

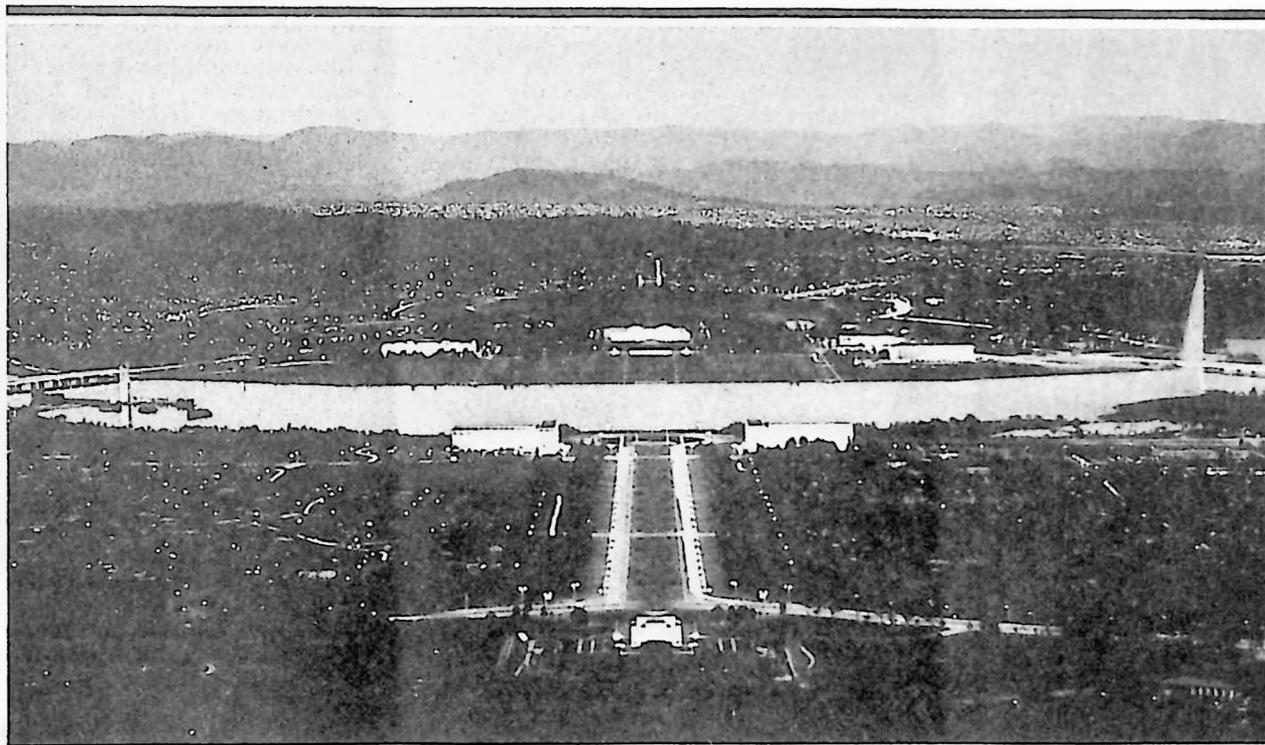
THE AUSTRALIAN

CHRISTIAN

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A city of a million lights—Canberra from Mt. Ainslie.

CANBERRA
INVITES YOU TO THE
35th FEDERAL CONFERENCE
JANUARY 26-31, 1975

FELLOWSHIP IN VILA

BY H. R. TAYLOR

(Mr. H. R. Taylor is well known in South Australia where he served in the ministry from 1910 until 1955 apart from a brief ministry in Victoria. Mr. Taylor was appointed Secretary of the Conference of Churches of Christ in S.A. in 1941 and served in that position for 15 years. He is now living in retirement at the Christian Rest Home, Everard Park, South Australia.)

Recently on a Sitmar Pacific holiday cruise, Mrs. Helen Baker and I visited Vila, the capital of the New Hebrides, and had the privilege of worshipping with the church in that city. Vila has a considerable population spread over a wide area. We were met at the wharf where the 'FAIRSTAR' berthed, by Amos Waki, one of the leaders of the church. He owns a taxi (not a Rolls Royce) and knowing we were coming, had already booked us for a trip around Vila on that Sunday morning. On our trip we were shown the block of land on which the Churches of Christ Vila

Christian Centre is being built. The church service was held at 2 p.m. in the Paton Presbyterian place of worship which, in spite of the heat, was fairly cool, being open on every side.

The Presbyterian Church meets in the morning and, in the same building, the Methodists at 3 p.m. Amos conducted most of our service on usual Churches of Christ lines. The attendance was small as students from the Kawenu Teachers College and Secondary School could not come at that hour of the day. We were deeply impressed with the manifest worshipful spirit of the members.

Arrangements made before our arrival were that I should give the address. I spoke on 'How a Christian should dress' based on Romans 13:14, 'Put on (dress yourselves) the Lord Jesus Christ.' I think the congregation understood what I tried to say. Anyway, they were good listeners! It was a unique pleasure to have fellowship with these delightful island Christians, and to shake hands and talk

with them and their lovely little children afterwards.

This experience was the highlight of our cruise, and we suggest that anyone travelling that way and called at Vila on a Sunday should get in touch with Amos Waki at the wharf and share worship with the church.

WORK COMMENCES— VILA CHRISTIAN CENTRE

Since H. R. Taylor visited Vila, work has commenced on the construction of the Church of Christ Vila Christian Centre.

Warren Taber from Southport, Qld, went to Vila in March, and with the help of New Hebrideans prepared the site and poured the foundations. After spending two weeks in Vila, Mr. Taber returned to Australia, and the New Hebrideans continued working on the project.

On April 26, Mr. and Mrs. W. Taber, F. Freckleton and D. Eagling will leave Sydney for the new Hebrides where they will spend several weeks with a New Hebridean work team completing the construction of the Vila Christian Centre. M. Archer will join the team on May 6. Sincere appreciation is expressed to the N.S.W. Men's Department for sponsoring the Australian work team.

Our new Hebridean brethren give a cordial welcome to any from our Brotherhood on a cruise that calls at Vila, to visit the Centre, and if there on the Lord's Day, have fellowship with them around the Lord's table. For further information concerning how to contact our island brethren, please write to the Churches of Christ Overseas Mission Board, P.O. Box 258, Cowandilla, S.A. 5033.

NORMAN VINCENT PEALE TO JUDGE TEMPLETON PRIZE

Dr Norman Vincent Peale is one of the new judges for the Templeton Foundation Prize for Progress in Religion. Dr Peale, who is well known in the United States and throughout the world as both a writer and a preacher, has been Minister of Marble Collegiate Reformed Church, New York City, since 1932.

He is editor of the mass-circulation inspirational magazine *GUIDEPOSTS*, though he is better known through his book *THE POWER OF POSITIVE THINKING*.

This prize, which was inaugurated in May 1972, was initiated by the American financier, John M Templeton, who has been greatly concerned about the need to recognize one of the most crucial dimensions of human existence. And it is hoped that it will do for religion what some other great prizes have done for the sciences and culture.

This year the \$85,000 Prize was awarded to Brother Roger, Prior of Taize, for being instrumental in widening and deepening man's knowledge and love of God through his worldwide work among young people and his efforts for renewal and reconciliation and thereby furthering the quest for the quality of life that mirrors the Divine.



JOHN SOMERVILLE
PRESIDENT 1973-74

With John Somerville as President and Bill Tabbernee as guest speaker Conference '74 in Perth was an occasion for some uplifting rallies and good messages.

Opening night commenced with a Fellowship Tea at which greetings were received from other communions. The opening rally was notable for Mr. Tabbernee's message and for the special recognition made of Allan Pyne's thirty-five years' service on the Conference Executive.

A focus on our involvement in Aged Persons' Homes was conducted in the form of an interview and proved informative.

Allan Pyne did not seek re-election as Conference Secretary this year, after having served on the Executive for thirty-five years; ten years as Treasurer, two years as President and twenty-three as Secretary. This outstanding term of faithful and efficient service was recognised by a grateful Brotherhood in a brief segment of the opening rally when J.K. Robinson and J.W. Somerville spoke on behalf of the Brotherhood. Mr. Pyne was presented with a modular stereogram and an illuminated address.

On the Wednesday evening the subject "The N.T. Church Today—Like a mighty army" was introduced by Mr. Tabbernee, and was pursued by those present in group discussions. This took the form of a Bible Study and served to enlarge our picture of today's church. A focus on Aborigines Missions was provided by the presentation of a fine set of slides and a solo by Miss Maureen Rule.

Women's Day on Thursday was presided over by Mrs. D.M. Hughes. In the evening the incoming president, Mrs. J.J. O'Meara, was introduced to the large congregation. Mr. Tabbernee continued his series on The New Testament Church Today.

Youth and Family Night on Friday was something different. "Cross-Up", a rock opera about Jesus and the Easter Message, was presented by the Young People of the Dalkeith Road Church. Coming during the Easter period it was a timely presentation. Dalkeith Road

WESTERN AUSTRALIA STATE CONFERENCE 1974

church young people are to be commended for the time and effort which they put into the production.

At the commencement of the business sessions on Saturday morning the churches at Hamilton Hill and Warwick were unanimously admitted to the Conference of Churches of Christ in W.A.

RESOLUTIONS

The following resolutions were carried by majority vote:

1. That Article VIII (iv) of the Constitution be replaced by the following: "There shall be a Board of Management of the Christian Welfare Centre and Counselling Services, whose function shall be to carry out the objects referred to in Article II sub-clause (e).

The Committee shall consist of two (2) representatives of the Women's Auxiliary, one (1) of whom shall be the Hospital Superintendent; and eight (8) elected members. The latter shall be appointed for a term of two (2) years, four (4) to retire annually and be eligible for re-election. Six (6) shall form a quorum."

2. "While strongly encouraging the acceptance of motherhood as the priority career particularly during a child's first four years of life, we commend the Federal and State Governments for the initiative with respect to the pre-school education and child care.

We urge—

(a) that untrained staff in private and community child care centres receive training as soon as possible.

(b) institution of a scheme of higher child endowment during first four years as compensation for mother who does not take another job.

(c) Federal provision for the education of young parents in infant development, especially social and emotional needs.

(d) Churches to conduct programmes of help for parents."

3. "That as physical facilities are a pre-requisite to many recreational and welfare activities in the community, and lack of these can have adverse social repercussions, the Conference of Churches of Christ calls on each church—

- to encourage the availability of school buildings and grounds after hours
- to study the use of their and other Church halls.
- to seek governmental action on specific needs such as Infant Health clinics, Community Halls, etc."

4. "That in view of the continual rapid movement of numbers of Aboriginal people into the Perth Metropolitan Area, Conference gives special permission for the Western Australian State Aborigines Committee to launch a 1,000,000 cents appeal for the purpose of Metropolitan outreach in evangelism and uplift."

5. "That this Conference advise the Preachers' Provident Fund of its general approval of the proposed New Superannuation Fund and Commend its acceptance to the churches and ministers."

6. "That this Conference of Churches of Christ in Western Australia is affronted and profoundly disturbed by the action of our Christian Centre Board of Management with full knowledge of the Conference Executive, in making available for hire and occupancy premises in our Christian Centre to a body known as the Western Australian Council of Churches.

As this action is in open defiance and disregard of the resolution regarding disaffiliation with the parent body (the World Council of Churches) carried by a substantial majority at the 1973 Conference, this Conference hereby directs and instructs that the tenancy referred to shall not be extended beyond the original term of 12 months."

A motion to defer last year's decision to recommend to Federal Conference that we discontinue our affiliation with the World Council of Churches, and to establish a committee of enquiry, was lost.

On the Sunday afternoon, Mr. Tabbernee presented his final address and the retiring President Mr. J.W. Somerville introduced and welcomed the incoming President, Dr. G.J. Hall.

The following Conference Committees will serve during the coming Conference Year:

CONFERENCE EXECUTIVE: Pres: G.J. Hall President-elect: A.J. Anderson; Past-Pres: J.W. Somerville; Secretary: G.A. Ewers; Asst-Sec: D.G. Parker; Treasurer: A.E. Chatfield; State Organiser: K.J. Patterson; and H. Heyhoe; D.W.G. Holmes; H.E. Jones; D.G. Nelson; D.J. Thorpe.

HOME MISSIONARY COMMITTEE: G.J. Hall (Pres); A.J. Anderson (Pres.Elect); G.A. Ewers (Conf.Sec); and T.G. Banks, D.K. Croot, G. Fewster, H. Heyhoe, E.D. Hogben, L.H. Park, K.J. Patterson, D.M. Pyne, J.A. Riches, A.L. Ripper, C. Robartson, W. Samuel, E.C. Smith, M. Tassicker, Women's Representatives: Mrs. J.A. Sonsee and Mrs. W. Cooper.

OVERSEAS MISSIONARY COMMITTEE: A.J. Anderson; T.G. Banks, R. Brand, M. Chadwick, Miss R. Connolly, W. Lake, I.R. Moyses, Women's

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INNER SPRINGS

EMPTY IS THY HOUSE



I met her but once. Young, attractive, with a loving husband, beautiful home, financial security, and the mother of two delightful little girls. All the ingredients, one would say, for a happy and satisfying life. Yet, she is undergoing treatment for a mental breakdown. A full life—but an empty one. A story that is being repeated in countless homes—the world over. why?

In spite of outward prosperity there is an inner desolation, when life becomes an intolerable burden, from which escape seems the only answer. In spite of all the improvements to make life easier, happier and more meaningful some lines penned over a quarter of a century ago have a growing relevance for today.

"The folk who spend their days,
In buying cars and clothes and things
Don't seem to know that empty lives
Are just as empty filled with things."

We shall always be at a loss as long as we substitute, something for someone. "I am convinced", wrote A. J. Cronin, doctor turned author, "of the need, irrevocable and inescapable, of every human heart for God. No matter how we try to escape, to lose ourselves in restless seeking, we cannot separate ourselves from our divine source. There is no substitute for God."

