

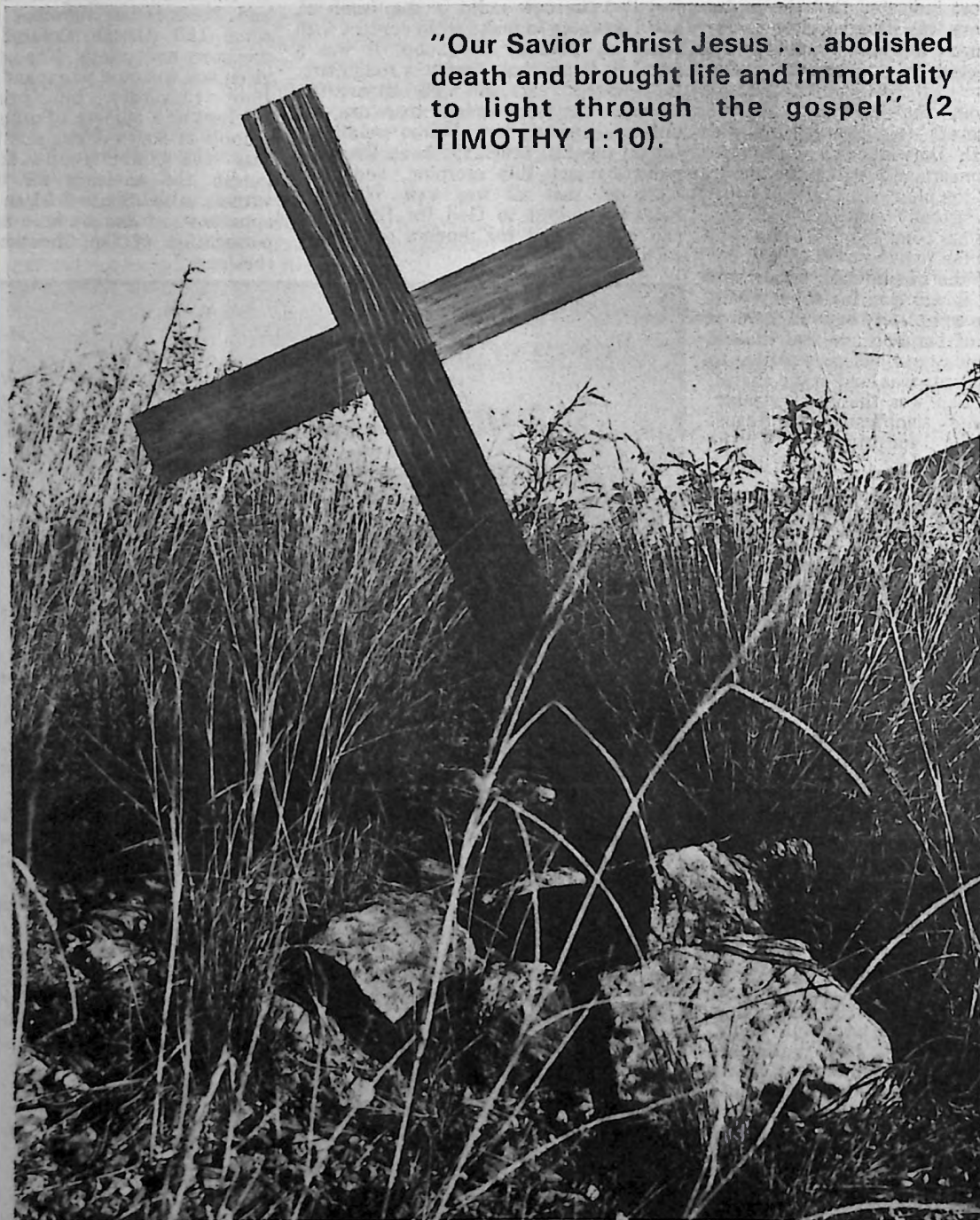
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"Our Savior Christ Jesus . . . abolished death and brought life and immortality to light through the gospel" (2 TIMOTHY 1:10).

HURRICANE "ALLISON" HITS NEW HEBRIDES

Hurricane 'Allison' hit the New Hebrides on March 5 and G. Warne writes concerning damage caused at Banmatat!

STOP PRESS: We are once again in the process of mopping up after Cyclone 'Allison' swept through here early today. We first became aware of the cyclone at about 4 a.m. when the wind reached gale force, and the barometer dropped noticeably. Daylight revealed mountainous seas pounding in, and generally cyclonic conditions. The weather report indicated that the centre of the cyclone was situated close to the island of Tongoa, less than 50 miles away, so we expected to get something of a battering.

As it was, the cyclone was not extremely severe (would certainly not compare with Darwin), yet enough to create real concern and serious trouble. In the midst of the blow, the College Chapel collapsed — virtually pancaked onto the ground. This has come as quite a shock to all of us, as the native styled Chapel has been one of the outstanding features of the College. It was due for some repair, but it is now completely beyond repair — just a heap of bamboo and leaf thatch! Only last Sunday our welcome service to incoming students was held in the chapel, and August Ben was the guest speaker. This is quite significant, as August supervised the construction of the

Chapel, and now bears the honour of being the last person to preach in it.

We also had the 'Ivanhoe' in the water at the time that the cyclone struck. Weather conditions had been quite good, and on March 4 the boat made the voyage to Malekula. It was only after the boat had left that conditions began to deteriorate. However, we had just installed the new radio in the 'Ivanhoe', and I was able to make radio contact with them on Tuesday afternoon. It was a relief to know that, despite a rough trip, they were all safe and well. Apparently, however, the crew decided to return, but only reached Ambrym before conditions forced them to beach the boat. We made radio contact this morning, and were reassured that all was well. We were indeed thankful to God for His mercy and care — and for modern equipment such as radio!

This particular cyclone was abnormal. We did not have any of the pre-signs. No long swells, no low scudding clouds, etc. Furthermore, it came from the south-east — usually they seem to come from the north. Thus we were caught quite unawares, and had no warning of its approach until it was right on us. The Ranmawat launch was washed ashore, and sustained considerable damage.

SOUTH AFRICA SEIZES SEMINARY

The World Council of Churches has issued a strong protest against action taken by the government of the Republic of South Africa on Dec. 26 to expropriate the Federal Theological Seminary in Alice, Cape Province. The seminary is unique in South Africa, for at it Anglican, Congregational, Methodist and Presbyterian churches jointly train some 150 African, Colored and Indian ministers and priests. The official reason given was the need to expand nearby Fort Hare University, but principals and teachers at a number of other theological schools in South Africa said they suspect that "this expropriation is an attempt to punish the seminary for its Christian witness in the South African situation. It appears to us that we have here an act of persecution of the Christian church in this land."

ADVENTURE FOR EXPLORERS

(Vic.) One hundred senior boys and leaders attended the Explorer Adventure Camp at Lake Nagambie. The boys had a tremendous time and learnt some new skills. The Department of Christian Education appreciates the help of leaders — particularly Jim Haines (Briar Hill) the organiser — and also those who provided boats and generally assisted in the programme. On the Sunday morning a meaningful outdoor communion service was held (see photo) led by John Prideaux (Northcote).

The most recently affiliated club in the Boys' Explorer Movement is located at Bunapas, New Guinea. Jeff Weston and Ted Gray, members of our Churches of Christ Overseas Mission Staff (both previously leaders in Melbourne boys' clubs), have brought the group into being. A keen group of forty boys participate with tremendous keenness in their activities. The Bunapas Club held their swimming sports recently in a tributary of the Ramu River. These were the first swimming sports ever conducted in the area and attracted wide interest. Four New Guinean men have volunteered for leadership training.

INNER SPRINGS

A time of promises



In Matthew's account of the resurrection he has three significant things to say that capture the eternal miracle of Easter.

He is risen. Not "has" or "shall" rise, but is. An ever present fact that gives substance and meaning to all of life. "If Christ be not risen, then is our preaching in vain, and your faith is also vain" wrote Paul.

But there is no "if". Although the Cross stands for all that sinful man may do, the resurrection shines with the glory of what God can do. "He is Risen", and we have His promise. "Because I live, ye too shall live". "He goeth before you" said the Angel to those who came to the empty tomb. Afraid and uncertain they only half understood. But one thing shone clear. The promise of His Presence. That they could understand. And they set out with quickened steps, strengthened and with hope in their hearts.

You and I face the future and we tremble at its uncertainty and frightening possibilities. "But He goeth before you". "The days are difficult" writes one, "but how much does that really matter? This Partner of ours walked the common ways of life with buoyant tread in other trouble filled days". And He challenges you and me to do the same, in His company with the promise of His strength and in His power.

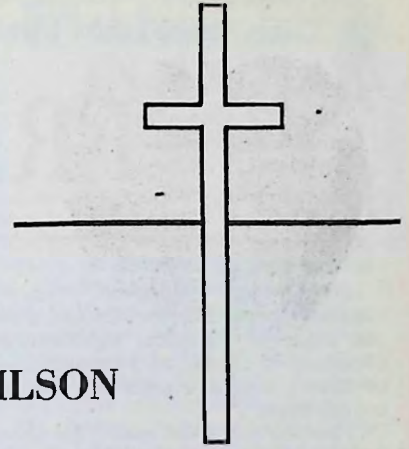
And they departed with great joy. This also is His promise given to His disciples on the eve of His death. "And ye now therefore have sorrow, but I will see you again and your heart shall rejoice and your joy no man taketh from you." This is the triumphant note of Easter. "His joy running like a golden thread through all our days. A time of Promises, yes, but of certainty too, for "He is faithful that promised". (Heb. 11:11).

PRAYER:

Dear God, may the promise of Thy presence to triumph over life and death be our most precious thought at this time. In its certainty may we find strength for living in the days to come.

Amen.
FORENCE ROSIER.

... ON THE WAY TO EMMAUS



G. HUGH WILSON

We always see from our own perspective, which is one reason eyewitnesses give differing accounts of accidents or dramatic events. If we have confusion or contradiction about a recent event, how much more difficult it is to reconstruct something that happened long ago! No wonder we have some conflicting details and unsettled questions about the death of Jesus!

When we contemplate the Resurrection, we are even more puzzled, because this does not correspond exactly to any contemporary experience. We look for analogies, like the renewal of nature in springtime, but we know this is not an adequate comparison. Finally, each of us comes to an understanding of the Resurrection — not the understanding of logic or scientific experimentation, but the understanding of poetry or symbolism.

One truth-bearing story which reveals what the Resurrection can mean to us tells of two followers who were travelling to Emmaus. The risen Lord joined them, talked with them, yet they did not recognize him at first.

The Christ came to them when they were at low ebb. They had not understood his death, and couldn't believe the story of the women who found the grave empty. They were frankly disappointed in Jesus: "We had hoped that he was the one to redeem Israel."

Easter came, after a terrifying and tragic experience, when they realised that hope was still alive. Easter comes for us when we discover that Christ is not buried and forgotten; that he is alive. Through him we are discovering life which is abundant. So, we are no longer anxious about ourselves. Death loses its sting; it is swallowed up in victory.

That affirmation of confidence and hope comes, however, after a long, arduous struggle to find God and give ourselves to him.

The fact that Jesus' presence was experienced by his followers when they were discouraged gives us reason to persevere. These are difficult times, when progress and even survival seem threatened. We have heard about "liberated" persons who are enlightened and affluent. Contemporary fiction, music, and cinema often portray different people, however: persons who are broken, alienated, despairing, living out a nightmare, in danger of losing humanity, despite enlightenment, affluence and freedom. It is a mixture of hostility and despair which causes a student to say, "If these are the best years of my life, I don't know that I care to stay around to see the rest."

The risen Lord comes to us in the dark night of the soul, to rekindle endurance and hope.

The Christ was recognized in a familiar situation. The disciples finally became aware of their companion's identity when he did the familiar thing which they associated with the Master. It happened at mealtime, when he broke the bread, reminding them of the many times he had done that, and of the special time just before his death. It was then that they recalled how their hearts had burned within them while he interpreted the scriptures, as he had done so often before.

It is startling to discover how many of the resurrection appearances came in familiar surroundings: in the upper room, where he had met with the disciples; by the sea, as they fished; at breakfast; in Galilee, where they had spent much time together; on a road like those they had travelled together often; in the breaking of bread.

That may sound logical, we reflect, but the Risen Christ might have attracted more attention by doing something unusual. Yet that would not have been consistent with the way Jesus worked. He had decided at the beginning of his ministry not to do the spectacular — like jumping from the Temple heights to prove his unique relationship with God. He depended on people to discover who he was for themselves. Even now, he was known, not in the dramatic, but in the ordinary, in the everyday experiences he had shared many times.

