No evening meeting on Wednesday)

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April 12th - 15th

President of Conference: Mr. W. N. Bartlett

Guest Speaker: Mr. R. N. Gilmore, B.A., B.D.

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108th Victorian-Tasmanian Conference

APRIL 29-MAY 4

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11 a.m. — Communion Service
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Telephone: 379 1219

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Issue:	Deadline:
April 21	April 12
May 5	April 26

— PERSONAL —

DISCIPLESHIP

- Peter Manallack, Preston, Vic. ● Ian Knight, Cathy Trinick, John Raphael, Debbie Withers, Merryn Didsbury, Jan Adamm, Burwood, Vic. ● Mrs. Heaton, Gary Owen, Albion Qld. ● Lynette Ross, Evan King, Anne Kimber, Footscray, Vic. ● Hans Koonen, Mrs. B. Goodes, Sharon Atkinson, Fremantle-Hamilton Hill, W.A. ● Sharon Flood, Enmore, N.S.W.

MARRIAGES

- Christine Sullivan to Rodger Clarke, Bordertown, S.A. ● Kaye Barons to Les Shaw; Betty Crouch to Malcolm Gilbert; Anne Blackeby to David Hughes; Christine Pratt to Jeff Berryman. Grote St., Adelaide, S.A. ● Joy Knights to Douglas Oldfield; Margaret Gason to Geoff Meehan; Burwood, Vic. ● Janet Ray to Dallas Leach. Footscray, Vic. ● Mrs Elsie Hockey to David Cressie, Fremantle-Hamilton Hill, W.A. ● Pamela Boland to Russell White, Inverell, N.S.W. ● Elaine Evans to Rodney Goodwin; Bralma Wilson to Andy Hine; Lorraine Stocks to Stephen McCulloch, Ann St., Brisbane, Qld. ● Lyn Stancliffe to Des. Strachan, Noble Park, Vic.

DEATHS

- Mrs. M. Clark, Mrs. H. Olds, C.A. Hughes, Grote St., Adelaide, S.A. ● Mrs. Jackel, Burwood, Vic. ● Mrs. Rose McIntosh, Hurstbridge, Vic. ● Mrs. Maude C. Saunders, Fremantle-Hamilton Hill, W.A.

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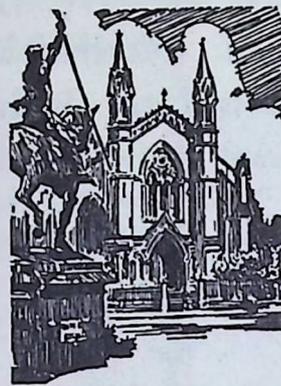
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SUNDAYS

11 A.M. & 7 P.M.

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FEDERAL CONFERENCE: Sec., A. E. White, P.O. Box 101, Essendon Nth., 3041. Phone 337 8316 (Home) (Melb.). Treas.: R. A. Strongman, 6 Dent St., Glen Iris, Vic., 3146. Phone 25 1394 (Melb.). Chairman: L. J. Butler.

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VICTORIA

KNIGHT AT HURSTBRIDGE (G. Wake) Pastor Sir Douglas Nicholls spoke on March 4 on behalf of the Aboriginal Mission Board . . . Monthly outing for S.S. scholars and parents was at the zoo. S.S. and church picnic was at Scaford . . . The church is saddened at the death of Mrs. Rose McIntosh . . . Colyn Pietzsch has matriculated and accepted for Social Workers' Course at Preston Institute of Technology.

BIG DAY AT MARYBOROUGH. (I. Adams) Sir Doug. Nicholls was guest speaker on March 18 and also at P.S.A. in the town hall, when our "Ladies Choir" and Ian Steed provided music . . . Goods from Harvest Festival were sent to C.O.B . . . Mrs. S. Nicholls is President of both Ladies Aid and Mission Band . . . A talent fund was launched on March 25 . . . B.S. picnic was held at Avoca . . . A. Kennedy has been hospitalized . . . R. Matthews refused nomination as deacon because of ill health. A tribute was recorded for his past services.

