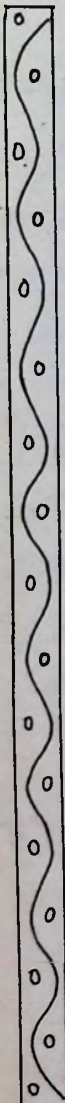
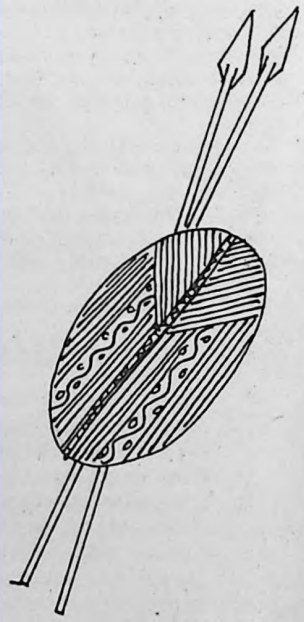


LIFE'S SACRED MEANING



Aborigines believe the world began in the time of the Dreaming, when the Creative Beings made the plants, the animals, and the rocks, and laid down the rules for human conduct.

This story of Creation is the basis of the profound religious beliefs of the Aborigines, which bring them spiritual and emotional satisfaction, and give their lives purpose and direction.



“In the beginning God.....”



ABORIGINES' OFFERING
MARCH 16th 1975.

BOOKS TO READ FOR YOUNG AND OLD

Legends of Arnhem Land — by A. E. Wells, is a trilogy written for school children. Book one is entitled "The Dew-wet Earth" and contains five stories related to creatures and natural phenomena related to the Aboriginal daytime world; The Fish Trap, and The Possum, The Echidna, Lightning, Shark Fin and the Giant are the titles of the stories.

Mrs. Wells uses her skilled pen to bring life into her words as in this extract from the Echidna:

"The girl turned and saw her beloved one was lying face down on the grass, his whole body as full of spears as an acacia flower is full of coloured bristles."

The second book, "Daybreak" describes just that — the dawning of a new day and the crystallisation of a culture in which light is the property and is owned by every man. The last book in this life-legend cycle, "Stars in the Sky", contains stories about wise ex-mortals now residing in the sky who send inspiration to their lowly relatives.

This book contains six well-written stories vibrant with images without being pretentious. Mrs. Wells is well informed on the subjects she writes. Her husband was for many years superintendent of the Methodist Missions at Milingimbi and

Yirrkala where she obtained a special insight into the essential nomad. These legends were told to her by her aboriginal friends who said "so that some day their children's children would be able to read about that thing, and learn something of their own background and of the past life of the people."

Even the simplest of the stories belongs to one family and their permission had to be asked before it could be told. This is a very good set of books for young people to read in these times of rapid change, to understand some of the past of our Aborigines. Life was simple for the aboriginals who lived in Arnhem land in the past. They fished, hunted and performed the necessary ceremonies that linked them with the land and its spirits.

This was the original life of the Aborigines everywhere and even in that remote corner of Australia life is rapidly changing so that it is of vital importance that some of the past is retained for those who will soon forget. We can be grateful to Mrs. Wells for this well-informed and interesting book.

* * *

Dr. C. D. Rowley one of Australia's leading experts on Aboriginal society was appointed director of the Aboriginal Study

Project sponsored by the Australian Social Science Research Council from 1964 to 1967 and has summed up his findings in three books now available in Pelican paperbacks.

"The Destruction of Aboriginal Society" digs back into our history to trace the catastrophe wrought on the aboriginal tribes by the coming of the white man to Australia.

"The Remote Aborigines" tells of the treatment of the full-blood Aborigines in the part of Australia called by him "Colonial Australia" — which covers the outback areas of the north and centre.

"Outcasts in White Australia" draws attention to the extremely high birth rate of part aboriginals and the struggles they are undergoing to make a life for themselves.

In these books he draws attention to the fact that for many years Australians lived in the belief that the aboriginal problem would take care of itself with the dying out of the race — in any case they lived out of sight of the main centres of population and could be easily ignored. However, this did not happen and the part aboriginals or "mixed bloods" have by far the most rapid rate of natural increase of any components of the Australian population.

He points out that there is growing despair and bitterness amongst the aboriginal people and urges a more enlightened government attitude to restore their human dignity. If this is not quickly instigated we will have a problem much like that of the American negro — the aboriginal will obtain hitting power within the law or develop it outside the law. We already have militant groups within our society and whether we like to admit it or not we already have a race problem in Australia. These books are well worth reading.

—B.G.W.

Lullaby for an Aboriginal Babe

Sleep little brown babe sleep.
Let all the old ones weep.
Weep for the things gone by,
Gone, when the old men die.
Weep not for days of yore,
For your tribe that is no more.
For you'll never understand
You've lost your tribal land.
You'll never deserts cross,
But you'll never know your loss.
Yearn not for secret rites,
Desecrated sacred sites.
What's left of tribal lore?
Now your tribe can be no more,
Finished, once the white man came.
Nothing can remain the same.
Only the old ones weep.
Sleep little brown babe sleep.

—by Barbara G. Wood



Wanda Schultz—Norseman

IS BROTHERHOOD SUPPORT STILL

This is a question being asked by many people throughout the Brotherhood of Churches of Christ and it is one which requires an answer. Over the years when there was very little in the way of Government aid, we as a Brotherhood, were able to provide clothing and other necessities of life through the great assistance of Churches, Ladies' Groups, Endeavour Societies, Young People's groups and individuals. Nowadays, times have changed and today the Government is providing a great amount of aid to Aborigines which previously was non-existent.

Some of the groups who have been supporting aboriginal children for many years are now asking if this aid is needed any more. It is true that the Government is providing more financial assistance than ever before at a time when there is a real need and this is a blessing to the aboriginal people. It is also a great help to our Aborigines work to qualify for similar assistance for children in our care.

Today we are receiving a subsidy of \$12.50 per child per week for caring for aboriginal children who are wards of the State. The Federal Government provides assistance for those attending high school and this amount has just been increased to \$20 per child per week. So for those children who are wards attending primary school we receive \$12.50 weekly and for High School Students \$20 weekly. There is also an isolated children's subsidy paid for those eligible who fall into this category but this does not apply to wards or those already receiving subsidy. So we have seen an increase in Government aid in the field of child care.

However, with all this extra assistance there has come a heavy increase in costs which is sometimes difficult to meet. Food prices have continued to spiral and as our main centres are in outlying areas costs are far greater than in cities and heavily populated places.

Maintenance of plant, vehicles and machinery is a further large expense which must be met in an ongoing work. Upgrading and replacement of family group homes are a continual burden. Some of the homes are now thirty five years old and were originally erected by voluntary work parties from secondhand buildings demolished, transported to our centres and rebuilt. Several of these need replacement at an estimated cost of \$38,000 to \$40,000 each.

The trend today is for smaller numbers of children per home and this is already proving to be successful in that the children grow up in a happy family atmosphere rather than in a large institutionalised home. This of course, requires more staff to less numbers of children and is obviously more costly. Our workers are paid staff and accordingly with a larger number engaged in the work with increases in salaries this is an extra expense to meet.

For the 2-year period ending December 1971 a figure of \$18.05 per child per week was arrived at after a study of the biennial return. Government assistance at that time amounted to \$8 per child per week subsidy. In December 1973 a similar survey revealed that costs of children in our care had risen to a figure in excess of \$25 per child per week. This figure includes costs of food, vehicle running, medical care, extra clothing and shoes required, education costs, sporting facilities, staff salaries and upkeep of buildings to name the main ones.

We are currently engaged in training of young aboriginal people, believing that a good basic training develops a feeling of confidence and ability. Boys are being trained in pig husbandry, poultry care, stock handling, killing and butchering, gardening, welding and mechanics, and girls receive training in kitchen and laundry work, house care, mothercraft, health and hygiene, dressmaking, art and music, to name a few. This has meant an upgrading of facilities for use in training young people in order to provide modern training techniques.

A new killing shed complete with band saw and cool room has been built at Norseman under Dept. of Health regulations. A new larger pig shed and yards have also been built with the advice and direction of the Dept. of Agriculture. We are now engaged in upgrading the poultry sections in order to modernise training methods in this field. As can be appreciated, all this sort of development costs large amounts of money and yet this is being done in order to train and develop abilities and confidence in the young people in our care. Assistance from Churches, groups, societies and individuals in the Brotherhood is still very

NEEDED FOR ABORIGINES?

much needed and is in fact a real avenue of expressing Christian love and involvement and it certainly frees funds for other developmental work.

A further incentive is to know the response of children and young people to the knowledge that someone cares, that someone is interested in them, that someone is providing clothing and money and birthday presents for them. Government assistance as good and as necessary as it is is impersonal and does not express the love and concern which is needed.

Involvement by both aboriginal and white staff in the field of outreach continues to increase and this is possibly one of the most demanding and yet rewarding aspects of the work. Aboriginal people in outlying areas, particularly in the Goldfields, and the North West of W.A. are asking our outreach workers for more frequent visits to their areas. While this sort of contact with the people covers tribal and social areas the main aim is evangelical and this stand by our workers is accepted and sought after by the people.

This open road of outreach and liaison is being maintained and developed at considerable expense because of the hard conditions on vehicles and plant as well as the amount of time spent in travel and contact of a personal and group nature. Added to these developments within our work there have been approaches from others calling for commencement of new fields in other places particularly in South Australia, Queensland and Western Australia.

So the work continues to grow and with it the responsibility of the Brotherhood to provide the wherewithal for the social betterment and evangelisation of the Australian Aborigines.

THE ANSWER IS YES!

PESTALOZZI— THE CHILDREN'S VILLAGE



In the foothills of the Alps in Switzerland lies a small village of little red-roofed chalets surrounded by fields and forests. It looks like any other Swiss Village but it is no ordinary place. Everywhere are groups of happy children with a few adults and the oddest thing about it is that these children are all talking different languages amongst themselves.

Why is the village here? After World War 2 countless orphans were left wandering the ruined cities of Europe. Homeless and hungry they struggled to keep alive. Walter Corti of Zurich appealed to the public to make it possible to build a village to house these homeless lost children and not only his own country but many others responded and six hundred people formed work parties from seventeen different countries to make the dream possible. In 1946 the first orphans moved in from Marseilles. To many of them, houses, roofs, windows with glass and beds with sheets were almost unknown. For months, sometimes even years, some awoke nightly out of dreams of terror.

The village was named after an eighteenth century Swiss educator who personally looked after and educated

scores of orphans. His creed was "Give children love and keep them occupied," and he wrote that the home is the centre in influence.

In Pestalozzi the children have their own houseparents and eat in their homes living like brothers and sisters and sharing chores and pleasures, tending their own gardens and taking care of their pets. At night each shares a room with one or two others. The children have a place to keep their own treasures and they really feel at home. Most of the maintenance work around the village is done by the children themselves because this village belongs to them and they have pride in it. Each morning the children are given lessons in their own language for they are encouraged to cherish the customs and language and traditions of their homeland. They are also encouraged to understand and live happily with children from other countries. In the afternoons the children of all nationalities work together on something in which they have a common interest — art, sport, music, handicrafts. The ages of the children range from 6-18 and before leaving the village they learn some sort of trade. They usually complete their careers in Switzerland or in their own country

whichever is better for them."

The orphans of the war have all passed on but this village still continues to carry on the same work with orphans or underprivileged children from city slums and broken homes and the village is still financed by contributions. Pestalozzi has given thousands of children their only real home and the only happiness they have ever known.

What has Pestalozzi the Children's Village to do with our Aborigines work? Well, what are our Missions but Children's Villages? Isn't it our belief that children need love and understanding and that the home is the greatest influence? Don't we teach respect and understanding and pride in culture and language? Our children are not of mixed nations but of mixed tribes and languages and we endeavour to teach the children to retain their old cultures and language and to take pride in the laws of their people.

We bring these children the Gospel of the Lord Jesus Christ and we hope that with our fellowship and loving care that we too have instilled in these children (and in ourselves) an understanding and respect of other peoples and cultures different from our own.

—B.G.W.

The importance of listening



A TWO WAY RELATIONSHIP

In the past when the white colonists first arrived in Australia they truly believed their own life style, philosophy and administration represented the highest achievement of all men, and that no other kind of society could have anything to teach them. Therefore they believed that they had a right to control all other men without listening to the opinions.

In the present many people of aboriginal descent have adopted the white man's lifestyle, and tried to learn his philosophy and values through the white education system. But nearly all Aborigines find it hard to accept "white" values, and now many of them are refusing to listen to anything white men have to say.

