

Who knows thy great aloneness,
Christ of dark Gethsemane?
Not we for whom you took the cross
— we have thy God, and thee.
And yet we feel a stifling weight—
like a sepulchral stone—
And in our introspection think
we bear our cross alone.
How many Easters still must come
before our world will see
The great triumvirate of love—
one world, one God and thee?

— Mildred Harner Felts

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GOOD NEWS DOESN'T PLEASE EVERYONE

The Bishop of Chichester, the Rt. Rev. Eric Kemp, is unhappy with a part of the Good News Bible and he has told The Bible Society that he will not recommend this popular version for use in his diocese.

The Bishop is a former Oxford scholar, says that the new Bible translation gives a false view of Paul's teaching about humanity, in the way that it translates the Greek word, "sarx."

This word is one of Paul's favourites and he used it nearly a hundred times in his letters. The authorized version translated the word 147 times in the N.T.

ABORIGINE JOINS ACC STAFF

Ivan Yarran, an Aborigine from Quairading 150 miles east of Perth, has commenced work as ACC Aboriginal Liaison Officer. Married with four sons, 39 year old Mr. Yarran is from the Nyoongar tribe and an active member of the Assemblies of God.

During 1971 Mr. Yarran served on the staff of Longmore, an institution of the W.A. Community Welfare Department for boys referred by the Children's Court. Subsequently he worked for 2½ years as a Field Officer for the Aboriginal Legal Service in Western Australia.

In 1974, he was offered a world trip by a commercial firm (the Legal Service happened to buy a typewriter with a "lucky" serial number) but elected to go only to the USA so that his wife, Gladys, could go with him. In the USA, they studied the problems of the Indian population. Mrs. Yarran has also had experience as an adviser to the Stipendiary Magistrate in the Children's Court in Perth.

Ivan's task with the ACC is to assist the churches in their contact and work with Aboriginal Communities around Australia. He will also assist in organizing the new ACC Aboriginal Development Fund.

CAA RE-THINK

Community Aid Abroad is engaged in considering alternative life-styles, more humane, and more aware that the earth is one planet and its peoples are one people.

The National Convention of CAA will be held at International House, Melbourne, May 13-15, 1977, with the theme "Towards a New World Relationship."

The topics to be discussed include the politics of hunger, development and aid; minority liberation movements; a caring, sharing attitude towards the environment and its resources; and equal opportunities for all peoples.

Further details and registration forms may be obtained from Community Aid Abroad, 75 Brunswick St., Fitzroy, Vic. 3065.

as "flesh," three times as "carnal" and once as "fleshly."

Modern translators are unhappy with "flesh," for in today's speech it is often associated with sexuality, and as they do not believe that Paul was using the word for this purpose, they have sought alternatives.

The passage which most disturbed Dr Kemp was the translation of Galatians 6 5:16ff.

"Let the spirit direct your lives, and you will not satisfy the desires of the human nature. For what our human nature wants is opposed to what the spirit wants, and what our spirit wants is opposed to what our human nature wants. These two are enemies, and this means that you cannot do what you want to do . . . What human nature does is quite plain. It shows itself in immoral, filthy, and indecent actions; in worship of idols and witchcraft."

In the New English Bible in this passage the word "sarx" is translated as "lower nature." The Living Bible uses "evil nature" and "natural desires." The Amplified Bible uses the word "flesh" but in brackets defines flesh as "Godless human nature."

Dr Kemp in an article in his newsletter said that to translate "sarx" as "human

nature" is to suggest that Paul viewed human nature as utterly corrupt, which Paul was careful never to say. "He does indeed refer to tendencies in us which draw us away from God and uses to describe that element in our nature the Greek word "sarx" which would normally be translated "flesh." The newest translation to be placed on the market throws caution to the wind and writes: "What our human nature wants is opposed to what the spirit wants . . . It shows itself in immoral, filthy and indecent actions."

"I point out that it is not a version authorized for use in the (Anglican) church's services and I hope that it will not be so used."

The Bible Society has stated that it stands behind the translator of the Good News Bible, Dr Robert Bratcher of the American Bible Society. Dr Bratcher told Dr Kemp that the word "flesh" no longer corresponded to what was meant. "Sarx" argues Dr Bratcher, corresponds to "man as he is, that is, alienated and apart from God."

The Bible Society quotes Albert Schweitzer and Karl Barth as authorities for Dr Bratcher's version, although it admits that there are difficulties in translating the word.

INNER SPRINGS

I BELIEVE IN LAUGHTER



Following an upsetting experience within the family, a friend called to see how things were. I greeted her in my usual fashion. "Oh!" she said with some surprise, "you're laughing." It is difficult, it seems, for some of us to equate laughter with seriousness. But I believe in laughter, of the right kind, at all times. It is one of the most cleansing and healing therapies I know. Even within the shadows it offers relief.

William Barclay has some lovely things to say of it. He writes, "Laughter is the universal language. Of course there is the wrong kind of laughter which laughs at the wrong things. There is the laughter which can see something amusing in cruelty, or which can laugh at something which is so soiled that it should bring shame . . ."

Laughter is one of the healthiest things in the world. This is literally true. Laughter expands the lungs . . . Laughter is one of the most infectious things in the world. Laughter begets laughter . . . But the greatest thing of all . . . is that laughter is the sanest thing in the world. I am not sure that it would not be true to say that the greatest gift that a man can have is the ability to laugh at himself . . .

The other great quality which an ability to laugh gives, is a sense of proportion. To be able to laugh at life is to have a sense of the relative importance of things. If we could only see it, the things which annoy us and the things which so divide us are things which are of no importance."

I am sure that Jesus laughed much and often. To keep together a band of men so unlike in temperament and background, He must, at times have had desperate need of a sense of humour.

God give me sympathy and sense,
And help me keep my courage high

God give me calm, and confidence,
And, please — a twinkle in my eye.

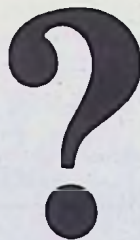
Prayer We thank you, dear God, that you have blessed us with the gift of laughter, enable us to use it when we need it most, for our own uplifting and for the benefit of those around us.

Amen

Proverbs 17:22

FLORENCE ROSIER

IS YOUR MINISTER THINKING OF QUITTING



According to an article by Andre Bustanoby in "Christian Today," he could be.

A sociologist, John Koval, believes that in the U.S. one in every four Catholic priests and one in every eight Protestant ministers is contemplating dropping out. He says that the two main reasons seem to be the need for more money and the apparent ineffectiveness of the work of the church.

A survey conducted by the National Council of Churches revealed that 84% of the ministers who responded to the questionnaire thought they were being underpaid compared with other professionals of equal education.

A pastoral ministries consultant for the Southern Baptist churches sees the dropout problem as an inability to meet crises at various periods of a minister's life. The first crisis comes three to five years after leaving college. By that time the harsh realities of the pastoral life have shattered many of the college-held ideals. The second crisis comes when a minister realizes around the age of 40 that he has not reached the goals he set for himself. The third crisis comes when he looks ahead to the insecurity of retirement. Bustanoby says that these crises are not unique to ministers but could apply to many other professions.

A study conducted by the United Church of Christ in 1970 revealed other reasons. The survey of 276 active ministers and 241 former ministers found three major trouble areas: 1. conflict with the congregation, unwarranted criticism, too high an expectation for minister and family in their personal lives, and apathy and lack of cooperation on the part of church leaders; 2. a distortion of the role of the minister when he is called upon to spend too much time in administration and in smoothing the easily ruffled feathers of church members, and too little time for study and personal contact; 3. Personal problems, such as sense of personal and professional inadequacy, insufficient training, and family problems. Salary was not a major factor for quitting in this survey.

Bustanoby says that his own findings confirm the conclusions of the United Church of Christ, but it is one thing to isolate some of the causes and

quite another to persuade ministers to stay.

He says that one factor of prime importance in retaining men in the ministry is a unified leadership in the local church, leaders who are courageous enough to deal with dissent firmly and in love. A pastor who feels that he has the love and support of the rest of the leaders is more likely to remain at his post and work out his problems, than another who does not have this reassurance.

In developing his subject Bustanoby says that many ministers do not feel that they can talk to just anybody about their problems and may think that a counsellor cannot understand them unless the counsellor has been in the pastoral ministry. Still, counselling is one answer.

Ministers who feel professionally inadequate can be helped by further education. Many ministers take courses in areas that will help their ministry and more thought is being given today to course to develop and sharpen skills. Most professions require continuing education. Doctors and teachers recognize this need and it should be evident for ministers also. But churches are not so ready to provide time and money for such purposes, especially if they think the minister might leave them in a couple of years.

Although the American survey found that there was a feeling of low professional worth, a recent Australian poll showed that the ministers' profession was second in esteem by the public only to doctors.

Many of those who leave the pastoral ministry move into alternative forms of ministry, is chaplains in schools, in prisons, in hospitals and industry. Many who have done this have found that they have more freedom outside the local church. They find greater fulfillment without any of the liabilities they found in a settled pastoral work. They were still subject to an organization and were still involved in administration but these were more meaningful.

One minister who moved out of the pastorate into a Christian organization

serving local churches said that he didn't think that the dropout problem has been aired adequately. "Usually it is a very quiet matter when a pastor drops out, and the implication is only that another pastor has failed. When are the churches going to ask themselves where they failed?" If one in eight is thinking of resigning and that number all resigned at once, maybe the churches would admit that they have a serious problem on their hands. "I want to see more of the burden of responsibility put back on the churches. The individual pastor has a responsibility to make his relationship with the church work. But the churches have a responsibility to him. I think that it's time that they take that responsibility seriously."

Some men, of course, are better out of the ministry. Some have become more effective as leaders as leaders in the local church than they were as pastors, and their experience as pastors has made them more sensitive and helpful in guiding the church's relationships with its minister.

There is also no doubt that we have lost good men from the ministry because they were not appreciated or helped to fulfil their calling. Some were given as their first church a cause where not even the Apostle Paul would have succeeded and their failure counted against their getting to a second church. Others have had the embarrassment of waiting so long for a call that they read the sign as one of rejection by the churches and moved into other fields.

The training of ministers is expensive and it is poor Christian economics to invest the church's money in training and then not look after those who graduate. But people are more important than money and it is bad for the whole church if the faith and commitment of even a few are not valued and the best efforts made to help them to maintain their vision of service.

BIBLE TRANSLATION OF BIBLE NOW 1603

Bible translations were published in 29 more languages in 1976, bringing to 1,603 total of languages and dialects in which at least one book of the Bible has been published since the Gutenberg Bible was printed. The 29 newly added languages include five spoken in Nigeria and three native American languages spoken in the US, according to the American Bible Society's annual scripture language count.

The complete Bible is now available in 262 languages, the New Testament in 401, and portions of the Bible in 940. The Gospel of Mark was found to be the book most frequently appearing first in a language. The choice of the first book to be translated varies according to culture. Matthew is preferred in the Muslim world, Luke in the Latin, and John in India, according to the Bible Society's translation department. — EPS

● ON THE GROWING EDGE

“THE ONE THING SYNDROME”

BY DON E. STEWART

The diagnosis of real reasons for non-growth in a church has to be followed by suitable treatment for that church to grow. Church growth has now been demonstrated in the Australian scene in two of the most difficult areas — the inner suburban Melbourne churches and the isolated country churches of South Australia where massive decline is turning to growth. Add to that the fact that churches reporting to the Advanced Growth Seminars revealed overall growth in all States.

However, before a specific treatment for a particular problem can be prescribed, it is necessary to overcome a deeply rooted syndrome. For a long time churches and ministers have been seeking for the “one thing” they ought to be doing to make their church effective. Often ministers of growing churches have attributed this growth to certain factors and very often these have not been the true reasons for growth. The general attitude has tended to a matter of either we do evangelistic work or we get involved in issues of social concern. This has resulted in a narrowing of church activities. Even those people who have seen themselves as being in the forefront of new ideas, or working in the areas of social concern, priding themselves on their broad-mindedness, have been major sufferers from the “one thing” syndrome which was easily seen in a rejection of evangelism.

Evangelicals, (who may often best be defined as those who like to talk about being evangelicals) have to a large degree rejected the need for social concern (except as a point in a sermon about how bad things are getting). The Lausanne Covenant strikes out at this narrowness. “We affirm that God is both the creator and judge of all men. We therefore should show His concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person regardless of race, religion, color, culture, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive.”

Here the “one thing” syndrome is recognised. The result of it has been a definite polarisation and narrowing of the

THE THIRD OF A SERIES ON CHURCH GROWTH

front on which the church can reach the community. Right at the outset of growth treatment there needs to be the recognition that it is not a matter of either . . . or . . . but of both . . . and . . .

Basically the church needs to be moving on three broad fronts. **Evangelism**, which is nothing less than the active recruiting of followers of Jesus Christ; **The active expression of agape**, the expression of christian love by means of finding needs and meeting them, finding where people are being hurt and bringing healing; and **Christian Education** which

is the training of christians not only in Biblical and theological knowledge but also in ways to both evangelise and express christian love.

Each of these areas needs to be approached in a multitude of ways. The advantage of this multifaceted approach to the life of the church is that those areas that are effective will grow, while the ineffective will die without causing a major catastrophe. It will also mean a greater percentage of the church membership involved in the active life of the church. The kinds of things undertaken will depend upon the abilities and gifts of the members, provided all three areas are pursued.