PLAN FOR BUILDING (Warburton, C. W. Jackel). The church is negotiating the purchase of land and a building . . . The second annual Easter Second Coming Convention will commence on Good Friday. The speakers are Dr. Harold Nickel, Wallace Jackel, and Kevin Christensen . . . The coffee mornings, for women only, have recommenced.

PRAYER PREPARATION. (Bendigo, M.D. Keatch). Prayer meetings in church and homes are preparing for the Harris-Lacy mission . . . B.S. Supt., and teachers have been set apart for service . . . Members of the C.Y.F. cleaned church property . . . Church extends sympathy to Mr. and Mrs. A. Langley in the death of Mrs. Langley's mother, also to Mr. and Mrs. Comber in the death of Mr. Comber's mother . . . At a recent Family Service the film, "Wild Country" was screened . . . H. Langley installed a new gas stove at Eppalock camp. C.Y.F. cleaned the camp . . . Ron Lacy has resigned as treasurer and evening organist. The church appreciates his loyal service over the past twenty-seven years as church organist and his years as treasurer.

WOMEN'S WORLD PRAYER. (Footscray, F. B. Alcorn). Mrs. Jean Preston was speaker at the district Women's World Day of Prayer rally in our church . . . Evening Fellowship arranged a Garden Party at the home of Mr. and Mrs. Peard, Ascot Vale . . . Mr. and Mrs. Athol Leach are transferring to Maryborough . . . Mr. and Mrs. Keith Ludgater have shared with us the story of the mission field . . . Mr. Alcorn is instructing several young people prior to baptism.



Three generations serving in the one Church; E. A. Le Page, J.P., M.B.E., Mrs. Rhonda Daymond, and Frank Le Page, J.P., Mayor of Moorabbin.

COMMUNITY SERVICE RECORD

On March 25, the Cheltenham Vic., Church of Christ was packed beyond capacity for a Civic Service which paid honour to the present Mayor of Moorabbin, Councillor Frank Le Page, J.P.

The City of Moorabbin is the chief municipality in Melbourne and over the past 120 years the Cheltenham Church of Christ has played a significant role in community and civic affairs.

The present Mayor is widely known for his community involvement and Christian spirit. He is an active and lifelong member of the Church.

He follows in the tradition of his Father Everest Le Page, J.P., M.B.E., who is still at 88 an active member of the Church and was Mayor of the City on two occasions. He likewise followed in the tradition of his father who was active within the Church and also President of the Shire before the City was proclaimed. Three generations of Mayors in one City is an Australian record.

Frank Le Page's only daughter, Rhonda, is married to one of the Officers of the Cheltenham Church of Christ and is Superintendent of the Youth I. Department.

After the Civic Service a Luncheon was given by the Church for the Mayor and Mayoress, who have made an outstanding contribution to the life of the city during their year of office. The Luncheon was attended by Officers of the City of Moorabbin and Members of the Board, Deacons and Elders of the Cheltenham Church.

MISSIONS HIGHLIGHTED. (East Preston, J. Manallack-G. Warren). Recent speakers have been Mrs. May Barnett on Aboriginal mission work in W.A., and Frank Beale who told of New Guinea experience . . . Mrs. S. Trengove and Mrs. R. Fisher have retired as Deaconesses, and R. Fisher has retired as Church Elder. At the Annual Meeting these people were thanked for their work over the past years . . . The church table tennis team were defeated in the Grand Finals.

MINISTRY EXTENDED (Burwood, I. A. Allsop) Mr Allsop has accepted an invitation to extend his ministry here until Jan. 1976 . . . On March 18 Youth 2 arranged and conducted the entire evening service which featured the Lord's Supper. Bruce Knight presided, Stephen Bismire was speaker and Ross Patterson was soloist . . . Good Companions and Boys' Club have 100 and 130 members respectively . . . C.W.F. has allocated \$199 to three different projects in local community and brotherhood. . .