Prayer:

Our Father, open our eyes to our desolate state apart from Thee. Thou hast made us for Thyself so that no earthly thing, however good, can satisfy us wholly.

Blind are the eyes that do not see
Empty the house that shelters not Thee.

Amen.

FLORENCE ROSIER

Isaiah 55

AN AUSTRALIAN IN KANSAS

BY ROGER C. PALMS

in "DECISION" Magazine

With the telephone receiver still in his hand, the surprised branch manager paused in his Wichita office. Then he excitedly called to his staff, "Hey, the boss just telephoned. He's giving us Good Friday off with pay 'in honor of the Lord Jesus Christ.' That's what he said."

The employees had reason to be astonished. Fewer than six months before, their boss had not known Jesus. His god was his business. Now, he tells them, "The peace of God gives me a life free as an eagle." As he describes his conversion, "I'm a product of prayer." He is indeed a product of prayer and one more example of the hundreds of people prayed for and won to Jesus Christ by the members of Central Christian Church in Wichita, Kansas.

At the rate of nearly one a day, people are responding to the witness of Central's ministry. They meet Jesus through 80 home Bible studies, a 300-voice young people's singing group called "All God's Children," a man-to-man and woman-to-woman discipling program, extensive use of the Navigator Bible memory plan, and a prayer ministry that is encouraged as a way of life.

The members of Central Christian are committed to being the kind of disciples who demonstrate what Jesus Christ can

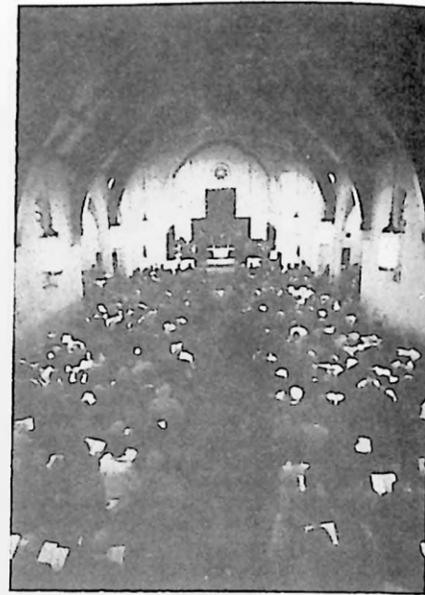
do in lives surrendered to him. They seek to reach out in love to the community with a Biblical message of salvation and a spiritual discipline that marks them as believers. The people of Wichita are noticing and want what they have.

In four years 900 people have been added to the church rolls. Worship attendance at the two Sunday morning services exceeds 1,100. Evening crowds overflow the fellowship hall for the Bible teaching service.

In a sense this evangelical ministry at Central Christian Church is a return to its beginnings. First organized at a home meeting in 1879, the church grew to 750 members by 1892, and by 1904 had established five mission churches. But 65 years later Central, like many other large downtown churches, had dwindled in size and vitality until fewer than 300 people were gathering in the 630-seat sanctuary for morning worship, with no evening programs offered.

Then in May, 1970, George Wood, an Australian Church of Christ minister who had been conducting evangelistic meetings in America, was called to be pastor. He envisioned an evangelistic ministry that also nurtured people and wove them into the fellowship of a supportive believing family.

GEORGE WOOD REVIEWS CALLING LISTS AT WEEKLY STAFF MEETING



SUNDAY MORNING AT CENTRAL CHRISTIAN CHURCH. THE SANCTUARY IS FILLED AT BOTH SERVICES. THE CHURCH LISTS 1,642 ACTIVE MEMBERS.

Pastor Wood began his ministry at Central with the prayer, "Lord, if You want me to do this, You will have to send the kind of committed men and women who can help me." God answered that prayer. In the four years since he moved into the parsonage with his wife, Betty, and their five children, the 42-year-old minister has been given his prayed-for leaders.

Every year since 1970 a new person has been added to the ministerial team. Each comes from an effective ministry of his own and is committed to building disciples. Wood's policy is to "cut them loose" so that they can develop their own specialties. He explains, "We are trying to make ours a mutual ministry."

Phillip Hoyle, who worked during the summer at Central before graduation from Manhattan Christian College, was the first to join the staff. As a specialist in Christian education and music, he is responsible for children's church, the Sunday church school, youth action groups, adult and children's choirs, summer camping, vacation Bible school and the church tape library.

As membership continued to increase and with it the pastoral responsibilities, H. Lee Sullivan was called to hospital and home visitation with an emphasis on counselling. He is a Baptist minister who has completed the clinical pastoral education program.

Recently Arch Marshall, a minister from the Assemblies of God, was called to the staff to specialize in Christian nurture. He co-ordinates the discipling and Bible study programs. Special groups are built around common concerns or interests, such as Bible study koinonia

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STUDY PAPERS FOR LAUSANNE EVANGELISM IN THE EARLY CHURCH

"Certainly a Western Christian such as myself can only hang his head in shame when comparing our own approach to evangelism with that of the early Christians, and with that of contemporary Christians in many developing countries."

That confession by Michael Green, principal of St. John's College, Nottingham, prefaces one of four study papers posted to the 2,700 participants in the forthcoming International Congress on World Evangelization. His text, together with those of writers from Argentina, Peru and the United States, comprises the final group of plenary documents to be mailed to evangelical leaders who will attend the July 16-21 meeting.

The writers agree that evangelism which ignores the social situation of the people for whom it is intended is less than effective because it is less than biblical. They appeal to their readers to rediscover the evangelistic approaches of the first century church.

Green's topic is "Methods and Strategy in the Evangelism of the Early Church."

"The modern church fails," the Anglican clergyman and college principal argues, "because 'missionary' has become a dirty word. These early Christians were all involved in the mission; and they were deeply involved in their communities as well. We read of doctors, teachers, agriculturists and others in normal jobs really caring for the communities in which they worked. Several times we have the accounts of the way in which Christians tended victims in a plague at the risk of their own lives; and the love and self-sacrifice of Christians for their townfolk even in the face of fierce opposition and martyrdom won grudging praise from the pagans."

Green asks if modern believers are as ready to give up home comforts "for the sake of the good news." Members of the primitive church were characterized by a mobility and spontaneous witness that enabled them to spread the word of Christ through all the known world, he notes.

Rene Padilla of Buenos Aires, associate general secretary for Latin America of the International Fellowship of Evangelical Students, considers the question from a different angle. His paper is entitled "Evangelization and the World."

"In the light of the biblical teaching there is no place for an 'otherworldliness' that does not result in the Christian's commitment to his neighbour, rooted in the Gospel," he writes. "According to the New Testament, Jesus Christ is not the saviour of a sect, but rather 'the saviour of the world'. The world is the object of God's love. Jesus Christ is the Lamb of God that takes away the sin of the world."

The Latin American student worker appeals for recovery of

what he describes as "repentance ethics" as a part of evangelism. He notes, "This call to repentance throws into relief the social dimension of the Gospel. It comes to man enslaved by sin in a specific social situation, not to a 'sinner' in the abstract."

Both the extreme of a secular theology that aims for an earthly Utopia and the extreme of a salvation concept that speaks only of preparation of the soul for the hereafter are rejected by Padilla. While denying the universalism of some contemporary theologians who claim that all men are saved, he urges a universal call to faith that permeates all of life.

Another South American, Samuel Escobar warns evangelicals against reducing the Gospel or mutilating it "to eliminate any demands for the fruit of repentance and any aspect that would make it unpalatable to a nominally Christian society."

Escobar, a native of Peru, is currently working in Canada as the general secretary of that nation's Inter-Varsity Christian Fellowship. His congress paper is entitled, "Evangelization and Man's Search for Freedom, Justice and Fulfilment."

"Not only does the message of the Gospel have a transforming content," the Peruvian writes, "a study of the Bible shows that it also has a context. The people who hear the Gospel have certain expectations, hopes and needs for which Christ provides the answer. The message 'makes sense' as it touches deep-seated needs which are felt in a different way in every person."

The fourth paper, written by Professor Ralph D. Winter of Fuller Seminary, Pasadena, California, asserts that thousands of contemporary Christians must volunteer for foreign missions work if the world is to be evangelized. "The Highest Priority: Cross-Cultural Evangelism" is the document's title.

Winter challenges the conclusion of some church bodies that traditional missionary strategy should be abandoned because there are now some Christians in every nation of the earth. While agreeing that the best and most effective evangelistic work is done by local Christians in each country, he claims there are millions who will never hear the name of Jesus Christ if they must wait to hear from the very few believers in their own nations.

Preliminary congress studies have revealed, Winter reports, that four out of five non-Christians in the world today are beyond the reach of any evangelistic effort by near neighbours who are Christians. He laments the fact that "most Christians have only a very foggy idea of just how many peoples there are in the world" among whom there are no primary Christian witnesses with their own cultural backgrounds.

Winter warns against "people blindness" which would cause evangelization efforts to overlook certain cultural groups within nations. A proper reading of Christ's command, he claims, "does not let us off the hook once we have a church in every country — God wants a strong church in every people!"

The congress has been called by an international committee of 173 evangelical leaders. Executive chairman is Anglican Bishop A. Jack Dain of Sydney, Australia. American evangelist Billy Graham is honorary chairman. Lausanne's Palais de Beaulieu is the venue.

CLIFF RICHARD IN NEW CHRISTIAN FILMS

Two new films are being released in Australia for rental by churches, youth groups and others, featuring Cliff Richard, converted pop singer, as he sings and speaks his faith in Jesus Christ. The new AABA Production entitled "WHY SHOULD THE DEVIL HAVE ALL THE GOOD MUSIC" is an exciting documentary based on the London Festival for Jesus. Featured in the film are Cliff Richard, Larry Norman, Judy Mackenzie, Dana, Nigel Goodwin and Peter Hill. This film shows the river demonstration up the Thames and the

massive Jesus March through London climaxing at Trafalgar Square. Color, 50 minutes. Distributed by The Gospel Film Ministry Ltd. "A DAY WITH CLIFF RICHARD" 30 minutes in color, produced by International Films, lets the viewer see in a remarkably natural way, an ordinary day in the life of one of the world's best-known entertainers — Cliff Richard. This is Cliff as he really is.

Other new film releases by The Gospel Film Ministry Ltd. are MY SON MY SON (a feature-length film, based on the autobiography by Bernard Palmer),

BORN TO LIVE (about the drug problem, produced by Life For The World Trust), THE PEACE CHILD (an exceptional missionary film taken in the jungles of the Southwest Pacific), and LET THE SON SHINE (which features contemporary music, produced in Australia).

Premieres of these six new films are being held by the Gospel Film Ministry Ltd. in Melbourne, Sydney, Brisbane, Adelaide and Perth during May and June, 1974.

The Gospel Film Ministry Ltd. is a non-denominational organization which makes religious motion films available to churches throughout Australia. A new catalog of over 350 motion films is available free upon request to The Gospel Film Ministry Ltd.

WESTSIDE PLAYERS

A dramatic group that has gone from success to success in recent months in Melbourne is the Westside Players.

They have planned five productions for this year and have performed at a number of our churches at morning or evening church sessions and through the week.

Their 1973 Christmas play provided a refreshing way of rediscovering the beauty of the Christmas message. A current presentation is "Oldenberg" which hits quite hard at the underlying prejudices most of us have.

Another play is "Crucifixion" and explores various reactions to the crucifixion using many dramatic forms and relating vividly to today.

On Aug. 17, the Westside Players are giving a performance of the play "Here Today" for the Churches of Christ Festival of Faith.

This is an amateur group and there are opportunities for folk to act, produce, or do technical work.

If you are interested phone Greg Shaw 874-8519 or Ted Harrison 88-5086 (both Melb.) for further details.



"The Second Shepherd's Play" performed by Westside Players at Morwell Festival of Drama. Left: Greg Shaw (Doncaster Church of Christ), right David Small (Bulleen Pres./Meth.).

THE GOOD SEED (Morawa, R. Sack). Men held busy bee on church block to prepare ground for seedling operations . . . Granpa Carslake celebrated his 94th birthday in Morawa hospital. Staff prepared special afternoon tea for him . . . On Mothers' Day an informal musical and discussion evening was held in the manse . . . C.W.F. meeting in the mornings is proving very satisfactory.

HARVEST (Lenswood, A. E. Cremin) Produce from Harvest Thanksgiving services was taken to Christian Rest Home . . . There was a baptism on April 28 . . . Members from here attended the Good Friday service at Kersbrook.

FROM FEDERAL C.W.F. PRESIDENT

Mrs. N. Newham, Australian W.C.W.F. Representative, and Sarai Bani who has been chosen to represent the New Hebridean women at World Convention leave on June 22 for United States and Mexico. They will be attending the Quadrennial Assembly in Indianapolis from June 24 and then, after having spent the intervening month with our American women, travel on to the World Christian Women's Retreat and World Convention Meetings. Our thanks are due to Mrs. Newham for her kindness in so willingly agreeing to meet Sarai en route at Nandi in Fiji and caring for her whilst away — please pray for them both.

Gwen Faulkner

YOUTH MISSION AT IPSWICH

Jim Cunningham, youth minister at Margaret St., Toowoomba, was the evangelist for a week of young people's meetings in the East Ipswich chapel, commencing on May 12. A peak attendance was reached on the Friday night with 226.

Visiting groups helped with special items and singing. Our own young people Sherrene Gehrke on the organ, Berneice Hicks on the piano, and Dianne Fortescue on the bass, provided music each night. Young people's counsellor, Les Gehrke, was song leader.