A warning however needs to be sounded at this point. Below a certain numerical strength, a church will use up practically all its resources simply to exist. (The business term is “overheads.”) Below this point the major effort must be directed towards evangelism. This does not mean that social concern need be abandoned. One policy could be to encourage every member to work in a community helping organisation.

The “one thing” syndrome is overcome by broadening the activities.

Next Issue: Spiritual Resources

Don Stewart is the senior minister at the Church of Christ, Hobart, Tasmania.

“KUM BA YAH”

Members of Churches of Christ in W.A. are gradually realising that the old weather-board buildings on the site at the corner of Cliff and Lennard Streets, Marmion (previously the Watermans Bay district) are disappearing and in their place new brick and tile structures are taking shape. The builders, R. J. Fewster & Stone (members of the Inglewood Church of Christ) plan to have the new buildings ready for occupation by July, 1977.

Those familiar with the old camp property may be interested to know that the land is still owned by Churches of Christ in W.A. but Miss Merle Peacock (previously in membership at Inglewood but recently transferred to North Beach Church of Christ) has a 25 year lease to re-develop the site as a Christian Conference and Recreational (holiday) Centre. Even-

tually there will be ten self contained motel-type units on the northern and western boundaries and a lounge/meeting room, kitchen, dining hall, office and kiosk on the northern end of the block. The ladies' ablution block, built in the early 1960s, will be converted to include a men's and women's ablutions area and a communal laundry.

It is envisaged that the site will be used by Christian groups for live-in conferences and/or day seminars, and also by Christian families for seaside holidays. The site is only one street back from West Coast Highway and the ocean.

Interstate visitors who may be interested in holidaying at “Kum Ba Yah” and using one of the motel-type units, may contact the manageress, Miss Merle Peacock, at either 142 Beaufort Street, Perth, or, Unit 1, 1 Lennard Street, Marmion, 6020, for further details.

GIRLS' BRIGADE

Miss Jan Christie resigned as General Secretary of Girls' Brigade (Aust.) from March 31, 1977. Mrs Pat Martin will serve as General Secretary from April 1.

Official orders and cheques, and enquires of the Organisation should be addressed to Mrs Martin.

PRESIDENTIAL ACCIDENT

Gladys Mackenzie, C.W.F. President for Vic.-Tas., on March 31 was inspecting the Moorabbin City Hall, venue for the C.W.F. Conference on April 27. She fell and fractured her arm.

She was at the C.W.F. meeting the next day at the Brotherhood Centre with business as usual!

LIFESTYLE FOR 20TH CENTURY CHRISTIANS

The Evangelical Alliance of Victoria will sponsor a consultation on lifestyle at Ridley College in Melbourne, August 19-21.

Position papers will be presented by Dr Leon Morris, Dr Barton Babbage, Rev. Stuart Fowler, Dr Athol Gill and Dr David Millikan.

The subjects explored will include the questions of Alternative Living, Community, Simple Lifestyles, responsibility in an affluent world, Family and the extended Family and the limitations of role expectations.

For further information contact Evangelical Alliance Office, 5 Court Street, Box Hill, Vic. Telephone 89 2080.

CHRISTSHIP & CHRISTIANSHIP

By Hiroshi Inada

"He came to his own home, and his own people received him not" — John 1:11

"None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory" — 1 Corinthians 2:8

The early Church firmly believed and preached that Jesus of Nazareth, the man executed under Pontius Pilate, was the Christ, the long-awaited Messiah from God. In fact the Messiahship of Jesus was so central to their faith that already by the time the earliest of the New Testament books were written the word 'Christ' had come to be used quite commonly as a proper name rather than as a title, which was its original function. That is, what was originally a confession of faith ('the Christ Jesus' or 'Jesus the Christ') became so generally used and so much part of everyday speech that it soon (especially in the Gentile circles, to whom the Messiahship of Jesus was at any rate not so meaningful) contracted into 'Jesus-Christ' and even the simple 'Christ'. Moreover, the appearance of the new Greek word *Christianos*, which was first applied (perhaps derogatively at first) to the Judeo-Hellenistic congregation in Antioch of Syria (Acts 11:26), indicates that this new usage had developed even earlier, in fact, within a generation of the crucifixion! This peculiar linguistic phenomenon is thus a striking illustration of the centrality of the Messiahship of Jesus in the faith of the early Church. It was so basic that the early Christians soon took it for granted and began to refer to their Lord simply as 'Jesus Christ' or even 'Christ' in virtually the same way as they referred to the Roman prefect as 'Pontius Pilate' or 'Pilate'. One ancient confessional formula could even say, 'I believe that Jesus Christ is the Son of God' (Acts 8:37, lacking from many ancient manuscripts)!

"TELL US PLAINLY"

The gospel record, however, shows that, even though Jesus did not deny that he was the Christ, he himself never propagated the idea. On the contrary, he even tried, on several occasions, to hide his identity as the Messiah. For example, Luke says that Jesus would not allow the demons to speak 'because they knew that he was the Christ' (Lk 4:41). Peter's confession at Caesarea Philippi that Jesus was the Christ immediately prompts him to charge his disciples 'to tell no one about him' (Mk 8:29f). Again, after the transfiguration, in which Moses and Elijah appear representing the law and the prophets respectively (and thus showing the Messianic character of the event), Jesus charges his disciples 'to tell no one what they had seen, until the Son of man should have risen from the dead' (Mk 9:2-9). This apparent ambiguity in Jesus' attitude is reflected in the request of the Jews who asked, 'How long will you keep us in suspense? If you are the Christ, tell us plainly' (Jn 10:24). To this Jesus replies, 'I told you, and you do not believe' (v.25). What this conversation indicates is that Jesus' own conception of his Messiahship did not correspond to the Jewish expectations for their Messiah. Indeed Jesus was a Messiah of a radically different kind. For the Jews in general at this time expected a nationalistic, political, and military King-Messiah of this-worldly nature who was to deliver Israel out of her bondage to pagan rulers. But Jesus was none of these. Rather, he was a humble and lowly Messiah, willing to serve others including non-Jews. His kingdom was 'not of this world' (Jn 18:36), and its power consisted not in military force (Jn

18:36; Mt 26:52) but in the reign of God manifesting itself over the lives of men, the power of evil, disease and sicknesses, even the elements of nature, and above all in that divine love interceding even for those who nailed him to the cross (Lk 23:34; cf. Gal 2:20; 11 Cor 5:14f.; Rom 5:8; 1 Jn 3:16; 4:9f.). However, what offended the Jews most were (i) the cross and (ii) the person of Jesus:

STUMBLING BLOCKS

(i) To the Jews a hanged Messiah was an abominable and impossible idea; for the Scripture itself told them that 'a hanged man is accursed by God' (Dt 21:23). How then could God's Messiah be accursed by God? Hence the ordinary Jews at this time did not expect a suffering or dying Messiah: 'We have heard from the law that the Christ remains for ever. How can you say that the Son of man must be lifted up? Who is this Son of man?' (Jn 12:34). But Jesus conceived of suffering and death as an essential part of his mission: 'And he began to teach them that the Son of man must suffer many things . . . ' (Mk 8:31); 'For the Son of man also came not to be served but to serve, and to give his life as a ransom for many' (Mk 10:45). And he willingly chose to tread the way of the cross: 'And they were on the road, going up to Jerusalem, and Jesus was walking ahead of them; and they were amazed, and those who followed were afraid' (Mk 10:32; cf. Lk 13:33; Jn 10:17f.). And this is why Paul had to say, 'but we preach Christ crucified, a stumbling block to Jews' (1 Cor 1:23).

(ii) The other stumbling block to the Jews was the person of Jesus himself. It seems that the whole manner of his speech and action, indeed his very being itself, was such that the Jews felt that they were being confronted by a divine person of a unique nature. And there was no room for such a being in the Jewish thinking. Angels from God, yes. Prophets of the Lord, yes. But not the Son of God! And yet that was the very claim Jesus made for himself (Mt 11:27; Mk 13:32; cf. Mk 12:6; Mt 27:43). Moreover, he claimed that he had the authority on earth to forgive sins — a prerogative of God alone (Mk 2:1-12). Having said that 'No one can serve two masters (e.g. God and mammon)' (Mt 6:24), or 'seek first his (God's) kingdom and his righteousness' (Mt 6:33), he demanded of his followers absolute and unconditional allegiance to himself (Lk 9:57-62; 14:26-33; Mk 10:21), and even claimed that one's attitude toward him would determine one's eternal destiny (Mk 8:35, 38; 9:37; 10:29f.; Mt 10:32f.; Lk 10:16). Furthermore, he called God 'my Father' (e.g. Mt 10:32f., Lk 2:49) in contradistinction from 'your Father' (e.g. Mt 5:16; Lk 12:30). He seems to be making the point quite clear when he said, 'I am ascending to my Father and your Father' (Jn 20:17). Only once he used the expression 'Our Father'. This was in the so-called Lord's prayer (Mt 6:9), which he himself never prayed (cf. v.12). Thus the Jews had a (humanly speaking) good reason to accuse Jesus of blasphemy: 'because you, being a man, make yourself God' (Jn 10:33).

MISSION OF THE MESSIAH

Enough has been said to show why Jesus never tried to propagate the idea of his Messiahship. He could not because, if he had done so, he would have sanctioned the narrow, quite inadequate, and largely mistaken expectations of Jewish Messianism. Besides, the political situation at the time was quite precarious. The record shows countless Jewish revolts around this time against the ruling power. For Jesus to declare himself openly as the Messiah, then, would surely have led to a military insurrection. Hence the concern of the Jewish leaders, who said, 'If we let him go on thus, every one will believe in him, and the Romans will come and destroy both our holy place and our nation' (Jn 11:48), was not at all an exaggeration. We are indeed told that the Jews tried to take Jesus 'by force to make him king' and that he therefore had to withdraw 'again to the hills by himself' (Jn 6:15). All this was the very issue that was at stake in the temptation story (Mt 4:1-11). There our Lord rejected the way of a this-worldly Messiah with all his worldly power and glory, and chose instead the path of his own God-ordained Messiahship, which eventually led him to Calvary.

We can also understand why, whenever Jesus acknowledged or implied that he was the Christ, he always made sure that his

(Continued on page 14)

A graduate of Kenmore Christian College, Hiroshi Inada is at present completing the course requirements for the B.D. (Hons.) Degree at the Queensland University.

NEW DEPARTMENT TO MERGE H.M. & D.C.E.

Following consultation between the Departments of Home Missions & Evangelism and Christian Education there is agreement to seek some form of sharing. It was recognised that there was often overlapping of interest of the two departments, and there was difficulty in maintaining both effective administration and specialist field workers in view of our limited resources.

A motion coming before Conference this month proposes the setting up of a new Department of **Mission, Education and Development**.

The Department will be entrusted with the following tasks:

1. Initiating, planning and developing programming in Christian Education, Nurture and Evangelism for children, youth and adults.

2. Sponsoring, promoting and/or assisting the establishment of new churches in conjunction with the Church Location Committee in Victoria and with the Church Building Extension Committee in Tasmania.

3. Counselling, encouraging and supporting churches.

4. Promoting the overall development and witness of the churches and the Brotherhood throughout the community.

One emphasis in the change will be upon the need to assist in the development of the local church. It is envisaged that Field Directors will be able to work with local ministers and

church boards in areas where the local church believes it needs assistance and encouragement.

Austral Charitable Trust

Another resolution concerns the establishment of The Austral Charitable Trust.

With the winding up of the Austral Company a trust is to be established to make available (at the absolute discretion of the Trustees) funds to the Churches of Christ in Victoria and Tasmania for the purpose of Christian Education; the production and distribution of Christian literature; evangelism; home missions; social service to the aged, youth and the disadvantaged; missionary work and work amongst Aborigines.

At least 85 per cent of the funds available will be used for the above declared objects. Other areas for concern and assistance will be Protestant Christian Education; advancement of Christian Unity; provision of homes for the poor, aged, youth, and the retarded; medical research and the prevention of sickness and illness; and the treatment of persons affected by alcohol and drug abuse.

These proposals have already been approved by the Conference Executive.

Other Matters

The churches at Ocean Grove and Albury-Wodonga-Lavington are ap-

plying for affiliation with the Vic.-Tas. Conference.

The Dept. of Christian Education has submitted a motion urging the churches to give greater priority to the church's ministry with children.

In the area of Overseas Aid and Relief, the Christian Union Department proposes a renewal of the 1974 resolution which had three sections. The first was for churches to accept a voluntary tax of one per cent on weekly offerings for Overseas Relief; a second to give one-day's pay a year for Overseas Aid and Relief, especially through the agencies of C.O.C.O.A. and World Christian Action; and third to support the Australian Council of Churches' Force Ten programme.

The business sessions of the Vic.-Tas. Conference will be held in Nicholas Hall, 150 Lonsdale St., Melbourne: Friday, April 29, 7.30 p.m.; and Saturday, April 30, 10 a.m., 2.15 p.m., 7.30 p.m.

THE NON-CONFORMISTS

A new Gallup Poll shows that about 12 per cent of American adults are engaged in non-traditional religious movements. Transcendental Meditation (TM) was found to be the most popular, supported by 4 per cent of the 1,553 adults surveyed (or six million of the nation's population). Yoga was listed by 3 per cent, the charismatic movement and mysticism by 2 per cent each (or an estimated three million people each), and eastern religions by 1 per cent.