TASMANIA

INVERMAY MINISTRY C. J. Heier has concluded his part-time ministry. Bruce and Glenys Eagles, students at W.E.C. Missionary Training College have undertaken an interim ministry for 1973 . . . Recent visiting speakers have been Frank Beale and Keith Ludgater.

DEVONPORT VISITORS (E. W. Taylor) N. Viney of Lake Chad was recent speaker. Keith Ludgater of the New Hebrides, and Mr. and Mrs. Frank Beale were also missionary visitors . . . Miss Joy Batchelor was farewelled. Her work has been much appreciated . . . S.S. picnic was held at Penguin Beach, and B.B. Sect. 2 camp was at Rowallan, with Sect. 1 camping at Clayton . . . Miss V. Lawler, home on sick leave from Norseman has now returned to service there . . . Church extends sympathy to Mrs. Hortle in the death of her sister.

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REV. HARALAN POPOV

To visit all states of Australia October-November, 1973.

Author of "TORTURED FOR HIS FAITH" and other works, who recently resigned from Underground Evangelism, is now President of Evangelism to Communist Lands, a Christian Mission whose aim is to print and distribute Bibles to all Communist countries — beam Radio broadcasts 12 times weekly to Communist nations and provide tools of Evangelism and assistance to the persecuted Pastors and Christians in Communist lands.

Rev. Haralan Popov's message and testimony created from 13 years in Communist prisons has been a great challenge and blessing to many.

Pastors and Churches, in both city and country areas, who would like Rev. Popov to personally share his testimony and work with them are invited to write to:

Rev. Haralan Popov,
Evangelism to Communist Lands,
P.O. Box 6111,
Perth, Hay Street East,
Western Australia. 6000.



SOUTH AUSTRALIA

SURPRISE!! (Grote St. H. M. Long) A "surprise" party was held for the minister and his wife on the occasion of their 25th Wedding Anniversary. A presentation was made of silver cutlery . . . The Harvest Thanksgiving realised a record produce display for the chapel. This was divided between Morialta Boys' Home and the Christian Rest Homes . . . Recent guests at monthly missionary rallies have been Rev. David Brook of T.E.A.M., Japan; Frank Archbold of Red Sea Mission . . . Recent speakers have been C. A. Jones, K. L. Packer, A. E. Mercer, and Colin Stock . . . Two lady deacons (not always the same two) attend officers' meetings.

CHURCH AT CAMP CHAPEL (Croydon, F. B. Burt) The evening service on March 4 was held at Longwood Youth Camp chapel to climax a church family outing and tea. The view of the valley through the glass wall inspired tranquility and peace of mind for the 90 who attended.

JOINT COFFEE SHOP (Nailsworth, P. P. DeWildt) Our young people and local Baptist youth have secured a coffee shop as their outreach project for the year . . . As a mission project they have undertaken to supply a boat for August Ben at Mui, New Guinea . . . The 1973 programme was explained by the minister at a church tea . . . There have been three recent decisions.

S. E. CONFERENCE (Bordertown, R. Combridge) Meetings at the South Eastern Conference held here March 10-11 were led by Geoffrey Bingham and a party from the Adelaide Bible Institute. 625 attended all meetings . . . Two young people made decisions at the Harvest Festival service on March 4. The offering was \$600 . . . Guides and Brownies and leaders district parade was held here . . . Lindsay Parker from Kingston showed slides of his working visit at Carnarvon . . . Church leaders sponsored screening of "Two a Penny" at local Drive-In theatre . . . K. Berston commenced "Mission 73" at our church on March 25 after 12 months preparation . . . Five more young people have made decisions.