In the future black and white can only build a reasonable future for all Australians if they will now listen to each other. Many young white people are very disillusioned with the philosophy and values of their great grandparents and some whites are beginning to understand some of the old wisdom of the original tribal values and relationships. We all have so much to learn from each other if only we can now learn to listen to each other.

JOHNNY CUDGEL

Johnny Cudgel was a halfcaste from the Esperance Bay area, typical of the age into which he was born.

His date of birth is unknown although it is recorded as 1884. However the first record of his existence is at Albany in the 1882 when he was sent to the lighthouse at Breaksea to carry fuel for a month as part of a prison sentence. So obviously the registered birth date is not correct. No more mention is found of him until on Dec. 11, 1904, we find him imprisoned at Rottnest where he rescued a white prisoner at great risk of his own life, from drowning.

For this plucky action he was recommended by the officer in charge for consideration for the Royal Humane Society's medal for services rendered beyond normal expectation. However, this Society stated that they did not give awards to prisoners (why ever not?) and therefore Johnny was not eligible.

The Life Saving Society then in its infancy and short of funds, however thought differently, particularly as Cudgel was a native and rescued a white man, and offered a certificate and pendant with a chain.

In 1914 Cudgel applied to the Governor for a remission of his sentence (for stealing, killing a cow and attempted rape) stating "that during my period of incarceration which has been of nine years I have at all times endeavoured to do my utmost both in regard to my conduct and anxiety to assist the officers who have controlled me. I have grieved very much at the offence which I committed and have prayed to God to help me at all times and if you would give me your merciful consideration I shall be very grateful indeed and can assure you that on my liberation whether I do all a sentence or not that I will live a good clean life in future. God helping me to do the same. Hoping that you will grant my prayer."

From this letter it appears that Johnny was fairly well educated and his handwriting is quite good. He was very well liked by the Rottnest Comptroller of prisons and was often let out to help on odd jobs around the Island. However, when the Attorney General made enquiries it was found his attempted rape was on a white woman and also that a white man from Gnowangerup said that Cudgel was a dangerous character and had threatened his life.

Despite the fact that only one person had heard this rumour Cudgel's petition was refused and he served his sentence until, at last, in March, 1915, he was dismissed and left for Norseman, under the watchful eyes of the police, who were to try to find him a job.

But jobs for ex-prisoners, especially natives, were hard to find and he drifted to Southern Cross where two years later

we find him applying for a pass to Katanning so that he could visit his people there.

Two years later he was once again in trouble with unlawful possession and after an appearance in the Kellerberrin Court was sentenced to six months hard labour at Fremantle.

When he left prison he changed his name to Johnny Gygup perhaps in an attempt to make a fresh start. But ill-health due to the bad conditions in which he had spent his life was catching up with him. In July 1919 he was found at a native camp close to Perth suffering from rheumatism in the leg and unable to work and spent a week in hospital. After his discharge he camped near the North Perth Slaughter Yards where a native friend called Harris looked after him. But because of his constant ill-health and inability to work the Government suggested that he be moved to Moore River Settlement.

Apparently he did not like the idea and ran away to Southern Cross until a charge of drinking brought him in front of the law again (at that time no native was allowed to be supplied with liquor) and was finally forced into the Moore River Settlement from which he was not allowed to move without permission.

In August 1924 he applied to go shearing and to read this letter is heartbreaking because of the deterioration in both his writing and English.

A year later fed up with the constant confinement to Moore River away from his own people he decamped to Kellerberrin to his friends. Here he was well liked and a good worker. But once again he was caught and taken back to Moore River and sentenced to six months gaol for leaving the settlement without permission. After serving his time he was taken back to the settlement.

It is at this time that a bright spot appears in his life. He met Lizzie Johnson, a halfcaste from Ellensbrook. Although she was reported to be a bit silly no objection was raised and Government permission was granted to the marriage which took place on 28th January, 1927.

Clothes were provided and a ring presented by the Department but they were forced to remain on the Moore River Reserve. In April of the following year a little girl, Patricia May, was born and despite all his troubles, he spent these last three years happily with his little girl and his wife, until his death on Nov. 15, 1929. Lizzie had already died in September of the same year so that Patricia became an orphan. The Chief Protector of Aborigines at that time, Mr. Neville, wrote a letter to an illegitimate daughter of Lizzie's at Busselton as follows: "Both of them were well liked at



An Aboriginal Grave
"A Man Who Was Never Understood"

Moore River. Lizzie made Johnny a splendid wife and probably grief hastened her life. Johnny of course was an old man, much older than people supposed. We had over 100 cases of influenza and pneumonia and unfortunately lost three in this epidemic."

The girl applied to look after little Patricia May but was refused on the grounds that, firstly, the girl was quartercaste and could possibly not have been Cudgel's and secondly, the baby was sickly. With these ridiculous reasons Patricia May was denied the love and care by someone who wanted her. She died at the age of three years and ten months in Feb. 1932. So ends the story of Johnny Cudgel. But he has won a place in immortality and long after I am forgotten many will still remember him.

I first discovered his existence in the museum of the Royal W.A. Historical Society where two pictures of ships painted by him hang. Fascinated by the pictures and why they were there I searched through the records of the Batty Library in Perth and came across his file — a collection of letters written by him and others, police records, certificates and different little bits and pieces that have made up the man and his life.

He was talented and well educated for the age in which he lived. Possibly had he been born at another time he would have been a respected citizen because it is obvious he attempted to be one. He seems to have been well liked by those people who came in close contact with him but was bitterly maligned by those who did not know him as other than a black.

Had he been white how different his story might have been and had we been more tolerant how many more people might we have led to a better and more rewarding life? Johnny Cudgel's main crime was his colour. His story is the story of many of that time. How far have we progressed in understanding and caring about these people since his death? We as a Brotherhood must not cease in our efforts to reach these people with the Gospel of the Lord Jesus Christ. We must keep up the good work for there are many Johnny Cudgels in the world who are in need of "the hand that saves."

SACRED LANDS AND RELICS

The Mallee, Wimmera and Little Desert areas of Victoria should be given back to Aborigines, the Senate Standing Committee on social environment has advised.

The vice-chairman of the Aboriginal Advisory Council of Victoria told the Committee that the land in these areas was worthless but it had great spiritual importance for descendants of the Wamba and Wergaia tribes. Land in the Mallee is probably the most worthless in Australia, but it has great dreamtime significance for Aborigines. They want to relate to their own areas of the country.

The notion that only full blood Aborigines had any spiritual connection with Aboriginal culture has been attacked. It would be a grim day when all aboriginal culture and sacred areas had disappeared. Australia would lose more than a few bark paintings. The only way in which Aboriginal culture could be preserved was by giving back sacred lands and allowing separate developments. Integration and assimilation would eventually render aboriginal culture extinct. Aboriginal culture was not dead in Victoria simply because there were no full blood aborigines and many part bloods were well assimilated in the community.

An aboriginal elder from Mowanjum at Derby in W.A. has warned that two sacred tribal places in the Kimberley will be lost to the Aborigines forever if they are violated by tourists. One of the sacred places in the area was a pool where elderly sick people bathed in sacred healing waters. The other place, in aboriginal legend, was the spot on which the man who walked the Earth when it was still soft left his footprints. He said that both places were highly sacred and no women or children were allowed to see them.

At Denmark also in W.A. four stone

enclosures believed to be aboriginal fish traps have been found believed to be 3000 years old. They can be reached at low water and consist of a maze of rocks in an outer semi-circle surrounding an inner maze. There were only a few aboriginal fish traps left in the State and these need to be preserved as a part of our history.

Aborigines did not go near Denmark once the first white people arrived as it is believed that a terrible catastrophe struck the tribe and the whole area was declared taboo. A bulldozer had badly damaged another important relic in the district. This was a big rock with an indentation 12 ft. long by about 2 in. deep which appeared to have been made by Aborigines for sharpening their spears. These relics need to be preserved before too late.

Ayers Rock and Mt. Olga National Park have also come under notice because of the increase of tourism and with it vandalism. It is Government policy to include Ayers Rock and Mt. Olga in an Aboriginal reserve since sacred sites in the area had been desecrated by tourists. In some cases this has meant that Aborigines no longer use the sites and part of their mythology has died off completely. In recent years Aborigines of the Western Desert language group have expressed dismay at the way they were actively discouraged from visiting the Ayers Rock area. It contained some important places in their dreamtime and mythology and nobody should deny the traditional association. Aborigines wish to prevent or restrict visits to the more secret sacred sites in the area.

The W.A. Government has shown some forward thinking in the passing of the Aboriginal Heritage Act which came into force in December 1972. It provides statutory protection for aboriginal sites and objects of sacred and cultural



significance. It also provides for the establishment of an Aboriginal Cultural Material Committee to evaluate the importance of places and objects of aboriginal association in W.A. Under this Act three areas in W.A. containing aboriginal relics have already been declared protected. The areas are at Port Hedland, Oyster Harbour near Albany and Depuch Island off the North West coast of the State. The Port Hedland site extends along a ridge from Mt. Newman Mining Company's main gate to a manganese dump. The Port Hedland site was unlike others in the north west because engravings were done on limestone and not on granite. The engravings were numerous and well done and represented people, animals and geometric designs. One carving that was threatened by industrial development had been removed and placed in the Aboriginal Gallery at the Perth Museum.

Under the Aboriginal Heritage Act it is an offence to interfere with places or things that have been declared protected. At some sites there is a provision that people could enter only if they held a special permit.

It is good to see that the W.A. State Government has at last recognised the importance of sacred and secret lands not only to the aboriginal but to ourselves in that they are a part of our history. It is to be hoped other state Governments and the Federal Government will follow suit before it is too late in protecting our heritage.

ABORIGINES' MISSIONS

Carnarvon: P.O. Box 438, Carnarvon W.A. 6701: Field Superintendent Mr. and Mrs. Graham Butler.

Mission Homes: Mr. and Mrs. J. Anastaskis, Mr. and Mrs. R. J. Barlow, Mr. and Mrs. M. Broad, Mr. and Mrs. K. Edmondson, Mr. and Mrs. H. Edwards, Mr. and Mrs. D. Fatchen, Mr. and Mrs. V. Hoskin, Mr. and Mrs. D. Solomon, Mrs. and Mrs. D. Stephens, Mr. and Mrs. A. Wise, Mr. D. Schaer, Miss O. Laird, Miss E. Lincoln, Miss V. Lawler, Miss C. Pomey, Miss G. Thornton.

Christian Centre: Mr. and Mrs. R. Aitken.
Outreach: Mr. and Mrs. J. Bieundurry, Mr. Bob Williams.

Norseman: P.O. Box 156 Norseman W.A. 6443: Superintendent, Mr. and Mrs. Sonny Graham.

Mission Homes: Mr. and Mrs. L. Beach, Mr. and Mrs. C. Bell-Booth, Mr. and Mrs. K. Birch, Mr. and Mrs. C. Dinning, Mr. and Mrs. J. Harrison, Mr. and Mrs. S. Kitto, Mr. and Mrs. G. Polmear, Mr. and Mrs. H. Roose, Miss R. Brooke, Miss A. Buckmaster, Miss C. Dennis,

THESE ARE YOUR MISSIONARIES

Miss M. Higgins, Miss B. O'Bryan, Miss S. Rankine.
Christian Centre: Mr. and Mrs. J. Dorsman.
Outreach: Mr. and Mrs. A. Pallett.

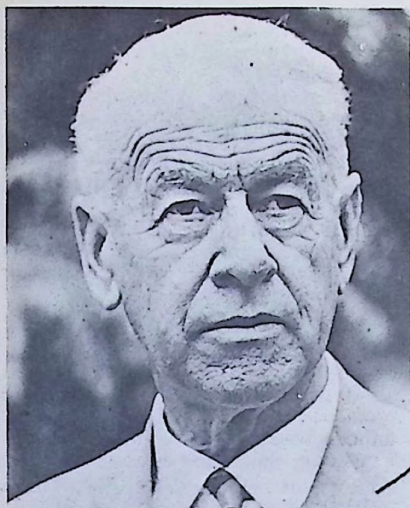
"Fairhaven" Training Hostel, P.O. Box 384, Esperance W.A. Mr. and Mrs. R. Rogan; Area Superintendent, Mr. and Mrs. J. Van Veen; Manager, Miss M. Rule.

"Bamburra" Training Hostel, 211 Swan Street, Yokine: House parents Mr. and Mrs. R. Roberts, Miss A. Pitman.
Perth Metropolitan Outreach: Mr. and Mrs. R. Schmitt.

Northcote Vic.: Sir Douglas Nicholls.
Cummeragunja: Echuca Church.
Mooroopna Vic.: Mr. R. H. Clydesdale.
Eidsvold Q.: Mr. and Mrs. L. Morris, Miss M. Holt.
Organising Secretary: Mr. D. P. Butler, 26 Marradong Street, Mt. Lawley W.A. 6050 phone 24 3674. Enquiries re tax exempt donations.