The Christ diverted them from returning to the old life. Notice that these men were on the road from Jerusalem to Emmaus. They were going away from the cross. We don't know why they were travelling to Emmaus, but it was evidently not for the purpose of witnessing or evangelizing. That was all over, so they were returning to business-as-usual. They were going home, looking for their old jobs, going back to their old life.

Then Jesus met them! After their encounter, they turned and went back to Jerusalem. Here were two who were probably giving it up. They had put their hands to the plow, but reconsidered. Jesus met them and rekindled their discipleship.

Doesn't that happen to what we disparagingly call the idealism within us? We set goals for ourselves, respond to high aspirations; but when the going gets tough, we think it's no longer worth the effort, we turn to more selfish ways. We need to be encountered and turned around!

That encounter happens when we hear the risen Lord calling us to his Father's Kingdom.

Early in Jesus' ministry he spoke of the Kingdom as if it were coming. After the confession by Peter, he also referred to it as a fact which had already come in the midst of them. The Kingdom had come the very moment some men had begun to recognize him for what he really was, when they had begun to give their lives in total commitment to him as Lord and Master.

Yet this Kingdom is always coming, for our allegiance is in the process of growing. We begin to live as his followers, so the Kingdom is here within us, but we never completely give ourselves, so the Kingdom is awaited in its fulfillment. When we are called back to our main purpose in life, when we are confronted on the road to the old ways, Easter dawns for us.

God in Christ gives us a new, different, abundant life which we can begin to experience now. That's why Christ met his disciples on the road to Emmaus, and why he hunts and haunts us. He wants to free us from having to cling to the old life, so that we can pursue the new and daring and risky. We can find a new quality of life right now.

Dr. Wilson is minister of First Christian Church in Norman, Oklahoma.

THE "CHRISTIAN" GOES TO

FRESNO

Fresno just happened. Our U.S. itinerary touched large cities and many of the areas of historical significance for Churches of Christ, so I thought it good to have a look at a place off the normal tourist route.

I had no very good reason for choosing Fresno. It was remembered as a name left over from a boyhood craze for stories of the West and it fitted chronologically somewhere between Zane Grey and Clarence E. Mulford. We didn't know then that the place has some kind of immortality as the locale of all William Saroyan's short stories. He was once a newsboy there, but prefers to live somewhere else.

Fresno was chosen also because it is about halfway between San Francisco and Los Angeles, and we have churches there. The first on the list was Belmont, so I wrote to the minister at Belmont and invited myself.

Fresno is in the heart of the incredibly fertile San Joachim Valley and is rich with grapes, raisins, figs, and cotton. Machinery, fertilizers, wines and liquors are produced there. In earlier days it was a great railway town and nowhere was "the iron horse" more significant than in the development of the valley. Trains are not so important now and most of the rich produce of the Valley moves out by road.

Belmont is not the only church in Fresno. There is also First Church. A few years ago it had over 1000 members, now it has only a handful. West Shields is another. It is more my size, with about 140 members. James Bartholomew is the minister and I shared with him and the

church on Sunday and learned that Fresno is not so far off the tourist route, after all. The New Zealand delegates to the World Convention were due to spend a night there on their way home from Mexico. West Shields members were a little apprehensive but I knew many of the Kiwis and was able to give assurances that they were reasonably civilized. In the event, of course, the NZedders and Fresno folk got on marvellously. I never did get to see the Belmont church!

My list of ministers and churches was a bit out of date and the minister, Carl Robinson, had moved into chaplaincy. He graciously took me in, nonetheless. We started off with a little in common. His wife, Esther, was visiting her family across the continent. My wife was with our family an ocean away in the other direction. We got on well. We talked and ate and went to the baseball fortified with a MacDonald's hamburger and Seven-Up. (The Giants defeated the Bees!)

We visited the other giants in the area, the huge Sequoia trees, including "General Grant", the second oldest living thing, and the largest.

Carl Robinson grew up in Iowa and attended Culver-Stockton, the Disciples of Christ college in Canton, Missouri. During the war years he did some teaching and later continued his theological training at Disciples Divinity House, Univ. of Chicago, where he gained the B.D. degree. For eight years he was one of a team of ministers, headed by Dr Warner Muir, at University Christian Church, opposite Drake University in Des Moines, Iowa. The membership was

nearly 3000 and Robinson was minister in charge of membership and evangelism.

Called to Belmont, he served for over five years and at a time when he was thinking of moving on, the Fresno Community Hospital decided they needed a chaplain and they offered the job to Carl Robinson. He had long been interested in this area of ministry.

I asked him if he were specially equipped for chaplaincy but he thought his preparation was general rather than specific. He had taken courses in pastoral education and one of these was with Dr Granger Westberg. Many of us remember with gratitude Westberg's visit to Australia where he stimulated many to a deeper concern for people and it is probable that wherever he goes some will find doors opening into hospital chaplaincy.

After accepting his new task, Robinson was enabled to attend an 11-week course in Clinical Pastoral Education. This is a certified programme by the C.P.E. Movement where ministers are trained in various general or mental hospitals which have been approved as training institutions. Robinson trained at a mental hospital commenced by the Mennonite Church about 30 miles from Fresno. There are about 12 training centres in Northern California and this indicates the interest taken in chaplaincy work.

Seven years ago when Robinson began with Community Hospital there were about 300 beds and 500 hospital employees. Now there are over 400 beds and 1300 workers. The services of the hospital have more than doubled in that time. Among its newer features are a Rehabilitation Centre for the handicapped, a Detoxification Unit for Alcoholics, a fully equipped mental health section, and greatly expanded surgery facilities.

Fresno Community has an international reputation for heart care and surgery. On its staff it boasts some of the finest heart surgeons in the country and is often a first choice for young doctors wishing to specialise.

● Continued on Page 5



"GENERAL GRANT"





The Deputy Lord Mayor of Wollongong, Mr. T. Ward, making a presentation to Mr. Moyes.

GORDON MOYES IN STEEL CITY

arranged by Ald. Geoff Fairley, elder at Dapto. Fifty people representing all major organizations, plus civic leaders gathered to hear Deputy Lord Mayor, Mr T. Ward, welcome Gordon to the City of Wollongong. Unfortunately, the Lord Mayor was unable to attend because of a special meeting with the State Premier to review the flood damage which had caused havoc in the city earlier in the week.

Other special activities included a morning tea for ladies and a breakfast for men, both of which attracted over one hundred women and men respectively. The Board members of the three churches met on Sunday afternoon to catch a fresh vision of church growth. The remaining time was taken up with visiting prospects, many of whom made decisions for Christ in their homes.

"Become a brand new person . . . RIGHT NOW" was the theme, and for ten people this was a new and vital experience. Many others are still considering the claims of Christ. Several made rededications and Christians received a new enthusiasm in their service for Christ.

Victor Frankl, and Dr Granger Westberg. They bring expertise and are acknowledged authorities in their fields.

When asked about the basic qualifications of a chaplain, Robinson thought that perhaps his own strongest points were in respect to his interest in people. ("I'm a gregarious type and have always been concerned for others.") Compassion and patience are essential for a chaplain. Carl has the disposition of never seeming to be in a hurry. He always has the time and patience to listen to people. He has acquired skills in listening and has learned something of "body language" where signals can be read in the twitching of a brow, the movement of the mouth, or even in the way a patient holds his body.

"I am also convinced," says Robinson, "that the chaplain has good news to give to every person, whatever his situation. The word of faith, the gospel itself, is good news. It is my privilege sometimes to be that good news in the flesh."

MISSIONARY OUTREACH (Carnegie, D. Stow) Recent speakers with a missionary emphasis have included G. McKelvie, M.B.I.; R. Callaghan, Asia-Pacific Christian Mission; Mrs. P. Lynch, Aborigines Mission; T. Broderick, Leprosy Mission; Max Meyer, M.A.F.; and Ross Jones, S.I.M. . . . Peg Sutton and Max McColl are recuperating after surgery.

Against the backdrop of steel mills and smoke-stacks, Gordon Moyes spoke to over 1800 people while in Wollongong. For four nights crowds flocked to the Wollongong Town Hall to participate in an evangelistic programme of singing and preaching. The event was the culmination of six months of intensive preparation by the Regional Committee which represented Wollongong, Warrawong, and Dapto churches. T.V., radio, and the local newspaper was used extensively to advertise the programme.

For Gordon Moyes, the hectic four days began on Thursday afternoon with a T.V. interview, which was incorporated later in the local news. This was followed immediately by a Mayoral Reception,

THE "CHRISTIAN" GOES TO FRESNO

● Continued from Page 4

Counting all those associated with the hospital, Carl Robinson has about 2500 in his "congregation." His day begins about 8 a.m. when he receives information on all patients admitted in the previous 24 hours. Special needs in relation to the patient or his family are indicated and these are followed up. In some instances the chaplain is soon deeply involved. He has both a counselling and pastoral relationship with his patients. He calls on them as they are about to go into surgery, and he is often the first person after surgery with the capacity to bring assurance and help. He enjoys the respect of the doctors and works closely with them. They talk to him frankly knowing that they can do this and have their confidence fully respected.

The Hospital, through Carl Robinson, conducts special courses for clergy and an annual seminar brings together doctors, ministers, nurses, and other hospital personnel to discuss their common areas of concern. A resource person is usually invited to share in these seminars. The quality of these activities may be gauged by the names of some of the recent resource persons — Dr Roger Shinn, Dr

EVANGELISM IN INDIA

by Pandharinath Bhalerao
Secretary of the
Evangelistic Committee

The Evangelistic Committee staff consists of 8 persons — 3 Bible women, and 5 preachers including myself, who are working at different Missions stations of the Conference. Since December 1974, the C.O.M. has appointed J. B. Gadge as a new preacher to assist Mr. Dongre at Indapur. I have just received a report from Mr. Gadge that both of them are having a fine ministry in that area.

Mr. Dongre writes, "During the last 6 months I have used the slide projector in ten different villages. I have sold 150 gospel portions and distributed a couple of thousand tracts. At each place I have had good audiences. Day by day the Lord is blessing the Library work. Since the College opened I am having most of the College Professors as members of the Library, and have very friendly relations with them. When it is available, I lend them English Christian literature. At times I also visit the college for talks with them. There are quite a number of College students who also attend the Library, and in recent days because their numbers have increased so much, I have had to allow half to attend in the mornings and half in the evenings.

"The number of readers has increased to such an extent that often there is not seating room for them, and they have to stand wherever they can. I continue to follow my policy of handing a tract to all who come to the Library.

"I request that you pray for those who attend the Library that many will come to know Christ Jesus as their Lord and Saviour. My big and urgent need is for more books, and chairs."

Mr. Kulkarni works among the villages on the western side of Baramati including Malegoan and Someshwar sugar factories. Mr. Tiwari works in the villages on the eastern of Baramati and also looks after the Church of Christ at Walchandnagar. He also conducts worship services among the believers at Bhawaninagar. Part of his service is given to Bible Correspondence course of which Miss Skuce is in charge.

Miss Tungbhadrabai Bhonsale, Miss Tarabai Chopde and Isaac Kamble continue to work in the hospital at Dhond among the patients. Besides this, Mr. Kamble gets numerous opportunities of witness in the Friendship Centre at Dhond. Mrs. Anjanbai Ramtak works in Shrigonda.

Last month God gave us a wonderful opportunity to go to two villages, Yelpane and Pisore near Chimbhale. One particular community of each of these villages is very open to the Gospel message. They have expressed the desire to become Christian. These people do need teaching and proper guidance. I plan to arrange our evangelistic campaign in that area in a few weeks' time. We hope to plant two new congregations in to those two villages. We need your prayers as we approach these people.

MY NEIGHBOUR'S PEN WHAT OTHERS ARE SAYING



Oil and Religion

The growing wealth of the oil-producing Arab states may have some surprising religion implications.

By 1980 it is expected that Saudi Arabia and her sister Muslim states will have oil revenue exceeding the earnings of America's 500 largest corporations. Already some of this money is being used to establish and support new Islamic missionary ventures in Africa and Asia.

During recent centuries, Christianity has been the aggressor in missionary outreach. Churches of the West, with considerable resources of money and talent, have helped plant and strengthen the church in many areas of the world. And much of Christianity's impact has been in Africa and Asia where Muslim strength and influence have been great.

Now it appears that the Muslim world may have both the incentive and the money to launch a counter-offensive. Many of the extra dollars being paid for Arab oil undoubtedly will continue to help underwrite the modern kind of "holy war" Islam knows it must wage.