FULLARTON FAREWELL Mr and Mrs Gavros and family were farewelled after five years ministry here. Presentations were made. Speakers were Misses G. Grundy, A. Jones, A. Harkness, and Messrs D. & G. Chigwidden, and G. Philp . . . A. J. Ingham conducted the induction service for M. Lawrie . . . The B.S. picnic was held at the Morialta Church Home. After the Harvest Festival services goods were given to Morialta Children's Home . . . A thankoffering of \$65 was received for Famine Relief in India. There was special singing by B.S. and male quartette.



WESTERN AUSTRALIA

WOMEN OF THE WEST

Mrs. F. Newcombe, 1967 President, brought the final meditation on year's "Fruit of the Spirit" theme by a challenge on "Fruit or Leaves?" Intercessory prayers was led by Mrs. Ladner. Mrs. Milliken was soloist.

The president, Mrs. Manning, welcomed the 70 ladies present and thanked them for their loving concern when she and her husband visited India to see their daughter, Judy, in Vellor Hospital.

The two guest speakers were Don Butler, Federal Secretary Aborigines Missions and Miss Jan Hunting from the New Guinea mission field. Both spoke of the great changes in the missions. At Norseman, 30 years ago there were two children, now there were 100. Missionaries first worked and lived in a tent, then a chicken coop. Their latest asset is a 14-roomed home in the town of Norseman. When Jan Hunting and Aileen Draney went to New Guinea 13 years ago they ministered to people who had never before seen a white person. The great changes there include the vast improvement of the status of women.

Women's Day of State Conference is April 12.

—Dora Gordaon, Sec.

MISSION VISITOR (Cottesloe, D. Croot) Sister Jan Hunting of Bethesda Hospital, Bunam, New Guinea, visited the church and showed slides and spoke of the mission work. Mr and Mrs John Bolton, who are members here, are in charge of the mission, but will be leaving at the end of the year . . . Chaplain Denby Holmes, at Swanbourne Army Camp, is taking an active part in church activities . . . There have been a number of confessions and baptisms.

WOMEN'S CONFERENCE (Merredin/Bruce Rock, W.A.) Bruce Rock were hosts to Eastern Wheatbelt Women's Conference . . . Miss Jan Hunting from New Guinea has visited both churches . . . Mrs. West and Doug Banks have had major surgery. The church has been in prayerful concern for Doug, 13, son of Merredin secretary . . . Mr. Good has accepted the invitation to continue at least until the end of 1975.

IN THE HOUSE OF THE LORD. (Fremantle-Hamilton Hill, H. R. Fitch-W. R. Newton) A presentation was made to Mrs. M. Henderson who has been church cleaner for 14 years. Mr. and Mrs. Cressie will give this service in the future . . . Mrs. M. Saunders (mother of W. W. Saunders) passed away on March 9 . . . Mr. Fitch is to conclude his ministry with us at the end of Jan., 1974 . . . There have been three baptisms since gospel services have been held at both centres . . . At the annual meeting Mrs. L. W. Ladner was elected a deaconess.



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VICTORIA

SOON FOR PHILIPPINES (Reservoir, A. Baker) Bruce and Judy Grayden, David and Elizabeth back from S.I.L. in Brisbane and New Guinea Jungle Training Camp are soon to serve in the Philippines . . . Mrs A. Baker is recovering from an operation . . . Members are visiting past associates as part of "Strategy for the Seventies" . . . Harvest Festival goods were sent to the C.O.B. . . . The annual meeting elected C. Crossfield secretary and J. Welsford treasurer . . . S.S. Picnic was held at Bundoora Park . . . A teachers' dedication service was held . . . L. Stewart was a recent Youth Night speaker.

BAPTISM AT PRESTON (J. Manallack) A recent evening service included a baptism . . . The Sunday Schools and members at Preston and East Preston held a picnic at Donnybrook.

HAMPTON RESIGNATION The church has regretfully received the resignation of the minister, John Paver, to take effect from May 27. Mr Paver has been selected to undertake a 12 months course in Clinical Pastoral Education at Austin Hospital . . . B.S. and Explorer Club have shown numbers increase. A new youth club has been formed . . . Mrs Benjaminsen has been added to the officers' board.