REMEMBER THEIR SERVICE WITH YOU ON MARCH 16

BLAIKLOCK FOR BIBLE SOCIETY MEMORIAL LECTURE



Professor E. M. Blaiklock, Emeritus Professor of Classics at the University of Auckland, will deliver the second annual Olivier Beguin Memorial Lecture for the Bible Society in Australia. His subject will be "The Authority and Relevance of the Bible in the Modern World".

The lecture will be given in Melbourne on April 7 and will be repeated in Canberra and Brisbane the following two nights.

Professor Blaiklock held the Chair of Classics at the University of Auckland for

21 years. He taught Latin, Greek, Ancient and Biblical History for 42 years.

He was the first Public Orator at the university, a position he held for 10 years.

He is widely respected for his writings on Greek drama, Latin literature, the history of the first century in Palestine, and the historical geography of the Mediterranean.

He has published many books, including a commentary of Acts, and books on the cities, century and archaeology of the New Testament, as

well as editing an atlas of Bible lands and a dictionary of biblical archaeology.

He is a leader and feature writer in the New Zealand daily and weekly Press and is widely-known as an essayist.

The lecture series is a tribute to the late Dr. Olivier Beguin, a Swiss schoolteacher, who, as General Secretary of the United Bible Societies from 1949 until his death in 1972, helped unite the scattered Bible Societies into a closely integrated, economically conducted world movement.

Professor Blaiklock will deliver the lecture at Camberwell Civic Theatre, Melbourne, at 8 p.m. on April 7; at St. Mark's Institute of Theology, Canberra, at 8 p.m. on April 8; and at the Henry Abel Smith Theatre, University of Queensland, at 7.45 p.m. on April 9.

GOOD COMPANIONS ASSIST C.O.C.O.A.

During 1974 Victorian Good Companions raised \$2225.30 for C.O.C.O.A. (Churches of Christ Overseas Aid). The gift was handed to R. S. A. McLean, Federal Secretary Overseas Missions, by "Aunty" Rita Roberts, at a Good Companions' Leaders tea held recently at the Brotherhood Centre, La Trobe St., Melbourne. Miss Roberts stated that Good Companions throughout Victoria had accepted the project enthusiastically and had undertaken a wide variety of methods to raise the finance.

In reply Mr. McLean expressed appreciation for the valuable contribution the Good Companions had made to Overseas Missions by accepting various projects. He said it would be wonderful if all the people Good Companions had helped, could come and personally express their appreciation. Overseas Missions projects accepted by Good Companions in recent years are:

1967 \$1000 blankets for Children's homes in India.

1969 \$1448.90 for Transit house, Santo, New Hebrides.

1971 \$2250.00 for support for two years Miss Karen Humphries, New Hebrides.

1974 \$2225.30 for Churches of Christ Overseas Aid.

WORLD TALK No. 112

IN THE STUDY.

Have you noticed the rivalry between the Disciples of Jesus and the Disciples of John the Baptist (John 1:35-42)? There grew rivalry between the two groups of Disciples (John 3:22-30; 4:4-3). There was also conflict over matters of custom, fasting and prayer (Mk 2:18-22, Lk 11:1).

John's Disciples continued to preach after John's death, and their influence spread (Acts 18:24-19:7). Some early Christian writers argued for Christian baptism against the current practice of John's baptism for repentance of sins which was still in existence in the 2C.

A body of believers in John the Baptist as Messiah still exists today in Iraq called the "Mandaeans." They are probably a Gnostic sect from N.T. times.

John the Baptist is of significance when one reads the basic tenets of the Qumran sect. They practised baptism and prepared the way for the Messiah (John 1:23) also one of their themes.

John (3:25) relegates Baptist's baptism to a purifying role in distinction to the new birth of Jesus (John 3:3-5). Josephus also indicates the Baptist's baptism as a purification.

FROM THE PULPIT'

In a world of do-it-yourself philosophy and improve yourself courses, self-abasement almost amounts to dis-loyalty to our era.

Nicodemus was intrigued by Jesus (John 3:1-15), but fear, uncertainty and a refusal to commit himself made this liberal Pharisee a conservative in regard to the radical concept of re-birth.

THEMES OF JOHN

JOHN THE BAPTIST

Nicodemus could have done so much for Jesus but, like Joseph of Aramathea, fear held him back.

In contrast to Nicodemus and his own Disciples John the Baptist not only recognised Jesus but in humility stood aside for the Messiah (John 1:19-27). He saw himself only as a friend of the bridegroom, a herald of the Messiah, a witness to God's true word (John 3:27-30).

His abnegation in favour of Christ stands as a supreme example of humility. Contemporary disciples need maturity and personal security to hand their prestige to Christ and to place their ego in his control.

AMONG THE PEOPLE.

The local Anglican Vicar, in a role most unlike many of his counterparts, recently said, "Would you pray for me. I am in danger of building my own little kingdom instead of a Church that is the body of Christ". Here was a man of true humility: "More of Christ and less of me". Hymn 499 (1931 Ed.) is easy to sing but hard to live.

It is extremely difficult to be humble. Once you know you are, you are not! Humility is often assumed as a cloak by insecure people to help them avoid confrontation with others. Meditation on the life of Christ will help develop a balance between meekness and aggressiveness, humility and self-respect, placidness and anger.

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.

NEW HYMN BOOK

To the Editor,

Sir,—I have just finished an intensive comparison of the hymns in the new Hymn Book with our old 1931 Hymn Book, and I am delighted with the comparison. Checking through the old Hymn Book I noted all the hymns that had been omitted. Some will shed tears because they will no longer sing "Out of the ivory palaces", and others will miss rollicking through "Master the tempest is raging". But I am sure that there are many men who will be glad that they no longer have to strain to try to sing "We've a story to tell to the nations". Many of these 19th C hymns were really solo or choral music and not at all suitable for congregational singing. The new hymns have strength in their theology and seem to be more suitable for congregational singing. The inclusion of hymns like "How great thou art" and the widening range of hymns suitable for Christmas and festive occasions will surely be a delight to ministers who have the difficulty of choosing suitable hymns week by week. I am also glad to see that the words of some hymns e.g. "Silent Night", have been revised to include the most popularly known words.

All in all an excellent job and congratulations to the Hymn Book Committee.

G. K. MOYES, Vic.

LAUSANNE CONTINUATION COMMITTEE

A meeting of world evangelical leaders has declared they are opposed to setting up a large bureaucratic organisation representing world evangelicals.

The 48-member Continuation Committee which was elected following last year's Lausanne Congress on World Evangelization met in Mexico City, Jan. 20-24.

The Continuation Committee has resolved to develop a low profile for itself and to operate with a minimal budget and small staff. It will initially be known as the "Lausanne Continuation Committee for World Evangelization".

In a three-page report issued following the Committee's meeting, it was announced that Dr. Billy Graham has accepted the unanimous invitation to be honorary chairman of a Consultative Council of world evangelicals.

It was decided that this wider body which was nominated by the Lausanne participants is to initially constitute the Consultative Council which is to meet every five years.

Bishop A. Jack Dain of Sydney, who was executive chairman of the Lausanne Congress, has been unanimously elected chairman of the Continuation Committee until the next meeting of the Committee.

NEW HYMN BOOK

To the Editor,

I am sorry that my first reaction to the New Hymn Book must be to criticise alterations to an otherwise excellent hymn. When the alterations were printed in a previous hymn supplement I voiced my objections but apparently the comment didn't register or was unacceptable. I refer to hymn 573 commencing "O Brother Man". If the person responsible for the alterations is considered to be a better poet than J. G. Whittier, then that person should be writing hymns in his or her own right and should not tamper with the work of others.

The main objection is that the altered version omits four decisive "shalls" of Whittier and replaces them with weaker words or phrases. Other alterations and additions are inapt. Extraneous negative material should not be added to such a positively conceived hymn.

An insert should be printed for inclusion in the hymn books of congregations who prefer the verses of J. G. Whittier as published in the Anglican Book of Common Praise No. 649.

Percival A. Jordan, Vic.

BUMPER STICKERS

To the Editor,

I am sorry to see that John Wise ("A.C." Feb. 22) has broken his resolution to stop reading religious bumper stickers. From the tone of his letter his broken resolution may cause him some harm, i.e. a bruised bumper or a duodenal ulcer!

However, I do sympathize with his nausea towards some religious stickers — I can hardly wait until the Humanist Society saves up enough money to print a sticker saying, "Don't blame me — I'm an atheist".

May I throw in an entry to the "bumptious bumper sticker" contest by revealing the latest in the spiritual-one-upmanship stakes? It says "Read the Bible — it'll scare the hell out of you!"

It never fails to get a reaction. I know — it's on my car!

—J. R. Bacik
N.S.W.

LIVE LONG—STAY YOUNG

Among those who beat the mortality tables we have winnowed the following positive steps you can take to lengthen your life and look young longer.

1. Maintain a cheerful attitude.
2. Don't be a complainer.
3. Plan an assured living income.
4. Keep as active as your years allow.
5. Control your weight and reduce it if necessary.
6. Find something to look forward to.
7. Rest regularly and adequately.
8. Minimize your ailments.
9. Have some active interest in things and people.

Ira U. Cobleigh

LETTERS FROM TERTUS

SPIRITUAL THINGS

To the Editor,

Our mutual friend Ernest was telling me of a new family coming to our church. Excitedly he said, "They will be a good family, they love spiritual things." On the spur of the moment I found myself saying, "Ernest, what do you mean by spiritual things?" He stalled for time by giving me a long look of pity for my ignorance which I cheerfully admit. Then he ran down the list for me. "You know, prayer meetings and church and hymn singing and study of the Word and talking about the Lord!" I thanked him and agreed with him and began to wonder. Are those things the only spiritual things?

Our minister often talks about living and loving and laughing and playing and working to the glory of God, because this is God's world, and we do all these things in his presence, and because he made us into people who like to do these things. Does this make all these things spiritual? I guess it does if we are aware that God is in them all with us.

I began to think of some other spiritual things. The lighthearted humour that studded our last church business meeting and kept us enjoying God and the church and one another. The last time my wife said, "I love you" and her eyes showed she meant it. Pat from next door on the way to early service, literally skipping along the footpath with his four kids. The fellowship at our last church picnic. The enjoyment of beautiful music and the feeling that comes when one looks out on cloudland from a plane.

Do you think that perhaps everything a Spirit filled person does could be a spiritual thing from whistling while he blacks his boots to presiding at the Lord's table?

Tertius

A.C.C. MEETS IN CANBERRA

By T. A. Banks and E. W. Heard

The 27th General Meeting of the Council was held in Canberra, Feb. 11-14. The Governor-General, the Honourable Sir John Kerr, K.C.M.G., K.St.J., Q.C. was present at the worship service to declare the meeting open.

The General Secretary, Frank Engel, challenged all representatives in his annual report by the fact that the churches have failed to show a "burning desire for unity or even serious commitment to ecumenical participation". This statement made early in the meeting was referred to again and again. The churches were asked to "seek ways to exercise their ministry of reconciliation and, above all, to witness to the power of God's reconciling love by becoming at one with each other."

Following this challenge there has arisen a desire to review the activities of the council and to reassess the relationship between the member churches and the council. The member churches have not responded well to the financial needs of the council and the Division of Faith and Witness is without a director. The council realised the need to be receptive to the leading of the Spirit of God in these areas.

Neil Gilmore Commands Confidence

Australian Churches of Christ were represented by Neil Gilmore, President of A.C.C. and minister of Ainslie Church, Dr. Trevor Banks, representing the Federal Conference President, E. W. Heard of S.A., and Dr. Kevin Bray, Belconnen Church (A.C.T.). Also present were John Western (W.A.), Terry Lane (A.B.C.), Miss Lucy Griffiths (U.K.). Mr. Gilmore was re-elected President of A.C.C. The obvious high regard with which he is held on the council and the witness he makes to our position is very gratifying.

Joining representatives from a spectrum of Australian church life there were also delegations from the Indonesian Council of Churches and the Melanesian Council of Churches. Bishop Leslie Bosito, the Chairman and Moderator of the United Church of Papua, New Guinea and Solomon Islands preached the opening sermon. Members of the Serbian Orthodox Church took part in the discussions of the council, bringing a new breadth to its work.

A Layman Leads Communion

Participants in the general meeting were invited to early morning Communion services conducted by clergy of the Serbian Orthodox and Anglican Churches. A service of communion was also led by Dr. Trevor Banks in the way of Churches of Christ. It was significant

that among those communing was an Anglican Bishop who received the Supper from a layman.