—"The Disciple"

How Far Can We Trust the Bible

The key theological question of our age is the trust-worthiness of the Bible. It runs through the major confessions and most denominations, even those traditionally associated with a commitment to infallibility. There is virtually no seminary where it is not raised, where at least some professors do not question the view of biblical authority held throughout the ages by the majority of believing Christians, even though such reservations may not be openly expressed in publications or in the classroom. Many of us who call ourselves evangelicals are accused of such doubts.

—"Christianity Today"

CANAAN COLLEGE

Just twelve months ago, Barry Tattersall, a Geelong College master, heard God saying to him, "Leave the work you are doing and establish a new school wholly dedicated to practical Christ-centred education". At the same time, God spoke to another young man and told him to buy a property.

The two young men got together and realised that each had a half of God's plan which was going to lead them on to something neither had ever imagined. And so was born the concept of Canaan College, a non-denominational, co-educational, secondary boarding school situated on 500 acres at Thoona in N.E. Victoria.

Speaking at the Benalla Methodist Hall, Barry Tattersall told the thrilling story of how they had been led step by step in many miraculous ways.

A run-down farm was all the property seemed to be, but at least it was at a price which the Tattersall and Howard couples could afford after realising all their assets. Further examination revealed that the property had abundant springs of good quality water, that there was ample sand and gravel available on site for all building and roadmaking needs. Rich loam was there for gardens and 300 acres for cropping. Just over the fence was Crown land where the rocky outcrops provided an ideal spot for adventure training.

From far and near have come offers of assistance of all kinds — some loans and gifts of money, expertise, machinery, etc; farmers, tradesmen, an accountant, a solicitor, an engineer, an architect, are among those who have been eager to help.

Advertising in the press has brought an amazing response with applications from all over Australia and overseas for teaching positions. Children have been enrolling from all over Victoria and NSW, clearly showing the demand for the type of school envisaged.

Part of each school day will be given over to training in farming, household activities, arts and crafts.

Fees will be tied to the Australian average wage, and will be about \$700 per term, including board and tuition.

At Canaan College religious education is Christian education and will not be just formal studies but something lived out in the life of the community. Moreover every effort will be made to see that the school is not just an isolated unit, but is, in fact, a part of the life of the district wherein it is situated.

Only 50 children will be admitted in 1975, but with each new year further forms will be added and the total enrolment will reach a maximum of 300 scholars.

The building of the college is behind schedule and for the duration of the first term, school is being conducted at the Methodist Camp at Wandilgong.

Evangelism Today

One of the key phrases of the Lausanne Covenant is "we who share the same biblical faith should be closely united in fellowship, word and witness." This points to what is really needed in the discussion between so-called "evangelicals" and "ecumenicals" — a better knowledge of the Bible. If we are to become evangelists, this means going back to the biblical texts and reading them carefully in the context in which they were written. The next step would be to learn together from the Word of God so that we can proclaim the Gospel to the world in the sense that the Word becomes flesh.

—Karl Rennstich in "One World"

Triage

Scarcity, it would seem, is responsible for a crisis greater than any the world has recorded in its collective memory. Nearly 500 million persons, most of them children, are close to starvation. Tens of thousands will die this week. Before the crisis resolves itself, countless millions — perhaps as many as 1 billion persons — will perish.

Yet there is no scarcity. Food is plentiful. Whether it will be shared depends upon how successful we are in penetrating the myths of development strategies that have failed in the recent past — and how effectively we counter the masters of "triage".

On the battlefronts of war, the wounded are divided into three groupings — those who will survive without medical help; those who will probably survive with medical help; and those who will probably not survive even with medical help. Available medical supplies are assigned accordingly. The sorting process that determines how resources are to be allocated is called triage. "Will you and I as American citizens some day have to participate in the choice of 'Food Triage' similar to that facing a combat surgeon in war," asks the report "Malthus and America".

—"The Christian Century"

Triage

In the West, there is increasing talk of triage . . . If the U.S. decides that the grant would simply go down the drain as a mere palliative because the recipient country was doing little to improve its food distribution or start a population control program, no help would be sent. This may be a brutal policy, but it is perhaps the only kind that can have any long-range impact. A triage approach could also demand political concessions . . . Washington may feel no obligation to help countries that consistently and strongly oppose it. As Earl Butz told TIME: "Food is a weapon. It is now one of the principal tools in our negotiating kit".

—"Time"

CHURCH NEWS

OFFERINGS UP 92% (Berwick, B. McMurtrie) Recent planned giving programme increased offerings by 92%. Trevor Giles of the H.M.M. Dept. was leader . . . 13 of our Y.P. attended Gippsland churches' camp at Banksia . . . Over 100 attended gospel service to hear Warragul group "Souled Out" . . . Basketball team in finals of local competition . . . Youth Group Tramp-a-thon raised \$140 . . . Peter Van Steensel is top of local goal-throwing ladder. He plays in church team . . . We have joined the Baptists in starting a church tennis team.

MINISTER CALLED (Boronia E. L. Williams) Arthur Davis of Qld. has accepted call to minister here commencing Jan. 1976 . . . Rosalie Brooke welcomed back after 8 months with Aborigines' Mission in W.A. . . . Miss Nan Shields in Church of Christ Nursing Home . . . Julie Griffiths and Thelma Hoffman have been accredited as R.I. teachers . . . Y.P. conducted recent p.m. service . . . 35 feet by 12 feet extension to hall has been completed by voluntary labour. Building Fund now holds over \$40,000 Contract has been entered into for new chapel-building . . . Dr. and Mrs. Will Moore were special guests at 54th anniversary on March 23. Dr. Moore preached at morning service . . . New board members are Kaye Williams, Errol Gilbert and Bruce McIntosh.

**"THE
EARTH
IS
THE
LORD'S"**

In the "Aust. Christian" for March 8, we invited individuals, groups, and churches to suggest ways in which the Resolution "The Earth is the Lord's" could be taken out of the realm of words into the arena of caring and sharing. We shall gladly pass on practical and meaningful suggestions.

It is easy enough to pass resolutions about a simpler life-style but it is not so easy to put them into practice, or even to suggest practical guidelines.

In the days when ladies wore hats to church as the expected thing, one church member refused to wear a hat because, she said, it is unnecessary and reduces my capacity to give to missions. But the pressure for hats was very strong and not

everyone feels able to break the rules of conformity.

Albert Einstein showed that the effort towards a simpler life was even more difficult for someone who is prominent. He became a popular idol and found it beyond bearing to accept the role of a demi-god.

He declined a de-luxe cabin on a trip to the U.S.A., because of his scruples against luxury, but accepted when he was informed that he was hurting the feelings of the steamship line. On a trip to India, he refused to travel in a rickshaw because he thought it degrading to use a human being as a draught animal. When he worked out how dependent the rickshaw boys are on such work, he used them extensively. When he received the Nobel Prize in 1921 he gave it to charity. When a magazine offered him a huge sum to write an article he rejected it contemptuously. "What," he exclaimed, "do they think I am — a prize-fighter?" But he finally wrote the article after arguing the magazine into cutting the price in half.

When offered a post at the Institute of Advanced Study at Princeton on the ground that the salary was preposterously munificent, he accepted the job when the University promised to make an enormous pay cut. He objected

to gifts but five violins were forced on him. He loved the violin and played well but, when an admirer offered him a Guarnerius valued at \$33,000 (in the 1930s!), he refused saying that he was not enough of a musician to do justice to the instrument. For a time he refused to play the violin for charity because of his modest estimate of his own ability, and because he thought it unfair to professionals. But, under pressure, he gave many recitals.

Money, for Einstein, was something to give away. In 1927 he was aiding 150 poor families in Berlin.

He hated publicity and for a time refused interviews. One reporter found his hiding place and was sent away reproachfully. Seeing the disappointment on the reporter's face, Einstein called him back and gave him a scoop interview. He barred pen and ink artists, but when one of them surreptitiously made a sketch, Einstein autographed it and added a rhyme in German to the effect that "This fat, over-fed pig seems to be Professor Einstein."

Einstein tried, but he could not manage to effect a simple life-style and his efforts were as far beyond understanding by ordinary people as was his theory of relativity.

But he did try, and so must we.

**WORLD TALK No. 114
THEMES OF JOHN**

IN THE STUDY.

In the desert area where existence is precarious, water is life. Bread and water were the basics for life (1 Kgs 13:18). Jesus claimed to be both in a spiritual sense. The food and water traditions are found through wilderness wanderings and became of great significance to the people of God's care. Israel's hilly geography removed the fear of floods as in Egypt or Babylon. A running water as in streams became the basis of many O.T. symbols, e.g. "Let justice roll like waters"; "Draw water from the wells of salvation"; "The river of life".

Jesus in John's gospel caught this theme of "living water" which satisfies the inner thirst, becoming a "spring of water welling up into eternal life" (4:10-15; 6:35; 7:37-38). In John's Revelation, Christ dispenses "water from the foundation of the water of life" (Rev. 21:6; 22:17).

The Samaritan woman assumes in John 4 that living water meant running water as opposed to well water. Jacob's well was a percolator well not a spring. The woman misunderstood Jesus thinking he knew of a supply of fresh running water, where he meant a satisfaction for her spiritual thirst.

Jesus had earlier identified water with baptism (3:5) and later with the Holy Spirit (7:37-39).

FROM THE PULPIT.

People can have a deep thirst for God. This was the experience of the Psalmist (Ps. 42:1). God promised to meet that thirst (Isa 44:3). Jesus was the one who would lead the thirsty to find satisfaction (Rev. 7:17; Rev. 21:6). This was basic symbolism understood in biblical times.

Many contemporaries have a thirst for God. Malcolm Muggeridge, Johnny Cash, Pat Boone and Cliff Richard have been among those well-known in our generation who have expressed their thirst for God. Rudyard Kipling on a sick-bed was asked by a nurse if he required anything, only to reply, "I want God". That thirst cannot be satisfied by the toast of the 20th C. Money, pleasure or possessions. There are many seeking satisfaction in things who are really seeking God: "For

Living water

my one, unchanged obsession, where-so-ere my feet have trod, is a keen, enormous, haunting, never-sated thirst for God" (G. Bradford).

Our thirst for God is satisfied when we believe and accept the life Jesus offers. Then we find it has been we who have been wandering, while he has been searching for us. Now he leads us home to still waters, to restore our souls.

AMONG THE PEOPLE.

I have met the woman of Samaria many times in my study. She has been searching for love, security and satisfaction in the suburban wilderness through a series of affairs and a succession of men. She has been searching for that living water that satisfies inside.

Late one night one spoke to me of her deep uncertainty. She misunderstood continually as did that first woman of Samaria. Finally only the probing question of Jesus "Go call your husband and come here" pierced through her pretence. She, too, had had five husbands and the man she was living with was not her husband. She poured out her heart in confession and knelt later at the platform of the Church. I John 1:9 was the avenue through which forgiveness came. Christ came into her life and her thirst was satisfied. Today with her family she drinks of the living water and has no need to return to the old wells.

1975 is International Women's Year. The big challenge is for women to do something new and different. What could be better than becoming a new person? Christ offers, to any who ask of him, newness. He alone saves and keeps and satisfies.

Malcolm Muggeridge, after listing all the achievements and successes of his life says: "Yet I say to you, and I beg you to believe me, multiply these tiny triumphs by a million, add them all together, and they are nothing—less than nothing, a positive impediment—measured against one draught of that living water Christ offers to the spiritually thirsty, irrespective of who or what they are."

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,

With reference to the new Churches of Christ Hymn Book I feel that the hymns in general have been well selected with a good and yet different range from the previous Hymn Book. The Appendix of 3 hymns is far too limited. The Selected Scripture Readings good and the Benedictions helpful.

The book would have been more helpful if it had included selected or suggested tunes. Admittedly, the metre has been included, but it has been left entirely to the Organist/Pianist to find suitable tunes and this cannot always be done because of unseen circumstances.

A Church Organist told me that it would take at least 6 months to make a complete list — with alternate tunes — of the Hymns contained in the book. It would have been better to have had a Tune Book made available at the same time as the new Hymn Book Words Edition.

—Arthur Galletly, Vic.

NOTE: A list of suggested tunes has now been printed and copies sent to all churches using the new Hymn Book. Negotiations are still proceeding for the printing of a Tune Book. This is a costly undertaking and extensive enquiries have been made in Australia and overseas to find the most economical way of producing a high quality book of music with words

—A. E. White, Sec. Fed. Conf.

NEW HYMN BOOK

To the Editor,

I agree wholeheartedly with P.A. Jordan's criticism of the changes to the hymn "Oh Brother Man". (A.C. Mar. 16). I could see no real reason for the alterations, and to me they spoil the beautiful simplicity of the original words. I would like to support Mr Jordan's request to see an insert printed of the original versus.