ADVENTURE AT CATHEDRAL MT. (Bayswater, A. Fletcher) An exciting week-end was held at an "Adventure Camp" at Cathedral Mountain. 19 junior and senior Explorers were part of a team of 160 from Vic. churches. This was the first camping experience for the juniors. Leaders were Tom Bryant, Lynette and Jeff Weston and Harvey Miller. Wendy Martin and Judy Hampson were cooks. Movie films on rock climbing and adventure were shown.

ONE DAY'S PAY. (Nth. Williamstown, K. H. Pitt). On Harvest Thanksgiving and Temple Day, March 25, all auxiliaries presented their offerings from year's work. "One Day's Pay" offering was received as a special effort toward reducing debt on building. Married students at the College of the Bible benefited from Harvest Festival goods . . . Four young people shared in Youth for Christ "Happening Convention" at Belgrave Heights March 23-25 . . . Ladies joined in Women's World Day of Prayer Service at Congregational Church, Williamstown, and Australian Christian Women's Convention at Belgrave Heights . . . C.W.A.F. sponsored a concert by Yarraville Mouth Organ Band with proceeds for Aborigines' Mission Project . . . Mr. and Mrs. Frank Beale told of their work in New Guinea.

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QUESTING

WITH

A. E. WHITE



Can we have differences with church members without those differences affecting our personal relationships?

It depends on the differences. Some are so deep and fundamental that they cannot be confined to one area. They affect the whole of our relationships with those from whom we differ.

Some of the differences are theological. These are often the most combustible and folk get burned up rather quickly. There is usually little chance of getting a helpful referee. It is one interpretation of scripture set against another.

Some of the differences are social and political. These can also generate a lot of heat and burn breaks between people who may be quite close to each other on theological questions.

Some difficulties are personal and they often harden into unbrotherly attitudes that resist all attempts to soften them; and, sadly, very often little attempt is made.

One thing is certain, there will be differences of one kind or another between Christians. In the light of experience, it is hard to believe that the early disciples who were of one heart and one mind never had any differences. Rather, what happened was that those who did disagree with others refused to let those differences disturb their greater loyalty to each other in Christ. Christians

today, must learn to live with their differences and make every effort to be of one heart even if their minds are in collision.

It is unchristian to pretend that differences do not exist. Where they do, they should be recognised and known for what they are. They are a potential threat against the fellowship of Christ which is the church.

We shall have our differences, therefore, within the area of loving concern for each other. We don't expect that others will think exactly with us on the Second Coming, social action, the work of the Holy Spirit, smoking, abortion, politics, or the evening service. Their views may be wrong and our view may be right. But they are entitled to the opinions which they hold in sincerity and, it may be that they are right and we are wrong.

If it is a question of fact, there is a better chance of getting a verdict. If you are proved wrong on a question of fact, then there is no doubt as to the need to admit it and apologise.

But most differences are not about facts. They are about attitudes and judgments. These are not so easily resolved and there is no mutually accepted standard against which they can be measured. But it is rarely that we can justify a break in fellowship. That is not the way of Christian love.

We can disagree without being disagreeable, and if we find that we differ from our brethren in some important matter, we should make every effort to hold fast to one another in love.

If we are to witness effectively in the world today, it won't be because Christians think and say the same about everything, but because through the rich variety of thought and action the love of Christians for one another can be clearly known.

That love can reach out beyond the church to the men and women in the world—with whom we also may disagree!

THE LAST WORD . . .

God Is Love

God is Love, I know you've heard.
But why should a Creator
Of land and sea and air
Give thought and care and mercy
To a sinful man?
God is Love.

Donna Lewis McMullen



Faith is not a cushion for me to fall back upon; it is my working energy.

—Helen Keller



Clip 'em Short

"Where do you get your sermons?"
Was asked one day in class.

"Why sermons are just everywhere
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