Bible studies each morning centred on the theme set for the 5th Assembly of the World Council of Churches to be held at Nairobi this year — "Jesus Christ frees and unites". The Council showed a renewed interest in evangelism and voted to consider the area of National witness.

Exploitation and Oppression of Black South Africans

The World Christian Action presentation included the screening of the film on black oppression in South Africa — "Last Grave in Dimbaza". In response to its appeal the general meeting passed several resolutions. One calling for member churches to withdraw funds

invested in companies operating in South Africa, was similar to the resolution passed at our recent Federal Conference. Another, addressed to white Christians in South Africa was an appeal to them to strive for justice for their exploited black countrymen. The Australian Government was urged to withdraw its two Trade Commissioners from South Africa and deny landing rights to South African Airlines in Australia.

The Council expressed concern for the suffering of the Korean people. Member churches were urged to accept the giving plan of "2% for development". The development of the church's prophetic role in society in relation to migrants and refugees was recommended.

Support for Aboriginal Development Plans

The general meeting warmly accepted the recommendations of Aboriginal staff member, Terry Widders. The Aboriginal and Islanders Development Fund aimed to receive \$500,000 over 5 years, was commended and support was given for the proposed Racial Discrimination Bill, 1974. The Federal Attorney General's Department was commended for the appointment of a special Aboriginal Magistrate.

● Continued on Page 12

INNER SPRINGS

*It's a wonderful
world*



The unexpected finding of a gold nugget on a much travelled dusty road must surely have raised cries of anguish from the many who had passed over that same spot and missed what the reporter referred to as "a shining find in the dust". Many had passed by, but only one had eyes to see "The world is full of Thy riches" wrote the Psalmist. But how many of us really see them? How often do we wait for adversity to strike before we realize the wonder of the world in which we live?

Stricken by poliomyelitis at an early age, confined indoors when his young spirit ached for the bushland he loved, Alan Marshall wrote of that precious hour when he was wheeled outdoors again for the first time following his illness. "For three months I had not seen a cloud or felt the sun upon me. Now they were returned to me, newly created, perfected, radiant with qualities they never possessed before. A grey thrush called and its note was a gift to me as I looked down at the gravel upon which my chair stood. Each grain had colour and they lay there in their millions, tossed into strange little hills and hollows. Some had escaped into the grass which skirted the pathway and the grass stems leant over them in lovely curves of tenderness. I wondered what had happened to things while I had been away. What had changed them so?"

Nothing had changed really. He was simply seeing familiar things with a new sense of awareness, that changed the quality of his life.

I see trees of green, red roses too

I see them bloom for me and you

And I think to myself "what a wonderful world."

I see skies of blue, and clouds of white

The bright blessed day, the dark sacred night.

And I think to myself, "what a wonderful world."

It is, isn't it?

PRAYER:

O Thou who art the giver of every good and perfect gift, open our eyes to all the loveliness that surrounds. Forgive us when we are unresponsive and unseeing.

Psalm 104:24

Florence Rosier



UNDER THE MICROSCOPE

BY TREVOR GILES

As a small boy, like many other children, I enjoyed peering at "things" through a microscope. I was always amazed at seeing objects take on such a vastly different appearance when subjected to a much closer look.

During 1974, 20 Vic.-Tas. churches and some 2,000 people had a much closer look at themselves as they participated in review planned giving programmes. Under the microscope they viewed their own Christian priorities, many discovering new perspectives regarding their giving. One member said to his minister at the conclusion of a programme, "It's even fun to give!"

In broad terms the teaching of giving programme endeavoured to achieve four aims:

1. To discover the meaning of putting God first.
2. To discover the vital role each member has in supporting the local and wider church.
3. To discover the meaning of systematic and sacrificial giving.
4. For the church to benefit through greater resources to finance the work of Christ.

Time was also spent by church boards examining carefully their own goals and effective use of their resources. In some cases, this time was previously spent wondering how to "pay the bills."

The intangible results included such aspects as the spiritual challenge to individuals and the church, and recognition that all are involved in supporting the work of the church.

Some tangible results included:

* In review planned giving programmes, increases ranging from 22%—81%, with an overall average increase of 41%. Without allowing for any lift in giving this would mean an increase of \$155,844 over the next three years.

* One church is now able to give 45% of the offering to brotherhood and other causes.

* On present estimates these twenty churches will be giving in excess of \$35,000 to Brotherhood and others in this present year.

* Other churches, struggling with inflationary pressures, now have enough resources to sustain and develop their ministry.

DEMANDS OF THE FUTURE

There is more to people's Christian lives, and more to the church than money. In the same way we cannot deny that people need to learn to use their possessions responsibly and that money is an essential resource in implementing the ministry of the church. Add to this the present economic conditions that are straining the seams of every church budget and we have some very good reasons why every church needs a "Teaching of Giving Programme".

Let us consider two churches. Church "A" and "B" are always looking for opportunities to extend their work. Both churches considered planned giving. Church "A" accepted this teaching opportunity, seeing it as a positive and progressive step. They have now enjoyed twelve years of extra resources and have been good stewards. Church "B" accepted twelve years later. The response by the people has been overwhelming. They now can revert to full time ministry and do many things they have not been able to do for some years. However, amidst the joy of the church board meeting one officer lamented, "Think how much money we have lost for God's Kingdom by not having the vision twelve years ago." Instead of a positive and first step it had been for them a desperate and last resort. The church can learn from the present world wide mineral exploration. We have untapped resources within our local congregations if we are prepared to take steps to discover them.

COMMITMENT TO CHRIST IS THE BASIS

Jesus made it clear as to the responsibilities of the Christian and his possessions. Paul reaffirmed this teaching. He always used as his example of giving the One who made the greatest sacrifice of all. This is the starting point in the teaching programme. The attempt has been to encourage people to make a tangible and positive commitment to Christ.

In each State there are Home Mission Department representatives willing to discuss these issues with local boards.

JAY'S FOR JUNIORS

JAY'S QUIZ

Who said it? "We ought to obey God rather than man." (see page 18)

When Dudley, the slow-moving clerk in a small store, was not around one morning, a customer asked, "Where's Dudley? He ain't sick is he?"
"Nope, he ain't workin' here no more."

"That so," said the customer. "Got anybody in mind for the vacancy?"

"Nope, Dudley didn't leave no vacancy."

Jack: "Did you fish with flies?"

Joe: "Fish with flies? Yes, we fished, camped, dined, and slept with them."

"My girl friend is a twin."

"How do you tell them apart?"
Her brother is taller."

Sports Car Driver: "But I wasn't doing 150 kph."

Traffic Officer: "Maybe not. However, I am going to give you this ticket as first prize for trying."



This is Mr. Larger and his baby son.

Which is the larger?

Ans. His son, of course, because he is a little Larger!

BOOKS TO READ

R.S.V. COMMON BIBLE

(Collins-Fontana)

One of the great bases for the conflict between Roman Catholics and Protestants has been the rejection of each other's Bibles. The Roman Catholics were committed to the Latin Vulgate version by Jerome and translations from this were made into other languages, including English. The Protestants were easily won to the King James Version of 1611 and it had undisputed sway until the 20th century. Among the many new versions that have poured from the Bible presses in the past decades (translations, revisions, or paraphrases from both R.C. and Protestant scholars) only one has gained anything like general acceptance by both major Christian factions. This is the Common Bible, a Revised Standard Version edition which contains the Apocrypha. The latter is a collection of 12 books which are accepted in the R.C. canon and are scattered throughout the Bible in the R.C. versions. They are not known in Hebrew texts and are not counted genuine by the Jews. In the Common Bible they are printed as a special section between the Old and New Testaments. There are three other apocryphal books which appear in the Latin Vulgate as a kind of appendix. These are shown in a further separate section of the Common Bible. Students will find this edition of the R.S.V. helpful, and many will echo the hope of the international and ecumenical team which worked on the project that the version will become "a Bible for all Christians". The Orthodox Eastern Church also endorses this version.

THE BIBLE AND ARCHEOLOGY

by J. A. Thompson (Paternoster Press)

This is a popular rather than a technical treatment of a vital area of Biblical research. The archaeologist helps us to understand the background of the people and events of the Bible narratives. Facts, not recorded in the Bible, but relevant to Bible persons and events, have been unearthed by the archaeologist. A third and vital contribution has been the supportive evidence the archaeologist gives to the veracity of the scriptures in so far as they touch upon general history. There was a widespread opinion at the close of the last century that Biblical history could not be trusted in many sections. The findings of the archaeologist have caused all but the hopelessly prejudiced to admit that the overall historicity of the Bible has been substantiated. The author brings together in this volume the fruits of a lifetime of study. Much of the material was presented in earlier volumes, but those works have been revised and up-dated and the book is generously illustrated. Mr. Thompson was formerly Director of the Australian Institute of Archaeology in Melbourne and he is currently Lecturer in Biblical Archaeology in the Univ. of Melbourne. The book is recommended for church and Sunday School libraries as well as for general reading.

UNVANQUISHED PURITAN

(Portrait of Lyman Beecher) by Stuart C. Henry (Eerdmans)

Lyman Beecher was a remarkable man of extraordinary talents. A conservative revivalist with liberal social views, he was a Presbyterian who came into great prominence as minister at the Congregational Church in Litchfield, Conn. His preaching and printed sermons were widely appreciated. In 1816 he helped to establish the American Bible Society. His revival services at Hanover St., Boston, caused excitement. In 1832, after a heresy trial he became President of Lane Theological Seminar in Cincinnati, Ohio. Married three times, he had thirteen children by his first two wives. Nearly all of his children were successful as preachers, educators, writers, or

reformers. Harriet Beecher Stowe, his daughter, was author of "Uncle Tom's Cabin," the anti-slavery novel which sold more than 300,000 copies in its first year. Henry Ward Beecher, the most well known of Lyman's sons, was perhaps the most successful pulpit orator in U.S. history. Lyman's life was too full and too long (on his 81st birthday, he vaulted a "five-barred fence" in order to be on time for an appointment) to be covered in one volume of 300 pages, but this portrait gives an interesting overview of a significant American Christian influence.

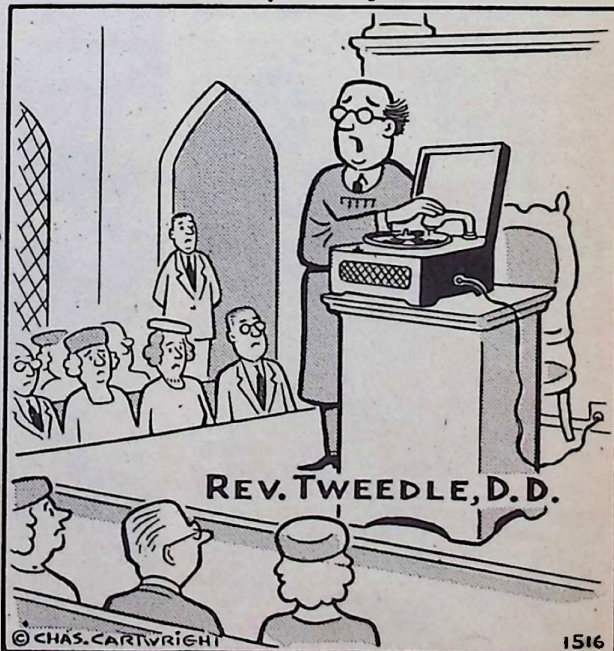
RELATIVISM IN CONTEMPORARY CHRISTIAN ETHICS

by Millard J. Erickson (Baker)

This is a contribution to the debate stimulated if not started by Joseph Fletcher's "Situation Ethics" and John A. T. Robinson's "Honest to God." Erickson seeks to outline the implications of the current presentation of ethics as a relative rather than an objective demand, and then appraises the worth of modern relativism in ethics. In his introduction he says that the crucial issue is whether there is room for objectivity in ethical judgments. "A key question is this: Given a situation, however carefully defined and prescribed it may be, is there for the person in that situation some course of action which is the right and good thing to do, or is this a matter of individual preference or taste? And if one grants the former, what makes one course of action the right one in this case, and wrong in another? Further, what is the means of determining right or wrong, and how is the judgment verified? And this will lead us to the basic question of ethics: what ought I to do?" He comes up with an answer that is neither the open-endedness of situation ethics nor submission to a legalistic code of conduct. This book is a helpful addition to the expanding debate on modern Christian ethics but it does not take the tension out of individual choices—but whatever could?

Unless otherwise stated, books reviewed on this page may be obtained from: The Baptist Book Store, 162 Russell St. Melb. 3000; N.S.W. Churches of Christ Book Shop, 69 Campbell St., Surry Hills, 2010.

Church Chuckles by CARTWRIGHT



"I once promised never to speak of money from this pulpit, so please listen to this recording."



VILA CHRISTIAN CENTRE
Fellowship Hall, lower level. Pastor's house and transit quarters upstairs.