Mr Jordan has made a great musical contribution to our churches and it seems a pity that the objections of a man with such a love and understanding of music were not heard. Please, hear them now.

—Jill Gray, Tas.

THE EARTH IS THE LORD'S

To the Editor,

My grandfather, my father, and, as a teenager, myself were quarrymen. We worked quarries at Reservoir, at Braybrook, at Bell St., Darebin Creek, and at Bundoora. They each had the same common feature. The bluestone was topped by a thin layer of earth varying in depth from three to six or seven feet. The remarkable fact is that this thin layer of soil has, through the ages, produced feed for the assorted wild life — birds and beasts — that thrive above it, and for the subsistence of man.

From his stone age beginnings to the present nuclear era, man has always needed some (at the time) unfound commodity for his next step forward.

The earth provides it. It would appear that God saw a very long way ahead, and made provision for each need as it occurs. The coal, the iron ore, the oil, the gas, uranium all were already there with others, yet undiscovered, waiting for the future. Not only is the earth the Lord's but the fullness of it and how rich that fullness is.

—W. A. Strongman, Vic.

50 YEARS AGO

Back to U.S.

C. M. Gordon, M.A., B.D., who recently resigned his position with the Victorian Anti-Liquor League and with his wife and family went to the U.S.A., has been appointed secretary of the Church Federation of Atlantic City, N.J.

Decline.

In the Methodist Conference statistical returns for South Australia, church members show a decrease of 120: junior members, 127; active C.E. members 137. Total membership, 23,449; junior members, 3884; Sunday School scholars number 34,219, a decrease of 187, and teachers 5516, a decrease of 92.

Early F.H.E.

The members of Churches of Christ throughout Australia should support the Federal Evangelistic Fund. That fund is helping the work in Queensland, Western Australia, and in a few weeks will be also helping Tasmania. \$35 per month is required. Send to Thos. Hagger, 119 Aberdeen St., Perth W.A.

Different Then.

The Western Australian attendance and increase campaign has accounted for 355 new scholars in five weeks. In the fifth week North Perth is leading in the first division. Lake St., holds second place with only a difference of 3 points. Claremont school still holds a substantial lead over eight other schools in the second division.



Two Organisers.

Reg. Enniss who after many years' efficient service as College Organiser has begun work as Organiser of Victorian Home Missions; and L.C. McCallum, M.A., who has accepted the position of Organiser of our Victorian Bible Schools and Young People's Dept.

From the "Australian Christian", March-April 1925.

LETTERS FROM TERTIUS

SURPRISE!

To the Editor,

Why am I so often surprised when I am confronted by sheer Christ-likeness in people? Joan Wright has taken the three children of a hospitalised neighbour to join her own four in a three bedroom house, without a second thought. A teenager at our church was on the Austcare collection, and put in \$100 himself. No one would have known except that one of our men was "on the count." I heard the other day of a distant relative of ours who is going into the ministry. When he is finished training he will get about a third of what he is getting now. And he knows it. What's more, so does his wife! A mutual friend of ours was one of the most negative, critical, cynical types that you could meet. Now you wouldn't know her. She's a delightful enthusiast and spreads radiance like measles. She says it all started when she began believing that Jesus Christ does change people if they are really interested in being changed. Then there's Joe who buried his wife on Thursday and was at church on Sunday singing his heart out in a resurrection hymn.

Every time I see this sort of thing I catch my breath in surprise. But why should I be surprised? Maybe this is what Christ-filled people look like!

Hoping you are the same,
TERTIUS.

● TELL US ABOUT PREACHERS' PROVIDENT FUND

At the 35th Federal Conference in Canberra last January a new feature of the business programme was a series of Deliberative/Action groups which prepared conference business. The questions asked in the groups were answered at the full assembly. From time to time we shall publish a selection of the questions and answers. Allan Laney, Honorary Secretary of the P.P.F. Board provided these answers at Conference.

Q. What is meant by the payment of 1.9 times normal salary on retirement for men who enter Superannuation Fund No. 2 in their early 40's?

A. It is the aim of the Fund to boost the retirement benefit of a man who is 40 next birthday and who joins No. 2 Fund now, to 1.9 times the salary he will be receiving at age 65. For example, as a guide only, if we assume that the average inflation rate over the next 25 years will be 5%, the man's annual salary will be \$14,240. If we multiply this by 1.9 we have a lump sum retirement benefit of \$27,198. All payments are lump sum payments. There are no weekly pensions.

Q. Suggested percentages of payment: 4% of salary by church and 4% by minister seemed weighted against the minister. Can the church elect to pay the minister's contribution if it elects to do so? Would younger ministers have difficulty in meeting contributions?

A. All of the State Conference Executives have acknowledged that the new rates are reasonable. Churches must accept a responsibility for the minister. In the past churches had contributed only \$13 per year and this was to provide the premium for the annual insurance against the risk of death of the minister, i.e. to insure the church and not the minister.

2% of average salary for the new scheme would represent \$90 to \$100 to be paid by the church and this on top of the \$90 to \$100 required for Long Service Leave, would make a total church payment of \$180 to \$200 per annum. This sum, payable to the P.P.F., would be equal to that paid by the minister. The P.P.F. feared that a request for

an additional 2% of salary from the church and not the minister would court rejection of the scheme. It should be remembered that whether the money is paid by the minister or by the church, in the final analysis it comes out of the offering plate.

Churches may elect to pay the full superannuation contribution of 6% if they wish, but the Board suggests that it would be in the best interest of the minister to make the payment first as an "over-award" payment. In this way the minister would be able to claim the total contribution as an Income Tax Deduction.

Younger ministers will and do find difficulty in meeting such commitments. However, the P.P.F. cannot administer a Superannuation Fund without money. Perhaps a man fresh out of college could ask the church to pay him, over and above salary, a sum to meet the total Superannuation contribution. The end result, unfortunately, might be that an exit student would have difficulty in obtaining a church on such conditions. This matter will be taken up with the principals of the three colleges.

Q. What happens to collection amounts such as the offering received at the Lakeside Communion Service at Canberra? Will offerings like this be required under the new scheme?

A. The Lakeside Communion Service offering was most generous (\$652) and is larger than any previous Federal Conference offering in my memory and the Board is most appreciative. It would be most fitting that this particular offering be set aside towards the appeal to raise the \$210,000 required to boost the retirement benefits of the older preachers. In the past such offerings have been paid into the P.P.F. General Fund, from which we have made relief payments to ministers' widows, premiums on married Bible College students' lives and management costs of the Fund. Under the new Fund there will still be need for such offerings otherwise these costs would have to be met from investment income.

Q. What methods will be used to raise the \$210,000 estimated to be required to give reasonable assistance to older ministers who will not be eligible for the new Fund? Will it be a forced levy?

A. Detailed methods are still to be announced. It is envisaged that an appeal will be made to the conscience of individual members through the church. Some young people and older folk will not be able to give the suggested sum of \$7 each, therefore we shall be looking for others to make larger sacrificial gifts. Hence we are suggesting state allocations on a membership basis. In our autonomous church organisation nothing is enforced, certainly not this appeal. It is not a levy. It is a freewill offering appeal to current members to make up for the years we have neglected to provide for our worthy ministers.

Q. Since housing for ministers on retirement causes concern can some scheme be implemented to assist them?

A. The Board is aware of the problem and shares the concern, but the provision of housing for ministers in service or in retirement is outside the scope of the Constitution of the Board.

A MEETING WITH SOME FRIENDS

Seven of us crowded into the Volkswagen "beetle" to travel to "The Society of Friends" meeting house. The banter and engine noise were in contrast to the hour we spent in the meeting. In contrast also to noise of children, the demands of the telephone, the roar of the traffic with which I (and many others) live.

We sat for an hour in quietness. No hymns, no scripture reading, no voiced prayers, no sermon. For the first 15 minutes children and babies were also sitting in the quietness—only once did I hear a soft "When do we go home, Mummy?" Twice the quietness was broken by people speaking, sharing with us an experience of their own. At the end of an hour we turned to each other with a handshake and to wish each other the Peace of God. The announcements were made and we shared a cup of coffee with our friends.

And God came to me in the quietness. God the Creator could be seen through the garden courtyard entrance to the meeting house, and beyond the courtyard again to the garden of the world beyond.

God came to me in the challenge "to live adventurously" in order that "Thy will be done." In the quietness I had time to reflect. Could I, would I, seek liberation from my inhibitions and fears which prevent me from daring to attempt things for God's sake?

God came to me in the word picture of the caterpillar so agitated and restless as it sensed its impending and inevitable change to a chrysalis. Then in the quietness of the night God's will was accepted.

God came to me through the other people meditating. While no word was spoken between, one could feel the Spirit of God making fellowship between us.

In a world of activity, a world of talking, a world of impatience, we sometimes need to stop and be quiet. So often we fail to hear God speak because we talk too much. And all too often we go to work before we hear the instructions.

"God, give me the humility to listen for your voice; the peace of mind which allows you to change my restless spirit; and the knowledge to discern your will for my life."

—Trevor Banks

● CHURCH NEWS

FAIR AUCTION (Port Pirie, R. L. Baxter). Church auction and Mini-Fair on March 8 raised approx. \$200 . . . Northern Districts Conf. at Owen on March 9—Kevin Harvey and Y.P. from Brighton Gardens arranged programme for young people. Mr. Harvey spoke at night meeting. R. L. Baxter is Nthn. Dist. Conf. Pres. for 1975-76 . . . Women's World Day of Prayer held night Service in our Chapel. Our ladies' choir rendered two items. Our minister shared with local Roman Catholic priest in wedding ceremony in the garden of one of our members' homes . . . Good Friday services combined with Baptists in our Chapel — again our Ladies' choir took part.

LONG TERM (Balaklava, J. Dow). After 18 years as church secretary, Reg Shepherd did not seek re-election. Rodger Baker is new secretary . . . Two young men and a B.S. scholar made decisions for Christ on March 23 . . . Charles Dow was guest speaker at Harvest Thanks-Giving. Perishable goods from display were taken to local Hospital, other goods to Social Service . . . Special Services were being held Monday to Thursday prior to Easter . . . After a family tea, young people showed slides of Norseman Mission and work accomplished while there.

• N.Z. OVERSEAS MISSIONS

AN END AND A BEGINNING

The return of Mrs Isabel Knapp to New Zealand marks the end of an era in our brotherhood's missionary activities overseas, for Mrs Knapp was the last representative of the New Zealand churches to be employed at Dadaya.

The N.Z. Dept. of Overseas Missions feels that this is an appropriate time to look back over seventy-seven years of missionary work in Rhodesia and pay tribute to the men and women who have faithfully continued in the tradition of the pioneer missionary, John Sherriff, bringing the enlightenment of the Christian Gospel and the benefits of education to African Rhodesians.

The value of the work our missionaries have done cannot be fully assessed. If we were to consider only material aspects we could cite Dadaya Secondary School as an impressive example of their enterprise; it is now a major educational institution, and some 35 village schools, though these are no longer the responsibility of the mission. But the supreme achievement is a church whose members outnumber that of the 'parent' body: the New Zealand Brotherhood.

In 1949 Murray J. Savage wrote in his book 'Achievement' which commemorated 50 years of missionary witness in Rhodesia: "The chief aim and the primary motive behind all that has been, and is still being done, in the Mission has ever been the conversion of

the natives in Christ. Every missionary who has ever been associated with the work has been moved by a sincere desire to preach the Gospel to those whose lives are spent in ignorance and superstition. All else that has been done has been with this end ever in a view. The people of the Reserves are taught the simple New Testament Gospel of faith in the obedience to, Jesus Christ as Lord and Saviour." (p 103-104)

That is still the aim; the only significant difference is that the church in Rhodesia is now completely indigenous and autonomous, led by its own Conference Council. Where the churches are concerned the role of the New Zealand Department of Overseas Missions and the Dadaya Governing Board is now advisory (when advice is sought) and the agencies through which funds from New Zealand are channelled into the work in Rhodesia.

Inevitably there have been trends and events over the years which can only be regretted, but as we look back there is undoubtedly cause for much satisfaction and some pride.

Our missionaries, from the Hadfields and Mansills to the Todds, Whaleys, Adcocks and Kirbys, have been household names to members of the New Zealand brotherhood. The names of some who left New Zealand to serve as missionaries in Rhodesia — F. L. Hadfield and R. S. G. Todd — will have an honoured place in the history of their adopted country.

Others like Peter Nathan and Alan Bell have served the field of education with distinction and at the same time maintained a vital interest in the evangelistic work of the Church.