The followers of TM and yoga tend to be young adults under age 25, said the Gallup report. It also stated that most of the new religions tend to place great value on the inner self and the attainment of mental, psychic, or spiritual states of peace.

—"Christianity Today"

A Word to Ministers

"TAKE THY LIBERTY"

In a recent review of a book by Harry Whitley, "Thorns and Thistles" (Edina Press) there is a quotation from Edward Irving. Irving was thrown out of the same church which Whitley later served. The reason was alleged heresy.

The church, St Giles, the High Kirk of Edinburgh, had trouble with Whitley, too. Whitley was brought up in the Catholic Apostolic Church, founded by Irving, and was a biographer of Irving. But Dr George MacLeod (now Lord MacLeod) influenced Whitley so strongly that he entered the Presbyterian ministry and served at St Giles.

Trouble came when Whitley invited John A. Tirrell, an Episcopalian from the diocese of California, to be an assistant minister. Tirrell was doing post-graduate research in Edinburgh and needed a job.

There was opposition to the appointment, not because Tirrell was unqualified or inadequate, or was doctrinally astray, but because the thing hadn't been handled in the proper way.

While the controversy raged, Tirrell sought to exercise a "full ministry" including the dispensation of the sacraments, and it was on this issue that Whitley and Tirrell lost their battle, and Tirrell had to go.

Dr Whitley served St Giles for 18 years and retired in 1972 (he died in 1976). And at his farewell to the Edinburgh Presbytery he quoted a passage from Edward Irving. The words were directed to ministers and Dr Whitley had tried to fulfil them in his own life. They are worth pondering by all ministers and church leaders:

"Be of no school; give heed to none of their rules or canons. Take thy liberty, be fettered by no times, accommodate no man's conveniency, spare no man's prejudice, yield to no man's inclinations, though thou should scatter all thy friends, and rejoice all thine enemies. Preach the Gospel: not the gospel of the last age, or of this age, but the everlasting gospel; not Christ crucified merely, but Christ risen; not Christ risen merely, but Christ present in the Spirit, and Christ to be again present in person. Preach thy Lord in humiliation, and thy Lord in exaltation; and not Christ only, but the Father, and the will of the Father. Keep not thy people banqueting, but bring them out to do battle for the glory of God, and of his church; to which end thou shalt need to preach them the Holy Ghost, who is the strength of battle."

STRAIT BORDER DISPUTE

The Torres Strait Island Border dispute was the subject of a seminar sponsored by the Australian Council of Churches in March. Four Islanders were present to represent their people's deep concern over the proposals to fix a border between Australia and New Guinea. Their case rested on the need to preserve the way of life of the Islanders and to ensure their status as Australian citizens. They urged the governments concerned to give recognition to the traditional boundary which had been recognised by both coastal Papua New Guineans and the Islanders close to New Guinea for a long time. In addition they pressed for the establishment of a protected zone incorporating the islands with the possibility of a treaty providing for resources sharing between Australia and Papua New Guinea.

The Australian Government Dept. of Foreign Affairs was represented by Mr M. Bouchier, First Assistant Secretary of the Legal and Treaties Division. Mr Bouchier outlined that the government recognises its duty to take fully into ac-

count the rights and wishes of the Islanders. He pointed out that the matter must also be settled with respect to the International Law in both the areas of national boundaries and the Law of the Sea. The dispute centres on the need of the Papua New Guinea Government to know what its national limits are and the related issue of a 200 mile zone of economic influence.

The consultation urged that the next step in settling the border dispute be a consultation involving representatives of the Papua New Guinea government, the Australian government, the Queensland State Government, Torres Strait Islanders and the coastal people of Papua New Guinea within the area as soon as possible.

TOURISM — HELP OR HINDRANCE?

"So — You're going on a cruise? ... Half your luck!"

All of us feel, at least occasionally, that we want "to get away from it all"!

An idealised image of that peaceful Pacific paradise or that exotic, exciting

Oriental city is projected on to the public from a multitude of Travel Agents, Hotel entrepreneurs, and Air or Sea transport corporations. This helps to keep the "Tourist Bug" alive and healthy!

But, behind this idyllic myth — what are the realities of life for the people whose homeland is invaded by hordes of Australian tourists each year? Does my presence there as a tourist help or hinder international understanding?

World Christian Action has a new programme especially suitable for women's and other adult groups in local congregations. It has been planned for this year to coincide with the production of a new "Bon Voyage" card which incorporates insights from the Christian Conference of Asia.

If your local Guild, Fellowship, Mission Group, Young Adults or Men's Group still has an unfilled slot on its 1977 syllabus, it could be filled with "Tourism — Help or Hindrance?"

A discussion leader will be available to go to any group anywhere.

Write to: World Christian Action, 100 Flinders Street, Melbourne 3000, or phone 63 6813.

WORD TALK NO. 154

THE GIFTS OF THE SPIRIT

IN THE STUDY.

Many commentators have suggested that the Acts of the Apostles could be equally well titled "The Acts of the Holy Spirit". Throughout the expanding church in the first centuries we read of the direct guidance of the Holy Spirit. In Acts 1, the Disciples were commanded by Jesus to wait until they received the power of the Holy Spirit. They gathered together in fellowship, studying the scriptures, praying and looking forward to the coming of the Holy Spirit.

All the leaders of the early church were men filled with the Holy Spirit. This was the description used of Peter (4:8); of the first Deacons (6:3); of Stephen who was filled with the Holy Spirit (6:5); of Paul (9:17, 13:8); and of Barnabas (11:24). Every early church leader was spoken about as being filled by the Holy Spirit, this description even being made of Jesus himself (10:38).

Every great decision the early church took was also under the guidance of the Holy Spirit. It is the Holy Spirit who tells Philip to approach the Ethiopian (8:29); Peter to go to Cornelius (10:19, 11:12); the leaders at Antioch to set apart Paul and Barnabas (13:2); and it is the Holy Spirit who guides and directs the decision of the Council of Jerusalem whereby Gentiles are welcomed into the church (15:28-9).

It was the Holy Spirit that guided and directed the activity of Paul, from Asia to Europe (16:6-7). It is the Spirit of God that guides him through Macedonia and on to Jerusalem (19:21).

The early church particularly saw that the activity of the Holy Spirit was connected with aspects of its life, particularly with prayer (4:31, 8:15); with preaching (10:44, 11:15); with fasting (13:2); and with baptism. Usually speaking the coming of the Holy Spirit was the consequence of the act of Baptism (10:45; 19:5-6). Baptism was the time of the coming of the Holy Spirit when God gave the new believer the power to witness for Christ. Closely associated with this was the gift of the Holy Spirit through the laying on of hands. The Samaritans (8:15-18) received the Holy Spirit through the laying on of hands of Peter and John. The Holy Spirit came upon Paul through the laying on of hands of Ananias (9:17).

In the early church

The early church grew because of the impact and influence of the Holy Spirit. Archaeological records indicate the vast extent of the tunnels under Rome where the early Christians met and buried their dead. The tunnels extend for over 900 miles and over 4,000,000 Christians were buried there in the first three centuries of the early church, such growth was a result of the power of the Holy Spirit.

FROM THE PULPIT.

There is no book in the N.T. in which the Holy Spirit becomes so alive as He does in the Book of Acts. Yet not everyone in the early church responded to the Holy Spirit. People may — even in ignorance — be responsible for denying the right of the Holy Spirit to guide our lives. (a) There are those people who lie to the Spirit of God. This was the sin of Ananias and Sapphira (Acts 5:3-9). They lied to the Holy Spirit out of selfishness. As each decision of the Church was a decision under the influence of the Holy Spirit, their selfishness was a direct lie to the Spirit of God. (b) Some resisted the Spirit. Stephen charged the people of his day of resisting the Holy Spirit (7:51). People can refuse the gift of the Holy Spirit. (c) Many are ignorant of the Holy Spirit. The need Paul found to re-baptise twelve because they did not even know of the Holy Spirit as a contemporary need (19:1-7). They knew what it was to repent but they did not know what it was to live in the power of the Spirit. It needs little imagination to see how contemporary people lie to the Spirit of God, resist his influence in their lives, and live ignorant of the abundant life through the Holy Spirit which they can have.

AMONG THE PEOPLE

During question time on an interstate Mission where I had been asked some questions concerning the role of the Holy Spirit one man rose and asked if he may make a brief statement. He said "Like the previous questioner I doubted the attitude of people who emphasised the Holy Spirit for most of my Christian life. Since I have discovered the power of the Holy Spirit in my own life I realise that up to now I was only living a life of formal Christianity, I knew nothing of its joy, nor its power."

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.

MAYBE

To the Editor,

I, along with Fredo Morris, believe that a conspicuous figure will be seen at next Federal Conference in Melb. January 1979. Tertius is sure to be there, but in his elusive way, he is unlikely to wear top hat, long frock coat and stovepipe pants. Just in case his true identity is revealed I am planning to attend Federal Conference.

Hoping you are the same.

Doug Adam,
Promotions Convener, Local Arrangements Committee
(It is doubtful that Tertius will be in evidence, but come anyway. Editor).

INTER-GENERATIONAL

To the Editor,

It has been said that if you ignore something you don't like for long enough it will go away but, unfortunately, that doesn't happen in Churches of Christ. So Tertius, with his recently expressed attitudes, and Traditional Worship Services are here to stay, it seems.

I read his letter on Inter-generational Church Worship whilst in the throes of planning an Inter-generational one myself for the following Sunday (planning to involve equally children and adults). I, too, recall growing up in the atmosphere he describes and this generally negative experience partly evokes the driving force behind my encouraging Inter-generational Worship now. Those attitudes Tertius extols did little to create a feeling of God with me every day (not just Sunday) and in every home and situation (not just the Church building) or some feeling of self-worth.

ARRESTS IN SOUTH KOREA

South Korean police and security forces launched a crackdown on religious demonstrations in Seoul and 12 other cities, detaining 13 Roman Catholic priests, the wife of a Protestant minister and a former professor of Christian ethics. The demonstrations marked the 58th anniversary on March 1 of a popular uprising against Japanese colonial rule and were seemingly interpreted by the government as protests against the authoritarian rule of President Park Chung Hee.

Last year on the anniversary, former presidential candidate Kim Dae Jung and 17 other opposition figures met in a Catholic cathedral to issue a call to President Park to step down and restore democratic government. Mr Kim and others who signed the petition have since been sentenced to prison.

Besides the 13 priests, police detained Lee Woo Jung, wife of Kim Dae Jung, who has taught Christian ethics at Seoul Women's College. She was arrested when she emerged from a Protestant prayer service. Also arrested was Mun Ik Hwan, whose husband, a Protestant minister was imprisoned for signing the anti-Park statement. EPS

Long live Inter-generational Church Worship where we can ... "Celebrate God with your hands
Celebrate God with your voice
Celebrate God in all that you do
And He will be with you"

All I can hope is that Tertius is being a "devil's advocate" and does not totally believe the things he says.

Josie J. Weedon, Vic.

FUNNIES IN CHURCH

To The Editor —

March letter from Tertius, "Inter Generational Worship," according to me, is a classic, and carried me right back to 1902.

It was in a High Anglican Church that my father decreed I must receive "the very best foundation" for a Christian life. Like Tertius, I learned very early, that "God was real and big and important." Never was I permitted to do 'my own thing' during the eighty minute service, yet I grew up very much in love with Church and revered God.

I did, when very tiny, however, let my thought-life run riot during the sermon. One thing I took refuge in was the huge organ pipes which I imagined must be jam tins at the back of the minister's pantry!

Twenty years later on, I was invited to a Church of Christ Gospel service and smirked — "Those funny people?" I praise my Lord I become one of the 'funnies.' So 'funny', I am sometimes amazed at our lack of reverence when children have been allowed to spread jig-saw puzzles and even toys along the seat.

M.A. Cox N.S.W.

THE CHURCH IN POLAND

A few months ago, Polish Communist leader Edward Gierek during a move to unify the country after food riots told a workers' rally, "There are no conflicts between church and state". But Poland's Roman Catholic bishops dispute that claim. In a pastoral letter read in all of Poland's Catholic churches, the bishops listed areas of conflict between church and state. They charged that Catholic students are threatened and blackmailed under what they said is an official conspiracy to undermine faith and enforce atheism.

A large majority of Poles are believers, reminded the bishops, and when the state attacks religion it attacks them. "The Church is under attack", the bishops warned the faithful. "Be sober, alert, vigilant".

EASTER JOG

Tired of the usual Easter-dawn religious activities? Some who are might be interested in the Easter sunrise "Jogging Celebration" in the hills around Tunkhannock, Pennsylvania. The eleven-mile run symbolical of the eleven disciples and the fact that Peter and John were running on the first Easter morn — is not a race, explains Haydn Gilmore, a pastor who wrote a book on jogging and is the originator of the event. It is intended to be an occasion of worship and joy, he says. There's a catch: only experienced joggers who run four or more miles daily can take part, so it may not be exactly a change of pace for the participants.

—"Christianity Today"

LETTERS FROM TERTIUS

FISHING

To the Editor,

We've just finished another "Church Growth Seminar" at our church. Our Minister never lets up! The pleasant young lecturer with the perpetual smile and immaculate suit told us a story of a man walking by the lake. He saw a fisherman and casually asked, "Have you caught any?" The reply, "No, but I've influenced a great number!" The immaculate young man was emphasizing that we ought to go and catch people for the Lord and not be just content with being a Christian influence.