The dedication of the two-storey Church of Christ Friendship Centre and the Pastor's House Building complex — the first to be built in Vila, the capital of the New Hebrides — took place on Dec. 28, 1974.

More than 300 people, church members in Vila, representatives from churches on Aoba, Pentecost, Santo and invited guests from various churches in Vila attended the occasion, including the British Resident Commissioner, R.W.H. duBoulay.

The occasion began with an outside service led by Elder Willie Tum Tum of Pentecost and a short speech was given by Elder Abel Bani, before performing the opening ceremony. Malcolm Humphries, Business Manager for the project, also gave a brief talk on behalf of the Australian Churches of Christ Overseas Mission Board.

Pastor Samuel Vusi chaired the service inside, and some invited guests from various churches also participated in the service.

In brief church report given by Pastor Amos Waki, he outlined briefly the work of the Church of Christ in Vila. He said

DEDICATION OF CHURCH IN NEW HEBRIDES

Japheth Tavo, Vila

that the work of the Church began in Vila in 1968, when many members of the church moved into Vila, mainly students for further studies, and since then the work has been progressing very well. Pastor Waki thanked the many people who helped with the work of the Church from the beginning until then, especially the local villagers, people from private sectors and Government Officials for the help and advice they have given. He also paid tribute to the former British Resident Commissioner, Colin Allan, who also came into the discussion for the building, and encouraged the church members to build a church, "Which", he said, "would serve not only members of the Churches of Christ, but other people who might stay in the New British Base Hospital when completed."

A new name for the Church site was also announced in the report by Pastor Waki. It is now called, 'Sarabetu' meaning, 'a good meeting place for a community.' This is the combination of the language of Aoba and Pentecost.

Pastor August Ben, who served as a New Hebridean missionary in Papua New Guinea with the Churches of Christ

Mission, was guest speaker during the opening of the Friendship Centre.

Footnote:

Members of the Church of Christ in Vila would like to thank the many brothers in Christ all over Australia for the help, especially finance, which went towards the building of such a fine Church which would serve their needs. Many thanks for your help and your prayers — from the Brothers in Christ in Vila, New Hebrides.

OPPORTUNITY SHOPS

Three shops are being conducted by the Victorian Department of Social Service and proceeds from these shops assist the on-going work of our homes for the aged, welfare services and Bethany Children's Home. Mr. and Mrs. Grainger were instrumental in establishing and supervising the shops which have been in operation up to seven years. Due to ill health Mr. and Mrs. Grainger found it necessary to retire at the end of 1974.

A meeting of helpers was held just before Christmas when thanks were extended to the Graingers and to the helpers for an excellent achievement in raising a net amount of over \$100,000 since the opening of our first shop.

Thanks are also extended to our many friends who have provided stock. A committee has now been established for a future management of the shops. Volunteers are always needed to help in the shops. Please contact Mrs. M. Holloway on 662 1411.

DARWIN CYCLONE APPEAL

There has been an excellent response to the Darwin Cyclone Appeal and the Dept. of Social Service wants to convey its most sincere thanks for the help given by members of our churches in Victoria and Tasmania.

In consultation with State Directors it was agreed that the appeal should close on Feb. 28, 1975. A full report will be prepared when the monies have been distributed.

A.C.C. MEETING

● Continued from Page 9

Education and the Ministry with Children

One major concern was related to the ministry with children. An interim report showed a large fall off of the number of children in contact with most Protestant Churches. This report highlighted a need for the Council to be alive to evangelism and witness and further studies in this area are pending. An Ecumenical Learning Exchange has been established. The need for and value of the exchange of Asian and Australian theological educators and students was expressed. Join Christians One

Christians One is a programme whereby people interested in Ecumenical work can contribute financially to the activities of the Council and at the same time encourage people working in this area. Members will receive regular information concerning the work of the council.



Elder Abel Bani opening the building.



People entering new building.

WHITE PAPERS

ON LIFE AND FAITH

"THE EARTH IS THE LORD'S" There was a moving climax to the 35th Federal Conference in Canberra when Clifford Taylor used the Resolution "The Earth is the Lord's" as an act of commitment.

The resolution had already been passed unanimously in Conference: now the words of the statement were repeated as a solemn undertaking to make the Resolution as a guiding principle for living.

There could be no argument about the need for such a response. The earth IS the Lord's; we have wasted its resources; we have polluted its soil, water, and air; many are denied freedom and dignity and live with hunger and poverty in daily misery. The "haves" are too powerful, rich, greedy, and over-fed. The "have-nots" are also God's children in the earth that is the Lord's.

The words needed to be said and we said them, but even if the words are true and repeated with sincerity, to be of real value they have to be given life. They must be translated into practical responses in everyday living.

This was not done at the 35th Conference. We stopped with the words of commitment. And we must go further.

How do we show that the earth is the Lord's? What can be done by the churches in Conference? by the local church? by the Christian disciple as an individual and as a member of society? Do we have to wait upon Governments to act big upon the big needs, or is it too much to expect that a Government can do any more than follow the wishes of its constituency, which the resolution has already acknowledged as a part of the cause rather than the answer.

We invite responses by individuals, churches, and organisations to help us all to find the way to make the appropriate response to a splendid ideal.

This journal will gladly make its resources available to pass on to the people any significant word. We have been given a new vision of the earth as the Lord's. Let's find the ways and means to make it a reality! Write to the Editor.

NOTE The Resolution "The Earth is the Lord's" was printed in full in the "Australian Christian", Feb. 22, 1975, on page 6. Extra copies are available for churches and groups for study purposes at 10c per copy plus postage. Write to Box 101, Essendon North, Vic. 3041.

GOOD GRIEF You remember that old sermon illustration about the worth of a man? You know, enough iron to make a four-inch nail, etc? And the whole lot was worth about 50c. Well, inflation has caught up with the sermons, too. Man is worth more in current cash. Northwestern University biochemist, Donald Forman, estimates that the inorganic components of a person weighing 150 pounds are now worth about \$5.60. More than 60% of the body weight is water, a third is fat and protein, and nearly 6% is ash and minerals in the skeleton and body fluids.

GIVE YOUR SUPPORT TO MISSIONS TO ABORIGINES

PART-TIME (Mt. Evelyn) Mr. and Mrs. J. Herft commenced a part-time ministry on Feb. 2 after completing course at Adelaide Bible Inst. . . . Outreach Committee working with deacons on plan for visitation evangelism . . . Dr. Steward of Adelaide was study leader at church camp at Cheshunt . . . Tom Oliver is in Box Hill Hosp. for surgery. . . Mrs. Taylor is back after long illness . . . B.S. held picnic at Mornington on Feb. 22.

Climax your visit to **MONBULK FELLOWSHIP CENTRE**

by sharing together.

OPEN DAY WORSHIP HOUR

Camp Chapel, Monbulk commencing
6.15 p.m.

MARCH 23

Sponsored by The Patch Church
(Also see Page 17)

FOR SALE—HYMN BOOKS

Copies of old Hymn Books in good order and condition available following introduction of new Hymn Book, Best Offer. Contact 68 5806 (Melb).

CHRISTIAN GUEST HOME

Atherton Rd., Oakleigh, Vic., 3166

requires a

COOK

full or part time.

Phone Matron 569 0748 (Melb.)

Church of Christ Colonel Light Gardens South Australia GOLDEN JUBILEE

13th April, 1975

Past members please
contact D. R. Galliford,
2 Francis St., Daw Park,
5041.

Resolutions of 35th Federal Conference

Continued from
"A.C." 22-2-1975

Preachers' Provident Fund.

17. **RESOLVED** that the Preachers' Provident Fund Board be permitted to make an appeal to the Australian brotherhood for a minimum sum of \$210,000 in order to supplement the retirement benefits for ministers who are members of the superannuation fund and who attain the age of 65 years during the next 25 years; the appeal to be commenced forthwith for a period of 12 months.

Bombay Christian Centre

18. **RESOLVED** that this Conference authorises the Overseas Mission Board to conduct a financial appeal throughout the Australian brotherhood for \$30,000 for the construction of the Bombay Christian Centre, the timing of the appeal by the Board to be in consultation with Federal Conference Executive.

Indonesia:

19. **RESOLVED** that, in the spirit of the resolution of the 1972 Conference regarding Indonesia, this Conference approves of the Overseas Mission Board continuing to conduct assistance programmes in Indonesia similar to those already undertaken.

The 1972 Resolution of the 34th Conference in Perth reads as follows:—

"Believing that its expanding responsibilities in India, New Guinea, and the New Hebrides, will make full demands on its resources in the foreseeable future, the Board recommends to Conference that we as a Brotherhood accept these new challenges in our existing fields and do not fragment our efforts by undertaking in Indonesia any but minor operations for a two year period when Federal Conference will provide an opportunity to reconsider the extent of our involvement."

WHAT MAKES CHURCHES GROW?

—BY DAVID G. HAMMER

WHAT IS CHURCH GROWTH?

This major emphasis on the American Church scene developed largely from the leadership enthusiasm given by Dr. Donald McGavran, now Dean Emeritus of the Fuller Theological Seminary's School of World Mission and Institute of Church Growth. It began on the mission fields many years ago. Dr. McGavran was a Missionary in a Disciples' field in India (The disciples in Australia are known as Churches of Christ) and he and others were concerned about why some churches grew and others did not.

Bishop J. W. Pickett was writing about Indian "mass movements" as they were called in the year 1933 and he and Dr. McGavran worked together to study a number of resistant and receptive areas. Their findings provided the basis of much Church Growth study being conducted today. These insights are being taken up and enthusiastically applied to churches in America as well as overseas.

Several foundations are now researching the subject and offering seminars, not only to ministers and administrators whose business it is to know the health of the church, but to lay Christians also. Keen church people are attending courses, studying maps, drawing graphs, and planning growth for their own churches.

QUALITY OR QUANTITY?

Of course not everyone is in full accordance with Church Growth emphasis. There is a fear of an unhealthy over-emphasis on numbers alone, which would be detrimental to the spiritual growth of the church. The Church Growth people insist that they are interested in the spiritual quality of church membership, and point out that "numbers" simply means "people". They want to see people won to Christ, and then perfected in the Christian faith. But they see the people outside as "unsaved", and do not want to see them lost while churches are looking in at themselves and devoting all their time to building up their own spiritual lives.

HOW CHURCHES GROW.

Church increase, as the experts point out, can come through three channels.

1. Biological increase. If churches did nothing more than win every child from their own Christian families, they would grow about 25% each decade. This is estimated as the average church population increase, the excess of births

over deaths. Inner suburban churches have fewer births. Their young people move further out as they marry. On the other hand, churches in new suburbs will have a much higher birth rate and fewer deaths. In this way the average is maintained. When the membership of a denomination or group of churches remains almost static for a period of years, it becomes obvious that that group is losing ground, even amongst its own constituency.

2. Transfer increase. This cannot be measured, as it simply takes from one church and adds to another. This may be within the one denominational framework, or from one to another, subject to a new emphasis or an attractive preacher, or some other reason. I do not

know the Australian figures, but it has been worked out that the average American family shifts about every four years—or seventeen times in a normal lifetime. Many church members are lost in such moves, but many are also won to churches alive to the possibilities of new arrivals in their areas.

3. Conversion increase. It is this kind of increase for which an energetic church plans. It does not mean lack of concern for the conversion of church young people, but it means going out into the world to win people for Christ.

WHAT DOES THE CHURCH GROWTH SEMINAR DO?

Dr. Arn is careful to point out that Church Growth seminars are goal-oriented, not program-oriented. He does not offer to provide the perfect program which will guarantee church growth. What will work best in one church may be of low priority in another. Rather, he tries to get a church to have a good look at itself. Is it growing? In what areas is it growing fastest? Where is it static, or failing? What reasons can be seen for growth or lack of growth?

The number one priority is to make disciples. He uses some excellent films on Church Growth which he has himself produced for this work. The featured

leaders and churches, both large and small, all point the way to the possibility and need of growth. He has a number of illustrated lectures which provide the facts. A series of short films of the seven churches of the book of Revelation provide excellent teaching, and illuminate the subject from the Scriptures.

Dr. Arn's infectious enthusiasm grips people, and soon they are drawing graphs, setting goals, making plans in the light of proved principles of church growth, and deciding where they can best fit into a program which will bring the plan to fruition. Then they go back to work in their own churches, trying to grapple with the particular problem of their own area. Dr. Arn is not keen on admitting one or two isolated enthusiasts from a church into his seminars. They are likely to go home and have their enthusiasm dampened. Nor does he plan for meetings for ministers only, as a rule, though he has had some excellent ministers' seminars. His preference is for the ministers and a good proportion of church officers and lay people from one particular church. They learn together, plan together, and go home and work together.