On most nights there was additional after-meeting activity to provide fellowship and opportunity for further contact. For Sunday night, the Mayor of Ipswich gave permission for a sing-a-long to be held on the top of the water tower on Denmark Hill which overlooks Ipswich. On Monday there was a cheese and cider supper. On Wed., the evangelist

showed "the other side of Jim" with facets of his life in America. On Friday the film "Don't Call Me, God, I'll Call You," was screened. On Saturday, Margaret St. young people joined us for barbecue tea, and after the meeting, a coffee shop was held. On Sunday, after the closing meeting, a large crowd shared in a sing-a-long and supper.

Seven decisions were recorded on the final night, and others showed interest and have requested a visit from the minister.

Prior to the mission young people formed committees and were responsible for the complete planning of the mission. For advertising, the youth counsellor's car was painted with large signs, first with "Jim is Coming", and then "Jim is Here." This attracted considerable attention.

The young people visited homes on two nights a week in preparation for the mission.

MAURICE BROWN

The President of the Australian Council of Churches, Neil Gilmore, announced the appointment of Maurice Brown of Melbourne as Chairman of the National Committee of "Christians One." Christians One is the new Fellowship of the A.C.C. which will be launched in June in N.S.W., Victoria, and A.C.T.

Maurice Brown, LL.B., until recently Principal of the Australian Administrative Staff College at Mt. Eliza, Victoria, is now Executive Member of the Australian Government's Open University Committee and a Deputy Chancellor of the University of Melbourne. Mr. Brown has had a long association with the church, being the son of the well known Melbourne Congregational minister, the Rev. Jeffrey Brown.

Contact Mr. Russell Rollason, Assistant General Secretary. Phone: Work 26-2901, home 807-4482.

CRITICISM IS UNTRUE, IGNORANT AND IRRESPONSIBLE

The General Secretary of the Australian Council of Churches, the Rev. Frank Engel, today spoke out against current criticism in some A.C.C. member churches of the race grants made by the World Council of Churches through its Programme to Combat Racism.

Mr. Engel said, "Too many people are quick to condemn without first finding out the facts about these grants, and seeking to understand the position of Christians suffering under racial oppression."

Recently the Council has been rebuked for its association with the World Council of Churches and the Programme to Combat Racism by some sections of member churches in New South Wales and Western Australia. In reply to the accusation that the money given in these

grants is used for the purchase of arms, Mr. Engel said "The plain facts are that the money is not used for the purchase of arms. Talk of the W.C.C. arming guerillas and terrorists is entirely untrue, ignorant and irresponsible; it is libel to a Christian organization engaged in fine humanitarian work in the fields of health care, education and social welfare. The liberation movements in Mozambique, Angola and Guinea-Bissau are in control of large areas of their respective countries. Like any developing country, they are in need of financial help for the establishment of schools and hospitals. Many African Christians are involved in these movements in Southern Africa precisely because they are Christians.

"Australian support for the W.C.C. Programme to Combat Racism has come

from several of the member churches of the W.C.C. and from individuals. Gifts to the Christmas Bowl Appeal are not channelled into this fund. The only money given to this special Fund is received earmarked for that purpose."

RUSSIAN NEW TESTAMENTS

Further documents and letters from Baptists in the Soviet Union recently received by the Centre for the Study of Religion and Communism at Chislehurst, Kent, contain positive confirmation of the success of the so-called 'Christian Publishing House' which was established in Russia in 1971 with the aim of producing Bibles, New Testaments, Hymn

—British Weekly

MUSLIM COMPULSORY

President Aboud Jumbe of Zanzibar has announced that teaching the principles of the Muslim religion will be compulsory at all school levels. The island's color television system will also be used intensively for educational purposes, he said. About 99 percent of the 350,000 persons on this island, which is officially part of Tanzania (20 miles away) are followers of Islam, according to Jumbe.

WORD TALK NO. 96

The name of Jesus has long been "sweet in a believer's ear." Today we feel repulsed when another person is called by His name, e.g. Jesus Christ Jones, a young negro lad in New York. This is because the name Jesus has become associated with the saving work of Christ.

In the O.T. the name Jesus in Hebrew was Joshua, Jehoshua and Jeshua. The K.J.V. twice confuses the O.T. Joshua with the N.T. Jesus and calls Joshua, who succeeded Moses, Jesus in Heb. 4:8, and Acts 7:47.

In the N.T. the name Jesus is used some 600 times in the Gospels. Jesus Christ is used only four times in the Gospels but over 100 times in the rest of the N.T.

There were other people in N.T. times called Jesus. Josephus mentions 19 who lived in the time of Christ and Paul had a friend Jesus Justus (Col. 4:11). To distinguish him Jesus was called Jesus of Nazareth in the Gospels and later Jesus the Christ (the Messiah) and Christ Jesus. Before long Jesus Christ became his proper name.

The earliest written references to the birth of Jesus was by Paul (Gal. 4:4-5), before the Gospels were written, and he outlined the purpose of the coming of God's son: "God sent forth His son to redeem his people". That basic purpose is the meaning of the name Jesus. Joseph was told his name and its meaning (Matt. 1:21).

The early Church used the name of Jesus as a means of calling upon his power. Paul pronounced judgement in the name of Jesus (1 Cor. 5:3-5). The name of Jesus was used by the exorcists in Acts 19:13-17. Christians suffered for his name's sake (Matt. 10:22, 1 Pet. 4:16). Miracles were worked in his name (Acts 3:6) and baptism was to be in His name (Acts 19:5).

The name of Jesus stressed his humanity. He was the carpenter of Nazareth. Only when his saviourhood was fully understood was he consistently referred to as Jesus Christ.

THE NAMES OF JESUS

JESUS

Barabbas had as a first name Jesus (Matt. 27:18 N.E.B. Moffatt, R.S.V. Margin) so Pilate's choice was between Jesus Barabbas and Jesus the Christ.

The name of Jesus was his task. Joshua, which means "Jehovah our salvation", led the people of God into the promised land. He was their captain and deliverer. The N.T. Christians saw how Jesus did the same with the spiritual lives of people bringing them into God's rest. And as the Israelites passed through the waters of Jordan to get there, this point was not missed by some of our early preachers on baptism!

FOR TODAY

"The Exorcist" is making the round of Australian theatres and causing many people to re-examine the influence and the effect of evil in the lives of ordinary people. Once more the name of Jesus is being invoked in many areas so that the power of His name might change the lives of those held by sin and evil.

The name of Jesus refers to his ability to save us. We need to be saved both "from" and "to". We are saved from sin and death and saved to serve and witness.

We need to continually emphasize that Christians are saved from sin and death, but also that people can be saved from insecurity, alienation, boredom and insignificance. They need to be reminded that they are saved to serve in trade unions, politics, factories, Sunday Schools, board rooms and sporting fields.

The early Christians treated the name of Jesus with reverence not only because it symbolised Christ himself but because it symbolised his redeeming work. When we use the name of the Lord in profanity we both injure the high regard of our Lord's person and take in vain his redeeming work.

GORDON MOYES

OPEN FORUM

Letters do not necessarily reflect the views of the management or editorial panel. Correspondents are requested to say only what is true, kind, necessary, and Christian, and to say it in no more than 150 words.

A CLARIFICATION

To the Editor,

There has been surprise, and even anger, in a number of congregations at the seeming identification of the Australian Council of Churches with a public statement of 76 church people advocating a vote for the Labor Party.

I would like to make it clear that I signed the document as an individual, exercising my personal right to express an opinion. The reasons for that opinion were set out cogently in the document.

I did not sign it as President of the Australian Council of Churches, and had no intention that the Council should be involved. I would therefore ask you to make it known that the Australian Council of Churches was not involved in this matter and that it does not become involved in party political matters.

I regret that the important issues of social justice and human welfare, for which the Australian Council of Churches is concerned, have been obscured by the commotion over whether Churches and the Council should be involved in party politics. The Council wishes it to be understood that as a Council of twelve

Churches, including Anglican, Protestant and Orthodox, it cannot align itself with any particular party. It must, however, continue to help all its member churches to exercise their moral and spiritual responsibilities in community, national and international affairs by calling attention to injustice and to obligations which arise from taking seriously the Christian gospel of love.

R. NEIL GILMORE
President, A.C.C.

CALL TO VOTE

To the Editor,

I have been instructed to write on behalf of the members of the Board of Management at Doncaster strongly protesting against public advocacy of a party vote on the eve of the forthcoming Federal election by the president of the Australian Council of Churches and the director of the Ecumenical Migrant Centre in the name of Churches of Christ referred to in the leading article of the Melbourne "Age" of Monday, May 13.

R.N. Gilmore and A. Matheson have perfect liberty to vote for whom they personally choose, but we believe they

have no right to guide Churches of Christ people how to vote and deplore their action in being signatories to a party vote purported to them by the above publication.

Reaction has been strong and could effect what has hitherto been a loyal support for these organisations.

We believe in liberty in congregational church government, we also assert our individual freedom to choose how we should vote irrespective of party persuasion and vote into Government of our country the people of our own choice.

John C. Berry, Hon Sec., Vic.

MO AND MICHAEL

To the Editor,

There has been some talk lately of those not involved in the Ecumenical Movement as "separatists" or "Go-it-alones."

Mo and Michael are Christians. Mo and Christ are one. Michael and Christ are one. Therefore, Mo and Michael are one as per John 17.

Michael distributes Bibles in Bangladesh, Mo keeps the home fires burning in his local church. This is not disunity. If Mo and Michael want to do anything together, they just get together and do it. That's unity—as simple as that.

At the Qld. State Conf., E.L. Williams spoke of natural boundaries between continents, nations, homes, churches, etc. Those boundaries are acceptable and are mostly necessary for the efficient operation of activities within those boundaries. It is the barrier that is set up on those boundaries which is not acceptable.

If Mo tells Michael that he will not have anything to do with him because he does not like the colour of his shoes, and Michael tells Mo, "I don't like your tie I hope it chokes you!" — then there is disunity.

If Mo and Michael decided to do something together, it will not be enough to try to find loopholes through their barrier, through which they could draw up a list of things on which to agree or disagree. It would be better to remove the barrier to allow their previous unity to float to the surface again—as easy as that!

As I see it, the Ecumenical Movement is endeavouring to draw up a set of rules, a charter, a constitution, whatever, on which to base a Uniting (?) Church.

I believe this is not the unity of John 17. It will only be another huge denomination, and before the ink has dried on the rules, charter, constitution, whatever, there will be splinter groups bursting out all over the place and the history of the Reformation will begin to repeat itself.

If the Ecumenical Movement could direct its efforts to pulling down the barriers that are causing Dis-unity, it would more effectively allow the unity of John 17 to become apparent.

This would be a continuing task because, as long as human nature exists, barriers will be thrown up on all sorts of boundaries.

D.B. Price, Qld.

Continued on Page 9

OPEN FORUM

CHURCH & POLITICS

To The Editor,

I was appalled when I read in the Sydney press on May 12 that a number of leading churchmen, including ministers of Churches of Christ, had subscribed to a document urging all Christians to vote for the Labor Party at the Federal Elections. The news item further stated that leaflets urging church members to vote for the Labor Party were handed out at church doors.

Ignoring the argument as to whether church leaders are prudent or not in advising members of their churches as to what party they should give their allegiance, how church leaders could in all conscience subscribe to such a document is totally beyond my comprehension. How could they possibly advocate to other Christians that they should vote into power a party that is led by a man who openly asserts that he is not a Christian—who is but a "fellow-traveller" with Christians. A man, who to the personal knowledge of the writer, was given early advantage to become a Christian because he was brought up in a Christian home and attended church schools, but who obviously, of his own free will, chose to ignore his early teaching and background.

For churchmen to advocate the candidature of a party led in no certain manner by a self-professed non-Christian is, to my mind, highly reprehensible and deserving of the greatest censure. I, for one, strongly protest at the action taken, particularly as it included ministers of our own churches, one of whom holds high office in the ecumenical movement.

Eric F. Morris, N.S.W.

INTER-CHURCH COOPERATION

To the Editor,

I am not usually given to ecstatic praise but on reading excerpts from the report of the S.A. 100th State Conference, I break with custom.

The continuing programme of inter-church cooperation, the Westtaks projects and similar proposals for other areas compel praise and thanksgiving.

Such programmes are realistic contemporary methods of facilitating Christ's prayer of John 17:20-23 (see Good News for Modern Man interpretation).

For too long the various churches, ours included, have pursued a programme of competition and often at variance. Not only has this failed to represent the gospel adequately but also brought discredit upon the church. In such cooperation there has not, and indeed never need be uniformity of thought and procedure, nor did this happen in the early church.

Hence, we change from emphasising our differences to cultivating areas of agreement — the latter outweigh the former — and this follows the injunction of Ephesians 4:12-15.

It was also good to see at the same Conference the vote of confidence accorded to Dr Bowes in his appointment as Principal of the College of the Bible, and the expression of confidence in the Board of Management and faculty. This happily indicated that there will be a continuity of the good work developed by Principal Williams.

Leslie E. Baker, Vic.

1974

FESTIVAL OF LIGHT

To the Editor.

Democracy like cream buns has some unfortunate side effects. Such is my dilemma when it comes to consideration of the Festival of Light and its kindred manifestations.

They present me with an appalling paradox. I must allow them certain freedoms while at the same time they seek to limit mine. In a sense they bastardize the very democracy that gives them the opportunity to speak.

However it is not on philosophical grounds alone that I object to the "Festival". There are other more pragmatic reasons for my opposition. Such a retreat to the simplistic wowsersism of a bygone age just does not work in our society (if it ever did). The pressures and forces that threaten our quality of life cannot be overcome with rallies, banners, ballyhoo and bumper stickers.

What is more important, as long as we think it does, it allows us to play a blissful game of make-believe, pretending to ourselves that we are doing something meaningful and worthwhile. We ignore the real but ill-defined and complex factors that threaten our very existence as a race.

John Wise, Victoria.