He's probably right. But I was thinking of what would have happened to this fish if an over-aggressive fisherman had come after me. I'd have dived into a reef and never have come out. It was the many people who influenced me who got me ready to take the bait of the skilful fisherman who hooked me and played me patiently into the Kingdom.

The way my simple mind runs is that every one of us ought to have our lines in influencing people for God, and that any one of us should be ready to make a catch when any particular fish seems ready to bite. Down at our jetty no one knows when the fish will be biting. It's a matter of being there with a line in case they start to bite. I suppose it's the same with the Holy Spirit. No one knows when and where and how he will work in a responding life. It's a matter of being there with a line in when it happens.

Another thing! I wonder why it is that most of us get our lines out on Sunday nights when there aren't many fish around and put them away for the rest of the week when they are!

Yours piscatorially,

TERTIUS

'TOO SMALL TOO YOUNG!' ROY RAYMOND LOOKS BACK

Roy Raymond, one of our veteran ministers in Western Australia, returned recently to his old stamping ground at Tumby Bay in South Australia, and at a gathering of friends, he recalled some of the early days of his ministry.

Roy was a lad in the Kadina church and one Saturday night received a call to see the minister, Mr Warren. Mr Warren was ill, too ill to preach the next day and he told Roy that he must preach for him.

The young man had never preached a sermon in his life and thought the older man was delicious. Roy had not even led a service but in order to relieve the minister's anxiety, he promised to do his best.

In his bed, he was seeking for a text, when he remembered that there was one on his wall. He must have seen it hundreds of times but he couldn't remember what it was. He got out of bed and lit a match and read, "Christ is all, and in all". He resolved to preach on "Christ is Everything".

An old Scotsman was presiding and after the communion he announced: "Our minister is sick this morning, but we have our wee brother here, and he's going to say a wee word to us". Roy stood up and faced the congregation. Everybody went to church in those days, and the church was full. Roy said, "You could perhaps say a wee prayer for me", and paused a moment before he began. He preached for half an hour without notes. He was congratulated on the message but did not think much of that. It was the thing to do, to encourage the preacher.

About six weeks later, the minister called Roy into the vestry after the week-night service. He had a letter from Ungarra. It came from folk who had heard Roy's first sermon. They had been on their way to Adelaide to ask for help from the churches there. Mr Harkness, the minister at Tumby Bay, was not very well. There were new settlers coming to Ungarra and Butler and they asked Mr Warren if he could recommend the young man from Kadina.

Mr Warren said he would gladly recommend young Raymond. In vain Roy protested that he had only preached one sermon and knew nothing about being a minister. Another letter came inviting him to minister at Ungarra and Butler. His mother thought it was a call from God. Roy said, "But they have no money to pay me". His mother replied, "If it is a

call from God, he will look after that, too". His father said, "Don't be a fool. You know nothing about preaching. You'll be home in three months". Roy said he would have been if his father hadn't said that!

Off he went to Tumby Bay, into the full time ministry. He went by boat to Tumby Bay. Nobody met him. Mr Harkness was out in the country playing cricket. Roy walked around the town again and again. At 5 p.m. Mr Pedler came in from Ungarra.

He preached his second sermon in the Pedler home. There were about 12 present.

Down from the Pedler house there was a navvies' tent camp. Mr Pedler said he ought to go there and try to stir some interest. He found three men who were willing to share with him in a tent prayer time.

He had services at Ungarra and Butler and at Port Neill and Tumby Bay. He rode his bike on the unmade roads and before long he felt that he would have to do something about transport.

Butler was the only place there was a church. Even in Tumby Bay the members met in an Institute Hall at 2 p.m. They had the communion first and when Roy got up to speak, nearly everyone went to sleep. Many had driven a long way, had worked hard during the week, they had a large midday Sunday meal, and it was hard to stay awake. 40 per cent were sleeping, 40 per cent were trying to keep their eyes open, and the other 20 per cent laughing at the 80 per cent.

Roy remembers the splendid men of Tumby Bay: Gilbert Hammond, old Mr John Greenshields, Mr Nankivell Snr., and Mr Nankivell Jnr., were among them.

At Butler he was given a welcome social. The man who presided was a well-known identity with a bald head. He was supposed to give the welcome. After a hymn and prayer he said, "Well, Christian friends, we are here tonight to welcome the new minister. I don't know what you think but, personally, I am disappointed. I think he's too young and I think he's too small". One or two others said some nicer things, and after more speeches and musical items, Roy was asked to speak. Still smarting over the first greeting, he thanked the chairman for his welcome and assured him that given time he would grow out of being too young (Roy says he's done that) and given fair treatment, he might even grow a bit

bigger, and he said, "But there's one thing in my favour. I've got a good head of hair". The dear old bald-headed chairman had his turn to be laughed at. Roy got on very well.

One Sunday morning a man rode up and said he had a horse for sale. He lived three miles down the road. Roy walked there the next day and saw the pony. He asked if it was quiet. In answer, the man called a little girl and put her on the pony, bare back, and she rode him around the paddock. "You couldn't get anything quieter than that". Roy was satisfied. He wasn't ready to ride, however, and he led the pony home. After lunch, he put a saddle on the pony, climbed on, and the next thing he was flat on the ground. He walked another three miles, leading the horse back to where he'd bought it. "I thought you said that this horse was quiet". "He is, you saw the little girl ride him". "Well", said Roy, "as soon as I put my foot in the stirrup . . .". "Oh", said the man, "I should have told you. He's never had a saddle on him before!" All turned out well, however, with the help of a few lessons from Mr Lawrie.

At the next officers' meeting, after the normal business, one officer said, "I think this board should place on record our disapproval of our minister buying a horse on the sabbath".

Roy protested that it wasn't the sabbath, it was the Sunday, and he didn't buy it on the Sunday, he bought it on the Monday. But the disapproval was written into the minutes.

When Roy Raymond went to Tumby Bay and Ungarra, it was understood that he would receive no salary, but that the men of the board of officers would give him seven acres of crop each. The members had no money. Unfortunately, there were no crops either, so he received nothing.

The members of Tumby Bay had compassion for the preacher and by resolution of the church they pledged themselves to give one penny per member per week towards his keep. He was now on a salary of 28 pence a week!

When Mr Barr came from Adelaide and learned of the situation he went to the Home Mission Committee, of which he was a member, and said that Roy should receive a subsidy. The H.M. Committee hadn't recognised Roy as their responsibility. They hadn't appointed him. Following Mr Barr's representation, the Committee paid him 15 shillings a week to add to the 28 pence and the two shillings that went into the offering plates at Ungarra and Butler.

As Roy's mother said, "Don't worry about the money. If the Lord calls you, he will look after that, too".

Roy had no criticism of the members. They were living in very hard times, and had no money. Compared to them, he was rich. He came to Ungarra with 89 pounds in a savings account. By today's standards that would have been getting on for \$1000.

God did call him and God did look after him.

● SMUGGLERS' WARNED

"ILLEGAL BIBLES NOT WANTED"

Smuggling Bibles into Yugoslavia is bad news, according to Dr Athol Gill, Dean of Whitley College (Baptist) in Melbourne, who recently returned after lecturing at the first Protestant seminary in Yugoslavia, the Matija Vlacic Iirik Theological Faculty in Zagreb.

"Yugoslav Christian leaders don't want to have anything to do with the underground smuggling of Bibles. They are doing more harm than good. Bibles can be bought in this country legally," says Dr Gill.

One group of Bible smugglers had obtained a telephone directory for a Yugoslav town and then made up a list of names. Christian literature was then sent in to these people by illegal underground methods. Dr Gill says that the local pastor in the town is now expecting the

police to pull him in for questioning.

"The authorities hold the local church leaders responsible, despite the fact that most don't approve of and generally don't know that trafficking is going on."

Dr Gill's lecture tour was sponsored by World Vision of Australia, which also played a major role in establishing the faculty.

According to Dr Gill, the brand of communism in Yugoslavia is liberal when compared with other Communist nations, but it's a long way from Western democracy.

Christians are not reaching out for the Western system, but are quietly pushing, within their limits, for more human rights under a Communist Government.

There is total freedom of worship for all Christians, but it is not encouraged by the government.

CUBAN REPORTS EXAGGERATED

Reports of human rights violations in Cuba have been called "exaggerated" by a National Council of Churches executive after an 11-day visit to the island. William L. Wipfler, mission director for Latin America and the Caribbean in the NCC's Division of Overseas Ministries, said some violations may exist in Cuba, but he had concluded that there is "considerable misinformation" about it in the US. On the basis of discussions with government and church leaders he was "impressed by the fact that the Cubans are dealing seriously with the question of human rights".

Mr Wipfler visited Cuba with seven church leaders under joint sponsorship of the NCC and the Cuba Resource Centre, a non-profit organization supported primarily by church contributions.

In a statement endorsed unanimously, the group said they are convinced "the US must take initiatives to normalize relations between our nation and Cuba and to change the situation that has isolated

North Americans from Cubans and Cubans from North Americans". As a first step, the group recommended an immediate end to the trade embargo which has caused suffering among Cubans. Because the US has refused to trade with Cuba and has pressured many of Cuba's nearest neighbours not to trade with her, the Cubans have been deprived of many of the material goods they need. — EPS.

JUST WHO IS OUT THERE?

Billy Graham in the "National Enquirer" said that he believes that intelligent, ordinary-looking beings may exist in outer space and "have developed space vehicles capable of reaching earth." He said he believes they worship God, would visit earth in peace if they came, and could hold the solution to many of Earth's problems.

It would be interesting to hear what evidence has given him an indication of the appearance, religion, and problem-solving capacities of the beings who "may" be there.

RELIGION IN ABC PROGRAMS

At its meeting in March 1977 the Australian Broadcasting Commission adopted the following statement:

"The role of the ABC in the field of religion is to provide avenues of information about beliefs and activities, platforms from which representatives of different viewpoints may be heard, forums for the discussion of different viewpoints, and opportunities for participation in worship, meditation and other religious activities.

"This role is served predominantly by the Religious Department, which presents programs dealing with Christianity, other traditional religions and new religious movements.

"In selecting from the material available the ABC's officers apply the criteria ap-

propriate to all program building. The officer primarily responsible for seeing that there is a balanced presentation is the Director of Religious Programs.

The 'criteria appropriate to all program building' are such as: audience interest, audience need, availability of material, integrity of content and standard of production.

"A 'balanced presentation' is not achieved by giving a turn to everyone professing an interest in every issue. Nor is it achieved by inserting in every program, or even in every series, mention of every viewpoint. It is achieved when the whole output bears a reasonable relationship to the interests represented in the audience as a whole."

JAY'S FOR JUNIORS

JAY'S JUMBLES

YAV LARC There were no larks here. It was a brutal, ugly place; but there is something beautiful about it. (see page 18)

PASTEUR'S TRIAL

Louis Pasteur, famous for the discovery of pasteurization, once announced to a group of veterinarians that a disease like anthrax, deadly to livestock, could actually save the animals' lives if they were given a mild injection of the disease itself.

He was challenged to prove it and was supplied with a flock of fifty sheep. He injected twenty-five of them with weakened germs of anthrax disease.

At a later time, he injected all fifty sheep with powerful doses of the anthrax germ. The two groups were carefully segregated.

Some time later, before a large crowd of reporters and scientists, he examined the sheep again. Every one of the twenty-five he had vaccinated were alive and in good health. And every one of the twenty-five sheep not so protected by his vaccine lay dead. The world was convinced that protection by vaccination worked.

Sometimes man finds it difficult to believe the truth. That's why Christians must keep on taking God's Word to every corner of the world.

Little Lady: "Where's the plane; why isn't it here?"

Official: It's a little late; it will be here in a few minutes."

L.L.: "How can anything that travels six hundred miles an hour be late?"



FULLER

"Can I help it if she's a poor teacher?"

BOOKS TO READ

THE CROSS IN THE NEW TESTAMENT

by Leon Morris (Paternoster Press)

Dr. Leon Morris of Ridley College, Melbourne, has made many contributions to evangelical studies, and this is of great significance. Many Christian scholars have presented the gospel in ways that emphasise social adjustment and fulfillment without underlining the need for salvation. Dr. Morris states categorically that the gospels are books about the Atonement and that their emphasis is supported by the writers of every other N.T. book as well. There may be, there are, different emphases, but the cross dominates the New Testament. First printed in 1965 this paperback edition brings the work within the reach of a wider public. It is a scholarly book with genuine wealth in both the text and the footnotes. There is a helpful appendix listing all of the N.T. references to the death of Christ.

PRISON LETTERS

By Corrie ten Boom (Hodder & Stoughton) \$1.95

These are letters written to and by Corrie ten Boom and her sister, Betsie, whilst in prison. Subject to censorship they do not contain critical comment, but they do show how growing faith was sustained by prayer and concern from outside and by courage and the word of God inside. Betsie and their father died in prison. The final letter in the book is a moving statement of forgiveness to the person who betrayed the family.

BAKER'S POCKET BOOK OF RELIGIOUS QUOTES

Albert M. Wells, Jr. Editor (Baker)

Yet another anthology for those who like anthologies, and we do. It is arranged under topics in alphabetical order from Abortion to Youth. There are 13 entries under "R" such as Recreation, Religion, Renewal, Resentment. Many of the quotes are helpful and a lot of them are witty. The book is useful for folk looking for something to illustrate a theme, and it is also fun for general reading. There are 1635 quotes. No. 1632, "Today, there is some good news and some bad news. The bad: we don't know where we are going. The good: we're travelling at record speeds."