The cause begun by John Sherriff at the end of last century goes on. We are confident that the Church is firmly planted in Rhodesia and with God's help will continue to grow and flourish.

At this point in its progress we honour the men and women who helped nurture it: our missionaries from New Zealand.

—"N.Z. Christian"

CHURCH NEWS

HOLD-UP INJURY (Box Hill, K. R. Bond). Bruce Willmott was injured in a service station hold-up . . . Julie Marchant met with accident at cricket necessitating several stitches in arm . . . Jenny Thomas and Mrs. Poppy Webber improving after illness . . . Christian sympathy expressed to Oliver family in the passing of Mr. Buckley . . . \$50 forwarded to Leprosy Mission . . . \$150 raised in Cricket Progressive Dinner. Bob Clare gave fine batting display of 106 not out . . . Graeme Wigney, Pres. of Netball team, Gwenda Iiff, Sec.

FAMILY CAMP (Oakleigh, Dr. C. J. MacKenzie) Sixty attended the annual family camp at Monbulk. Dr. MacKenzie led the adults and John Hayes the young people in the Lodge. The early morning communion service was led by Betty Dow . . . The Chester family visited us with their adopted twelve aboriginal children from Eumerella as guests of the congregation. The children sang on Saturday and Sunday nights . . . \$2084 has been sent to the Overseas Missions Board to support our "Living Link", Mrs. Nola Baker, plus two tea chests of goods and medicines . . . A packed church on March 16 paid tribute to the memory of E. J. Miles . . . Recent visitors have been Spiros Katos of Mission to the Greeks, and Bert and Hilary Pratt who told of their conversion at Katmandu.

JAY'S FOR JUNIORS

BIBLE OCCUPATIONS

What were the occupations of Peter and Andrew (see p. 18)

FLOWER FOR EASTER

When the Spaniards went to Latin America, they found a flower called the "mayhop". Thinking they saw some Christian symbolism they called it the "passion flower."

In the five part purple blossoms they imagined they saw the crown of thorns. The three styles were likened to nails driven into Christ's hands, and the stamens were the hammer.

There were ten petals and these represented the ten apostles. The leaves were as the hands of the persecutors, the stems, like vines, were the coils of the scourges used to hurt our Lord.

(The number ten fitted the apostles because Peter denied Jesus and Judas betrayed him. The trial and death of Jesus are often called the Passion.)

JOE: Who did you marry?

JACK: A woman.

JOE: That's ridiculous. Did you ever hear of anyone who didn't marry a woman?

JACK: Yes, my sister.

Consider the penguin.
He's smart as can be—
Dressed in his dinner clothes
Permanently.
You never can tell,
When you see him about,
If he's late coming in
Or just going out!



"Two pages in my cook book were stuck together."

PARENTS, EDUCATION — YOUR RESPONSIBILITY?

According to the Scriptures (Deut. 6:4-7, Ps 127:3, etc.), the responsibility and privilege of bringing up the children in the discipline and instruction of the Lord is that of the parent.

Therefore **Christian Parent-Controlled Schools** have been established.

Is this something for your child?
For further information write to:—

**CHRISTIAN PARENT-
CONTROLLED SCHOOLS,**
P.O. Box 458,
Dee Why, NSW, 2099.

BOOKS TO READ

WHO WAS JESUS?

by E. M. Blaiklock (Moody Press)

The major concern of this fascinating little book is to show that much more can be said about the historical Jesus than some modern critical scholarship will allow. As a retired Classics professor, E. M. Blaiklock is well equipped to discuss the secular evidence of Tacitus, Pliny, and Josephus for the historical existence of Jesus, and he does this expertly. In his treatment of the Gospels he argues that although these were written from a standpoint of faith, this faith proceeded from historical facts and not from "the mythopoetic activities of posterity". Whatever else the Gospel writers were concerned to say about Jesus theologically, it is nevertheless true that they set out to write historical narratives about him, and, according to Blaiklock, the Gospels must be viewed as such. The author backs up this point by referring to archeological evidence, which, in forcing us to date the Gospels even earlier than previously thought, makes it impossible for "myth-making" to have gone on without contradiction. Blaiklock strongly attacks the Bultmannian position. He discusses three types of myth arguing that none of these is to be found in the N.T. His argument here is sound, but it is a pity that he uses the term "myth" in a slightly different sense from the way Bultmann uses it, thus leaving the issue somewhat unresolved. Prof. Blaiklock has succeeded in dealing with important issues in such a way that the layman can understand them, yet without in any way losing depth of scholarship.

—W.T.

SERMONS ON EVANGELISM

By Hyman Appelman (Baker)

This international evangelist is well remembered for missions in Australia in which our own people co-operated. The first sentence is "The question of evangelism is ablaze," and the book concludes with, "Oh, that we have the passion of John Knox when he cried, 'Give me Scotland, or I die!' A passion like that would solve every problem in the future of evangelism." The ten chapters in between are not concerned with strategies, programmes, materials, but with quickening the spark of evangelism to start the fires of revival.

SIMPLE WELCOME SPEECHES

by Amy Bolding (Baker)

This book gives hints on how to make introductions and welcome speakers to meetings, how to reply and how to express thanks. All you need do is fill in the name of the singer or speaker or whatever. There is even a choice of four ways to introduce your mother-in-law as guest speaker. If you wish to dedicate a building or perform a marriage ceremony or accept a gift, the words are all here. Most of it is very simple, but that is what the title says.

PICTORIAL BIBLE ATLAS

edited by E. M. Blaiklock (Zondervan)

This is a most attractive and helpful book. An atlas is usually for reference, and this one certainly can be used in that way. For the most part, however, this production can also be read straight through as a narrative in which geographical and historical information illuminates the biblical story. Within the five hundred pages, there are nearly one hundred maps, some of them ingeniously constructed to aid comparison of earlier and later periods of history. There are more than two hundred photographs, mainly in one colour, but they are well chosen. Nearly half the book deals with the Old Testament and is written by R. K. Harrison. F. F. Bruce and E. M. Blaiklock have contributed the material on the New Testament and this is up to the high standard one has come to expect from them. The material on the cities of the Bible is of great value. This is conservative scholarship at its best — balanced and using the insights of scholars whose position may vary from theirs. In

the first chapter the age of the earth is spoken of in millions of years, and the conclusions of science are used with appreciation. One feature of this work is that of the ten contributors, two are New Zealanders and three are Australians. Dr. John Thompson of the Department of Middle Eastern Studies, Melbourne University and Professor E. A. Judge of Macquarie University are well known in Australian church circles. The other Australian may not be so easily picked, described as Senior Lecturer in Geology, University of Glasgow, but some will recognise Dr. D. R. Bowes as a member of a family in the SA brotherhood. Altogether this would be a most useful book for a church library or for personal use.

MARK — EVANGELIST & THEOLOGIAN

by Ralph P. Martin (Paternoster)

We were once told that every preacher should read at least one good theological study a year. Other thoughtful members of the congregation could well do the same. This is a book that will stretch the mind and strengthen faith. While not essential to the book's helpfulness, a little knowledge of Greek would help. Mark's relationships with both Paul and Peter are explored and the theological implications of the earliest gospel are carefully examined. Martin argues that Mark wrote his gospel with a specific purpose. He thought that there was a movement in the church of his day that threatened a true understanding of the nature of Jesus. He wished to dispel any doubt that Jesus was both human and divine. Writing, as is believed, soon after both Peter and Paul had been done to death, Mark had to show that these events, while not mentioning them specifically, did not conflict with the divine purpose. Martin says that Mark wrote to correct false ideas of Christ, to show that the gospel has universal appeal, and that the Christian religion is a practical everyday faith that made sense in his world and applies equally to ours. Not easy going but a book worth tackling.

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



"Did you ever hear of anyone else whose faith was tied to the ups and downs of the stock market?"

MARRIAGE ENRICHMENT— WHO NEEDS IT?

The Vic/Tas Department of Christian Education proposes to conduct a Marriage Enrichment Seminar over the weekend June 6-8, 1975. You would be excused for asking "What is it all about?" Here is a quote from Paul Tournier which may interest you —

"You have problems? That's quite normal; all couples do. As a matter of fact, it is a good thing. Those who make a success of their marriage are those who tackle their problems together and who overcome them. Those who lack the courage to do this are the ones whose marriage is a failure."

We plan that the weekend will be a physically and mentally refreshing experience for married couples—beautiful surroundings, comfortable private accommodation. The programme is intended for normal people with normal marriages who are interested in making their marriage more meaningful.

Full details from Department of Christian Education, Telephone 662 2377 (Melb.)

T. E. ROFE SETTLEMENT

Funds are available each year from the T. E. Rofe Settlement to graduates from the College of the Bible who are studying in an Australian University or the equivalent to an Australian University, or in a N.Z. University, provided such persons are planning to continue in full time ministry. As University Fees are now being paid by the Australian Government, grants may be given to students for books, Union fees, and other expenses not covered by the Government.

Students are invited to write for an Application Form to the College of the Bible, 7 Elm Rd., Glen Iris, 3146.

PLANNING A CAMPING OR CARAVANNING HOLIDAY?

Camping Sites and powered caravan sites are available at our Department's property at Banksia on Lake Victoria (close to Bairnsdale and Paynesville on the Gippsland Lakes).

★

Attractive lakeside sites in bush setting — septic toilets, hot water.

★

Department of Christian
Education,
52 La Trobe Street,
MELBOURNE.
662 2377.



This was the Banmatmat Chapel (see page 2)

WHITE PAPERS

ON LIFE AND FAITH

A NEW STAGE In an era when many ministers are finding frustrations in their work and turning to other employment, Robert Colman is leaving a highly successful career to enter the ministry.

As a nominal Christian, he attended the Billy Graham Crusade in 1958 and made a deeper commitment of his life to Christ. Winning the Sun Aria competition in Sydney he embarked on a musical career and has been singing the male lead in the musical "Irene" in Melbourne.

He will leave the stage in June this year and become an associate minister with the Blackburn Baptist Church, Vic., in its "Operation Outreach", an evangelistic ministry led by the Rev. R. C. Croucher and other ministers.

Colman said that he and wife, Carol, were both a little scared at the decision they had made, but are convinced that they are doing the right thing—in fact, they felt that they could no longer deny God Christ's claim for their full-time service.

INFLATION IN CANBERRA This is not a political paper. It is a church newspaper, but with the rest of the community we cannot ignore our political leaders. They influence and control the welfare of the people—and the welfare of people, spiritually, materially, and socially, is our business, and the business of churches and church members everywhere.

As citizens we are interested and involved, and as Christians we have to speak out against those things that offend decency and dignity. What has been happening in Canberra has been offensive beyond measure. We can no longer be indifferent spectators as both sides of both Houses demean both themselves and their offices.

We wish we could forget the disgraceful actions of the Opposition parties in the scenes that led to last year's double dissolution. The Prime Minister was subjected to a barrage of interjections that began the moment he commenced a major address. Since Mr. Whitlam was given no chance to state a case, it was obviously a move planned before he began to speak. The very office he held entitled him to respect, and even self-interest on the part of the Opposition, who might reasonably expect to supply the next Prime Minister, should have led the Opposition to treat the leader of the Government with some courtesy.

In more recent days, it is beyond belief how much time has been wasted on the Deputy-Prime Minister's new secretary. One could be forgiven for thinking

BARCLAY'S BETTER HALF

PRESENTATIONS to mark the retirement of Professor William Barclay late last year from his chair at Glasgow University were made at a public tribute in Glasgow's Wellington Church. It turned out to be a rare occasion, celebrating not only a great ministry but a great marriage as well.

Thousands of people from all over Britain, from North America, Australia, New Zealand, and Africa, had sent donations towards the presentation.

But when Professor Barclay came to speak he summed up his success like this: "Anything I am is unquestionably due to my wife, without any possible doubt. It is due to her in a very particular and a very unique way. She has never in her life read a book I've written, and I've written about 60 of them, and I don't suppose she's ever likely to read a book I've written.

"But you see the thing is, I write the books about Christianity—she lives them. That is the difference. And I simply could never have survived the kind of life I've lived without her in the background. Had I been married to any other woman, I don't think my marriage would have survived with my nomadic way of life, my way of working all the night, and all this sort of thing. And sometimes even forgetting that I had a family."

Professor Barclay went on to tell of a presentation that was made to his wife: "As you know she has been given a gas cooker. Very interesting! She was the cook in Trinity College and I was the dinner convener—and I took her away with me. When I left college, I got the cook. When I left the faculty, I got the cooker!"

that the unemployment and inflation crises had passed and the business of the country was under control for so much time and effort to be spent on a matter. Even if the appointment did merit some criticism as unwise, this in no way justified the waste of so much of Parliament's time. Mr. Wentworth's final essay in the arena was so extreme and so unfair that it surely closed the chapter. No further voice would surely wish to be joined with that ultimate demonstration of a misuse of Parliamentary privilege.