The Editor invited Dirk Bakker to comment on this letter. He is Chairman of the Executive Committee (Vic.). Mr Bakker responded as follows:

"Your correspondent Mr John Wise, whilst agreeing that certain forces and pressures threaten our quality of life

expresses strong disapproval of the Festival of Light.

"He asserts that the Festival of Light is an unfortunate side effect of democracy, that we are out to limit his freedom, that we 'bastardize' democracy and practice 'simplistic wowsersism'.

"He implies that our program is limited to rallies, banners, ballyhoo and bumper stickers. Apart from ballyhoo, what is wrong with these matters anyway?"

"We agree with Mr. Wise that we must not ignore the real but ill-defined and complex factors that threaten us. We invite him to assist us in a positive way, rather than creating a false picture of the Festival of Light by using ill-defined assertions and allegations.

"We invite Mr. Wise and your readers to assist in our plans:

TO ALERT the nation to the nature and effects of the present situation.

TO CHALLENGE all citizens to practise, promote and defend standards beneficial to the whole community and to oppose standards detrimental to all or part of society.

TO ADVISE what channels are available through which positive action can be taken.

TO MAKE AVAILABLE information and resource material so that a well reasoned argument can be presented.

TO PROVIDE the opportunity for all citizens and groups to express their views, through the Festival of Light, to governments and the media, and

TO REMIND the Churches of their responsibility to give a clear lead in distinguishing good from evil."

AN AUSTRALIAN IN KANSAS (CONTD. FROM P. 4)

groups for single adults, couples and senior citizens.

John Leach is chairman of the board of elders. As he describes it, the elders are trained in counselling and are known by the congregation as men of God who pray regularly for individuals in the church. Three robed elders assist the pastor on Sunday morning. When they stand in the narthex, they are greeted with the same appreciation that is given to the ministers.

Crowds fill the cathedral-type sanctuary early for services. At least two hundred visitors attend each Sunday. Pastor Wood tells the congregation, "I believe that it is in the purpose and will of God that you are here. I pray that you will hear the voice of God as we worship together." He preaches an expository message, explaining to his hearers, "We want you to have the deepest experience with Jesus that you can have."

The first service is broadcast over radio station KWBB. The sermons are taped for people who wish to hear them. On a recent Sunday when the pastor was preaching on "Hell" he ran overtime. So he announced to the radio audience, "If you want to hear the rest of this message, you had better get dressed and come to the second service." One teen-age girl did, and accepted Christ.

There is no pleading or begging when the invitation is given. Evangelism is so

built into the various departments and ministries of the church that a quiet explanation of the need to receive Jesus as personal Saviour is all that is necessary on Sunday morning. The people come in large numbers, and when they do they indicate their decision on a card and are counselled by a church member using the Graham "Knowing Christ" material. The cards go to staff members for personal follow-up. The pastor speaks to each person as he responds to the invitation, asking him to publicly acknowledge his faith in Jesus Christ.

Central's leaders believe that people will give as they are blessed. Apparently they are being blessed because, from a \$102,000 budget in 1970 that was undersubscribed by nearly one-half, the church now oversubscribes to a \$225,000 budget. About thirty per cent of the church income is allocated to missions.

BIBLE PUBLISHERS

The huge Collins publishing firm of London and Glasgow has bought for an undisclosed price the \$10-million-a-year Bible and dictionary business of World Publishing Company, a subsidiary of the Los Angeles Times-Mirror company and publisher of Webster's New World Dictionary. World has reputedly been the world's largest publisher of Bibles.

LETTERS FROM TERTIUS

SUNDAY SCHOOL LESSONS

To the Editor,

I've been conned into taking a Sunday School class while Neil is on long service leave. Being a broadminded church, we have the choice of two sorts of lesson materials. Neither impressed me much.

The first seemed to be based on the assumption that being a Christian is to know all the Bible stories in fine detail. Of course the children have to work out the moral at the end. The lot I'm teaching seem quite skilled at working out the moral that they think I want to hear.

The other materials seem more light on with the Bible stories, but there are more life situation stories to help the kids to discover how to live as Christians at school and at home. If any of my children really lived like the books suggest my wife would be wondering if they were sickening for something.

Both sets of lessons looked to me like an adult attempt to brainwash kids into behavior patterns that would fit them into adult society without making too much of a nuisance of themselves. Neither set of lessons seemed to give much lead on how a child comes to know God and to get the feel of God in his life. I had hoped that they would, because the gospel is supposed to be about God changing lives, and the closeness of Jesus, and the exciting explosive power of the Holy Spirit. I have a hunch that the kids might be more interested in setting up some experiments in living with Christ, and listening to God, and being in the Spirit, than they are in all the stuff about being good to please God and the teacher!

Maybe lesson materials can't teach kids to get the feel of God's presence. That left me wondering how they do. Maybe it's through a guy like Neil who lives consciously in the presence of Christ so that he really burns up with love for these kids of his who are nearly driving me crazy. I'm sure it's not what he teaches them, but by what he is that they might come to know God. I hope that I can hold them till he gets back, for their sakes.

TERTIUS

ABORIGINES

A HISTORY OF EVANGELISATION
AND UPLIFT

Part 6

By A. M. Bell

SYDNEY REESON'S MONUMENTAL ACHIEVEMENT AND THE LANCE FISHER AREA

A good water supply is a must on a Mission. During the early stage of the building drive era, Sydney and Olive Reeson came to supervise the Carnarvon work. And every effort at Carnarvon had proved fruitless for fresh water. The only alternative involved a well in the mid-river sands, some 100 yards of 6" induction pipe to a pump well in the bank of the river, and 1¼ miles of galvanised piping to the Mission. Since the piping had to be financed by free-of-interest loans, and mechanical earthmoving equipment was out of the question, Sydney Reeson, with the help of the older boys, by shovels and barrows shifted thousands of tons of dry river sands laying the induction line about 20 feet underground.

Local planters passing over the crossing saw the problems of trenching in dry sands and the whole district declared "It couldn't be done." But they didn't know Sydney Reeson. Through months of gruelling toil, embroiling sun, as well as operating the whole station work, the piping was successfully laid right through to the station and has been the lifeline of the field's water supply and growth to this very day.

With the resignation of Olive and Sydney Reeson from the work, David and Doris Hammer, pioneer missionaries to Carnarvon, began their second term of service in the Carnarvon Superintendency in November, 1955, in which position they remained until February, 1961. During the period the Churches of Christ work amongst the Aboriginal people became more fully established.

CHRISTIAN WOMEN'S FELLOWSHIP COUNCIL MEETING

The renovations to the Reception area at 52 La Trobe Street are not quite completed, so the next C.W.F. Council Meeting will be held in the **SWANSTON STREET CHURCH OF CHRIST**, on June 7th at 10.30 a.m., and not at La Trobe Street as previously advertised.

JAY'S FOR JUNIORS

JAY'S QUIZ

It is dangerous to get the idea that you are better than anyone else. Jesus told a story about a man who showed this in a strange prayer. Do you know what it was about? (See page 18)

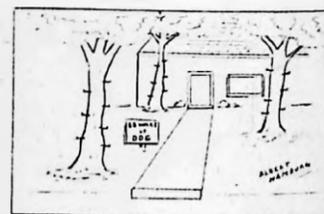
WORDS

Anathema is now taken to mean hateful, evil, a curse. But once it meant an offering acceptable to the gods. A healed lame man brought his crutch. A sailor back from a voyage, brought a model of his ship. An object refused by the priests was an-anathema, and that is really the word we should use today for something that is hateful.

Nat: Is that a real diamond ring?
Matt: If it isn't, I've been cheated out of 29 cents.

WATCH FOR
ANOTHER
COMPETITION
WITH PRIZES

Doctor: What do you dream about at night?
Patient: Football.
Doctor: Don't you dream about anything else?
Patient: No, just about football, night after night.
Doctor: Don't you ever dream about food?
Patient: What? And miss my turn for a kick?



BOOKS TO READ

THE END OF OUR EXPLORING

By Monica Furlong (Hodder & Stoughton) \$6.25.

There is no doubt that we are going somewhere. But where we are going and by what road we shall travel—that is open to a great deal of doubt. Also open to doubt, according to Miss Furlong is whether the church is to be the compulsory stopping place it once was on the road to somewhere. She says that instead of being the source in the West of spiritual enlightenment, the church will become one of a number of sources, only some of which seek any kind of formal organisation at all. "There is a sense in which the growth of formal organisation indicates the breakdown of religious experience."

Some of the other roads to religious experience are mapped in this book, although their open-endedness gives no sure hope of finding the Holy City. From "The Sleeping Beauty" through Tristan and Yseut and Arthur's Round Table to George Harrison, John Lennon and The Rolling Stones—we could well wish that she were not describing the real world, and that yesterday's ideas of the church and family, of society and sex, could somehow be shown to have a permanence beyond our day of drug experimentation and sexual freedom. But we cannot turn the clock back either to the day of our own childhood (or to the day of the N.T.).

This is not a happy book, or a comforting book for those who are shocked by life today. But it does help us to understand a little better, through a compassionate and sensitive writer, the world in which we make our witness.

BESIDE MY HEARTH

By Elizabeth Deslandes (Arthur H. Stockwell Ltd.) \$1.50

The authoress lives in Doncaster, Victoria. She was born in Staffordshire, England, of Welsh and English parents and now lives in Australia with her husband and two children where she devotes a great deal of time to Church work, and serves as a S.S. teacher. In a brief introduction, Miss Marjorie Buckingham, a member of the Bamba Road Church of Christ, Caulfield, refers to this as a collection of "personal poems", and suggests that Mrs. Deslandes presents a satisfying philosophy of living. This is a fine volume of poems, which makes much of the Christian faith. It is well illustrated by David Baulch, who also lives in Melbourne. In this work there is evidence of a great sincerity.

—R.V.A.

ART AND THE BIBLE

by Francis A. Schaeffer. (Hodder and Stoughton.) 85c

This book, which is an L'Abri Special, contains two fairly long essays on "Art and the Bible". The writer contends that in the Old Testament art was used to glorify the greatest artist of all, God, the great Creator, and he presents to us eleven perspectives within which a contemporary Christian view of art can take shape. He ways to us that the Christian artist need not be limited by the modern view that man is ruined and beyond repair. Here we have a very invigorating book, and will well repay our reading.

—R.V.A.

THEY CAN'T EAT PRAYER

by Mary Endersbee (Hodder and Stoughton) \$1.55

This is the story of The Evangelical Alliance Relief Fund, the agency of evangelicals in Britain for social concerns. One of the saddest areas of tension in the modern church has been where Christians interested in the exploited and disadvantaged were regarded by many evangelicals as acting as though men had no souls, and on the other hand, the equally absurd picture presented by some socially Christians of evangelicals who acted as though men had no bodies.

Tear Fund was set up in 1968. The income in its first year

was 25,000 and in its fourth year, 200,000. This growth shows both the recognised need and a willingness to meet it. It is not nearly as big as Christian Aid or Oxfam, but it is likely that it will spread to countries outside Britain.

We rejoice at the growing significance of the Fund and recognise the need for more Christians to become concerned with world hunger and deprivation. The title of the book was the theme of the first Tear Fund exhibition stand and the theme of the fund's first poster.

WISDOM THE PRINCIPAL THING

by Kenneth L. Jensen (Pacific Meridan, U.S.A.)

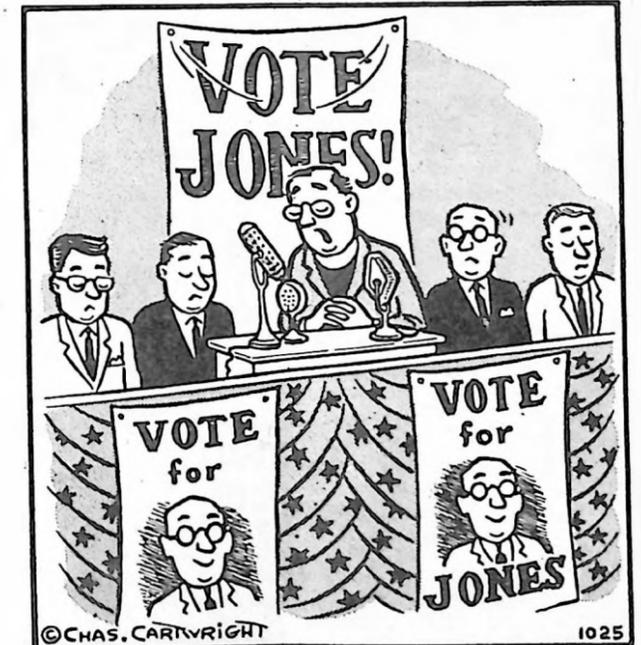
The author preached as sermons, the chapters of this book, on Sunday nights over a period of two years, which is more than most of us preachers would be game to do. They deal in depth with many verses from Proverbs. Not likely to appeal to the general reader, but there is much of general interest to students. There is a series of charts on the mind, consciousness, and experience, which would certainly have baffled the writers of the Proverbs.

A BIBLICAL PERSPECTIVE ON THE RACE PROBLEM!

by Thomas O. Figart (Baker Book House)

At first the author and reviewer seemed to be on different wave-lengths, as we puzzled over the origin of races, and the conclusion that God intervened supernaturally at Babel to impose physical and linguistic changes in people. A study in some depth of the curse on Canaan follows and seemed to have little to do with the thesis. However, the author won out in the end with some wisdom which shows that all races are equal but some are more equal than others. Racial inter-marriage is accepted, but there is warning that even if the Bible admits no racial barriers between people, society often does and sometimes makes its point cruelly. A fine black Christian married a white American girl who gladly went back with him to his own country to give Christian service. But she was not accepted by his people, had a nervous break-down, and the young couple had to look for some other land in which to serve.

Church Chuckles by CARTWRIGHT



"... This prayer is not to be construed as endorsement of either party nor any candidates thereof. Amen."