FACING YOURSELF IN THE BIBLE

by William J. Krutzka (Baker)

A baker's dozen of studies of Bible personalities from Adam and Eve to Paul (via the Ten Lepers, Abraham, Esther, etc). Quite interesting analyses of the life and character of the subjects and accompanied by discussion questions.

MINKA AND MARGARET

by Phyllis Thompson (Hodder & Stoughton) \$2.60

Missionaries can still die for their faith in this modern age. The reasons may not be religious opposition by the killers, but the motives of the missionaries, total concern by Christ's disciples for all people, make them true martyrs for the faith. Margaret Morgan and Minka Hanskamp were looking after leprosy patients in a clinic in Thailand when they were captured by guerillas in April, 1975. A ransom was demanded, but the Overseas Missionary Fellowship refused to pay the ransom. For all their anxiety for the two women, OMF said that to pay the ransom would put in similar jeopardy all of the missionaries working in the world's troubled areas. This book tells the story of the lives of the two missionaries brought together from different backgrounds to give their skills and time and eventually their lives for a distant people. Their bodies, shot through the head, were found in March, 1975.

POWER AND INNOCENCE

by Rollo May (Fontana/Collins) \$3.50

Dr Rollo May is a practising psychotherapist in New York. His most important book is "The Meaning of Anxiety" which established him as a pioneer in the understanding of human personality. He now gives himself to "a search for the sources

of violence," which is the book's sub-title. He uses his own contacts with life through his patients and the insights of writers such as Melville, whose "Billy Budd" is given extensive treatment, and through events such as Kent State. He points out that two of the four students killed at Kent were not involved in the protest that brought the National Guardsmen to the campus. May says "there are no bystanders anymore" in the face of violence. His chapters on the meaning of power, the power to be, and aggression, are helpful analyses to those for whom this may be a new field. His answer to the destructive violence of our age is the development of compassion. There are many kinds of power and some are not violent (E. G. Ghandi and Martin Luther King), and compassion is the opposite of violence. It is not weakness, it is strength, and could lead us into a new age.

SILENT MUSIC

by William Johnston (Fontana/Collins) \$4.50

This reviewer is a man of action rather than a meditator but this book arouses feelings of guilt. In scripture, in counselling, and in the results of occasional surrender to the quiet time, we have been convinced of the value of meditation. This book has as its sub-title, "The Science of Meditation," and explores the "Interior Castle" with skill and conviction. Zen, Yoga, and Transcendental Meditation have a wide and popular appeal and their number of followers is growing. The mystic once seemed rare and remote but the modern meditation movements have brought the art (or science) into the lives and homes of anyone who is interested. Although associated with most religions, meditation—for example, TM — is not associated with any one religion, and is practised effectively by both devout Christians and harassed business men. Johnston believes that Christians could benefit and in fact are benefitting from the principles and techniques of the current movements. A Japanese Zen master led a retreat for Christian monks. Meditation develops greater insight, increased perception, and greater intuitive power.

It brings healing to the mind and spirit. The Christian is, of course, directed to test any intuitive judgments by rational review. "Beloved, believe not every spirit, but test the spirits to see whether that are of God; for many of them have gone out into the world." (1 John 4:1). One would expect the realm of mysticism to be very conducive to the presence of false prophets. And the final test of meditation in the New Testament is its results. "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. (Gal. 5:22). "The Interior Castle" is the name of a book by St. Teresa. The title of this book, "Silent Music," is from St. John of the Cross: "My beloved is the mountains, the solitary wooded valleys, strange islands . . . and silent music." Incidentally, it appears that the man of action, far from being excluded from the call to meditate, is expressly included. The whole purpose of meditation is to equip him for a full and active living.

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, Shop 10, Endeavour Arcade, 360 The Kingsway, Caringbah, 2229; United Church Bookroom, 15 Mathers Lane, Hobart, 7000.

Church Chuckles by CARTWRIGHT



"For years my wife's nagged me to come to church, but, frankly, I don't feel ONE BIT BETTER than I did an hour ago!"

● 27th WORLD CONVENTION, W.C.T.U.

AUSTRALIA NIGHT Monday, May 2, is designed to give overseas delegates an insight into the Australian life-style, culture, history and aspirations. There will be a musical presentation by the group "Young World". Sophisticated sound and lighting equipment contribute to a rendition that is entertaining as well as informative. The group has been working with Mrs Merrilee Day, Musical Director of the Convention.

Plus individual items, the programme will include a new and significant interpretation of the Floral Emblems of the Australian States portrayed in "An Australian Vision" to be produced by the author, Joyce Trickett, a Sydney poet.

Speakers will include the Dean of Sydney, the Very Rev. Lance Shilton, the Rev. Dr. Alan Walker, O.B.E., Dr. James Wright, TV panellist and medical columnist in "Woman's Day", Rev. Bernard Kinman of the U.K., Dr. Anna Hogg, Mr Gilberto Rizzo of the United Nations Organisation, Mrs Philip Reed, Ph.D., of America, and Miss Millicent Harry, B.A., B.D., of Tasmania, a vice-president of the World W.C.T.U., and Mrs H. Cecil Heath, president of the World W.C.T.U.

The W.C.T.U. World Convention will be held at the Sydney Town Hall from April 28 to May 4.

NATIONAL MARRIAGE & FAMILY WEEK

May 2 to 8, 1977

"CHANGING FAMILY LIFE-STYLE" is the theme for this year's National Marriage and Family Week.

A folder giving suggestions for programmes and discussion material is available from Marriage and Family Week Council, 100 Flinders St., Melbourne, 3000.

The topics include: The Future of the Family, Women's Liberation and the Family, and Family Initiative.

S.I.M. STATION RAIDED

The Kallafo station of the Sudan Interior Mission, in Ethiopia, was raided on March 25, by an unidentified group. The raiders are reported to have taken everything belonging to the mission and missionaries.

Local police cared for the missionaries, until they could be evacuated by air on Saturday. The workers, mostly Australian, are reported to be safe though shaken.

The workers are named as John and Pat Warner with their two children, Ruth Myers, Geoff Clerke. An American worker, Crystal Voll was also present, and evacuated.

The Kallafo station has been abandoned until further notice. Women missionaries at the Jigjiga station have also been evacuated and it is expected that this position will also be abandoned.

SIM's headquarters in Addis Ababa states that the missionaries will be re-deployed elsewhere in Ethiopia.

— Ramon Williams

FAMINE AGAIN

A survey by Sudan Interior Mission in the Guffra area of Wollo Province of Ethiopia, where SIM has been involved with Community Development projects since the area was devastated by the drought and subsequent famine of 1973, indicates that large sections of the area are again threatened. The estimate is that thousands of people will be in need of aid.

ASIAN CONFERENCE NOW IN PENANG

The Sixth Assembly of the Christian Conference of Asia, originally planned for Manila in the Philippines, will now be held in Penang, Malaysia, May 31-June 9, 1977.

There was some doubt that all elected delegates would have been able to move freely into Manila and the CCA Executive Committee is bound by its rules to ensure that all delegates will be able to fulfil the purpose of the Conference.

45 YEARS IN MINISTRY

A man who describes himself as a "Back Bencher" of the Brotherhood has retired from the ministry after 45 years.

A. W. Claude Candy committed his life to Christ in the Church at Shepparton, Victoria in 1929 at the age of 25. The following year he moved to Middle Park where he was encouraged by the then minister Arthur Baker to enter the College of the Bible. Principal A. R. Main, R. T. Pittman, T. H. Scambler and A. Ladbrook formed the faculty when Claude entered the College in 1931.

Graduating in 1934, Claude married Marian Chambers in Colac and commenced his first ministry in the North Coast of N.S.W. and Tweed River District, with headquarters at Bangalow near Lismore. Then followed ministries in four states: N.S.W. — Wollongong; W.A. — Subiaco; S.A. — Grote St. Adelaide; Victoria — South Yarra, East Kew (2 separate terms), Swan Hill, Reservoir, Doncaster (Pastoral Ministry), Lygon St., Surrey Hills (Interim Ministries).

Claude served in Brotherhood activities in several states and was ac-



tively engaged in the Christian Endeavour movement. He was honoured by the Western Australian Churches when he was called to serve as Conference President. Currently he is Federal Secretary of the Australian Churches of Christ Historical Society.

His full time ministries have concluded and many throughout four states give thanks for a life of service to Christ and his church.

CHANGE OF JOB (Murray Bridge, Des. Kuhl) After serving 10 years as secretary, Max Thompson is now board chairman. Barrie Wills is the new secretary . . . We now have two Sunday services and attendances have increased 15% . . . Eight homes have study groups, reaching three-quarters of the congregation . . . 6.30 a.m. prayers continue . . . Frank Hunting conducted a School of Prayer . . . Lee Harper commenced club for 9-12 year old girls . . . Thieves entered book-shop but damage was slight . . . C.W.F. entertained Col. Light Gdns. C.W.F. to barbecue and tour of Monarto City site . . . Church was host to Sthn. Dist Conf. Mr Kuhl elected president for another year . . . Maureen Rule, Lori Cunningham and Lyle Morris told of their work with Aborigines' Missions . . . Brian White spoke at gospel rally . . . Sympathy offered to Ray and Brenda Watts and Mrs Lind in the death of brothers.

"ROYAL" THEME (Subiaco, R. L. Drown) The first four "Happy Hours" for 1977 saw the hall decorated with posters of the Royal Family and English scenes. Morning tea tables had small flags, a vase of red roses (England's national flower), Cynthia Beckitt. Mrs June Lee led the programme and there were items by Mrs Edith Hunter and Mrs Roma Armstrong. The programme was geared to appeal to all senior citizens. Mrs Jean Vincent led in the devotional "Pause a While" and Devonshire Tea was served by a hostess at each table. The programme attracts folk from the area. Several were from local hospitals . . . Charles and Jean Nelson celebrated their 49th wedding anniversary, and Mr and Mrs Sid Constable their 53rd anniversary.

WHITE PAPERS

ON FAITH AND LIFE

THE URANIUM DEBATE

The Fox Report on Uranium mining called for a wide national debate on this question before any decision was made to further mine or export uranium. For some time not much in the way of discussion took place, but it is a live topic now.

There are indications of strong pressure on political leaders to start using our resources. Those resources are rich, the world wants them, and if we don't meet the world demand, others will.

That is the economic argument supported by some opinions that the dangerous waste products of uranium can be safely stored. But there are mounting fears that continued mining of uranium could be a serious threat to mankind's very existence.

Apart from the danger of accident or sabotage at nuclear power stations using elements of uranium origin, and the danger that nuclear resources can be used by terrorists and/or desperate statesmen, there is a major environmental danger.

Radio-active wastes are inevitably produced by the operation of any nuclear power station. If these wastes escape into the environment they can cause cancer or genetic defects in our own or in future generations.

These wastes remain dangerous for anywhere between 100,000 and half-a-million years. They would have to be stored or protected for a period that is far longer than any known civilization, and to be immune to earthquake or volcanic action, geologic change, wars and civil disruption. No-one has offered any convincing hope that such guarding of radio-active wastes is possible.

The Rev Clive Harcourt Norton of Sydney asked, on the A.B.C. programme "Broadband" the other day, what right we have to endanger future generations; when has it become moral to do something because others are doing or will do it; and what kind of morality is it that argues that we should make use of our uranium now (before it becomes obsolete or uneconomic in about 35 years, as is estimated. Already there are signs that solar energy may soon be available).

He said that there is no future for the world in a philosophy of "get rich quick" or "everybody's doing it." Somehow, somewhere, we have to start along a new path. "It is imperative that we stop consuming more and more, that we stop heating up the environment, that we stop polluting the universe. We need to rediscover a reverence for life, and stop acting as though we owned the world."

The Australian Council of Churches called late last year for a two-year halt to mining and there is growing support among the churches for a moratorium on uranium development.

We are not in a position to make judgments upon the ultimate economic consequences of uranium mining but we would be failing in our responsibility if we did not demand more evidence than has so far been presented that there will be long-term economic advantages to mankind, and that the apparent long-term dangers are removed.

If we believe that "The Earth is the Lord's" then we must not endanger his people or the island planet that is our home.

PROFESSOR BLAIKLOCK AT RALLY (Mitcham, Ross McLean) On April 3, Mitcham, Ringwood, Doncaster, and Blackburn churches combined for an evangelical rally at the Mitcham High School Assembly Hall when Professor Blaiklock of New Zealand spoke on the Resurrection. 600 were present . . . On April 6, Mrs Blaiklock spoke to 60 ladies from district churches . . . Proceeds from Progressive Dinner contributed to new stove for manse . . . Primary room at the church has been re-carpeted and re-painted . . . Junior Explorers won combined outdoor sports on April 2.

DAY CARE CENTRE (Hamilton, N.S.W.) A new Day Care Centre commenced in March designed to meet the needs of the aged, lonely, handicapped, and shut-ins. This Centre is the first of its kind outside Sydney. Pastor Bill Phillips is leader, assisted by several Hamilton women voluntary workers who have un-

dergone a course of training in Day Care management . . . At the annual meeting Norman Fraser retired after 35 years service. Mark Hallett was elected in his stead. Stan Roberts resigned the treasurership after 11 years. He is succeeded by Jeffrey Morris . . . Renovations to the church front are now completed. . . The B.S. picnic was held in the grounds of Tahlee Bible College.