This is definitely a non-party statement and the actions of the Government have been equally distasteful. The crowning piece of folly was seen in the Prime Minister's rejection of the authority of the Speaker of the House in a manner which left the Speaker no choice but to show his own respect for the office by resigning from it.

When challenged through a censure motion the Prime Minister did not even refer to the incident in his reply. He did not express regret for the incident, nor seek to justify his action. Instead he used the power of numbers to turn the tables on the Opposition which has also been guilty of abusing parliamentary procedure and diminished the authority of the Speaker.

All of this has increased the misgivings of the people and gives us no confidence that the Prime Minister would react with wisdom, patience, and respect, in other crises which may confront him inside or outside the House.

In the bitter atmosphere of Canberra only one matter has found real agreement between the contending forces and that is in relation to large pay increases. The Government has been strongly urging wage restraint and points to wage demands as one of the strongest causes for inflation and unemployment. The Opposition parties have even more strongly denounced "excessive" wage claims as the main foe of the economy. In such a situation the members of Parliament almost unanimously voted themselves increases in salaries. The increase, in some cases, would exceed the total income of those being urged to restrain demands. The M.P.'s may claim that they are justly entitled to increases, but justice is not being urged for the unions. The word for them is "restraint." The time was ripe for a gesture of example and the opportunity was lost.

If the men of Canberra act so bitterly towards each other and so irresponsibly in ignoring their own policies, who is left to urge with conviction, respect for one another and concern for the nation? For a start, those Members of Parliament who are Christian could commence the move back to a Parliament whose members are honoured as the people's choice and could use their influence against those who flout the code of human decency.

GOOD GRIEF Jesus said unto them, "Whom do you say that I am?" And they replied, "You are the eschatological manifestation of the ground of our being, the keryma in which we find the ultimate meaning of our interpersonal relationship."!!!

LET'S GROW

Dr. Win Arn is coming to Australia — July, 1975, as our Brotherhood guest consultant on church growth.

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*Dr. D. A. McGavran,
World Missionary
Strategist.*

PYRAMID HILL JUBILEE (C. G. Henderson) Plans for the Golden Jubilee on April 20 are well under way. Speakers are; 11 a.m. V. Quayle; 2.30 p.m. R. V. Holmes; 7 p.m. G. Barnett . . . C. G. Henderson takes the services at Swan Hill once every 6 weeks . . . C.W.F. office bearers are Pres: Mrs. C. Broad, Treas: Mrs. T. Farrar, Sec: Mrs. D. Farrar . . . The church paper has been discontinued, one reason being the breaking of the silk and replacements are unobtainable . . . The exterior of the church and hall have been painted by John Broad.

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LAUNCHING RELIGION STUDIES IN S.A.

An important new era in religious studies has begun in South Australia. It is important, not because the state has assumed a role vacated by the churches but because the new programme in religion education at all levels may challenge the churches to reassess their function as educational bodies. This era is new because both the religion fields to be covered and the approach to be fostered will represent a break from what has traditionally been associated with religious education in Australia.

Background

Until a few years ago religion was considered the domain of the Christian churches. The state was happy to let the clergy teach religious instruction for a few minutes a week, while the tertiary educational institutions wanted nothing to do with course units in religion. The seminaries and bible schools could teach religious subjects; the universities and colleges of advanced education would handle the serious secular subjects. A few years ago, however, a number of church bodies withdrew from the religious instruction programme. To their credit they recognized that what they were doing was, on the whole, inadequate as part of the educational curriculum of the schools. In many cases poor R.I. classes may have done more to injure the good name of the respective churches than to nurture Christian faith.

With the demise of R.I. the Education Department of S.A. was urged to resurrect religion in a new form. Just how the Government was moved to act so quickly and decisively in this matter is perhaps one of the sacred mysteries of secular politics. The Education Act was amended in 1972 to read: "Regular provision shall be made for religious education at a Government school under such conditions as may be prescribed at the time during which the school is open for instruction". In addition, a committee on Religious Education in State Schools was established under the leadership of John Steinle. In 1973 that committee published its report and there has been a flurry of activities on the religious scene in S.A. ever since.

Developments in 1974

A project team was established under the leadership of Alan Ninnes. Charged with the responsibility of devising a new curriculum for religious education in the state schools and with the task of explaining the nature of that course to all parties concerned. Perhaps even more important is the promotion of this new curriculum. The state schools will not buy into a course that is a watered-down or beefed-up version of R.I. The educational institutions of the state will reject anything that smacks of indoctrination. And the church bodies

will oppose anything that suggests that their children's faith will be threatened rather than nurtured. Can the project team perform a miracle and produce a curriculum that will satisfy all these demands?

During 1975 several pilot schools have been chosen from across the state to test the experimental curriculum at two levels, 3rd and 4th grade primary and 3rd year high school. The success of this pilot project is only partially dependent on the curriculum. As any parent realizes, it is usually the teacher rather than the textbook that excites the child about a subject. So the preparation of teachers for the new R.E. course also began in 1974. Where do we find teachers with the ability to teach a new R.E. curriculum which no one has seen? Special training is obviously necessary for an effective beginning to this programme and so the department of education released 20 regular teachers to take an intensive course in Religious Studies for 10 weeks at the Adelaide College of Advanced Education, under the tutelage of Dr. Norman Habel and Alan Ninnes. These teachers along with qualified teachers from a variety of other sources will take part in a special curriculum workshop to introduce them to the basics of the new curriculum. The accent is on teaching ability and educational skills; piety, good intentions or traditional seminary courses will not qualify individuals to teach Religious Education.

Challenge to the Churches?

While the R.E. programme will replace the old R.I. course units, the two are radically different. The State is not taking over the task of the churches. If anything the new religion courses at all levels will provide a challenge to the churches. The task of the churches is Christian education; the courses offered by the State will be in Religious Studies and Religious Education. The church is committed to nurturing a child or adult in the Christian faith; it fosters faith by worship, indoctrination, education and fellowship. The state is interested in educating individuals in the field of religion; State courses will introduce the student to all kinds of religious phenomena, from the totemism of Australian aborigines to the meditations of Buddhism.

Will courses in religion threaten the Christian faith of young children? Not at all. But R.E. will raise questions that may be a challenge to parents, Sunday Schools and pastors alike. For example, if the child gains an appreciation of Buddhism at a high school R.E. class, he may want to know just why Christians believe their faith is better than Buddhism. And that is

an important question. Such questions will keep the church on its toes as it faces and latter half of the twentieth century in a secular society and as it learns to play a role in a country that is becoming part of Asia in terms of world geography. R.E. will prepare young people to live in the open society of the next generation where respect for other beliefs can be consistent with Christian commitment. In short, the R.E. programme will complement the work of the churches not replace it. But in a world where so many beliefs impinge upon the child, the church will need to double its efforts if its young are not to be left floundering in a sea of enticing options. The greatest sin would be for the church to try to isolate its children from Religious Education. That would be a testimony to the whole world that the Christian faith cannot survive in a pluralistic age and it would deprive the children of the opportunity to develop a deep sensitivity to religious dimensions in all of life, not merely those expressed on Sundays.

Dr. Norman C. Habel
Head of Religious Studies
Adelaide C.A.E.

recently returned from a United States seminary. Author and deviser of many resources for Christian education such as "Are you Joking Jeremiah?" and "The Purple Puzzle Tree".

CHURCH NEWS

NINTH YEAR (Hartwell, M. J. Savage) Mr. and Mrs. Savage recently commenced their ninth year of ministry here . . . Church conference picnic was held at Tootgarook on Labor Day Holiday. There was study in the Tootgarook church hall and games in the grounds . . . Pre-Easter service—first of United Gospel services for 1975 of Camberwell Co-operating Churches—was held here on March 23. After-church fellowship followed in hall.

LOSSES AND GAIN (Bayswater, A. Fletcher) Two families will be missed as we farewelled Mr. and Mrs. Alec Handasyde (to Alexandria), and Mr. and Mrs. Fred Handasyde (to Monbulk). From Qld. we welcomed Mr. and Mrs. Ian Albury . . . The "Yukana Singers" assisted with Easter programmes at Nth. Fitzroy and Knoxfield churches . . . C.W.F. featured an Indonesian Demonstration complete with curry and rice supper.

FROM HINDUISM (Freemantle, D. J. Ryle) Paul Sadhaker of Kerala, Sth. India, speaker for "Celebration '75" (Anglican), was interviewed at service by Mr. Ryle on his coming from Hinduism to Christ . . . Active membership is 88 with 40 on isolated roll . . . Total giving for year was \$12,038. G. I. Small was elected deacon and Mrs. C. Robartson and Miss R. Connelly are deaconesses . . . Philip Andrews' "The Three Days of Easter" was presented at evening services by Y.P. in March.

OBITUARY

BINGHAM, Craig Sydney Gerald

How does one express in a few words the life of a man who enjoyed and used life in such a full and complete way as Craig Bingham? He loved Christ, his family and his church. He was born at Drummond in 1898 and lived his whole life in the country. In 1910 at the age of 12 years he was baptised at Drummond. He developed and grew in his love for Christ and his church. About 18 he met and later married Isobel Patten and all who knew them would say they were moulded together under God. There were three children. For almost 54 years Isobel and Craig enjoyed life as a partnership with their family. He served as an officer in the Lands Department for 33 years until his retirement. His work moved him about the State but wherever he went he always became active in the church. He served as deacon and elder and secretary in Drummond, Wedderburn, Swan Hill, Kyneton, Mt. Clear, Ballarat, and Kyneton once more. I first met him at Kyneton as a student preacher and for almost 30 years the friendship grew into a very warm and intimate relationship. The year after he retired he travelled around Australia and found a new incentive for life which remained to the last. That was to aid missionary work, particularly amongst the aboriginal children. With his wife's aid he developed a gemstone business on a non-profit basis and with the aid of voluntary salespeople, he and his wife gave away over \$23,000 in approximately 10 years. This has aided many projects in Norseman, Carnarvon, Roelands, Onslow, Eidsvold, Qld., and others. After a series of illnesses Craig Bingham died on March 1, 1975. Kyneton was his first love and he will be sadly missed there by the church and the community. The respect and esteem in which he was held was evidenced by the large crowd which shared in the service at Kyneton taken by the writer. To his wife, Isobel, their three children Beth, Craig and Karlie and their families, close relatives and friends we extend Christian love and sympathy.

—P. R. Whitmore

HUGHES, Clifford Penn.

Cliff Hughes, (affectionately referred to as C.P.) died at sea on March 2, aged 75 years. He and his wife were on a holiday cruise when he became ill, necessitating an operation being performed in the Seychelles Islands. After the operation he was flown to Mauritius to rejoin the ship, and a few days later as the result of a clot in the lung, he passed away. His body was brought home and a service conducted in the Prospect chapel, S.A., with burial in the Dudley Park cemetery. In 1918, Cliff left the Prospect Church to enter the College of the Bible in Vic. to train for the ministry. Upon the completion of his course he returned to his home church to marry Miss Eva Everett. Together they served churches in W.A., S.A., Vic., and Tas., over a period of 25 years. For four years he was the General Secretary of the Temperance Alliance of Tasmania, and then returned to occupy the same position in his home State, continuing in that office until his retirement, serving 18 years. He became a voice in our State on social issues, particularly on temperance matters. He was used by the Alliances in other States when campaigns were conducted by them, for he had established himself as a factual and fearless fighter for what he believed to be right. In addition to his work with the temperance alliances, he was at one time the Pres. of the S.A. Council of Churches, Vice-Pres. of the S.A. National Road Safety Council, and for 18 years a member of our own Social Service Dept. In his home church, at various times, he filled every office. The Prospect chapel was filled for the service of thanksgiving for a life of service to God and humanity. M. Munyard, minister of the Forestville church and Chaplain to the Everard Park Rest Home, led the service and W.

W. Saunders, O.B.E., spoke representing the Australian and South Pacific Temperance Council, and the writer spoke of his character and his service in this State. Cliff was a man of strong convictions and with courage stated and stayed by those convictions in all company. The widely representative gathering was an eloquent testimony to the respect in which he was held. To his wife and their two children, Eileen (Mrs. D. A. Lewis) and Lawrence, and all other members of the family, is offered the sympathy of all who know them.

—I.J.C.

TRENWITH, Samuel Richard.