Most of the seminars in America are "package deals". Not only does this provide special material in advance to ministers and responsible church leaders, plus a copy of the book "How to Grow a

The Home Mission Departments have invited Dr. Win Arn, Director, Institute for American Church Growth, to visit Australia for the purpose of conducting Church Growth Seminars in each capital city, commencing in Sydney, 15th July, 1975.

At our request, David Hammer, presently studying at Fuller Theological Seminary in California, U.S.A., attended a Church Growth Seminar in the U.S. Mr. Hammer forwarded this article.

Church" which Dr. McGavran and Dr. Arn produced together, but there is an arrangement for a return visit in six months. Win Arn says that it takes a month or two for churches to get going, and when the church does move significant progress can be seen within six months. The further sessions enable a church to check on its progress and correct its mistakes.

Church Growth is not an isolated phenomenon, of course. The mistakes and failures of many great church leaders are taken into account. The result is a body of practical experience set down in a series of principles that may well provide the best kind of evangelism for our particular time. Why? I would suggest:

1. It gets the lay people to plan and work together.
2. It inspires enthusiasm built upon accurate knowledge of the church situation and how the church grows.
3. In its success it brings people to know Christ.
4. It builds new converts into the church and makes them part of the program of expansion evangelism—and perhaps
5. It corrects and prevents costly mistakes and waste of enthusiastic manpower, showing those who want to work how to do it.

OBITUARY

ACLAND Roy

The wide experience of Roy Acland will be greatly missed by the Queensland churches following his sudden death on Feb. 4. At that time Roy had just concluded an interim Ministry with the church at Avenell Heights in Bundaberg, where many had commented on the strength and power of his preaching. Born at Katoomba, N.S.W., Roy was brought up in the Methodist Church, but counts his real love for the Lord from his baptism in the Loftus Park church where the hymn used in the service "Do not be ashamed to own Him" became the keynote for his life. Roy served as Conference President in both N.S.W. and Queensland, and his wide experience as a business man, Army Chaplain and full time minister in a wide circle of ministries from Wagga Wagga in N.S.W. to Charters Towers in Queensland over a period of almost 50 years, left him with a wide circle of friends who appreciated his love for the church and the Lord to whose service he was dedicated. The wide circle of friends who gathered for the service in the Southport church and later at the Allambie Crematorium was indicative to his wife, Constance, and their family, Douglas, Roita, and Miriam, and their families, of the affection in which their loved one was held. N. Newton and E. T. Hart conducted the service and on behalf of the brotherhood, conveyed the love and appreciation of the church to the family for one whose job of work had covered so many and earned the coveted "well done" of the Master. —E.T.H.

CONNING Graham S.

Graham Conning was born in Richmond, Vic., and was one of four children of Robert and Jessie Conning. Robert Sr., was a lay preacher for Churches of Christ, as was his father, Peter, before him. With this strong background of our movement, Graham joined the church at Moreland, Vic., and on his marriage with Marjorie Gordon, also of Moreland, he moved to Essendon. At the Essendon North Church, with his brother Bob (dec.), he gave devoted and distinguished service for nearly 30 years. At one time the Conning brothers formed part of a strong team in the Sunday School, with Bob as Supt. and Graham as Secretary. They were both equipped by their business and previous church training to give splendid leadership in their new church, and between them, held most of its important offices. Graham's business career was interrupted by World War 11 and he was four years with the R.A.A.F., two of them with the Sunderlands in Britain's Coastal Command. After the war he returned to his position with the Myer Department and had National standing as a valued member of the executive staff. When his section was taken over by Dunlops, Graham elected to move also, and he was similarly appreciated in the new firm. His integrity and loyalty were acknowledged and his competence and wisdom were widely recognised. He gave the same spiritual commitment to his business as to his church. Both Graham and Marjorie had served long and effectively in the church with young people, and in their children, Peter and Margaret, they found a new dimension of fulfillment. In recent years, Graham suffered severely from arthritis. The disease was painful, crippling and restrictive and contributed to his early death on Feb. 12 to heart failure. He was in the coronary care unit for eight weeks before release came from suffering. Graham had a strong and clear concept of the meaning of Christian faith and in word and deed sought to exalt the Lord and to build his church. David Hibbert and A. E. White shared in the service at the North Essendon church and the crowded chapel was a tribute to a valued friend and a brother in Christ. Sympathy is offered to his wife, son and daughter, and others of his family. —A.E.W.

FERGUSON, Beryl Margaret

Born 17-1-1913 Beryl Kaighin. She came in contact with the Essendon Church at a very early age through the Young Worshipers' League, then the SS, and later in the young peoples' group Phi Beta Club. She was baptised in 1928. She married Donald Ferguson in 1942. Her baptism marked the commencement of a life dedicated to the work for the Master. She taught in the SS for a number of years. Became very active in the C.W.F., being the first President of the Essendon C.W.F., and later as secretary and treasurer. She also served for a number of years on the Vic./Tas. Women's Conference Executive. She was State President 1967/68. She was greatly interested and involved in the work of Overseas Missions. She served on the Overseas Mission Dept. Committee for a number of years, also for other mission work such as L.E.M. and R.B.M. She always kept in touch with missionaries by correspondence, a work she loved. She contributed much to the work of the churches through her singing. This she continued until the last two or three years when health forced her to stop this work. Her love and interest in the work of the brotherhood was clearly demonstrated. All through her life her first love was for her Lord and her family. This was expressed in all she did. Beryl Ferguson is survived by her husband Donald, son Ian, and daughter Heather. A service was conducted by the writer when relatives and friends crowded the Essendon church to pay tribute to one greatly loved by all who knew her. —C.S.B.

ROBERTSON, Malcolm George

After 13 weeks spent in the Intensive Care unit of the Alfred Hospital following heart surgery, Malcolm George Robertson died on Jan. 11, 1975. Mac (as he was affectionately known) was born in 1912 in Melbourne and following his decision was welcomed into the fellowship of the Thornbury church in 1947, where he served the church faithfully as Secretary for over 9 years. He came with his wife and two children to Ringwood in 1972, where he was highly respected and loved and was a friend to all, and his loss to the church is greatly felt. Our Christian love and sympathy are extended to his wife Gladys and children Ruth and Ian. —D.F.S.

TEWKSBURY, Miss Hilda

The church at Hornsby, N.S.W. learnt on Feb. 2 that one of their most loyal and colourful members, Miss Hilda Tewksbury, died at "Ashwood House", Pendle Hill, the day before. Her association with the Hornsby church commenced in 1919 having come from Inverell. The name Tewksbury is still honoured there and she played a good part in the early days of Inverell Church. She was very active in the life of the Hornsby church in many and varied ways. She assisted in the BS, was church organist, "Missionary News" agent and contributed in song at many services over the years. She was most loyal in attendance at services. Her most valuable contribution to the church life was her ministry in setting up the Lord's Table each Sunday. This she did for more years than one can remember. She was most loyal to the teaching of the restoration movement and no one took long to find out where she stood on what we as people believe. For nearly four years she resided at "Ashwood House" and we now honour a faithful and good servant of the Lord. She is survived by her four sisters, Edith, Mrs. Smith, Mrs. Thurrowgood and Mrs. Bishop. —J.V.E.

TYSON, Ethel

The church at Northcote, Vic. was saddened by the death of Mrs. Ethel Tyson who died on Feb. 4, after a short illness. Mrs. Tyson was born Ethel Emmett in 1896 at Richmond. She confessed Christ in May, 1909, and was received into membership of the Balmain St., Richmond, church. In 1923 she married

William Tyson and there are three daughters of the marriage, Ethel (Mrs. R. Blackeby); Grace (Mrs. R. Jonsson) and Dorothy (Mrs. A. Stamford). After spending her early years at Richmond Mrs. Tyson moved to Northcote joining the church there while meetings were being held in the Rechabite Hall. She was regular in her church attendance; a loyal member of the Womens' Christian Fellowship and a real helper to many people. We remember her with love and gratitude and commend her sorrowing ones to the love and comfort of God. The Northcote chapel was filled for her funeral service on Feb. 7, the services at the church and crematorium being conducted by the writer, assisted by Arthur Withers, a former minister of the church. —T.V.W.

WATSON, Cecil Ernest

The Watson family made a strong contribution to the Moreland, Vic., church, in the days of its strength. Cec. was born in 1906 and was baptised at Moreland in 1918. He became a member of the strong Kappa Sigma Pi. The Watson family was very musical. Mr. Watson Snr. was Moreland's choir leader. The children, Ted, Cecil, Bert, Elva and Alan were encouraged to develop their natural gifts. As well as being a soloist, Cec. sang in a trio with Ted and Bert, with their sister, Elva, as accompaniste. Will Gale married Lillah Kelley to Cec. in 1931 and on moving to West Preston, Cec. became a church officer there in 1935. From 1939 he was on war service in the Middle East and when he returned became a part-time minister to the church at East Preston. He was a lithographic printer by trade, but the call of the ministry became strong. After commencing work with the church at Brunswick in 1951 he became a full-time minister and during this period he served also as an industrial chaplain. He was well fitted for this ministry. A warm out-going personality he related well with all sections of the church and community, and he was particularly effective in his relationships with men. He served at Echuca 1956-59, Hobart 1959-1962; Albert Park, S.A. 1962-1964, and Nailsworth, S.A. 1964-1967. He became full-time Director-Chaplain with the Inter-Church Trade and Industry Mission in Adelaide from 1967 to 1970. Returning to Victoria, Mr. Watson served in part-time ministries at Ashburton and Dandenong. Mr. Watson is remembered particularly for his pastoral concern and was deeply appreciated in his ministries. Lillah Watson gave strong support to her husband in all his work for Christ. Cec. died on Feb. 20 and the service at the Dandenong Chapel was conducted by Principal Emeritus E. L. Williams and the Dandenong minister W. J. Edwards. We offer sincere sympathy to his wife, Lillah, and son, Ken, his wife and family. —A.E.W.

YORK, Blanche Mary.

On Jan. 15 at the age of 77, Blanche York died following a short illness. She was born in Hurstville but moved to Turtons Creek, Vic. at an early age. She became a school teacher and in 1924 married George York. She was baptised and joined the church at North Richmond. Her married life was spent at East Kew and North Balwyn and in 1974 she and her husband celebrated 50 years of happily married life. God blessed them with three children, Neville, Lorna (Mrs. Hurford) and John. Her life centered around her family and her church. Her wisdom and encouragement were big factors in both her sons successfully entering the medical profession. She possessed a kindly and gentle nature but she also had qualities of intelligence and strength of character which made her life purposeful. She did not seem capable of unkind attitudes or words and all who knew her were counted as her friends. She exemplified the spirit of Christ throughout the whole of her life. She will be greatly missed by her husband and family and all who knew her. The funeral services were conducted by the writer at the North Balwyn church and the Templestowe Lawn Cemetery. —A. R. Pigdon

LARGE SUMMER CROWD SEES RENOVATIONS

A glorious Melbourne summer day added to the enjoyment of the usual great crowd at the Inaugural Garden Party of the College of the Bible on Feb. 22. Early comers spent the waiting time being shown over the extensive renovations of the two major College buildings, renovations essential to bring the condition of the building up to an adequate living and teaching standard.

RENOVATIONS

Alterations to the huge rooms in the old residence made it possible to increase the number of flats from four to six (including one for the housekeeper), to add an extra bathroom, and to provide two light and airy rooms for women students. In the lecture-dormitory block all student bedrooms have been painted and re-papered, class rooms painted, with resurfaced floors, and the remaining corridors carpeted. The overhaul of the old slate roof on the old residence is also almost finished.

NOT YET COMPLETED

Work yet to be done includes a new and adequately equipped College office and a new students' lounge. The latter will be a great asset to married students living out and coming in by day for studies. The total cost of all renovations is \$45,000. Already some people are taking advantage of tax deduction on gifts for these renovations. The brotherhood is greatly indebted to architect Ray Drayton and builder Ray Minahan for cutting costs to a minimum and in giving so generously of much of their own personal time. The C.W.F. College Committee are doing good work in providing some of the new soft



WESTERN AUSTRALIA

BUILDING CONTRACT SIGNED (Warwick, G. B. Carslake) contract for \$44,000, plus architects' fees, has been signed for the first unit of buildings for general purposes. This young church, not two years old, is rapidly growing and already offerings average well over \$200 per week . . . "Carols by Candlelight" at a local oval attracted over 700 people and raised \$120 for World Christian Action . . . Our minister and family attended Federal Conference in Canberra . . . Evangelism outreach is planned using house fellowships each fortnight on a Sunday evening . . . 10 a.m. Communion services are held in Warwick Primary School . . . Lauris Kidd has given our Wednesday Bible school teachers special training.

furnishings. Alan Page is doing all of the electrical work for one third of cost.