**WILLIAM BARCLAY
TO WRITE MORE**

Professor William Barclay, who is best known for the many popular commentaries he has written on the books of the New Testament, will retire from Glasgow's Trinity College in September. He will spend his full-time in writing a multi-volume study of the Old Testament, will give television lectures, conduct seminars, and accept speaking appointments. He has written more than 50 best-sellers for the religious book market, and more than half a million sets of his N.T. notes have been sold.

VIC.-TAS. D.C.E.

- * 25 young people are currently engaged in the Assistant Leaders Training Course at Camberwell.
- * 3 members of the Tasmanian D.C.E. Committee, Les Moore, Cec, Neville and Gavin Thompson were in Melbourne for the Vic/Tas Annual Conference and met with members of the Victorian Committee.
- * 30 ministers attended the luncheon sponsored by the D.C.E. on "New Resources for Christian Education Programming."
- * 24 young people attended the 8 hour Engaged Couples Seminar on May 5.

- * Department Members spoke at a number of services on Christian Education Sunday.
- * A new Information Brochure on the Explorer Boys' Club movement (including application form) is available. Price is 6c or free brochures to any new club commencing.
- * 400 young people attended a film night at Carnegie Church of Christ recently, sponsored by the State C.Y.F. Committee. Proceeds of over \$200 went to the Combined Service Appeal.

—R. McKenzie DIRECTOR

**GOVERNOR GENERAL
COMMENDS RELIGIOUS PRESS**

(CANBERRA) "The great majority of people are on your side," the Governor-General, Sir Paul Hasluck, told representatives of religious publications in Canberra recently.

He was speaking at the first convention of the Australian Religious Press Association.

"We're going through a period in Australian history when a great number of values are being adjusted," he said.

"Some old values are being discarded. A search is being made for new values.

"There are a lot of very confused people—particularly in the younger generation—who do not know what is really worthwhile.

"I am afraid that in this confused and troubled situation people are not receiving as much help as they might rightly expect—neither from those who mould public opinion nor from those who give information.

without any tradition of honor or self-respect were getting a great deal of publicity.

On the other hand, there were expanding opportunities for the religious press.

He gave two examples:

• Together religious publications had an enormous readership. This should be of great interest to national advertisers.

• Many intelligent young journalists were not happy with the rather trivial and mean tasks they were required to do. They would be attracted by opportunities in the religious press.

Sir Paul Hasluck said there was a great need for a religious press in Australia.

It should:

GIVE leadership and guidance to people.

SET before them a wide range of information and a higher set of values than they were otherwise given.

ENCOURAGE them to ask questions about "what sort of Australia we are making, what sort of community we are building, what sort of people we are building, what sort of people we really want to be."

Sir Paul Hasluck said he had come to the convention to say a few words of encouragement.

He wanted to demonstrate his appreciation for the work of the religious press and the high value he put on it.

"I have a great deal of confidence that in speaking these words I'm speaking on behalf of the majority of Australians," he said.

"There are oddities in our community, elements that are articulate and well publicised.

"But the majority of Australians are on your side.

"You're doing something worthwhile. Go ahead and keep on doing it."

—Central Times

**FESTIVAL
OF LIGHT**

At Melbourne's Festival of Light rally in Melbourne, eight of every nine attending signed cards committing themselves to invite others to support the FOL.

The Rev. Gordon Powell presided and Rev. Fred Nile of Sydney reported on the 35,000 who attended a similar rally in Sydney and 300 who turned up in Launceston. He said the Committee was hoping to invite to Australia Lord Longford, Malcolm Muggeridge and Pat Boone.

Among the speakers were Dr. John Court, Senior Lecturer in Psychology at Flinders Univ., S.A., Jim Beggs, President of the Melbourne Waterside Workers' Federation, and Senator Ivor Greenwood. Senator Greenwood said, "I share the motivation, aims, and objectives of what I believe will be a great national organisation.

WORLD COUNT

Global population has reached 3.8 billion, say statisticians, and is increasing by 70 million souls a year. It is expected to double within 35 years.

CONGRESS ON RADIO

On A.B.C. Radio 2 in the "Cross Ways" programme on June 21, Canon Ken Short of Sydney will speak on the International Congress on World Evangelisation to be held at Lausanne, Switzerland, July 16-25.

C.W.F. VIC.-TAS.

The next Council Meeting will be held on Friday, 7th June at 10.30 a.m. in the Swanston St. Church of Christ. (Please note change of venue). Devotions: G.R. Stirling, Conference President. Speaker: Mrs. Finger.

HOBART ON ABC TV

The service at Collins St., Hobart was televised and will be shown on ABC TV in Qld., N.S.W., A.C.T., Vic., and Tas., on June 2. In W.A. the service will be shown on June 9.

The service was seen in S.A. on May 26.

**WHITE
PAPERS**

ON LIFE AND FAITH

ELECTION REFLECTION At the local polling booth, right opposite our home, the first to arrive on polling day were the twenty or so staff of the returning officer. Next came the how-to-vote distributors. All parked their cars as near to the entrance as possible, and this took effective care of the available parking space for the rest of the day.

It all seemed symbolic of the frustrations that have attended the election from the start. It was a politicians' election. The people showed no signs of wanting it. Although much was made of the inflation issue, most of us believe that while the government in power may reduce inflation a little, or make it a bit worse, it is a disease from which the whole world is suffering and there is no quick, easy cure.

All elections divide people, simply because they call for people stand up and be counted. In this election all kinds of groups asked for support for this or that cause. Doctors, lawyers, teachers, farmers, artists, and ministers were among such groups, although the ministers received more attention, mostly unfavourable.

There were some dirty tricks. The Liberal series of "never again" ex-Labor voters was even disowned by prominent Liberal members. To show that two can play at that game, Mr Hawke conjured up Sir Robert Menzies in a sneaky way that would have been more appropriate to his undisciplined University days than to his august, responsible office as Federal A.L.P. President.

There is no doubt that the Government lost some friends over issues that appear relatively small. Its handling of the superphosphate issue could hardly have been more inept. Its obsession with a new

national anthem has provoked the silly spectacle of dividing concert audiences into those standing for "Advance Australia Fair" and those sitting against. While the Government was applauded for its assistance to the arts, it savagely increased postage rates to such an extent that country newspapers, sectional and cultural magazines, and religious journals are still under threat of extinction. And we all could wish to forget the Gair affair. Some think that this was no small matter, but it was petty.

There were bold initiatives taken by the Government in the realms of Education and the restoration of dignity to the Aborigines, moves that will be continued no matter who is in office. But major legislation in the areas of health and housing were thwarted.

It is now announced that Labor has been returned to power, but whoever is the Government, it is more than time for members on both sides of the House to think less of party and more of people, less of sectional interests and more of the well-being of the nation.

There are many who believe that we face problems of such great dimensions, internally and externally, that the winner of the election is to be pitied rather than congratulated. But we believe that if both sides act responsibly the impact of our troubles will be less. However small the margin of preference may be, it must be accepted as the will of the people, and those chosen to govern should be given a reasonable chance to solve the many difficulties that confront us all.

GOOD GRIEF!!! Researchers at Princeton Seminary met with 40 ministerial students under the pretence of doing a study on careers. Each student was instructed to walk to a nearby building to dictate impromptu talk into a tape recorder, some were actually given the topic of The Good Samaritan.

The researchers planted an actor along the path. As a student approached the actor would groan and slump to the ground. More than half of the students walked right on past him. "Some," reported the researchers, "who were planning their talk on the Good Samaritan, literally stepped over the slumped body as they hurried along."!!!

The Australian Religious Press Association, at the end of its first annual convention, has organised itself into a cohesive force to fight postal rate increases, seek Government assistance, and improve the quality of the religious press. Forty-five representatives of the 51 Protestant, Catholic, and Jewish journals which are currently members of the association, met in Canberra.

"I don't want to specify any particular person from the political side, the pulpit, the education system or among leaders in communication.

"But I feel people are not receiving the leadership, guidance and information they really need to meet the great adjustment that's taking place."

Sir Paul Hasluck said the way to get a front page today was to take off your clothes and streak across a park.

You couldn't get a front page if you had an ideal or a principle to get across. Things which were cheap, nasty and

SILVER WEDDING (Box Hill, K. R. Bond) Sid and Shirley Barker celebrated their silver wedding . . . A. Semenchuk of Slavic Gospel Associ. was recent speaker . . . C.W.F. led in Mother's Day gospel service. Miss Gladys Fletcher was speaker and Mrs Judith Steele was soloiste . . . Stan Goodman was welcomed back from New Guinea and Mrs. Thompson after recent illness . . . There have been two baptisms.

**NORTH-WEST
DISTRICT
CONFERENCE**

This conference is held annually and includes representatives from Kaniva, Horsham, Brim, Warracknabeal, Dimboola, Ararat, and Stawell churches.

Some churches reported difficulty in carrying on with rising costs because of transfer of members to other churches.

At the morning session, Stan Hince, minister at Warracknabeal, led devotional session. After basket lunch, Howard Weedon of D.C.E., spoke on the running of Halls' Gap camp and there was discussion on how improvements could be made. Mr. Weedon also spoke on Christian Education and showed slides of his recent trip to New Guinea. Ivan Sherriff, from Briar Hill, rendered two solos at afternoon session.

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THE RETURN OF THE LORD!

By Dr. A. G. ELLIOTT

"You men of Galilee, why stand you gazing up into heaven? This same Jesus, who is taken up from you . . . shall so come in like manner as you have seen Him go . . ."

There is no possible shadow of doubt. Jesus is coming again. This plain record, from Acts 1:11, is the announcement of the two messengers to the astonished Galileans at the Ascension. The promise is clear. Christians of the New Testament churches and writers of the New Testament documents, working under the inspiration of the Third Person of the Godhead, were in no doubt as to the certainty of this great event—the "blessed hope" of every true believer.

In fact, the promise of the Second Coming solved many perplexities for them. For the Old Testament Prophets, whose writings alone were available to the early believers as authentic Scriptures, had not clearly differentiated between the two "Advents" of Jesus. Now, however, it became evident that the Messiah, who had come in humility to offer Himself as a sacrifice for our sins, would come a second time, in glory, bringing judgment upon unrepentant sinners.

New Testament Christians of this generation—such as we profess to be—should surely count this as one of our favourite themes. Yet, this could hardly be claimed for us. The failure to understand and to appreciate the basic facts relating to the Return of the Lord is plain enough even in New Testament times. Paul's two letters to the Thessalonians were written chiefly to overcome misunderstandings. Likewise, the Revelation of John is an attempt to present to discerning Christians, in codified and symbolic language reminiscent of the prophet Daniel, some idea of the trend of world events in the future—and culminating in the final Return to this earth of the King of Kings.

For very many people, however, the issues have been largely clouded by the multiplicity of theories offered, by fantastic claims of would-be date fixers, and of self-authorised prophets of doom. Perhaps this is one reason why some of our churches that ought to be "alive" in the New Testament sense, are virtually drifting aimlessly on a sea of ignorance and indecision in relation to the Return of the Messiah. Admittedly, it is not easy to steer a clear channel through the varied shoals of interpretation—yet, a professedly New Testament people should also be thoroughly New Testament in its expectation of the Return of Christ.

It is true, as is being only too plainly noticed in many areas of theological research today, that the 19th and early 20th century Higher Critical Theories, that began with Julius Wellhausen and F. C. Baur and eventually found their way into many seminaries, and thence into the minds of not a few bright young men who had a yen for fame rather than faith—have scarcely been conducive to the establishment of solid bases for Biblical study in depth. This calamitous situation, in which God's Word has gradually fallen into fatuous disregard, together with the current tendency of "Liberalism" to discredit Predictive Prophecy, has resulted in a general attitude of fasionable unbelief. Unfortunately, this has rubbed off on evangelicals with the consequent soft-pedalling in what should have been the developing field of evangelism.

The history of the dispersed Hebrew people has patent implications for those who are prepared to see them. Frederick of Prussia is alleged to have asked his court chaplain for evidence of the truth of the Bible. It will be recalled that the chaplain readily replied, "Sire, the Jew!" Students of recent current affairs in the Middle East will have little difficulty in lining up the eruption of the Modern State of Israel with the prophecies of the Old Testament.

Nevertheless, there is considerable confusion today, among the interpreters.

But perhaps this is not quite so difficult to understand after all. Could it be that the reason so many faithful, believing Biblical exegetes are at variance—is that God—who is crystal clear on matters of Salvation and Holy Living—has, in His wisdom, withheld some of the vital clues concerning "the end time"? Maybe He has not given us all the information to provide a systematic presentation of all the many events surrounding our Lord's Return?

Furthermore, perhaps we would do well to read and re-read some of the more significant writings that are available to us—for example, the prophecies of Daniel and Zechariah, Ezekiel 36-39, Matthew 24 (the Little Apocalypse), 2 Peter and the whole of the Revelation of John at one sitting.

A diligent and careful study also of the apostolic writings concerning the Second Coming, in fact, shows that almost without exception, they reveal truth in the context—not necessarily about the great events of the end time, or of the rise of Antichrist, or the many things we would like to know—but rather about

what it really ought to mean, to us as we live our normal lives, here and now, in faithful witness to Him who is the Coming-One!

To live lives "in the Spirit", separated, from the world and to Him, dedicated to His divine purpose—so that, at any moment, should He come, we shall be ready. To the first Christians our Lord's Return, awaited and expected, supplied the essential urge toward Christ-like living. It should be our incentive today to follow the same path—especially in this era, in which for those of us who drive on the roads—at any moment we may be ushered into the presence of Our Lord.

Sadly enough, many today who seriously regard themselves as New Testament Christians, have relegated to the background any thought of Christ's Return.

As members of the New Testament Church in the 20th century, we must regain the prophetic insight of our forefathers. We need to renew in our thinking and living the assurance of Christ's Return. "Maranatha". "Even so, COME, LORD JESUS!"