The service in the Kadina Church of Christ, S.A. reflected the authentic note of Christian triumph, when a large number of people from the community and church paid tribute to the late Samuel Richard Trenwith, who died on Nov. 21, 1974. Born in 1891, he lived in this community all his life and was respected by all as a business man, as a leader and counsellor to many people. His involvement with the church was life-long. He became a member in 1909 and served as officer, elder, teacher, preacher, trustee and in other capacities. What the church owed him could never be repaid, and the full extent of what he did is known only to a few. In 1916 he married Alice Beatrice Lawrence, and they established a home which was a constant and clear testimony that Christ was its head, and which brought enrichment to untold numbers. He was devoted and loyal as husband and father. A brief time at the College of the Bible as a young man helped to fit him to be a true minister of the Word in his home situation. At the age of 66, he was stricken with sudden blindness. This in no way lessened his inward vision, nor his determination to live life as he knew God wanted him to live it. He learned to read and write in Braille and, through cassette tapes, to "read" the scripture and maintain communication with many people, some at great distance. His trust in God, his love of Christ, his appreciation of the scriptures, as keen scholar and teacher, his tolerant and understanding attitude to others, combined with his cheerful wit and good humour, reflected a radiance, even in affliction. Our loving sympathy is extended to Mrs. Trenwith and the family, Alan, Ruth (Mrs. E. K. Russack), Lois (Mrs. Colvil Smith) and Glenda. (An earlier note concerning Mr. Trenwith appeared in the Jan. 25 issue).

—M.D.W.

WORKMAN, Jane Emma

After a faithful and fruitful life in the service of her Lord, Mrs. J. E. Workman died on March 10. Born at Vinegar Hill, Launceston, and having confessed her faith in Christ in 1913 in a tent mission, she served in membership at Margaret Street, Launceston, where she was married in 1920 by P. R. Baker. She came to Victoria to live and was received into membership at Moreland together with her husband James in 1921, where she served until

its closure, then transferring to Coburg. Although called upon to nurse her loving husband for 14 years, and undergo much suffering in the last 8 months of her own life, her faith in God and love of her church and the welfare of others never faltered. She was also an active member of the Coburg Widows' and Widowed Mothers' Club. G. Crossman conducted the funeral service at the Parlours, and an inspiring tribute was offered by John Turner, who was minister at Moreland for many years during the long illness of her husband. The service at the Crematorium was conducted by W. Condon. The many friends who gathered to pay their last respects, both from the circle of the Church and outside activities, and the tributes paid to her life, were eloquent testimony of the victory of a gentle and faithful disciple of Christ and of great comfort to her daughter Gwendolyne (Mrs. Parker) and son-in-law Gordon.

CO-OPERATION (Albert Pk., G. Smith)

To mark commencement of co-operation with the Roman Catholic church in a community outreach project, the R.C. priest and our minister exchanged pulpits . . . Church gave \$444 to Darwin appeal and \$257 to Christmas Bowl appeal. Temple Day offering for 1974 was \$675 . . . 105 adults and 30 children attended a church dinner on Feb. 16 to celebrate beginning of church year.

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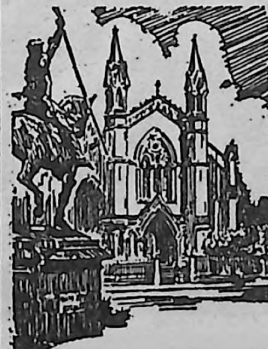
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STATE NEWS

MINISTER MOURNED (Prospect, R. H. Sercombe) Funeral service held at Prospect for Cliff Hughes. Mr. Hughes had a long connection with the church and his passing is a loss to S.A. Churches of Christ. Sympathy is extended to Mrs. Hughes and family . . . 3 ceiling fans donated to the church by Mrs. Terrace in memory of her aunt Mrs. Shrub-Sole. . . . On Aboriginal Mission Sunday, Cliff Jones outlined work of State Aborigines Committee . . . Northern districts family camp to be held April 25-26 . . . Church fete April 12 . . . C2 grade netball team won premiership . . . C.W.F. invited Mr. Magor of Hindmarsh to show slides of his world travels . . . New private devotions study program introduced.

RED CLIFFS CAMP BAPTISMS (Tumby Bay, R. Bradley) 3 girls were baptised at Red Cliffs camp site at impressive baptismal service prior to the morning service . . . Ralph and Vonda Bradley have completed one year's ministry. They plan to visit their homelands, N.Z. shortly . . . Joy Bradley has returned to N.Z. Church has appreciated her fellowship and work in hospital . . . George Parker recovering from serious heart attack.

PLANNING CONFERENCE (Goolwa, D. R. Smith) A Planning and Analysis Conference was conducted in February with E. W. Heard and Miss R. Haskell . . . D. R. Smith held two Worship Leadership Training sessions, and attended the Magary Lectureship . . . "Church Growth Today" study groups are held in members' homes each week . . . Members attended Southern Dist. Conf. at Strathalbyn . . . Men of the church have repainted the outside of the church building . . . Miss R. Haskell addressed C.W.F. ladies on H.M. work . . . Mrs. S. Bartlett is convalescing following surgery.

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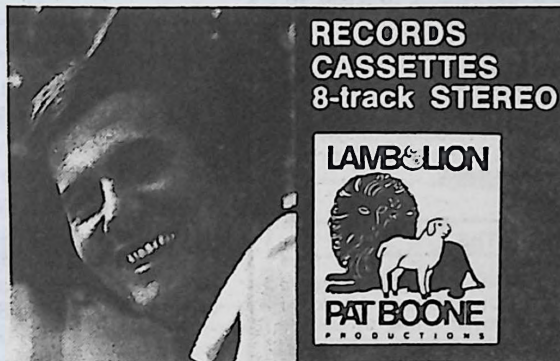
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BORN AGAIN/PAT BOONE & THE FIRST NASHVILLE JESUS BAND That Glory Train, Those Hands, I've Got So Many Million Years, Rank Strangers To Me, and 8 others. Record LL1007-\$6.50, Cassette LC1007-\$7.20, 8-Track 8-1007-\$7.20

PAT BOONE SINGS GOLDEN HYMNS Precious Lord Take My Hand, In the Garden, Will the Circle Be Unbroken, Sweet Hour Of Prayer, Pass Me Not, Amazing Grace, What A Friend We Have In Jesus, 3 more. Record LL1001-\$6.50, Cassette LC1001-\$7.20, 8-Track 8-1001-\$7.20

THE FAMILY WHO PRAYS/PAT BOONE FAMILY & FIRST NASHVILLE JESUS BAND Gloryland March, How Can You Refuse Him Now?, Dust On the Bible, Old Fashioned Singing, Bubbling In My Soul, and 7 more. Record LL1006-\$6.50, Cassette LC1006-\$7.20, 8-Track 8-1006-\$7.20

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GOLDEN WEDDINGS

CARSLAKE—It is with gratitude to God, Maurice and Mabel Carslake of 3 Riverview Road, Victor Harbour, S.A. 5211, will celebrate the Golden Anniversary of their marriage solemnized in the Church of Christ, Balaklava on the 8th April, 1925, by the late Pastor W. L. Ewers.

STEPHENSON — Mr and Mrs A. W. Stephenson have much pleasure in announcing the 50th anniversary of their wedding, celebrated at Invercargill, N.Z., on April 29th, 1925, by the late Allen Brooke. At home Saturday and Sunday 2nd and 3rd May: 2 p.m. to 5 p.m. 46 Warrimoo Ave., St Ives, N.S.W. 2075.

SILVER WEDDING

ORR (Morffew). Allan and Elva, Launceston, Tas., announce their 25th Wedding Anniversary celebrated April 8, 1950, at Hartwell Church of Christ by the late Dan Wakeley.

DEATHS

BURNS, Robert Henry, of 25 Langham Terrace, Unley, S.A. On February 13, loved husband of Margaret, loved father of Isabelle (Mrs. Conigrave), Perth; Robert (Adelaide); Arthur (Sydney); Betty (Mrs. Andrew) Adelaide; Harvey (Adelaide); Lettie (Mrs. Baker), S.A.; Kathleen (Mrs. Furler); Adelaide; Gordon (Pilliga, N.S.W.).

HUGHES, Clifford Penn. Of 34 Norman Tce., Everard Park, S.A., on March 2nd, 1975 (at sea). Dearly beloved husband of Eva Grace, loved father of Eileen (Mrs D. A. Lewis) and Lawrence; father-in-law of David and Fay, grandfather of Graham, Ian, Coralie and Kathleen. Aged 75 years. In God's care.

WORKMAN (nee Green) Jane Emma (Cissie) of 116 Nicholson Street, Coburg, called to higher service on March 10th, loved wife of the late James, devoted and treasured Mother of Gwendolynne (Mrs. Parker), loved and respected mother-in-law of Gordon. Father and Mother reunited, "Safe in the arms of Jesus".

IN MEMORIAM

BOAK, Russell James. Loved son of Florence and Clarence Allen, loving brother of Dorothy and Lorna, fond brother-in-law of Ian and Graeme, Uncle of Wendy, Allan, Ken, Lynette and Peter. Always remembered.

McARDLE Treasured memories of my dear husband, Ned, called home March 24th, 1971. Loving father of Barry and Jan — loving wife, Dorothy.

THANKS

Mrs. Lillah Watson and Ken and their loved ones express sincere thanks to all their friends who supported them with prayer and sympathy in the loss of their beloved husband and father, and who sent flowers, cards, and messages. They would be grateful if all would accept this note as a personal word of thanks.

JAY'S QUIZ

Peter and Andrew were both fishermen. Matthew 4:18 (see page 10)

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Church News Editor: G. T. Alves.

ISSUE

APRIL 19

MAY 3

DEADLINE

APRIL 11

APRIL 24

— PERSONAL —

DISCIPLESHIP

● Alan Thyne, Chadstone, Vic. ● Aileen Griffiths, West Preston, Vic. ● Miss R. Jeffrey, J. Mann, Miss I. Pawson, Albert Park, S.A. ● Mr and Mrs K. Brosnan, Carl and Mark Balke, Harlaxton, Qld. ● Peter and Hilary Tempest, Berwick, Vic.

● Stephen Baker, Grant McPharlin, Phillip Greenshields., Balaklava S.A.

MARRIAGES

● Margaret Allsop to Graham Ball, Camberwell, Vic. ● Wendy Laing to Ron Nash, West Preston, Vic. ● Patricia Reed to Stephen Pearce, Harlaxton, Qld. ● Lynne Perrin to Marice Schwennesen, Robyn Burside to Brian Choury, Noble Park, Vic. ● Sjaan Vanderhucht to John Burger, Goolwa, S.A. ● Beverley Parker to Paul Sinclair, Boronia, Vic.

● Lynne Hancock to David Murphy Port Pirie, S.A. ● Jennifer Shepherd to Allen Tiller, Balaklava, S.A.

DEATHS

● Mrs L. Jaycock, Albert Park, S.A. ● Mrs M. Merritt, Mrs Otto, Harlaxton, Qld.

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APRIL 30 — MAY 4

THEME: "GROWING IN THE SPIRIT"

FOUR FEATURES YOU WILL ENJOY
IN THIS CHANGED FORMAT:

1. WOMEN'S DAY

— Wednesday, April 30 — Kew Town Hall.

2. PRESIDENT'S RECEPTION

— Nicholas Hall.

7.30 p.m. Thursday, May 1: THIS IS FOR EVERYBODY.

The President has a word for the Churches' Visual presentation of the work of Departments. Music — Singing — Fellowship.

3. BUSINESS SESSIONS — NICHOLAS HALL

Discussions open to all. Delegates voting. Departmental Reports, Notices of Motion, etc.

(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

MELBOURNE TOWN HALL
7.00 p.m. SUNDAY, MAY 4
(Doors open 6.30 p.m.)

SPEAKER: GORDON MOYES, B.A.

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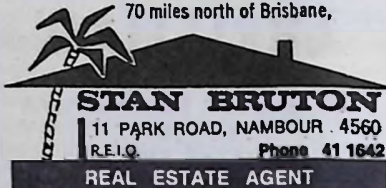


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VICTORIA

ESSENDON VISITATION (C. S. Badcock) 12 C.W.A.F. ladies visited Greenvale Geriatric Hosp. providing afternoon tea and entertaining 24 patients . . . Sandra Strack returned after stay in hosp. . . . Youth service organised and conducted by Colin Strack . . . Ralph Hemsley appointed a deacon . . . Prayer meeting on Wed. night followed by B.S. discussion groups in members' homes.