SEVEN-FOLD YOUTH VENTURE (Fremantle, D. Ryle) A youth venture involving seven Churches and Frontier Youth Service is being explored . . . Bible study groups in private homes becoming established. . . Two young ladies made re-commitments. . . A fund is being established to help meet heavy losses in a fire at a recent young people's camp. The main building, a projector, funds, and clothing were lost . . . Brad Cooper received the Duke of Edinburgh's Gold Award during the recent royal visit.

ABC EVENING MEDITATION

Don Stewart of the Hobart Church of Christ will give the Evening Meditation on the ABC, April 18 to 22.

THE SABBATHEIST DAY

Madalyn Murray O'Hair, the U.S. atheist who some years ago took action to stop prayers from being offered in schools, has announced new offensives against Christianity.

She wants to revive the ancient celebration of the Winter Solstice on Dec. 21 to compete with Christmas. She says the Christians stole the event to celebrate the birth "of their mythical Christ".

Also, she has proclaimed Thursday as the sabbath for the atheists, and wants employers to arrange their work schedules to suit their atheist employees as Sunday and Saturday are used to accommodate the beliefs of Christians and Jews.

Her son, William J. Murray, is suing the Gospel Tract Society for publishing a pamphlet which stated that he has given up his atheist convictions and become a Christian. He says that this is not so.

MISSIONARY CONVENTION

(Swanston St. Melb., A. L. Webb) A great doxology of praise rang through the church as it was announced that \$9,215 had been given as a Love Gift Offering on the final day of our 1977 Missionary Convention. A further \$351 per week was promised as part of the faith promise renewal support for the 13 members of our Swanston Street Missionary Family. The whole Convention proved to be of tremendous challenge to the whole church . . . A record attendance of 301 communicants shared in the final moving communion service. The ministry of Ray Ewers as guest preacher from Adelaide was much appreciated . . . A number of young people were personally counselled concerning the possibility of future ministry and service . . . Some 20 overseas tertiary students are presently being counselled concerning baptism and church membership and it is anticipated that many of these will be received into our fellowship on Sunday morning, April 17.

OUTREACH (Oakleigh, Dr J. Mackenzie) Nth. Dandenong "Jesus Gang" under church guidance has 94 children and 14 helpers . . . Visiting speakers conduct mid-week lectures on topics: money, sex, drugs, grief, work, divorce . . . 24 Explorers, with parents and leaders, participated in swim night . . . Oakleigh ladies shared in C.W.F. March effort at Melb. Town Hall and gave items under the theme of "Something Old, Something New." \$560 raised for Para and Quadri Plegic . . . Mrs B. Miles welcomed to Board on March 20. Betty Dow retired after 10 years. 45% of all monies received is used for other than local work. Support for Mrs Baker in New Hebrides continues . . . Mr and Mrs Hugh Miller celebrated Golden Wedding . . . Lawrence and Carole Miller and family welcomed home on holidays from Malaysia. Mr and Mrs Don Fraser have left for Israel. The church welcomed student minister and wife, Stan and Pam Mott.

CHRISTSHIP OR CHRISTIANSHIP (From P.5)

Messiahship would not correspond to the Jewish expectations. This he did by putting radically new contents in the person and the mission of the Messiah embodied in his own person. Thus the Messianic bridegroom was to be taken away from the bride (Mk 2:19f.). The confession of Peter that Jesus was the Christ immediately leads to the disclosure of the fate awaiting him in Jerusalem (Mk 8:27-31, note esp. vv.32f.). Similarly after the transfiguration in connection with the coming of Elijah, the expected forerunner of the Messiah (Mk 9:11-13). In the so-called 'triumphal' entry into Jerusalem Jesus acted as a humble Messiah mounted on an ass (Mt 21:1ff.) rather than on a war-horse or chariot (Jer 22:4). Furthermore, he challenged the Jewish idea of the Messiah being the Son of David (Mk 12:35ff.), not because he denied the Davidic descent for the Messiah (cf. Rom 1:3) but because the idea in itself was quite inadequate. The Messiah to Jesus was more than the Son of David: he was David's Lord. All this was simply because the category of the Jewish Messiah was too far-removed from Jesus' own conception of his person and mission. And that is why he spoke of himself not in terms of the Messiah but in terms of the Son of man (passim) and of his mission in terms of the destiny of the Suffering Servant of Isaiah 53 (see esp. Lk 22:37; Mk 10:45; 14:24).

SON OF MAN

The expression 'the son of man' is a literal translation of the original Aramaic *bar nasha*, which could mean either 'man' in general or circumlocutionally 'I' or 'me' (this latter usage was employed in a context where humiliation or death was mentioned, or when the speaker wanted to avoid the appearance of immodesty or egotism because of the bold character of the statement he was making of himself; cf. the usage, in colloquial English, of 'one' in place of the blunt 'I'). As is well-known, Jesus often used this expression when he spoke of himself. Significantly, all the Gospels translate it literally (as 'son of man') only when it is heard on Jesus' lips, being applied circumlocutionally to himself. There is no doubt that this was a veiled way in which Jesus disclosed the deepest mystery of his person. For the expression could be associated, besides its use as a circumlocution for 'I', with Daniel's vision of a mysterious, heavenly figure 'like a son of man', who, coming 'with the clouds of heaven' before the Ancient of Days, receives everlasting dominion, glory, and kingdom with all peoples, nations and languages serving him (Dan 7:13f.; incidentally, this portion of Daniel is in Aramaic and not Hebrew in the original). This association is made most explicitly in Jesus' answer to the high priest's question before the Sanhedrin. 'Are you the Christ, the Son of the Blessed?' (Mk 14:61), asks the high priest. Jesus declares in reply, 'I am, and you will see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven' (Mk 14:62). These words unmistakably combine Ps 110:1 ('sitting at the right hand of Power') with Dan 7:13 ('the Son of man . . . coming with the clouds of heaven'). Earlier Jesus had interpreted Ps 110:1 as indicating a divine nature of the coming Messiah (Mk 12:35-7: the Son of David — David's Lord). Now at this most crucial moment of his life he interprets his Messiahship in a most explicit manner by combining the divine Messiah of Ps 110:1 with Daniel's mysterious, heavenly figure 'like a son of man' and applying them both to himself. And it was this claim of Jesus to be the divine Messiah of the heavenly Son-of-man type, who, though now being tried by men, was to be vindicated by God to be Judge of all men, that prompted the high priest's charge of blasphemy (Mk 14:63f.). Hence it was the theological problem concerning the nature of his Messiahship that was the decisive issue in the trial of Jesus before the Sanhedrin. Knowing full well that the disclosure of the real nature of his Messiahship, which was tantamount to a claim to deity as the Sanhedrists themselves perceived, would lead to death sentence, our Lord made the 'good confession' not only before the Roman governor (1 Tim 6:13) but also before the theologians of the Jewish Council.

THE SUFFERING SERVANT

As for the Suffering Servant, we have already seen above that Jesus was conscious of his mission to suffer and die. But it

must be pointed out here that it was not merely as an inevitable consequence of his prophetic vocation that he accepted suffering and death. Prophetic ministry often resulted in rejection and persecution and in the consequent death of the prophet. And it is true that Jesus once did speak of his fate in terms of prophetic destiny: 'Nevertheless I must go on my way today and tomorrow and the day following; for it cannot be that a prophet should perish away from Jerusalem' (Lk 13:33).

Indeed Jesus died a prophet's death in that his message of the kingdom of God was rejected by the Jews. But that is not the whole story. For his death involved more: it was also vicarious; and Jesus was conscious of it. Thus he said that the purpose of his coming was 'to give his life as a ransom for many' (Mk 10:45). It is a well-known fact that the words of the institution of the Lord's Supper were handed down differently in different traditions; that the differences between them are considerable in details. This fact makes it all the more important for us to discover the essential ideas common to all of them; for precisely because of the considerable differences (in details) existing between the different traditions those commonly shared ideas must be regarded as the vital elements in the thought of the original Eucharistic words of Jesus. And one such idea common to them all is no other than Jesus' announcement that he would shed his blood 'for many' (Mk 14:24; Mt 26:28; 'for you' in Lk 22:20 and 1 Cor 11:24). The traditions thus unanimously report that on the night of his betrayal Jesus knew that he was about to die an atoning death 'for many' and expressed that knowledge in the sacramental act. Such unanimity is hardly to be contested. But we must call in yet another witness which must have played a decisive role in Jesus' understanding of his own mission. I am of course referring to the experience that he had at his baptism by John. All the Synoptic Gospels record that, when he came out of the water, the heavens opened and the Spirit descended upon him like a dove; and a heavenly voice declared, 'Thou art my beloved Son, with thee I am well pleased' (Mk 1:10f.; Mt 3:16f.; Lk 3:21f.). Now this heavenly proclamation combines into one two (possibly three) strands of Old Testament concepts: it affirms the Messiahship of Jesus ('Thou art my . . . Son; cf. Ps 2:7); and anticipates his role as the Servant of the Lord of Isaiah ('with thee I am well pleased'; cf. Isa 42:1), who 'bore the sin of many and made intercession for the transgressors' (Isa 53:12); and who was to 'make many to be counted righteous' (v. 11). Thus at the very beginning of his ministry the heavenly voice disclosed the messianic mission of Jesus and defined it not in terms of the current Jewish Messianism but in terms of the role of the Servant of the Lord. The crucified Messiah, dying vicariously for others, was a radically new concept, quite unexpected and even abominable to the Jews, which therefore could only be interpreted by means of that mysterious figure whose destiny is described in a most vivid and yet riddle-filled language of Isaiah 53.

LIVING STILL

The life with their master meant for the disciples a radical (almost violent) transformation of their understanding of the meaning of Christ. Jesus, was a Messiah who so completely shattered their culturally, politically, racially, and even religiously(!) conditioned Messianic expectations of this-worldly nature that in the end they all had to forsake him and flee (Mk 14:50). But out of that utter shattering of their old hopes and aspirations emerged a new meaning of Christ, which radically transformed their lives and brought the Church into existence. This was no other than that indestructible conviction that their Lord, once crucified and buried, was yet alive, and that not merely in their sentimental memories of the past, but actually. And yet the unfolding of the meaning of Christ did not stop there. For as they lived the implications of their faith amidst all the trials and persecutions (and they were trials and persecutions), they continued to discover still new meanings of Christ and therefore deeper dimensions of their life in Christ. Indeed this unceasing discovery of new meanings of Christ was itself one of the essential marks of their discipleship; for theirs was a living relationship was the living Lord. And this is also the meaning of our discipleship today: to continue to discover in our life a new Christ, who is ever calling us to follow him. I suspect that this is part of what the apostle meant when he said, 'to me to live is Christ' (Phil 1:21; cf. 3:8).

Hiroshi Inada

OBITUARY

ALDERSON, Mrs Ruby.

Ruby Alderson died suddenly on Feb. 18. Sitting in her chair, she had quietly fallen asleep in Christ. Ruby Alderson was a good woman. Along with Allan her husband they served the Church at North Richmond for many years. After Allan's death, left with three children to care for, she transferred to the Church at Hartwell. Allan was a youth leader a work to which he was devoted, and Ruby supported him in every possible way. She was a quiet selfless person content to have found a place in the service of her Master. She continued her quiet devoted service at Hartwell where she was a valued member of the C.W.E.F. Executive. She also gave great support to her daughter who was the leader of the Good Companions' Club. Ruby Alderson worked with courage and confidence to care for her family, and she was held in high esteem by all who knew her. The number present at the funeral service at Hartwell Church was an indication of this. Our sympathy has been extended to the members of the family, Jim, Peter and Dorothy and their families in their sad loss. Ruby was the eldest child in the Chipperfield family and to her brother and sisters we also express our sympathy. The funeral service at Hartwell, and later at Springvale Crematorium was conducted by J. G. Shaw and K. J. Clinton.

— J.G.S.

BALL, Raemond Bartlett.

Mr Ball died on Feb. 21 just after being admitted to the Southport Hospital. Rae was born in Kingaroy in 1908, where he spent his early childhood, later on transferring with his parents to the Fassifern Valley (Boonah) district. Here he met and married his first wife — Miss Elsie Pfeffer. There were three daughters. Some years after the passing of Elsie he was married to Miss Ena

ARGENTINA SEARCH CONTINUES

Dr Mauricio Lopez, the former World Council of Churches staff member and well-known ecumenical leader who was kidnapped from his home in Mendoza, Argentina, on Jan. 1, has still not been found.

A letter from the Argentine Foreign Minister to Dr Philip Potter, general secretary of the WCC, says that "unfortunately, up to this time (February 28) our enquiries into the disappearance of Mauricio Lopez have proved fruitless". The Argentine government also expresses their own concern and state that they are doing their utmost to find out where Dr Lopez is being held. — E.P.S.

MINISTER TO TASMANIA

A. R. Horne, presently minister at Montrose, Vic., has accepted a four year full time ministry at Ulverstone, Tas., from Jan. 1978. This appointment was negotiated by the Dept. of Home Missions and Evang. on behalf of the Ulverstone church.