INAUGURAL

While parties were being conducted through the buildings, others were picnicking under the trees. At 6.30 p.m. all gathered on the great lawn to share in community singing, a Bible puppet show for the children and the annual prize-giving.

The College Principal, Dr. K. R. Bowes, introduced the new students and their families and briefly interviewed each of them. Ten of them are married. The new students are . . .

Chris Ambrose (Hobart, Tas.), Lorraine Bertram (W. Preston, Vic.), Helbe Cuss (Nth. Williamstown, Vic.)

THE SALT OF THE EARTH

In response to Christ's command to be "the salt of the earth", a group of young Christians have planned an extensive program of involvement with the people of Melbourne in the Moomba festival this year.

Plans include concerts in schools and universities, at the Moomba Mardi-Gras in the city streets, and on an outdoor stage in Flinders Park during the festival week. Over 50,000 copies of a "Moomba Funbook" will be distributed.

Christian musical groups from all over Australia will be participating and about

Peter Cuss (Nth. Williamstown, Vic.), Geoff Fewster (Nollamara, W.A.), Joan Fewster (part time), (Nollamara, W.A.), Cherie Firth (Nth. Williamstown, Vic.), Larry Gibb (Rivervale, W.A.), John Harmer (Warracknabeal, Vic.), Keith Lacy (Bendigo, Vic.), Sue Maddern (Brighton Gardens, S.A.), Harvey Miller (Bayswater, Vic.), Robert Morton (Auckland, N.Z.), David Murray (Rivervale, W.A.), Julia Reid (Castlemaine, Vic.), Dorothy Symes (Bendigo, Vic.), Libby Walladge (Blackwood, S.A.), Russell Wesley (Norlane, Vic.).

Several other people have been admitted to part time courses for semesters in New Testament and Counselling.

DR. WILL MOORE

Opportunity was taken during the Inaugural service to introduce Dr. and Mrs. Will Moore from the U.S.A. Dr. Moore is visiting lecturer in New Testament and in Biblical Ethics for the first semester of 1975. They have taken up residence in Flat 4, so are right in the midst of student life.

—G.R.S

100 young people are expected to come to Melbourne from other states.

One of the organisers, Bob Adams, 25, of Fusion, explained some of the goals of the venture.

"Christianity has often been associated in people's minds with something that is old, drab, stuffy, lacking humour, the "felt hats smelling faintly of pekinese" image. It all seems that many Christians are now looking for ways to associate our faith with the idea of festivity, life, enjoyment. Above all else, the message of Jesus is the message of abundant, full, complete life. At Moomba we have a God-given opportunity to meet people in a festival atmosphere, and share that message."

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7 p.m. "The Training of the Twelve"

Aimed study of the training
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CANBERRA

Tuesday, April 8, 1975, at 8 p.m.
Saint Mark's Institute of Theology
Cnr. Broughton and Blackall Streets, Barton,

BRISBANE

Wednesday, April 9, 1975, at 7.45 p.m.
Henry Abel Smith Theatre,
University of Queensland, Saint Lucia.

This is the second of an annual lecture series in
memory of the late Dr Olivier Beguin, General
Secretary of the United Bible Societies, from 1949-
1972.

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ENGAGEMENT

WATERS-DAVIES Thelma and Vin, of Essendon, Vic., together with Dawn and Bruce, of Maidstone, happily announce the engagement of Helen and Paul.

APPROACHING MARRIAGES

HALL-EDWARDS On March 8th, at Cheltenham Church of Christ, Vic., Lynette Helen, elder daughter of Mr. & Mrs. G. Hall of Cheltenham, to David, third son of Mr. & Mrs. R. A. Edwards of Belmont, Vic.

SHEPHERD-TILLER Mr. & Mrs. R. E. Shepherd wish to make it known that their daughter, Jennifer, and Allan, son of Mr. & Mrs. M. R. Tiller, of Pinery, will be married in the Balaklava, S.A., Church of Christ on Saturday, March 15th, at 5 p.m.

GOLDEN WEDDING

MUNRO (Slow) Malcolm (Doug.) and Mable take pleasure in announcing their 50th Wedding Anniversary which took place at the Elsternwick Methodist Church, 18.3.1925. At home at 20 Evon Avenue, Ringwood East, Vic., Sunday, March 16th and Tuesday March 18th. Ph. 870 5143.

RUBY WEDDING.

MASON (Dart). Pearl and Lindsay gratefully announce their 40th Wedding Anniversary celebrated 9th March 1935, Kaniva Church of Christ by A. B. Withers. Present address: 52 Shirreff Street, Stawell, Vic.

DEATHS

HOGBEN, Doris, of 27 White Street, Osborne Park, W.A. on 17th February 1975, loving wife of Clarrie, fond mother of Betty and Keith, Maxine and George, John (Dec.), Eric and Lesley, dearest Nanna of eight grandchildren. Resting in the everlasting arms of her Lord, reunited with her beloved John.

MILES, Ernest John, Peacefully passed away on February 20, Beloved husband of Beryl, loved father of Rochelle and Rob; Carol and John, Loving grandfather of Jonathon, Justin and Nicholas.

"The strife is past, the battle done,
The victory of life is won,
The song of triumph has begun."

MILES, Ernest John. Dearly loved father of Rochelle and Rob, beloved grandpa of Justin and Nicholas. "I press on toward the mark of my high calling in Christ Jesus."

MILES, Ernest John. Dearly loved father of Carol and John, darling grandpa of Jonathon. "In all these things we are more than conquerors through Him that loved us."

TYSON, Ethel, of 15 Tanner Grove, Northcote on February 5th, after a short illness beloved wife of the late William James, Loved mother of Ethel (Mrs. Blackeby), Grace (Mrs. Jonsson), Dorothy (Mrs. Stamford of Tasmania) fond mother-in-law of Ray, Ron and Alan, loved grandmother of Ann (Mrs. Hannen) Lynda (Mrs. Salisbury) Jeanette and Rhonda, Peter, Carol, Andrew and Allison.

WATSON. On February 20th, at R.G.H. Heidelberg, Vic., Cecil Ernest, of 136 Albert Ave., Boronia, beloved husband and companion of Lillah. "Nothing is impossible when you put your trust in God."

WATSON. Cecil Ernest, on Thursday, 20th February, 1975, loving father and father-in-law of Ken and Lorraine, dear "Granpa Cec." to Rowland, Craig, and Bruce.—We will cherish your loving kindness towards us. Wonderful father and a great pal.

WATSON. At R.G.H. on Feb. 20, 1975, Cecil Ernest, son of the late Ernest and Ada; loving brother of Ted (dec.); Bert, Elva (Mrs Barnden), and Alan. Fond brother-in-law of Jess (dec.), Merle, Howard, and Eleanor. "In God's care."

WATSON. We give thanks to God for every remembrance of Cecil Ernest who was called home on 20.2.75, dear brother of Alan, loved brother-in-law of Eleanor, and fond uncle of Eleanor and Ian (Roberts).

WATSON, Cecil Ernest. On February 20th, dearly loved brother of Bert and Merle, loved uncle of Beverley (Mrs. Reichl), Peggy (Mrs. Jones), Richard, and Geoffrey (dec.). "Faith Triumphant."

WATSON Cecil Ernest on 20th February, at R.G.H., dearly loved brother and brother-in-law of Elva and Howard, loved uncle of Helen (dec.) and Ross and Margaret. "In Heavenly Love Abiding".

IN MEMORIAM

TRICKEY—Treasured memories of my dear husband, William Thomas, called home March 3rd, 1966, Loving father of Lynden, Lois, and Noel. "Loved and remembered always."—Loving wife, Dorothy.

TRICKEY—Cherished memories of our dearly loved son, Will, called home, March 3rd, 1966. "Parted only till He come."

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JAY'S QUIZ

Peter and the other apostles said it. Acts chapter 5, verse 29. (see page 10)

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THANKS

NORMA and **KEN CLINTON** are grateful to God for the progress of Andrew after his recent accident and wish to thank friends for their prayers and loving concern expressed in many ways.

Reserve the dates and be in the

90th Conference of Churches of Christ in N.S.W.

Saturday, 12th April 7.30 p.m. Youth Happening — Enmore Church of Christ

Tuesday, 15th April 10.00 a.m. 81st Conference of Christian Women's Fellowship

Friday, 18th April 9.45 a.m. Preachers Session — Auburn Church of Christ

5.45 p.m. Men's Dinner — Enmore

7.30 p.m. Opening Business Session

Saturday, 19th April 9.30 a.m. Business Session

7.15 p.m. Song Service

7.30 p.m. Missionary Rally — Speaker: Richard Powell

Sunday, 20th April 2.45 p.m. Sydney Town Hall — Service of Witness

Speaker: A. E. White, Editor, "Australian Christian"
Subject: "Small Door-Large Room"

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APRIL 30 — MAY 4

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G. R. Stirling
Conference President

3. BUSINESS SESSIONS — NICHOLAS HALL

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(a) Friday, May 2, 7.30 p.m.

(b) Saturday, May 3, 10 a.m., 2 p.m., 7.30 p.m.

4. A GREAT EVANGELISTIC RALLY

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Church News Editor: G. T. Alves.

ISSUE

MARCH 8
MARCH 22

DEADLINE

FEBRUARY 28
MARCH 14

— PERSONAL —

DISCIPLESHIP

• Jayne Nankivell, Leanne Nankivell, Kathy Hackshaw, Tumby Bay, S.A. • Darryl Gooch, Meredith Williams, Robyn McLennon, Bronwyn Gooch, Jenny Emmett, Geoff Emmett, Frankston, Vic. • Shelley Wood-Burgess, Megan Greenwood, Doncaster, Vic. • Karen Wheaton, Ruth Martin, Beth Martin, John Hammersmith, Amanda Allison, Blackwood, S.A. • Mark Osbourn, Allan Norton, Manifold Hgts., Vic. • Tony Young, Carol Young, Box Hill, Vic. • Ann Kirshner, Kerrie Walsh, Trevor Pate, Belmore, N.S.W. • Joy Davey, Mrs. Adams, Mrs. Rosemary Wheelhouse, Oakleigh, Vic. • Jane Chesters, Magill, S.A. • Donna Adams, Suzanne Adams, Darren Colwell, Douglas Combridge, Garry Combridge, Alastair Drayton, John Richmond, Peter Richmond, Antony Smith, Judith Thornton, Heather Buchanan, Belmont Vic. • Karen Watts, David, Peter, and Linda Morrison Wyoming, N.S.W. • Jeffrey Rossor, Lee-Anne Brown, Red Hill, Vic. • Joy Baird, L. Bell, Mr. and Mrs. Geo. Deacon, Tony and Julie Deacon, Cecily Ferris, Mrs. W. Jonas, Mr. and Mrs. Geo. Pasek, Stan Ross, Mrs. Sylvia Streek, John Ferguson, Pialba, Qld.

MARRIAGES

• Gwen Bunn to Bill Rivett, Richmond, Vic. • Denise Thompson, to Ian Turvey, Pam Molyneux to Peter Galliford, Christine Young to David Wood, Magill, S.A. • Frances Fiori to Peter Stieme, Inverell, N.S.W. • Judy Trickey to Joe Thomas, Thais Allen to Noel Colbert, Belmont, Vic. • Liz Thomas to David Lloyd, Box Hill, Vic. • Janice Sauer to Mark Dunn, Albion, Qld. • Robyn Marshman to David Harmer, Horsham, Vic. • Elaine Turnbull to Errol Johnson, Meryl Speare to Trevor Fairbrother, Maria Lacina to George Pasek, Pialba, Qld. • Gwen Brown to Leo DeJago, Knoxfield, Vic.

DEATHS

• Fred Sansom, Oakleigh, Vic. • L. Gear, Belmont, Vic. • Mrs. Hastwell, A. Bruce Baxter, Robert Burns, Unley, S.A. • Mrs. B. Warren, Mt. Evelyn, Vic.

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VICTORIA

NEW STUDENTS (Swanston St. A. L. Webb) Six hundred new overseas matriculation students present a continuing challenge to the church. Some have already worshipped with us . . . Robert Ferguson recently inducted into an associate ministry in conjunction with the church at Sth. Melb. . . Bible study groups meet every night of the week in various locations . . . Recent attendance most encouraging. Sunday mornings given over to an exposition of Ephesians and evenings to consideration of the Training Programme of Jesus for equipping his 12 disciples for world evangelism . . . This year's missionary Convention in April will feature Oswald Sanders as guest preacher . . . Encouraging reports are regularly received from our 13 missionaries on the field. Personal support of these is in excess of \$130 per week.