105th ANNIVERSARY (Avonsleigh, A. B. Titter) The church celebrated its 105th anniversary on March 9. There was also a reunion of the Watson family on that day. Visitors came from N.S.W., Omeo, Wonthaggi, Maryborough, and Merton . . . Club activities launched with social evening . . . Boys' Explorers has commenced, and took part in combined swimming sports at Richmond baths . . . Good Companions attended Field Day at Zoo.

LIBRARY (Footscray, F. B. Alcorn) Mrs. Freda Miller was thanked for re-organising and caring for church library . . . Mrs. Mavis Keatch is Pres. of C.W.F. (Day Group) . . . Conference echoes and slides shown by Mr. Alcorn . . . Ladies attended district Women's World Day of Prayer . . . Evening Fellowship held Garden Party at home of Mrs. Peard, Ascot Vale . . . Family Camp at Lake Eppalock, with 54 people participating.

MISSIONARY OUTREACH (Carnegie, D. Stow) Recent speakers with a missionary emphasis have included G. McKelvie, M.B.I.; R. Callaghan, Asia-Pacific Christian Mission; Mrs. P. Lynch, Aborigines Mission; T. Broderick, Leprosy Mission; Max Meyer, M.A.F.; and Ross Jones, S.I.M. . . . Peg Sutton and Max McColl are recuperating after surgery.

RED HILL'S 90th (K. Denton). The church celebrated its 90th Anniversary on March 16. A.M. speaker was A. B. Withers, former student minister. In the afternoon two former student ministers, R. Baker and V. Longthrop shared memories of what it meant to be a student minister in such (at that time) an inaccessible place as Red Hill. Church choir also contributed musical items.

FIRST CELEBRATION (Werribee-Hoppers Crossing, L. Keatch) Church celebrated its 1st anniversary of regular weekly meetings on March 2. Over 100 met in the Mosiel Hall. Singing was led by Bert Stevens, L. Keatch presided and items were supplied by Footscray Good Companions, Carnon Bros. (Hamilton), Mrs. Blight and B.S. children. Mr. Alcorn (Footscray) was speaker. Church thanks all who have helped, especially visiting speakers . . . Mrs. Johnson (student minister, Footscray) spoke on March 23 . . . Church has 26 members and looks to the future with confidence. B.S. led by Heather Ferris and Joanne Mackie averages 12 . . . Services are held in Woodville Park school.

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QUEENSLAND

HOWARD EARLE AT INDUCTION
(Harlaxton) Howard Earle, former secretary of Federal Conf. of Churches of Christ in Aust., conducted induction service as Ron Sansome commenced ministry . . . Fred Winter's ministry was appreciated . . . Church library will be commenced with Reg. Varidel as librarian . . . H.M. Director, Bruce Roberts, conducted stewardship programme . . . Fay Christensen will return to Chungribu in April, following attendance at Summer Institute of Linguistics in Sydney. Jan Christensen is attending Kenmore Christian College . . . Church has pledged to help support Pastor Amos Waki in Vila, New Hebrides.

WELCOME (Dalby, B. Thygesen) Mr. and Mrs. Barry Thygesen, Sonia and Mark, were welcomed with a barbecue tea, followed by induction service . . . C.W.F. purchased new bedroom suite for manse . . . 4 ladies attended Women's Camp at "Camp Cal" . . . Members attended Western Dist. Fellowship weekend at Murgon . . . Y.P. visited Channel 10, Toowoomba, and appeared on John Crook Show being taped.

NEW BIBLE SOCIETY CHAIRMAN

Colin Weekley of Sydney has been elected Chairman of the Bible Society in Australia's Commonwealth Council. He was elected at the annual meeting of the Council in Melbourne recently and takes over from Robin Millhouse, MP, of Adelaide. Mr. Millhouse was Commonwealth Chairman for three years.

Mr. Weekley has been Vice-President of the New South Wales Auxiliary of the Bible Society since 1960. He has been interested in Christian missions for many years and has been a member of the Council of the Overseas Missionary Fellowship (formerly China Inland Mission) for about 12 years.

NSW State Secretary, Keith Williams, said, "Mr. Weekley's contribution to the Bible Society in wise counsel and astute chairmanship has been an enormous benefit."



TASMANIA

FAREWELLS (Devonport) Miss Josie French was farewelled for her new work in Cundeelee, Kalgoorlie, W.A. Mr. and Mrs. W. Gilbertson have returned to Launceston. Miss Wendy Townsend was farewelled on taking up secretarial work at M.B.I. . . . Members of B.B. attended 5th Pan Australian B.B. camp at Spreyton . . . Film "Centreville Awakening" was screened . . . Miss B. Smith shared her experiences of working in Spain at Wed. night group . . . S.S. picnic was held at Henley Beach . . . The annual meeting was held on March 12.



VICTORIA

PRAYER (Bayswater, A. Fletcher) The Women's World Day of Prayer was attended by 57 women from churches in the area. Mrs. Margaret Fletcher was speaker. Mrs. Kath Peck presided. The offering was \$30. The Yukana Singers assisted . . . New carpet has been laid in the church . . . There was a pulpit exchange with A. B. Clark of Croydon . . . Margaret Miller has received her B.A. degree.

HURSTBRIDGE WELCOME (Vic.), V. Quayle was welcomed to the church by H. Pietzsch on behalf of the members at the commencement of his ministry . . . Missionary giving from June, 1974, was \$448. February total was \$141. S.S. scholars also participate with one week's offering per month for a special missionary project . . . Church and S.S. picnic held on Moomba Day at Kinglake National Park . . . The church appreciated the ministry which has been given by the Baptist Preachers' Society.

WELCOME (Strathmore, S. Bannon) Kim Wood, C.O.B. Student Minister, welcomed at after-church fellowship . . . Minister conducting teacher-training classes for Y.P. serving in B.S. . . . C.W.F. held first meeting at home of Joyce Jenkins. Garden party held at home of Mrs. McKendrik . . . Mrs. Josie Weedon, Dept. of Christ. Ed. recent speaker . . . Section 3 Tennis Team finished in finals . . . Explorers Club took part in swimming sports . . . Kim Wood leader of C.Y.F. Activities have included social and participation in Red Cross Door Knock . . . C.M.S. held barbecue and film night . . . Mrs. Burgdorff has been in hospital.

PASSION PERSONALITIES (Chadstone, K. A. Caulton) Four Sunday evening pre-Easter lectures, "Passion Personalities" were given by Bill Tabbernee, C.O.B. . . . Pauline Turner improving in Alfred Hosp. after car accident . . . Youth Club visited Echuca . . . B.S. numbers have increased.

ON FOOT (Ivanhoe, A. B. Withers) Jack and Hazel McCormick met with a car accident and are spending a lot of time "on foot" . . . 13 attended first meeting of Bible Study group . . . Youth Group are painting and decorating their new headquarters . . . Morning family service was held . . . Doris and Roy L'Green and Ned and Doris Hammelt are touring New Zealand . . . Good Companions held a scavenger hunt . . . C.W.F. held a cake stall in aid of "Open House" and a Tupperware Party in home of Jean Harman for manse curtains.

\$700 GIVEN (Peel St. Ballarat, W. D. Mills) Church auxiliaries distributed in excess of \$700 to various organisations in 1974 . . . Recent speakers have been A. Graham, M. White, and W. Filmer . . . "Sing-N-Tell" programme featured Kim Horsley, Freedom, Tom Coad, and Peel St. Players . . . C.Y.F. held tea for older members of church . . . C.M.F. meetings are featuring "Men of Action" in community as speakers . . . S.S. is to have a doorknock to increase scholars. S.S. picnic was held at Hepburn Springs . . . At annual meeting M. White was elected secretary and P. Graham treasurer . . . Board members met at Daylesford to plan year's programme . . . Mr. Mills is chairman of Depper Life Fellowship, B'rat.

PLANNED GIVING (Noble Park, G. Agnew) Renewal programme of planned giving was conducted by Trevor Giles. He spoke at a.m. programme on Feb. 16 and at special tea. Homes were visited during week. There was an increase of giving of 41% and it is anticipated that before long the church will be enabled to commence a full time ministry . . . On Feb. 9 the C.Y.F. State Committee conducted the service and also held their dedication service . . . C.W.F. held a feather party with the monthly meeting . . . T. P. fellowship commenced year with a beach party at Elwood . . . Church weekly fellowship recommenced . . . Our assistant minister, Miss Robyn Caudwell, is back after illness in hospital . . . The film "World of Numbers" was screened.

INVOLVEMENT (West Preston) A. E. White's interim ministry closed on March 16 . . . Neville and Christine Maddox have been welcomed to fellowship. Neville is student minister, and accompanied 8 Y.P. to a Youth Resources camp . . . Annual dedication service held for B.S. teachers and youth leaders . . . Sue David has gone to work with Y.W.C.A. in Darwin . . . Mrs. Betty David and Bob. Robb appointed elders . . . About 150 shared in Women's World Day of Prayer in our chapel . . . 25 Young Disciples and leaders camped at Monbulk . . . Sympathy is extended to Mrs. Dorothy Fennell in the death of her mother . . . Pauline Cook, Cathy Green, and Jeanette Gillespie shared their experiences at N.Z. Youth Convention at evening service.



WESTERN AUSTRALIA

MEN'S CHOIR (Nollamara, A. J. Anderson) A newly formed men's choir led by Mr. Banfield is assisting gospel services . . . 80% of membership attended church fellowship tea on Feb. 22. Programme for the year was presented with financial details . . . Film on "Charley Churchman" was prelude to discussion. Mr. Anderson showed films to primary age children . . . C.W.F. presented programme to Joondanna Home. Mrs. Kate Roberts spoke on "Peace" and played her guitar . . . 30 men heard M. Palmer of National Safety Council at men's tea, after which 208 saw the film "His Land."

WOMEN'S DAY OF PRAYER (Mandurah, D. J. Sonsee) C.W.F. held Women's World Day of Prayer in our church. Mrs. Tacknell of Busselton, gave message . . . C.W.F. ladies sewed and packed parcels for Christian Centre . . . Mr. Livingstone and E. Birch are in Hollywood Hosp. . . Members spent a day cleaning church property inside and out. Property next door has been purchased . . . Mr. Sonsee has invited Y.P. on Saturday evenings.

FEDERAL DIRECTORY

36th Federal Conference,
Brisbane

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Secretary 36th Federal Conference Committee, Miss Dianne Feaney, Flat 2, 110 Kingsford Smith Drive, Hamilton, Qld., 4007, Phone 21 7519 (Brisbane)

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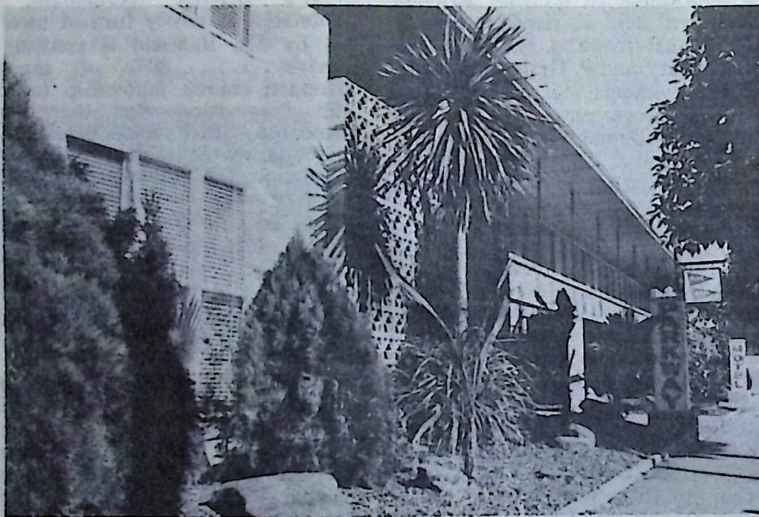
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THE LAST WORD ...

To say that Jesus Christ frees and unites is a tremendous affirmation of faith. What more can be said? The whole of Christian faith is summed up in these five words, which translate the old affirmation "Jesus Christ is Lord", or Peter's confession of faith which became the foundation stone of the Christian Church: "You are the Christ, the Son of the living God."

—Mortimer Arias

BEACON LIGHT

The beacon light of the sorrow of God
Has been shining down the years
A-flashing its light through the darkest
night

Of our human blood and tears.

—G. A. Studdert-Kennedy.



A little tot stood quietly by
And watched the wind as it tossed
about

The ruffled pages of a book.
"It's reading itself!" I heard her
shout.



One thing you get more of for your
money these days is bills.



Fishing is like romance: the next best
thing to experiencing it is talking about
it.



Physician—I advise you to take a hot
bath before retiring.

Patient—Before retiring? But I won't
be retiring for another ten years!



Where's the groceries?