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FREEDOM IN PERIL

BY JUAN MARCOS RIVERA

Some 150,000 people gathered in front of the Congress Building in San Juan, Puerto Rico March 27 demonstrating in support of religious freedom for Pentecostals. Roman Catholic Cardinal Luis Aponte Martinez supported the march organized by the Protestant Council of Puerto Rico. Herewith the background for "the largest public rally ever held on the island"

San Juan (EFS) — In a decision without precedent, the Puerto Rican Supreme Court declared on February 21 that the religious services of a Pentecostal Church on Calle Luna in Old San Juan constitute a public "nuisance". Damages of \$200 plus interest were awarded to each of the four surviving claimants, none of whom now lives in the neighbourhood.

The court held that religious liberty cannot interfere with the privacy of family life.

Neighbours had complained that they were disturbed by the volume of noise resulting from loud singing, playing of musical instruments, hand clapping and falling on the floor. They said they had to talk loudly to be heard in their homes and that church noises interfered with watching TV and children studying.

The original suit was brought in 1962 and the Superior Court ruled against the church in 1969. Its decision was appealed to the Supreme Court, which has now handed down its verdict.

The church is in a deteriorating section of the city where juke boxes blare day and night from the many bars and other places of entertainment. The church seems the only building offering programmes dedicated to uplifting the human person. Why it was singled out for censure is a question in the minds of many?

The San Juan Star in an editorial of March 6 dealing with the noise produced by Pentecostal Church services asked: "What makes that noise any noisier than the multitude of assorted hues, cries and cacophonies that assault us from all sides day and night?"

A news story in the same issue quoted a spokesman for the Pentecostal Church as saying: "If this decision stands, the Pentecostal Church, and many Catholic churches as well, will be subject to lawsuits by the hundreds."

Acting on faith and hoping for the best, the church has filed a petition for reconsideration by the Supreme Court, stating that services are held only three nights a week from seven to ten o'clock and on Sunday mornings. The noise in the neighbourhood, however, is pervasive and permanent.

Legal advisers of the Protestant Council of Puerto Rico are studying the probable effects of the decision, as well as action that might be taken if the reconsideration is denied. One possibility is an appeal to the US Supreme Court.

To understand what the court action means for the Pentecostal constituency, one must recall a bit of history. Puerto Rico was discovered, colonized and ruled by Spain, a Roman Catholic country. It was ceded to the United States, a Protestant country, in 1898 after the Spanish-American War.

Protestantism is therefore not as well rooted in the life of the people as is Catholicism. Yet 20% of the island's 30,000 inhabitants have embraced the Protestant faith and participate actively both in church worship and witness to the community.

In the beginning Protestant missionaries divided the island into sections and each denomination became responsible for an area. When the Pentecostals arrived about 1920, they were not assigned any particular area. They began working on their own throughout Puerto Rico. In time they harmonized their efforts with other Protestants and have shown a significant capacity for cooperation. Today Pentecostals are the largest and fastest growing Protestant denomination in Puerto Rico. Their work on the island is fully self-supporting and they are the first denomination to send missionaries to other Latin American countries.

They cooperate with the Protestant Council of Churches and send students to

o VIC.-TAS. D.C.E.

TERTIARY STUDENTS TEA

On May 8, forty-five young people met at the Brotherhood Centre for the Annual gathering of students studying at Tertiary Institutions.

The excellent meal was supplied by the Strathmore Church of Christ ladies and paid for by the Morris Family Trust.

Following the meal the colour film "The Ant Keeper" was shown, and this was followed by lively discussion.

Before closing the meeting Ray McKenzie said "This is probably the last

Union Seminary, besides conducting several Bible institutes to train pastors who do not qualify for graduate work. One of their ministers serves as chaplain to the Medical Centre under the Ministerial Association of Ponce in the southern part of the island.

The Pentecostal churches are usually found among the working class and deprived peoples. In this tropical island their buildings are not well insulated. The services are enthusiastic, with hand clapping, playing of musical instruments and expressions of happiness and even ecstasy. Many people who feel a lack of selfhood, love and acceptance join the Pentecostal Church, become attached to its religious practices and find fulfilment for their lives.

They feel an urgent desire to express their joy and new sense of love and to offer them as gifts to others. Neighbours who do not understand this desire minimize the relevance of their experience. To them the Pentecostal Church is more nuisance than help in uplifting the community.

Whose Freedom? The Supreme Court noted that contemporary society is fundamentally secular and people value their rights and liberties over the public expression of religion. People are entitled to peace and quiet in the home. Freedom of religious practice is not a licence to create a world apart that disturbs the total harmony of society.

The church was encouraged to insulate its building to avoid disturbing the neighbourhood, thus preserving the peace and winning good will.

One feels as if religious freedom is in peril in Puerto Rico.

— EFS

LAST PLACE TO WORSHIP

A mosque in Peking, opened in 1966 and tolerated as "a gesture to African Moslem countries" is the only religious building still believed to be open for worshippers in mainland China, according to the "South China Morning Post".



public function in this room" (thinking of the shift on May 31. Two nights later the centre was on fire!)

R. McKenzie, Director,



VICTORIA

RECRUITMENT (Strathmore, S. K. Bannon). The Explorer Club is under the leadership of John Schmode . . . The S.S. has contacted 10 families in Strathmore Heights recruiting 15 new scholars. Three cars run a shuttle service . . . The church was saddened by the death of their longtime friend and doorman, Cyril Lander . . . The C.W.F. raised \$154 at a successful Mini Mart . . . An old Photo Night was held at home of Joyce Jenkins . . . Ladies took part in the "Mother's Day" service . . . The CYF have been collecting papers for funds and have visited "The Dorothy Impey Home for the Aged" . . . Fred Robertson has retired from all positions he held at the Tennis Club. New office bearers were elected . . . The CMS Breakfast on April 4 was catered for by the Ladies . . . The Good Companions had a Mother's night at club.

CAULFIELD MINISTRY When Kevin Christensen commenced interim ministry on May 19 a fellowship luncheon enabled many folk to meet Mr & Mrs Christensen and their daughters . . . Handbills are being distributed in locality near church . . . S. Gollan was visiting speaker on May 12 when "Mother" was remembered in song by choir and readings by Heather Maxwell, B.S. scholar, at p.m. service . . . 22 ladies were at Mrs Lees' home for morning coffee. \$23 was sent to Bible Society . . . E.W.F. held "election day" stall and \$28 was raised towards cost of our two Aboriginal boys upkeep at Norseman . . . Mrs Tippet has had surgery at Bethlehem and is progressing satisfactorily. . . A.W.F. visited "Ripponlea" and saw over grounds and historic home.

CHURCH LIFE MISSION (Bayswater, A. Fletcher) Prayer meetings are being held in preparation for Church Life Mission . . . Miss Dawn Martin, founder and director of the Christian Service Centre in Box Hill, was guest speaker at C.W.E.F. . . . Good Companions held one of the best "Mothers' Day" nights ever . . . The tennis club is working hard for its objective, a new tennis court. A Trash and Treasure stall was held for this purpose.

HOSPITAL HELPED (Bendigo, M.D. Keatch) Good Companions and Boys' Explorers collected \$376 for Children's Hospital . . . Renewal groups continue to meet in members' homes . . . Mrs Pollock, who is very ill, has been appointed Deaconess Emeritus . . . The C.W.F. has bought a new gas stove, a pie warmer, and has helped to purchase a refrigerator for the church . . . 18 ladies were shown over Law Courts recently . . . Kyneton Ladies' Guild donated \$200 towards Eppalock dormitory funds . . . A church family barbecue was held at home of Mr & Mrs J. Ford . . . Mr Merriman, Chaplain White Hills Tech., was recent speaker . . . Mothers' Day service was conducted by women. Mrs Keatch presided. Mrs R. Perl was speaker . . . Harvest gifts were donated to St. Jude's children's home.

OBITUARY

CAUDLE, Mrs. Helena
As a young woman Mrs. Caudle lived in Adelaide and attended Grote St. Church. When she came to Strathalbyn she married her husband, who predeceased her. Together they shared in those early years of battling and hardship without any complaining. Three sons were born, Max, Don and Ray. Mrs. Caudle proved by the upbringing of her family and her love and loyalty to Jesus Christ that she was a truly gracious Christian lady. In the days when there was no resident minister at the Strathalbyn church, her home was open for hospitality as needed. Added to this she was always vitally involved in the life and program of the church in any way that she could. Everybody associated with her appreciated her deep, quiet and sincere faith and love for Jesus Christ. Even as the virility of her human frame diminished her unquestioning faith continued to remain just as real to her and just as evident to others. Sincere Christian sympathy is extended to the family. The services in the home and at the graveside were conducted by the writer.

R. L. Oke

RAYMOND, Bessie Marjorie
Bessie Marjorie Raymond, wife of Roy Raymond, died at Attadale, W.A., on April 8, 1974, at the age of 78 years. Bessie Walters was born at Prospect, S.A. Towards the end of the first world war she married Arthur Plenty on his return from active service and they had two sons, Desmond and Edwin. Both Mr. and Mrs. Plenty were active members of the Methodist Church in the Prospect district. Mr. Plenty died in 1925. Mrs. Plenty commenced attending the Nailsworth Church of Christ following a visit by the preacher, Roy Raymond, and in 1927 she was baptised. For the next five years Mrs. Plenty was a faithful member of the church, carrying out many services of love, hospitality and generosity all in quiet humility anonymously. In 1932 Mr. Raymond received a call to Fremantle. By that time he was a widower with two young sons, Ira and Frank. Before leaving Nailsworth he asked Mrs. Plenty to be his wife and on March 16, 1932,

on the eve of departure the ceremony was performed by Jabez Wiltshire. As lady of the manse at Fremantle during the five years ministry Mrs. Raymond continued to exercise her gifts for hospitality notwithstanding the great demands placed upon her in caring for and integrating a family of four boys of close ages. In September 1933 another son, Ronald, was born. One of the greatest tributes that can be paid to Mrs. Raymond is that all five sons have continued to play very active parts in their churches up to the present time. Following Fremantle there were ministries with the Home Mission Service, State Evangelism, and churches at Subiaco (twice), Lake St., and Inglewood. Mrs. Raymond ministered effectively in unobtrusive service to those who were sick and in need and gave help as opportunity offered to the aged and lonely and the manse was always a haven of hospitality. Always calm and serene she was a source of inspiration and comfort to many. During the latter years physical infirmity exerted an increasing burden and for the last seven years Mrs. Raymond was a patient in a nursing home where she died on April 8. The service was conducted on April 11 at Fremantle by D. G. Nelson who paid fitting tribute to a gracious Christian lady in the presence of friends and representatives of churches and brotherhood. Sympathy is extended to Roy Raymond, to Des and Ed Plenty, and to Ira Frank and Ron Raymond and their families.

J. C. Swift

ABILENE LECTURES
10,000 attended the annual Abilene (Texas) Christian Bible College lectures earlier this year. They represented the non-instrumental section of the Restoration Movement. "Christianity Today" reports that the conservative leadership is having an increasingly difficult task in persuading their students that the movement is uniquely the "church of Christ". Many of the students are tiring of the rigid restrictions upon relationship with other churches and of the biblical emphasis that stresses such matters as a ban on instrumental music in worship.

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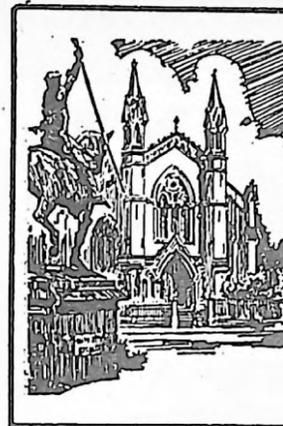
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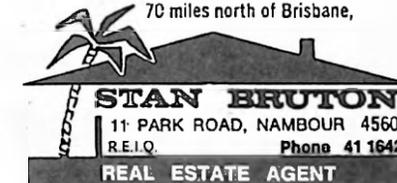
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RIVETT (Thompson) to Pat and Ken a daughter, Kellie Jane.

An ecumenical event at the Mercy Hospital East Melbourne, Vic., on 21st May. Both well.

ENGAGEMENTS

BROOKS-PACKER: Mr. and Mrs. Len Brooks of Stafford Heights, Q'LD, and Mr. and Mrs. Tom Packer of Aspley, Q'LD are very happy to announce the engagement of Wendy and John.

EWERS-HALL: Mr. and Mrs. G. A. Ewers of 8 Barrett St., Wembley, W.A. announce with pleasure, the engagement of their younger daughter Marian, to Colin, only son of Mr. and Mrs. G. C. Hall of Mt. Helena, W.A.

HANDASYDE-BAILLS Mr. and Mrs. R. N. Handasyde of Brookdale Farm, Forest Hill, Mt. Barker, W.A. have pleasure in announcing the engagement of their eldest daughter, Ruth Marion to Arnold Leslie, third son of Mr. and Mrs. A. E. Baills, Ipswich, Qld.

DEATHS

HUMPHREYS: On May 6th at West Preston, suddenly, John Edward, dearly loved, kind, thoughtful husband of Agnes. "Goodnight, beloved, and in some fairer clime, bid me good morning."

MADDEN Stella Daphne ("Auntie Daff"), on May 20th at 69 Market St., Essendon, Vic. Loving sister of Glad., loved sister-in-law of Wal., loving aunt of Gwenda and Ron Reardon, loving great-aunt of Carol, Dianne, Wayne, and Trevor.
"Now in God's care."

THANKS

Mr. Roy Raymond and family desire to express their thanks for the many expressions of comforting sympathy received from so many friends in our churches at the time of the sad loss of a loved wife and mother. We regret that it is impossible to reply to each individually.

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The man went to church and thanked God he was so much better than other men. He bragged about his goodness. But Jesus said that no man is perfect. We all need God to forgive us for the wrong things we do. (Luke 18:9-14. See page 10).