Potter, a missionary nurse in 1955. Shortly after remarriage Rae and Ena transferred to Roma where Rae followed his profession as a Master painter and also as a "Master" Christian testifying to his love for the Lord. They joined the church at Roma in 1958. At Roma in 1962 the Church Memorial Hall was built and the Manse completely renovated. Rae and Ena became "partners in painting," and did most of the painting of the Hall and all at the Manse, (providing much of the paint as well). Ill health compelled Rae to relinquish his business and they sold their Roma home and retired to Woodgate, south of Bundaberg in 1965. During their ten years at Woodgate, Rae was an elder and deacon at the Barolin Street Church. In 1974 Rae volunteered to supervise and also undertake the entire painting of the new Chapel in Pialba, Hervey Bay, and also the staining and polishing of all the Chapel furniture, which saved thousands of dollars. In Dec. 1975, Rae and Ena purchased a unit at the Golden Age Retirement Village at Southport. On Feb. 19 they celebrated their 22nd Wedding Anniversary and the next day Rae was admitted to Hospital. The services at the Village Chapel and at the Allambe Gardens Crematorium were conducted by the writer, with A. Surtees assisting. We commend Ena and the loved ones to the God of all comfort and grace.

—V. G. Boettcher

PARKES, Allan Eldridge

The church at Parkdale pays tribute to Allan Parkes, one of her faithful foundation members, who died after a brief illness in his 81st year. As a young man, whilst his parents were in membership at Hawthorn, he committed his life to Christ and remained loyal. He served in the first World War as a

Medical Orderly on the hospital ship "Kanimbla". With the cessation of hostilities the family moved to Parkdale and he with other members of the family were among the few foundation members of the church then at Mentone. In 1925 he married Dolly Dandie in the Swanston St. Church, J. E. Shipway and H. Earl officiating. Throughout his entire working life he was associated with the Public Service Board and was involved mainly with the Workers Compensation Board. He was most proficient in this field and was recognised as a leading authority. Following his retirement 23 years ago the Board recalled him, requesting that he go to Darwin in order to ascertain conditions and submit recommendations. For over 60 years he was associated with the Masonic Lodge, being a foundation member of the Cheltenham Lodge and occupied its highest office. He was also a foundation member of the Mentone Branch of the R.S.L. For more than 20 years he was keenly connected with the Woodlands Golf Club. His long membership of 56 years with this church provided ample evidence of his own commitment. For a long period he served as treasurer. He presided at the Communion Service with dignity and grace. Two years ago he was elected an Elder. In his more active days tennis was played with great vigour and astuteness. For some years he was club captain. Allan will always be remembered as one characterised by kindness, gentleness, peace-loving, enthusiastic and above all totally committed. We share with his wife Dolly, daughter Lois, and grandchildren Gavin and Amanda the loss of one of God's good men. After a service in the Chapel he helped to build, he was laid to rest in the Cheltenham Cemetery. — R.E.H.

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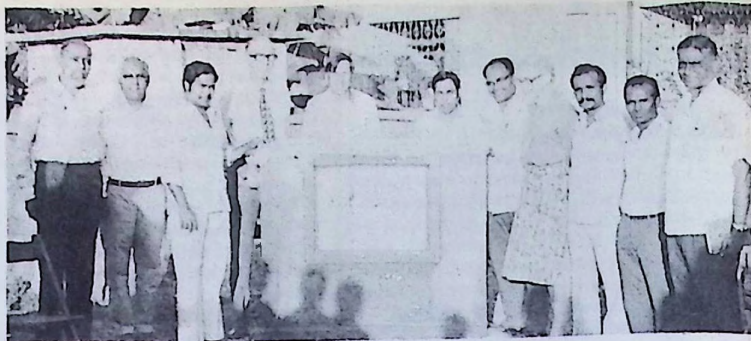
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BOMBAY FOUNDATION STONE

This photo was published in the "Australian Christian" for March 19. We print it again to give the names of those who were pictured at this historic event.



Committee of Management Members at unveiling of the Foundation Stone Bombay Christian Centre. L to R: D. N. Dongre, H. Waghmode (Conf. Sec.), V. Sansare (Conf. President), T. Thomas (Vice-Chairman Overseas Mission Board), J. Main, S. Mantode (Conf. Treasurer), B. C. Bhonsle (Pastor Bombay Church), Miss D. Geyer, R. Rathod, K. Ransingh, S. W. Jadhav.

H. B. TURNHAM

**A Tribute
By A. B. Withers**

A self-help newsboy, Harry Turnham became a cabinet-maker, a furniture salesman and manager, and finally the proprietor of his own business.

By some unusual urge to try the churches he came to the Church of Christ at Moreland, where he was befriended, and soon was baptized by F. J. Sivyer.

A willing helper in moving heavy seats to make weekly space for the kindergarten, he was appointed a teacher.

Sundays for him were morning and evening services, church school and Christian Endeavour. Through the week he attended the Teacher Training Class and the Prayer Meeting. He was one of the young men in William Gale's Young Men's Training Class.

Whilst at Moreland Harry Turnham married Doris Brown, and moving to West Preston became one of the first members in the church there, assisting with the erection of the building, and adding to the enthusiasm of the new church. Here he became an elder, and most active in the oversight of the church. As chairman of the Board, or in other connections his advice was always taken as reliable.

At West Preston each of three daughters of this family were baptized, and later at Balwyn, the son.

The move to Balwyn was largely for business reasons, but again it was opportune for the church, for here too H.B. Turnham entered zealously into the work, especially in oversight and administration. Beneath his sometimes sharp manner was a heart of deep affection and unceasing devotion.

The children now grown, and all occupied in hospital, school and church (one a minister's wife), Mr and Mrs Turnham moved to Point Lonsdale, still as members of Balwyn, but worshipping locally with the Uniting Church.

An illness somewhat quietened this energetic man, but never subdued his exuberant spirit. On March 28 he quietly departed to be with Christ.

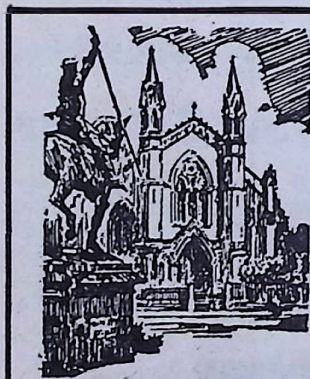
Loved by his own and those who came into the family, the grandchildren, and his own brothers and sisters, honored in business, H. B. Turnham is affectionately remembered in the churches.

GIRLS' CHOIR (Ascot Park, R. Clymer) Combined gospel service was held on March 27 at Clovelly Pk. chapel. Girls' Choir from St Mary's Baptist Church gave items . . . S.A. picnic was held at Loftia Park on March 19 . . . Mrs L. Pettet is in hospital under observation.

NEW MANSE (Ulvertone, Paul B. Burnham) The property next to the church has been purchased and is now the new manse . . . Allan & Joy Horne commence a ministry here in 1978 . . . Stackable chairs have been donated to church in variety of sizes . . . Men's camp held at Nubeena . . . Ray Groom, M.H.R., presented an Australian flag to Boys' Brigade . . . Harvest Thanksgiving service held . . . Many attended Tas. Conf. at Devonport, Mr Burnham is now

Past President . . . C.W.F. combined with Devonport to hear Vic. Tas. C.W.F. Pres.-Elect, Mrs Morris . . . The Board met with Don Smith and Clive Ward, Vic.-Tas. Conf. Pres. and Sec.

LAY WITNESS MISSION (Nambour, A. G. Leane) For Lay Witness Mission weekend March 27, eight witnesses travelled from N.S.W. "Faith Expression", gospel singing group and Stafford Williams as guest speaker attracted congregation of 180 . . . Eight welcomed into fellowship. Six by transfer and two by baptism . . . Girls' Brigade and S.S. numbers increased . . . Good Friday service attended by campers from "Camp Cal". A. C. Male gave the Easter message.



Swanston St. Church

APRIL 17th 9.30 a.m. Youth Exchange with Hershham
11.00 a.m. "Baptismal Service"
7.00 p.m. The Peculiar Privileges of the Child of God

24th 9.30 a.m. Guest Preacher: Don Smith,
11.00 a.m. Conference President
7.00 p.m. The Essential Responsibilities of the Child of God

MAY 1st Guest Preacher: Keith Farmer (N.S.W.)

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Tuesday, April 19,

7.45 p.m.

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BIRTH

SPENCER (Lawson). To Jan and Noel on March 11, a son Scott David, another grandson for Rita and Frank.

ENGAGEMENT

HERDMAN — COATES. Mr and Mrs J. Herdman of North Clayton announce with pleasure the engagement of their only daughter, Robyn to Colin, eldest son of Mr and Mrs B. Coates of St Arnaud.

RUBY WEDDING

FORDHAM — ROLFE. Ruby and Stan, 3 Bishop Street, Oakleigh. Congratulations Mum and Dad on your 40th anniversary celebrated April 17, 1937, North Melbourne Church of Christ by Dr Trevor Turner. God bless you both. Love Joy, Glenys, Bob, Bovain, Julie, Deanna.

GOLDEN WEDDING

MITCHELL (Woodbridge) Esther and Albert were married by the late J. I. Mudford at Newmarket Church of Christ on April 23, 1927. To celebrate the 50th Anniversary of this happy occasion, friends are invited to greet the Mitchells between 3 and 8 p.m. at an Open House in the Church of Christ Hall, Aird Street, Camberwell on Saturday, April 23, 1977. R.S.V.P. 83 4253, 81 4681 by 19.4.77.

DEATHS

HUTSON. On February 13, 1977, Carinya Lodge. Maggie Priscilla Hutson, loved widow of Andrew Hutson. Loved mother of Nedwyn, Elaine, Dora and Joyce. Fond grandmother of ten grandchildren and ten great-grandchildren.

ROGERS. At Swan Hill on March 29, Albert Ernest (Ern) loved husband of the late Ivy Annie, dear father of Ern, Bob and Irene; respected father-in-law of Evelyn and Marje; devoted Papa of Ian, Neville, Dale, Deanne, Steven, Darren, Hayley, Glen and Jason. Aged 85 years. In God's care.

JAY'S QUIZ

(see page 10) The answer is Calvary. The word means "Skull" (Another name for it, Golgotha, also means skull). It was the place where Jesus was crucified, but we don't know if it was a hill or rock shaped like a skull or head, or because it was a place of execution.

MAY HOLIDAY CAMPS

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DEATH

TURNHAM, H. B. In grateful memory of Harry, friend of the years to Clare and Arthur, and my unceasing companion. — Artie

APPROACHING MARRIAGE

KICKBUSCH — HOLT. Mr and Mrs G. A. Kickbusch of Marburg, Queensland, and Mrs S. M. Holt of Belfield, N.S.W., announce with pleasure the marriage of their daughter, Lorna Margaret with her son, Ronald Victor, on April 30, 1977, 5 p.m., Annerley Church of Christ, Brisbane, Eric T. Hart officiating.

IN MEMORIAM

BOAK, Russell James. April 2, 1965. Loving brother of Dorothy, Mrs Baines, Lorna, Mrs Coates. A loving brother ever remembered.

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R.S.V.P. April 29

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IN MEMORIAM

ANNETTS, Lexie. Treasured memories of a dear wife, mother and grandma, called home on April 15, 1965. "Someday, sometime we'll understand". Inserted by Harold, Merle and Bill and family.

HURREN. In loving memory of Lillian Hurren, who passed away April 12, 1976. Sadly missed by her husband and family. "Till we meet again".

EXPRESSION OF THANKS

CARTER. Mrs Sylvia Carter with her children, Janina and Stephen, together with Mrs Iris Carter, Max and Stella and family wish to express their sincere thanks for the love and concern which has been expressed in so many ways following the sudden home-call of Ian on March 5. The ministry of the Pastors and the prayerful support of the members of the Springvale and Footscray churches has been especially appreciated.

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The group will be limited to 18 people so those interested are urged to make early enquiries.

From R.S.A. McLean,
Federal Secretary,
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Church News Editor: G. T. Alves

ISSUE	DEADLINE
April 30	April 22
May 14	May 6

—PERSONAL—

DISCIPLESHIP

- Mrs Dianne Rae, Glenda Garrett, Mrs Horten, Dandenong, Vic. ● Ron Barker, Strathmore, Vic.
- Miss C. Scott, Northcote, Vic. ● Greg Bartlett, Epping, N.S.W. ● Mark McGovern, Cowandilla, S.A. ● Mr and Mrs B. Gower, Mrs B. Jerram, North Fitzroy, Vic. ● Ken Trelour, Scott Meade, Mt Clear, Vic. ● Barnadette Hungerford, Keith Owens, Nambour, Qld.

MARRIAGES

- Jill Blytheman to Philip Hunt, Goolwa, S.A.
- Ruth Buchanan to Geoffrey Mitchell, Box Hill, Vic. ● Jill Woodman to Dennis Banna, Hartwell, Vic. ● Rose Johnston to Frank Collins, Karen Edwards to Peter Anderton, Noble Park, Vic. ● Darelle Coleman to Bob Rechenberg, Avenell Hgts., Qld. ● Rosslyn Scholtz to Jonathan Fromm, Susan Wright to David Haverland, Ascot Park, S.A. ● Dianne Watts to Terry Dunn, Stawell, Vic.

DEATHS

- Raemond Bartlett Ball, Southport, Qld. ● Vic Stephenson, Northcote, Vic. ● Harry B. Turnham, Baiwyn, Vic. ● Mrs Ruby Alderson, Hartwell, Vic. ● Mrs Davies, Noble Park, Vic. ● H. Miller, Mrs E. Chivell, Cowandilla, S.A. ● G. Moss, Mandurah, W.A.