FROM TANGANYIKA (Bendigo, M. D. Keatch) Bishop Stanway, formerly of Tanganyika, spoke recently on Africa missionary work . . . Responses to recent appeals were: Darwin \$451 and Christmas Bowl \$157. 1974 Thank offering of \$316 equally divided between Bendigo school chaplaincy and overseas missions . . . 50 attended family camp at Hall's Gap . . . Recent speakers were Ken Lacy, G. Doolan, and A. Mudford . . . Miss D. Symes and K. Lacy have entered the College of the Bible. Mrs. J. Doolan has gone to college in S.A. . . . The singing group "Carpenter's Disciples" shared in recent service . . . Sympathy is offered to Mrs. Les. Perl, Mr. and Mrs. R. Perl, and Mr. and Mrs. C. Houston in the loss of loved ones.

TREE CELEBRATION (Knoxfield, M. Pelling) When the church celebrated its 10th anniversary, after morning worship, every family represented here planted a tree. After lunch provided by the C.W.F. there were games . . . Each Dept. took part when the S.S. led morning worship recently.

HOLIDAY PREACHING (Warracknabeal, S. Hince) During holidays Martin Suter preached, also David and John Harmer. The Harmer boys were farewelled from the church and a presentation made . . . Mrs. Harmer attended Garden Party at College.

SPECIAL TALKS (Box Hill, K. R. Bond) A series of talks being given at gospel services by Dr. Clifford Wilson . . . C.W.A.F. attended Convention at Belgrave Hgts. . . CYF and Explorers held inter-club swim night at Richmond Pool . . . Betty Sercomb, past member, came from Sydney to entertain friends when her mother, Mrs. Holloway, celebrated 80th birthday . . . C.W.A.F. were hostesses to B. & F.B.S. in Methodist Hall . . . Sympathy expressed in death of Mrs. Cotton's brother . . . Mrs. Poppy Webster recovering after hospitalisation. Shirley Waller is ill.

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SOUTH AUSTRALIA

MINISTRY CHANGE (Magill). After an interim pastorate of one year we farewelled Dean and Kathy Sander and family . . . The men of the church repainted the manse ready for Richard and Elaine Lawton and family who began their ministry on Feb. 2. They were welcomed informally at an after church coffee hour on Feb. 9. . . . A long awaited event has been the recent provision of new hymn books . . . Ross Young was welcomed back after recent surgery. Doris Ansell and Phil Tarrett are ill . . . 7 a.m. church services were experimented with during January.

UNLEY MOURNS (W. J. Philp). Three members of our church family have died in the past 3 weeks, Mrs. Hastwell, Bruce Baxter and Robert Burns. We extend sympathy to their families . . . We were thankful that Robert and Ann Wharton and children came safely through cyclone Tracy . . . E. V. Lawton is seriously ill with a mystery virus, Mr. Brown is also in hospital, and Geraldine Bowes has glandular fever.

PRESIDENT'S VISIT (Bordertown, R. Combridge) The S.A. Conf. Pres., R.S.A. McLean, spoke and showed slides on New Hebrides' Mission work . . . Women meet weekly for morning prayer and study at the manse . . . Family group studies are also held weekly in private homes . . . Miss Dianne Worden was presented with a book, in appreciation of her years of youth work, as she departed for Adelaide.

NEW HYMN BOOK (Colonel Light Gdns., R. V. Holmes) Peter and Helen Nielsen and Roy and Bronwyn Arnold have been welcomed by transfer and are helpful in church programme. The new hymn book is in use and Roy Arnold is teaching new hymns . . . A Lay Witness Weekend in conjunction with the Methodist church takes place March 7-9 . . . Adult Group is using second section of "Church Growth Today" studies.

BACK TO S.A. (Clovelly Park) E. W. Roffey inducted A. G. Mathieson into the ministry at Clovelly on Feb. 9. Wally Bartlett will continue to assist in the pastoral ministry . . . A Family Camp was held at Ironbank on Aust. Day week-end with Brian Ricketts (interim minister) as leader . . . Mrs Wright recovering wonderfully after coronary . . . Janet Page and Keryn Hunt shared N.Z. N.Y.C. experiences with A.C.E.



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NEW SOUTH WALES

BASKETBALLERS IN TOWN (Wagga Wagga). During weekend, Feb. 7-11, the Wagga church was host to 23 Basketball players from Devonport, Tas. These young people; aged 12 to 18 years from the different churches in Devonport, were under the leadership of Mr. and Mrs. Bruce Masapust, from "Venture for Victory" and Jim Ward. They played basketball against combined church teams from Wagga, visited the Kapooka Army Camp for a tour and the Marching-out Ceremony, the R.A.A.F. Base, the Agricultural College.

WELCOME (Wyoming). On Feb. 2 the church welcomed their new minister, Ed. Morrison and family who came from Coburg, Vic. Conf. Pres. J. G. Shaw, welcomed him to the state on behalf of N.S.W. Conference and Ministers' Fraternal Luncheon after the service gave members the opportunity to meet Mr. Morrison.

IN MANSE (Inverell). Mr. and Mrs. Richard Powell, Tracey, Christine and Andrew have settled into the newly decorated manse and the work of the Church. A welcome and induction service was held on Feb. 14. Colin Crago of Tamworth delivered the charge to Mr. Powell . . . Mrs. Lyn Hamilton is C.W.F. President for 1975. Mrs. Powell gave an address on her life as a missionary in India . . . Ruth Rogan has joined the S.S. to teach a new class of 9 yr. old girls.

BACK TO INDONESIA (Wyoming, E. K. Morrison) Mr. and Mrs. Truscott were farewelled on leaving for Indonesia on Feb. 28. They spent their long service leave last year in Christian work in Indonesia and have been invited back to assist on the technical side of the production of gospel film strips, tapes, etc., in Indonesian. Shirley will assist in the office. After a Sat. night barbecue, each auxiliary presented them with Bible texts which fitted into a special folder. John and Shirley spent three years studying the Indonesian language and are well equipped for their task . . . There have been four recent baptisms.

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11 a.m. — Communion Service
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QUEENSLAND

PIALBA DECISIONS Two married men and a youth confessed faith in Christ on Feb. 2. These and two others were baptized in a special ceremony . . . Active membership has doubled since new chapel services began last June. 17 have been added to the church . . . Christmas Day offering of \$35 was devoted to C.O.C.O.A. Darwin appeal received \$200 . . . Mr and Mrs V. G. Boettcher completed their ministry and after a world tour of four months will commence at Ma Ma Creek on July 9 . . . At Farewell Fellowship Tea on Feb. 2 Mrs Boettcher received gifts from the C.W.F. and F. Speare, who presided, made a monetary gift to Mr and Mrs Boettcher . . . The chapel grounds have been graded and top-dressed the cost being donated by a church family.

INTERIM CONTINUES (Albion) Jack Wiltshire has served for a year as interim minister, and will continue in this capacity. Colin Smith will commence a ministry in early April, 1975 . . . The church has been supporting Gordon Birch working with Wycliffe Bible Translators in New Guinea. Gordon has returned and given an account of the work . . . There has been a special emphasis on missionary work in Feb. Speakers included Aileen Draney (New Guinea) and Phoebe Milne (Andes Evangelical Mission). Both were members at Albion in earlier times . . . Meals on Wheels continue to operate from church and provide 90 meals per day.

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VICTORIA

STORAYS AT BRIGHTON Mr. and Mrs. A. J. Storay commenced their ministry on Feb. 9. Mr. Storay conferred with auxiliary leaders immediately to discuss plans for 1975. A Fellowship evening enabled members to meet the Storay family informally. . . Pre-School Day Kinder has resumed and this year in addition to the full week morning sessions, an afternoon class will be conducted 3 days each week. . . Contributions to Darwin Disaster appeal totalled \$1800. . . Mrs. Annette Wright is now resident at Churches of Christ Nursing Home. . . Mrs. Maud Mellody has returned home from hospital.

WANGARATTA CHANGE-OVER. At a farewell to A. B. Withers fine tribute was paid by the Community and churches. . . D. A. Stevens was inducted by D. Smith and he and his family warmly welcomed. . . Two new families also welcomed. . . Open day at manse and house parties were held to "know your minister". . . Mrs. L. Aldridge and Mrs. Patricke both convalescing. Mrs. McGlashan still in hospital.

TIDAL RIVER TEAM (Montrose, Alan Horne). Alan and Joy Horne and Colin Austin were with "Theos" Youth Mission team to Tidal River. . . "Changing Moods," camping in the Dandenongs, sang on Feb. 9, and Tidal River C.S.S.M. and Theos team members led evening service, followed by supper with Theos Coffee Shop menu. . . Rosalyn Williams from New Guinea was recent speaker. . . Officers planning session led by Rev. Norman Pell, Genl. Supt. Baptist Union.

WARBURTON DECISIONS (C. W. Jackel). There were two decisions at the recent School anniversary. They were baptised in the Yarra. . . Women's Guild opened with viewing slides of Middle East tour and related commentary. . . S.S. has gained 9 new scholars. . . Chapel furniture, generously donated by Bet Bet

church, is much appreciated and very useful. . . Graeme Jackel recently shared in speaking services. . . Building and church grounds greatly improved by working bee and large permanent sign erected in preparation for the Easter Second Coming convention. Dr. Harold Nickel of California will address all nine meetings.

NEW PAINT & CARPET (Maryborough). Manse has been painted inside and new carpet laid. . . M. Keatch of Bendigo conducted an induction service for S. Warwick. A social hour to welcome the new minister, his wife and Andrew was held at close of evening service. . . Recent speakers have been A. Kennedy, H. Argall, C. Rolfs, A. Ritchie, R. Kennedy and J. Varney. . . Mr. & Mrs. Drake, V. Bryant and H. Da Fonte attended Federal Conference. . . Ladies have bought new lino for kitchen. . . D. Rowland is Pres. of Ladies' Aid. E. Fergus is Good Companions Leader. . . F. Drake gave resume of Federal Conference on 16th.

ABORIGINAL VISITORS (Oakleigh, Dr. C. J. MacKenzie). On Feb. 8, pastors and their families from the Aboriginal Evangelical Fellowship shared in three house parties when almost 100 people attended. On the 9th A.E.F. Pastors conducted the evening service. Team members rendered items, and other visiting singers were present. Pastor L. Grant was speaker. Rev. Paulson and Pastor Tom Coe gave testimonies. . . On Feb. 9 there were three baptisms at morning service. . . Dr. and Mrs. C. J. MacKenzie, Mrs. D. Nash and Mrs. K. Maydom attended Federal Conference. . . The church was saddened at the death of Fred Sansom.

RETREAT TO AIREY'S (Belmont, W. Harford). Ladies retreat was held at Airey's Inlet recently, led by Doreen Strack. . . Recent services have been taken by Rev. Ingoldsby (B. & F.B.S.) and Laurie Barker (Chaplain, Geelong West Tech). . . Church musical group "Cool in the Furnace," will perform when the church visits Balwyn.

NEW HYMN BOOKS (Ivanhoe, A. B. Withers) An evening service featured the

new hymn books. . . Peter Galliford gave a talk on his call to the ministry. . . Gwen Hansford's mother is in St. Andrew's Hosp. for medical attention. . . The death of Graham Conning brought sadness to members here. He was brother-in-law to Frank and Beryl Chipperfield and Gwen Conning, and brother to Gwen Prentice. . . Harry Earl is in Freemason's Hosp. . . A photo and induction report of Mr. Withers was in local paper.

CONFERENCE REPORT (Parkdale, R. E. Hillbrich) Seven of our members attended Federal Conference in Canberra and a report was brought to a Sunday morning service. . . The senior members shared with Miss Alice Allamby who celebrated her 85th birthday on Feb. 17. . . A Review Planned Giving will be held in April.

RED HILL DECISIONS (K. Denton) A young man and a young woman made decisions recently. . . Quarter platform exchange with Tootgarook took place on Feb. 23.

NEW MINISTRY (Malvern) Peter Nelson commenced a ministry with Malvern and South Yarra with an induction service conducted by G. R. Stirling with South Yarra members participating. Over 150 present including representatives of the H. M. Dept. and local churches. . . Appreciation expressed to W. Tabbernee and D. Buller at conclusion of their ministry. Mr. & Mrs. Buller are now serving at Invercargill, N.Z. . . "Drop-in" conducted last week in Jan. . . Youth and Children's Club recommenced. . . Format of youth church programme being reviewed. . . Communion service commences at 9.45 a.m.

FURTHER TERM (Horsham, R. Roberts) Mr. Roberts has accepted an invitation to minister for a further three years from Feb. 1976. . . A. J. Davidson of W.E.C. spoke at mid-week meeting and screened audio-visual on European mission work. . . Mrs. W. Tucker is in charge of newly formed lending library. . . Church members take part in "Meals on Wheels" roster.

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Brisbane

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