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ACCOMMODATION

Accommodation will be in the University Halls of Residence. Charges include meals.

Per day (with all meals)	\$10.00
Students	\$7.00
Children (12 and under)	\$5.00

Accommodation is in single rooms. Families will be accommodated in adjacent rooms. (Very small children may be with mothers in bassinets at no charge).

It should be noted that average standard motel charges in Canberra vary from \$10 to \$15 per day for a single room only, with all meals extra. Commercial restaurants in Canberra are also expensive. The University Halls of Residence charges are very reasonable when compared with other accommodation in Canberra, and consideration is given to the fact that all meals are included.

All bedding and towels are supplied and the lounges and other facilities in the Halls of Residence are available, including the National University Child Minding Centre (staffed by our own people).



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Secretary for Australia and S.E. Asia — RICHARD McKEOWN

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S.A. — 81 Richmond Road, Hawthorn, 5062.
Queensland — 19 Ellerdale Street, Aspley, 4034.
W.A. — 15/29 Melville Parade, South Perth, 6151.
Tas. — 4 Albert Road, West Moonah, Hobart, 7009.

MINISTERS' NATIONAL SEMINAR CANBERRA 1975 "GREEN HILLS"
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Cotter Road (near Casuarina Sands)
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WINTER SCHOOL 1974

AT THE COLLEGE OF THE BIBLE

WEDNESDAYS JULY 10, 17, 24, 31

7.30 - 9.30 p.m.

<p>WHAT CHRISTIANS BELIEVE ABOUT JESUS CHRIST</p> <p>Is Jesus God? Did Jesus Rise from the Dead? Where is Jesus Now? Will Jesus Come Again?</p> <p style="text-align: right;">FEE: \$2.</p>	<p>CENTRAL ISSUES OF THE FAITH</p> <p>Why Does God Allow Suffering? Are Miracles Possible? How Does Christianity Differ from Other Faiths? Why go to Church?</p> <p style="text-align: right;">NOTES: \$2.</p>
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FOR THOSE WHO CANNOT COME TO COLLEGE

NOTES FOR \$2 from Mr. K. J. Clinton,
College of the Bible, 7 Elm Rd., Glen Iris. 3146.

THE AUSTRALIAN
CHRISTIAN

P.O. Box 101, Essendon North Vic., 3041
Telephone: 379 1219
EDITOR: A. E. WHITE

Associate Editors:

W.A. — J. K. Robinson, 11 Almondbury Rd., Mt. Lawley, 6050.
S.A. — "The Australian Christian", 104 Grote St., Adelaide, 5000.
Tas. — D. E. Stewart, B.A., B.D., Dip. M. & E. Eng., 84 Forest Rd., West Hobart, 7000.
Vic. — Stanton H. Wilson, 217 Lonsdale St., Melbourne, 3060.
N.S.W. — Dr. A. G. Elliott, M.A., Ph.D. (Lond.), B.Sc., Dip. Ed., 57 The Point Rd., Woolwich, 2110.
A.C.T. — R. N. Gilmore, B.A., B.D., 88 Limestone Avenue, Ainslie, A.C.T., 2602.
Qld. — Allan C. Male, B.A., Dip.R.E., 128 Anne St., Brisbane, 4000.

ISSUE	DEADLINE
June 15	June 7
June 29	June 21

— PERSONAL —

DISCIPLESHIP

● Steven Coulter, Rosslyn Jones, Lenswood, S.A. ● Mr. & Mrs. B. Garnham, Peel St., Ballarat, Vic. ● Mr. & Mrs. Mac. and Annette Miller, Footscray, Vic. ● Raymond Turney, Castlemaine, Vic. ● Mr. & Mrs. D. Watkins, Victor Harbor, S.A. ● Mr. & Mrs. Morecroft, Mrs. B. Green, Southport, Qld. ● Ian Mitchell, Robin Nerlich, Nailsworth, S.A. ● Anne Collier, Wembley, W.A. ● Reg. and Helen Causton, Box Hill, Vic. ● Mrs. O. Haig, Mrs. J. Randall, Noble Park, Vic. ● Mrs. P. Moore, Mrs. K. Ryan, Lenny Wall, Ann & Judy Sanders, Frankston, Vic. ● Mark Lebeter, Ipswich, Qld.

WEDDINGS

● Delwyn Crouch to John Oliver, Portland, Vic. ● Eileen Richardson to Geoffrey Yates, Victor Harbor, S.A. ● Jenny Doolan to Jeff Parsons, Bendigo, Vic. ● Beverley Henry to John Rogers, Robyn Prince to John Hawtin, Southport, Qld. ● Andrea Champion to Mr. Sutcliffe, Wembley, S.A. ● Jennifer Goddard to Ian Kline, Fremantle, W.A. ● Barbara Schuyler to Kenneth Small, Noble Park, Vic. ● Sandra Byron to Murray Fortescue, Sandra Dieckmann to Trevor Muller, Harriet Van Der Heide to Barry Cresswell, Ipswich, Qld.

DEATHS

● Mrs. Johnson, Portland, Vic. ● Stanley Newlyn Hocking, Castlemaine, Vic. ● Mr. Bristow, Nailsworth, S.A. ● Frank Adam, Box Hill, Vic. ● Mrs. Daphne Madden, Essendon North, Vic.

CHANGES OF ADDRESS

MINISTERS

ESSENDON C. S. Badcock, 12 Roach Ave., Essendon, Vic. Phone 337-6197. (Church Phone 37 7108).

others

WISE: Mr. and Mrs. J. R. C., 19 Keith St., Parkdale, Vic. 3194. Phone 90-8089 (Melb.).

Responsibility for political comment in this issue is accepted by A. E. White, 28 St. Kinnord St., Essendon, Victoria.



VICTORIA

"DESIGN FOR LIVING" A project of Family Life Education entitled "Design for Living" will be held at Marriage Guidance Council of Vic. rooms at 46 Princess St., Kew.

The Courses are: Couples in Relationships: Preparing for Marriage; On Being Parents; On Being a Mother; Enjoy Your Middle Years; Marriage Enrichment. Registration Forms for these courses and full details of dates through June, July, September and October, may be obtained from the above address.

TRASH INTO TREASURE (Hartwell, M. J. Savage) A "Trash & Treasure" sale in March raised \$1723. This result was due to the hard and continuous work by many members over many months. The money will be used for the ongoing work of the church. Mr & Mrs Savage are holidaying in N.Z. At united service with Burwood Congregational church on Palm Sunday, the combined choirs rendered excerpts from "The Messiah", "The Crucifixion" and "St. Matthew's Passion." Mrs L. Butler retired after 15 years as leader of the Good Companions' Club. Girls and members shared in a social evening to express appreciation.

FAMILY NIGHTS (Black Rock, J. Caporn) Monthly "Family Nights" are proving popular. Recent speaker was Rose Filardo, of Euro-Encounter. Twelve young people attended a Youth Tea on May 5. Three boys from Explorer Club are doing a training course for leaders. The Good Companions was re-formed recently, with Debora Payne in charge. She is assisted by Clare Arthurs and Yvonne Honey. Numbers have been increasing every week to 27 girls in attendance. Youth Group meets Saturday evenings at the church hall, socially, and on Sunday mornings. The Group has recently started choir practice under Mr Morrison.

NEW AT WEDDERBURN Ross Hercott and family have been welcomed. Mr. Hercott is our first full-time preacher for two years. Meetings have improved and gospel services commenced. Lloyd Lanyon and his wife, ex-members of this church, report good work being done in their A.I.M. aerial outreach based at Moree, N.S.W. The church assists by giving \$100 each year. Mr & Mrs Twiddy were honoured with a social evening to celebrate their Golden Wedding. At the recent Crusade, six young people from the B.S. made decisions.

PLANNED GIVING (Portland, B. Duff) A successful Planned Giving programme has been conducted by Trevor Giles. Morning service on Mother's Day was conducted by the women of the church. Evelyn Duff preaching and Nettie Goldsworthy presiding. Several car loads of young people attended youth camp at Kaniva. Warrnambool's musical group with minister, Ian Tippett, took charge of an evening service.

FIRST BAPTISMS (Frankston, A. A. Avery) The church witnessed the first baptisms in new building when five ladies were immersed. On Mother's Day the film "Sounds of Love" was screened. One lady made her decision. Mr Avery was guest speaker at recent N.S.W. Conference. Jim Beggs, waterside workers' leader was interviewed at evening service also a representative of L.I.F.E. shared in a service. C.Y.F. conducted a Ping-Pong-a-Thong with astonishing results. Members are making donations towards purchase of new hymn books. C.W.F. social evening will provide clothing for Aboriginal child. Church picnic was held on Anzac Day.

PRESIDENT AT HORSHAM (R. Roberts). G. R. Stirling, Conf. Pres., was speaker on May 12. There was one decision. Mr. Stirling also spoke and answered questions at a well attended meeting at Haven on May 13. C.W.A.F. entertained 70's and over on May 7. On May 21 C.W.A.F. hosted a Combined Guilds social afternoon. Guest speaker was Miss Pam Bowers of Stawell. A Coffee Shop is being conducted by Y.P. in main street, May 20-25, from noon to midnight. Shop has been given rent free by owner, a Roman Catholic. Bible Society and Leprosy Mission held recent special efforts. The Church secretary is R. Tucker.

MUSICAL PRAISE (Balwyn, W.W. Saunders) On May 12, the Oakover Rd. Methodist Choir led a musical service of praise. With contributions from many sources, the C.W.E.F. held a Jumble Sale on May 11 and a Cake Stall on May 19, raising over \$400 for the church youth work. Ralph Amos conducted the prayer meeting on May 9. The church joined the Balwyn Ecumenical Fellowship on May 23 as part of the Week of Prayer for Christian Unity. The Silvertones Band provided the music at the "Cabaret Service" on May 19.

165 AT V.B.S. (Maryborough, Ian Adams) There were 165 enrolments at the Vacation School, with an average attendance of 100. Climax was the gospel service on May 19. Many new contacts were made. Evening service on Mother's Day was conducted by mothers, led by Mrs. Adams. The choir contributed.



NEW SOUTH WALES

TERM EXTENSION (Rockdale, L.E. Wylie) The church has invited Mr & Mrs Wylie to serve for a further three years. The church is working for the special project of raising \$650 to share the cost of a four-bed ward in the Pendle Hill Retirement Village Hospital being conducted by the Social Service Dept. Participation service of Mother's Day brought "thoughts from childhood at remain" by 11 members of the congregation. The Teen Club is to re-form as a Christian Endeavour grade.

MISSIONARY CONVENTION (Inverell). Missionary Convention, May 10-12 had, as visiting missionaries, Mr. & Mrs. Col. Thomas from Bowral and formerly from India, and Miss Joy Newcombe of S.I.M. Slides, Displays, a movie film and Question Times depicted their work. Thank Offering of approx. \$160 was divided between participating missionary organizations. 12 Young People attended Easter Camp at Quirindi with about 50 campers. Peter Holt from Greenacre was Leader and Colin Crago from Tamworth was study leader. Recent speakers were Graham Chapman and Roger Clark. All other services have been taken by Elders, Allan & Angus Mackie and Bill Dick. Church Members are donating new Hymn Books. Churches of Armadale combined and held a vacation Bible School when 180 children attended.

W.A. CONFERENCE

Continued from Page 3

Representatives: Mrs. E.B. Clapp and Mrs. J.W. Gordon.

ABORIGINES COMMITTEE: R. Abbott, K. Croot, H. Folland, S. Holman, Mrs. K. Kilworth, Miss D. Noble, L.H. Park; Women's Representatives: Mrs. J.K. Robinson and Mrs. J.L. Pallot.

ADVISORY COMMITTEE: T. Banks, G.A. Ewers, H. R. Fitch, K.J. Patterson, J.K. Robinson, R. Vincent.

AGED PERSONS HOMES BOARD: T. Banks, E.B. Clapp, R. Beard, L. Crawford, R.H. Davey, R. Hollett, L.T. Jones, A. Moloney, G. Smith, T. Stewart, W. Yeomans.

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CHRISTIAN UNION COMMITTEE: J.J. Collingwood, F.H. Griffiths, C. Kirby, N.F. Monson, B. Stitt, Mrs. R. Vincent, J. Western, Mrs. R. Wishart.

COLLEGE OF THE BIBLE COMMITTEE: A.F. Cant, Mrs. K. Duffy, R. Morris, W.R. Newton, K.J. Patterson, R.A. Ryall.

PROPERTIES COMMITTEE: L. Berry, J.J. Collingwood, J.M. Edwards, J. Fabry, B.J. Kidd, D. Moyle, K.J. Parry, K.J. Patterson, A.B. Povey, J.M. Rhodes, J.A. Riches, W. Rock.

TRAINING COMMITTEE: K.W. Berston, H. Heyhoe, D.W.G. Holmes, W. Paget, L.H. Park, D.J. Thorpe, N.B. Wells, W.R.T. Whitton.

YOUTH AND CHRISTIAN EDUCATION COMMITTEE: M. Ashworth, G.B. Carslake, D.A. Cook, K.J. Duffy, Mrs. L. Farriss, R. Gething, Miss J. Jones, A. Leung, K.J. Parry, Mrs. K.J. Parry, J. Patterson, J. Somerville, E. Tinetti, R. Wishart, A.T. Walkington, A.W. Van Leen.

CHRISTIAN CENTRE BOARD OF MANAGEMENT: J.S. Bridge, D.A. Cook, G.A. Ewers (Conf. Sec.), J.W. Gordon, Mrs. J.W. Gordon, K.J. Patterson, F.G. Russell, R.A. Ryall, S.R. Thomson, A.C. Olds, G.R. Povey.



VICTORIA

FIELD OFFICERS (Warracknabeal, S. Hince) A large crowd attended final meeting of series with Mr Keating and Mr Giles, field officers for H.M. Dept. Several made decisions including a young married woman. Church has been uplifted by the Mission. N.W. District Conference was held here. A large crowd attended. Mrs A.V. Parsons is celebrating her 90th Birthday, she has been a member for many years.

DR. BOWES AT FOOTSCRAY (F.B. Alcorn). The 96th Church Anniversary on May 5 had Dr. Bowes as guest speaker. P.S.A. speaker was David Kirk, President Aboriginal Evangelical Fellowship. A fellowship tea was held with members of the Patch church. Rod. Lloyd spoke at 7 p.m. meeting; soloists were Harold Easton and Pam. Evening Fellowship and Good Companions entertained mothers and older members for Mother's Day. Ladies held a Devonshire Tea when Mrs. Freda Morris showed overseas slides. A.W.F. birthday on May 7 had 130 ladies attending. 24 district churches were represented. Mr. Crotty of "Foster Parents Plan" was speaker.

ABORIGINES HELPED (Castlemaine, J. Byrnes). Harvest Festival money this year was sent to Aboriginal Mission Dept. C.W.F. held very successful social. Organ fund response very good. Our minister attended ministers' Seminar at Vic. Tas. State Conference and a car load of ladies attended Womens' Conference. Deaconess gave a tea to Junior and Intermediate sections of B.S. C.W.F. attended Harcourt's birthday celebrations recently. Combined Easter service was held in our chapel.

WORSHIP PARTICIPATION (East Keilor, S. Downie) The minister is encouraging the membership to participate more in the worship of the Church. The Church is realizing how gifted some people are. The Mayoress, Mrs Betty Heinz, also a member of the church, spoke at the Mother's day service. Mothers also led in communion. The represented 22 children between them. White flowers were handed out to the congregation. A census has been conducted in the area on an ecumenical basis. A CYF group has started under the leadership of Geoff Alves.

NEW MINISTER FOR WANGARATTA

D. A. Stevens, an exit student from the College of the Bible, has accepted the invitation of the Wangaratta church and the Vic-Tas. Department of Home Missions & Evangelism to commence a ministry in February, 1975. Mr and Mrs Stevens have three children and prior to coming to Glen Iris lived in Mt. Gambier. Mr Stevens served in the S.A. Police Force for a number of years. He is currently assisting Principal Emeritus E.L. Williams in a ministry with the church at Boronia.

1974



SOUTH AUSTRALIA

HYMN BOOKS ORDERED (Prospect, R. H. Sercombe) An order has been placed for 100 new Churches of Christ Hymn Books. The women of the church conducted the Mother's Day service. Mrs Terrace presided; Mrs Stevens was organiste; Mrs Sercombe and Mrs Spicer were readers; Mrs Anstey and Mrs Dix were helpers. Mrs J. Grant gave the address. May 19-26 was observed as Christian Literature Week. Books were reviewed by church officers and a church bookstall was set up. May 23-June 2 was observed as Week of Prayer for Christian Unity. Sympathy is offered to Mrs B. Roberts and family in the death of her father, W. Bristow. The Temple Day project this year is the Villa Christian Centre in the New Hebrides.

PROGRESS (Tumby Bay, R. Bradley) Since the commencement of Mr. and Mrs. Ralph Bradley's ministry the church is prayerfully anticipating its future work in the community. The business meeting was held and since the election of elders, deacons, and deaconesses, each are meeting regularly. Practical work is being accomplished. Discipleship classes are held in the manse each Sat. evening. \$115 was given toward flood relief.

FROM KOREA (Victor Harbor, J. A. Luff) Nan Soo Woo featured Korea in a recent evening service. Lionel Berthelsen preached on Palm Sunday. Mr. Luff attended the seminar on the Steidle Report on Religious Education in State Schools. A Tourist Entertainment Centre with a casino is proposed for Victor Harbor. E. W. Roffey was preacher for 45th church anniversary. Five ladies shared in devotions on Women's Day at State Conference. H. Baggs is recovering after surgery.

PILOT GROUPS (Nailsworth, P. DeWildt) The young people are sending pilot groups to country churches to sing and witness. The Ladies' Fellowship shared their meeting with ladies at Semaphore. The youth hold a Saturday morning prayer meeting. Mr. DeWildt was a leader at an Easter Camp. The J.C.E. have raised sufficient money to present a boat shed to the New Hebrides. Ladies conducted Mother's Day evening service. Nailsworth Players presented a drama which was well received at the Festival of Light Family Focus in the Adelaide Town Hall. The church was saddened at the death of Mr. Bristow. There have been two baptisms.

165 AT V.B.S. (Maryborough, Ian Adams) There were 165 enrolments at the Vacation School, with an average attendance of 100. Climax was the gospel service on May 19. Many new contacts were made. Evening service on Mother's Day was conducted by mothers, led by Mrs. Adams. The choir contributed.



WESTERN AUSTRALIA

SEWING CLASSES (Merredin/Bruce Rock, D. Good) Due to lack of helpers the Adult Education Native Sewing Classes in Merredin previously run by our church, will be under the Merredin Churches' Fraternal, but still held in our building. Members recovering from sickness and hospitalisation are Mrs Lewis, Mrs Button, and Misses Dora and Hazel Bray. The Bible Soc. representative, Mr Giblett, visited Bruce Rock. Merredin S.S. teachers joined local United Church teachers for a Training Class.

YOUNG MEN SERVE (Fremantle) At the annual meeting, four of the five newly elected deacons were young men. C.Y.F. conducted the gospel service on May 5. Speaker was our student at P.B.I., Alan Cressie. Ladies conducted the Mother's Day evening service. Mothers' Choir was featured. Speaker was former member, Mrs. Margaret Wegner, wife of the minister at Murgon, Qld. An elder, A. Johnson, leads mid-week Bible study.

DECISIONS AT WEMBLEY (D.K. Croot) One mother and two girls have made decisions. Guest speakers have included Ron Cook of Inglewood, and Army Chaplain Denby Holmes who spoke at a men's tea and gospel service on May 5, arranged by the Angling Club. Mother's Day was featured in conjunction with the Girls' Brigade church parade on May 12. The school has been hard hit by holidays. Work among the young people led by Mr. Croot and Mr. Sutcliffe caters for at least 35 of our younger members. The "Covenant Players" presented the gospel in impressive dramatic form.



TASMANIA

N.S.W. VISITORS (Nubeena/Highcroft, W. J. Fleet). The N.S.W. Car Club visited recently and conducted a lunch time meeting for school children and a Coffee Club at night for teenagers. Mother's Day service featured items from the ladies and the Junior Singers. Dads and young people cooked and served supper afterwards. Teen Time continues fortnightly with about 20 young people. A Married Couples' Dinner is planned for those who have been married in the Peninsula churches over the years. A family service was held incorporating the S.S. and church members. The Boys Brigade camped at Seven Mile Beach with Brigaders from Copping. 31 attended. The film "Breaking Point." was screened recently.

o AFRICAN VISITOR

THE PRESIDENT MEETS THE PRESIDENT

President Julius Nyerere, the gently charismatic President of Tanzania, was recently guest of Governor General Sir Paul Hasluck at Government House, Canberra. The visit of this African Statesman brought an invitation to Neil Gilmore, as President of the Australian Council of Churches to meet with the President. The meeting took place at the Canberra Re.: Hotel in company with several others from university and student centres, in a thoroughly informal atmosphere where close and personal conversation was the order of the evening.

As Neil Gilmore talked with the President, the conversation turned, quite naturally, to the role of the World Council of Churches in supporting the liberation movements of southern Africa and elsewhere through the Program to Combat Racism. There was some special reference of course, to those movements operating out of Tanzania into the Portuguese colony of Mozambique.

"Mr. President," said Neil Gilmore, "How significant are the grants being made by the WCC? In size, at least, they are little more than token gestures of support — are they at all significant from the African end?"

"It is impossible," replied the President, "to over-emphasize the significance of these grants. Impossible to over-emphasize what they mean as a sign that somewhere, somebody, especially the white Christians, care about our struggle."

"We are being challenged that these grants are being used, directly or indirectly, for the purchase of arms rather than for humanitarian purposes as required in the terms under which they are made."

"But that's absurd!", exclaimed the President.

"How is it absurd, Mr. President?"

"We do not need money to buy arms. I have or I can obtain all the arms that I am likely to need without money. When I go through the south of my country, and they say to me, 'We need arms', I know what I am going to do. But when they say to me, 'We need a school here', or 'a hospital here' or 'an ambulance some other place', I do not know what to do about it. These things simply cannot be obtained without money and money I do not have. It is absurd to say that any aid coming to us is used to buy arms. Every

dollar we obtain by way of aid and grants is used for welfare, education and humanitarian purposes."

President Nyerere went on to make the point that in the Tanzanian struggle for independence, arms could not be obtained from western sources. Thus they were forced to turn elsewhere, to sources which they did not particularly like but which were the only sources available to them. Now, since they obtain arms from these sources, the West refuses help and

o VICTORIA-TASMANIA CONFERENCE

GENERAL RESOLUTIONS

OVERSEAS AID AND RELIEF

"THAT this Conference requests congregations of Churches of Christ in Victoria and Tasmania to give immediate and urgent consideration to the following:

THAT (a) Churches accept for a period of 3 years (i.e. until 1976) a voluntary tax of 1% on weekly offerings to be devoted to Overseas Relief:

(b) members work one day each year until 1976 for the under-privileged, i.e. to give one day's salary to Overseas Aid and Relief; and through these means (as outlined in (a) and (b) to support C.O.C.O.A. and World Christian Action.

(c) the Australian Council of Churches "self tax" movement through its "Force Ten" programme, be promoted by the Churches and recommended to the members for their participation.

MINISTERS' SALARY

"THAT the Ministers basic salary level be increased by \$10 per week so as to preserve parity with the percentage salary increases which have taken place in the community over the past two years; such increase to operate from the first pay period on or after 1st May 1974, and THAT the practice of adding Total Wage increments to the basic salary be continued."

EVANGELISTIC SERVICES

"THAT for Evangelistic Services at Conference the Gospel invitation be an integral part and climax for these services."

52 LATROBE STREET

Part A, "THAT the Properties Corporation of the Churches of Christ be empowered to invest the nett capital proceeds arising from the sale of 217-223 Lonsdale Street, Melbourne and the purchase of 52 Latrobe Street, Melbourne, in the best interests of the Brotherhood in accordance with their powers granted under their Act of Incorporation.

Part B, THAT the income from the nett capital proceeds be invested and the Brotherhood Centre income from tenants be part capitalised and the balance disbursed annually in accordance with Brotherhood need and priorities as determined by the Trustees of the Properties Corporation of the Churches of

Tanzania is forced further into those other sources President Nyerere made it clear in his national press conference what those other sources are; he also made it clear in the discussions at Canberra Rex that he was far from happy about the orientation into which he feels he has been pushed.

As the Tanzanian Minister for Foreign Affairs guided the President away, one student asked, "And how have you found Australia, Mr President? Have you been warmly welcomed?"

With great dignity, the President smiled and said, almost shyly, "Well, some people do not like what I say, although what I say is only the truth."

"We like what you say!", responded the student, as the President moved on.

It was a very thoughtful Neil Gilmore that returned home from the Canberra Rex that night!

Christ in consultation and agreement with the Conference Executive of the Churches of Christ in Victoria and Tasmania."

PRISON CONDITIONS AND REMAND PRACTICES

"THAT this Conference of Churches of Christ in Victoria and Tasmania expresses its dissatisfaction with prison conditions and remand practices in Victoria and, whilst recognising that the Victorian Government has planned for progressive improvements, urges—

(a) that the building of a new high security prison, a new youth prison and a new remand centre be viewed as urgent and adequate finance provided;

(b) that the practices and criteria for detaining an accused person prior to trial be reassessed and that the remand centre and administration be separate from the Prison Division of the Social Welfare Department."

CASINO IN VICTORIA

"THAT this Conference of Churches of Christ in Victoria and Tasmania commends the Victorian Government for its decision not to allow a casino in Victoria on the grounds that there are already sufficient outlets for gambling in this State and that its sociological effects would outweigh any possible advantage to tourism."

NUCLEAR TESTS

"THAT this Conference of Churches of Christ in Victoria and Tasmania expresses its concern at the continuation of nuclear testing for weapons and urges the Australian Government to continue making the Australian position against such testing clear through the United Nations and appropriate communications to other Governments."

IMPRISONMENT OF CHURCHMEN

"THAT this Conference of Churches in Victoria and Tasmania notes with concern the imprisonment of Churchmen in the Republic of Korea and

1. Asks the Overseas Mission Board to make discreet enquiries and offer any help that may be required and,

2. Forwards messages of encouragement through the Korean National Council of Churches to the churches involved and to the families of the Churchmen who have been imprisoned."

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35th FEDERAL CONFERENCE, CANBERRA, A.C.T., JANUARY 26—31, 1975.

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FEDERAL CONFERENCE: Sec. A. E. White, P.O. Box 101, Essendon Nth., 3041. Phone 379 1219 (Melb). Treas.: R. A. Strongman, 6 Dent St., Glen Iris, Vic., 3146. Phone 25 1394 (Melb). Chairman: L. J. Butler.

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Adlai Stevenson

People

People are a poem
a mystery and a song
which must be learnt again and again
which must be learnt slowly
with ease, with reverence,
with wonder, with love,
learnt endlessly and joyously.
People are like this,

Margaret Hathaway



The most gladsome thing in the world is that few of us fall very low; the saddest thing that, with such capabilities, we seldom rise high.

—J. M. Barrie



Nothing seems to make the bathroom scales so inaccurate as to step on them.

—Franklin P. Jones.



HUSBAND: "How would you like a 212-piece after-dinner set for our anniversary?"

WIFE: "I'd love it!"

HUSBAND: "Fine, I'll get you a box of toothpicks."



"But I hired out for light house-keeping . . ."