CHANGES OF ADDRESS

MINISTERS

ALDGATE VALLEY: J. B. Baker, 3 Daniels Road, Panorama, S.A. 5041.

WEST MORETON CIRCUIT: V. G. Boettcher, 168 Glebe Road, Booval, Qld. 4304. Phone (07) 282 1432.

SECRETARIES

ALDGATE VALLEY: T. J. Hoyle, 8 Finlayson Drive, Aldgate, S.A. 5154.

ULVERSTONE: Paul B. Burnham, 21 Queen St., Ulverstone, Tas. 7315. Phone 25 1104.

CAMPBELLTOWN (correction): K. R. Bond, 1 Huddle Ave., Campbelltown, N.S.W. 2560. Phone (048) 25 1776.



WESTERN AUSTRALIA

GATEWAY (Scarborough, K. J. Duffy). After about 950 hours of voluntary labor spent in renovations; "Gateway" a new Youth and Family Centre situated on a main road, was opened by the Deputy Mayor of Stirling, Graham Burkett. 5,000 leaflets had been distributed throughout the district advertising the centre, open from 4.30 p.m. on Fridays and Saturdays and from 9 p.m. on Sundays . . . C.W.F. visited by Prayer Committee and took part in the Day of intercession . . . Senior Youth held barbecue at Yanchep Park.

MANDURAH. Thompson family, A.S.P. missionaries, told of their mission work at Sunday meetings . . . Mr Sambell and son have made the "Cottage" suitable for teas and meetings by removing a wall . . . Church was saddened by the death of G. Moss, who passed away at church. He was the doorkeeper in the Lord's house.



NEW SOUTH WALES

FAMILY GAMES (Epping, K. Farmer). Family camp at Stanwell Tops enjoyed by 87. An outdoor communion service was held and "New Games" intended to teach Christian co-operation were played using a giant 2m ball and a parachute . . . Cricket team has completed successful season . . . About 120 members are regularly involved in small Bible-study groups.



QUEENSLAND

WEST MORETON Mr & Mrs V. G. Boettcher have been welcomed into the ministry here. Apart from an interim ministry, this is the second ministry of Mr Boettcher. On Feb. 20, Mr Boettcher inducted Noel Williams as assistant (student) minister, who, with his wife, Kaylene, will lead primarily in youth work . . . 100 ladies were present for Rosewood CWF 23rd birthday celebrations. Salvation Army ladies from Ipswich provided the programme. \$100 was taken,

\$45 being donated to the Bible Society . . . Ray Veal, missionary from India, visited the church . . . At the Annual Circuit Conference on March 19 officers were elected: Pres. Noel Smith; Vice-Pres. Trevor Christensen; Sec. Stephen Wainwright; Treas. Trevor Schoenfish. A motion of thanks was conveyed to Les Lobegeiger for his 10 years as secretary.

FIRST FAMILY CAMP (Avenell Heights, Brian Francis) Our first Family Camp was held in March at the Methodist Campsite Bargara. Studies were led by Ray Hawkins of Gladstone. 40 attended for Open Day on the Saturday. Nine ladies attended Women's Camp at Caloundra and young people attended Easter Camp at Emu Park . . . The annual meeting elected Nev. Trebbin as secretary; Glenda Pohle is treasurer. Nev. Trebbin, Warren Fisher, and Linda Wiltshire are B.S. superintendents . . . The church floor was Estapoled for the first church wedding (see p. 19). Mrs Margaret Porter and Mrs Margaret Fisher are back after illness. Len Saunders has been transferred to teach at Eidsvold.



VICTORIA

MT CLEAR SEMINAR (Dawson St., Ballarat, G. L. Chapman, Geoff Rowcroft) Board members and wives held seminar at Mt Clear. Aims presented for church growth and goals for 1977. Officers were elected at annual meeting April 3. Colin Hocking is Board Chairman and Jim Bridson is Secretary. The film "And they say it can't be done" was screened. A basket lunch was held before business meeting . . . Children took part in worship on Palm Sunday. Drama group re-enacted the Last Supper at Communion Service . . . Helen Chapman is Supt. of S.S. . . . Play Groups cater for 50 families . . . 35 children attend pre-school centre at Mt Clear . . . Bush fire appeal amounted to \$300.

GROWTH SEMINAR (Croydon, A. B. Clark, C. Ambrose) Church growth seminar over three weeks ended with tea and discussion with K. D. Horne . . . Harvest thanksgiving proceeds distributed to C.O.B., Social Service and Aborigines Missions . . . Young Marrieds camp held at Dromana . . . Some Explorer boys attended camp . . . Yukana Singers gave pre-Easter programme on Palm Sunday.

SEVEN ADDED (North Fitzroy) Seven welcomed into fellowship on March 3, three through faith and baptism, four by transfer including incoming minister and wife, Mr and Mrs B. Duff . . . Goods from Harvest Thanksgiving Service on March 27 distributed to families in the district . . . At the 104th Anniversary on April 5, Mr and Mrs Duff were inducted. A group from the church at Portland, many past members, and representatives from COCIAC churches were present. B. Jenkins led the service and John Smith (Truth and Liberation) gave the charge to the congregation and the minister. Don Smith, Conf. Pres., and John Smith inducted Mr Duff and V. Foster offered prayers.

CHURCH OUTING (Ormond, C. P. Clayden) A family car rally and picnic was held on Labour Day to Barringo Wildlife Reserve, Gisborne . . . C.W.F. hired a bus and visited Mission to Seamen . . . The film "And They Said it Couldn't Be Done" has been screened . . . Women's Brigade of St John Ambulance are conducting a full certificate course on First Aid . . . At C.W.E.F. evening Mrs Margaret Cameron demonstrated "Copper Enamelling" . . . \$100 was received at a street cake stall . . . Many donations have been received from members to replace existing hall chairs . . . Several folk assisted in Red Cross Doorknock and Walk Against Want . . . An East leaflet was distributed to 1500 homes in area . . . A prayer workshop has been conducted . . . The Good Friday morning service was well attended . . . A S.S. bus picnic was held at Mornington . . . Young people assisted in Gospel Service about the Easter Story.

HUSBAND & WIFE MINISTRY (Ringwood) Keith and Shirley Ludgater were inducted into a team ministry by Principal Emeritus E. L. Williams on Feb. 27. The Mayor of Ringwood welcomed them to the city and the President of the Inter-Church Council represented local churches. Keith and Shirley have returned to Australia after 16 years with the Overseas Missions Dept. in the New Hebrides. A series of house parties has been held to "meet the ministers." They will share all aspects of the ministry. A "manse warming" was held on March 5 to inspect the new manse. First year C.O.B. student, Colin Pickard and his wife Kim have also been welcomed. Over 60 Good News Bibles have been sold to S.S. scholars at a subsidised cost. Three young people have been baptized.

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VICTORIA

STAWELL MINISTRY Miss Pam Bowers, has accepted the church's invitation to extend her ministry until the end of 1979. She spends four days a week with Stawell, and pays monthly visits to St. Arnaud. B. Burt is preaching at Stawell every six weeks whilst minister is at St. Arnaud . . . Kerryn Slater farewelled to Tahlee Bible College, N.S.W. Books were presented and money, and \$15 per month will help give support throughout the year . . . George Mathieson showed slides to C.W.F. of recent trip to Korea with R. McLean (Overseas Mission Sec.) Church is raising \$250 for Solar Battery Charger for P.N.G. . . . Seventy were at a special morning service. Average att. worship 40 . . . Annual meeting re-elected G. Edwards, Sec. and D. Knopp, Treas.

21st AT THE PATCH (A. V. Page). Church celebrated 21st anniversary with Conf. Pres. as guest speaker, followed by family luncheon . . . Y.P. attended "Happening '77" and spent weekend camping . . . We joined in Combined Evening Service, the first function to be held in new Community Hall, Monbulk . . . 50% of membership attended Annual Meeting and election of office bearers . . . Church outing held on Vi Methven's property at Gladysdale . . . Produce from Harvest Thanksgiving forwarded to C.O.B.

FAMILY CAMP (Horsham, R. T. Roberts). Over 60 booked in and day visitors attended Family Camp at Hall's Gap, March 11-14. Dr Harrold Steward of Adelaide was leader . . . Annual meeting followed luncheon on March 27 . . . Newly formed Boys' Club camped at Roses Gap, April 1-3.

FOR NORTHCOTE HOME (Thornbury, G. J. Crossman). 1976 Christmas Project for Social Service Dept. Geriatric Home at Northcote tripled original aim, reaching \$3,045.00 . . . R. Wesley (COB) is assisting during 1977 . . . YP camped at Woodend; and Inter Explorers were at Pt. Campbell . . . Church regrets loss of Lee family from district. M. R. Lee served the church as Secretary, 1956-1961, and as Treasurer, 1962-1977. In addition he has been Board Chairman since 1973.

HARVEST (Warragul, R. Pritchard). Produce from Harvest Festival on March 6 was sent to C.O.B. . . . Earl Roberts and John Bishop conducted a Lay Institute for Evangelism Seminar in March with further training commencing in April . . . The Teenagers have renamed themselves "Youth Family" and are showing mushroom growth led by Jan and Phil Bell who team with Jacky Bowden of the C.O.B. . . . Annual meeting held on March 30. Officers elected: Elder, A. Fox; Sec., R. Hillbrick; Treas. J. Austin, and four deacons . . . 91st Church Anniversary on April 3 had as guest speaker M. D. Keatch, a former minister . . . Phil Bell and Keith Pedersen are in West Gippsland Hospital . . . Keith Skillicorn spoke on March 27 and at Men's Tea in the Salvation Army Building.

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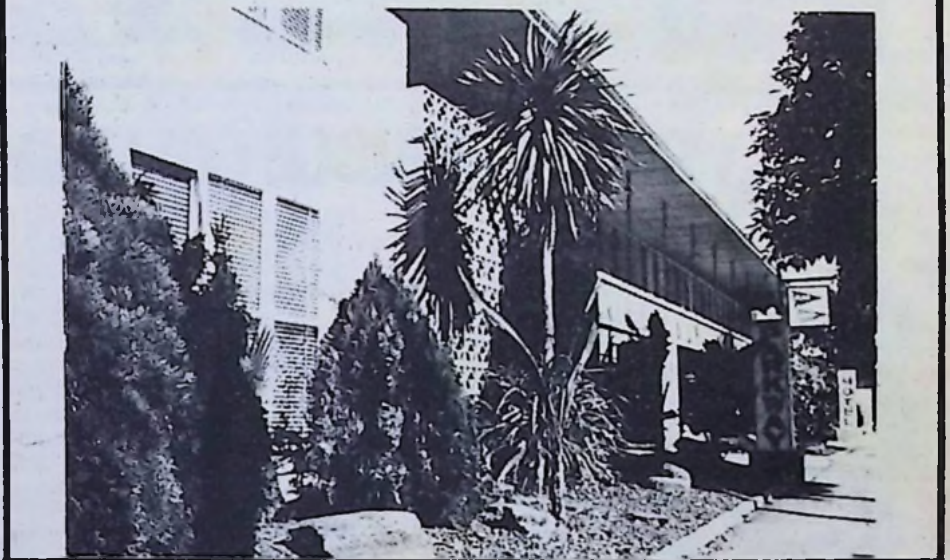
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SOUTH AUSTRALIA

DEPUTATION VISIT (Pt. Lincoln, Brian Hill). Deputation visit from W.A. Aboriginal Missions ... S.S. Picnic held at Redcliffe ... Tumby Bay women shared in E.W.F. Birthday meeting ... Four women attended Longwood Camp ... Men's camp held at Redcliffe ... Maurice White recovering from surgery ... At A.G.M. elders elected were R. Young, S. Grant and F. Reid. Sec. Mrs. E. A. Barton, Treas. C. Yeates.

TO EXTEND (Cowandilla, R. S. Saunders). Church Annual meeting reports revealed advances in all departments including average communicants and over-all giving. Mr Saunders was invited to extend his present term for a further two years commencing Feb. 1979 ... Kerry Haythorpe, P.N.G. accepted as new "Living Link" in place of Miss Holstein who has resigned ... K. Dawson was re-elected elder with R. McLean. There are also seven deacons. Neil McLean is Secretary and Miss L. Trowbridge is organiste ... Appointment of Ian Heard as part-time worker among Young People was confirmed to work 10 hours weekly, salary raised largely by Y.P. ... Appreciation was expressed of K. Dawson (17 years as B.S. Supt.), N. Oliver (retiring deacon), Keith Simons (B.S. treas.) and the late H. Miller (auditor). Don Holmesby is new B.S. Supt. ... Girls' Brigade and both Senior and Junior sections of Boys' Brigade held enrolment services.

CAMP (Goolwa, D. R. Smith). Youth camp held at Waitpinga with 18 Y.P. ... Half-yearly Church business meeting held in February ... Youth Club re-organised into three groups — Mini Club, Junior Hi, and Senior — with F. Tuckwell, H. Baggs, and D. Badger as leaders ... Mrs Webber was guest speaker at Women's World Day of Prayer ... Four ladies attended Women's Camp at Longwood ... Presentation made to Miss G. Reed on her retirement as Church organiste after many years ... Church Hall renovated and painted ... D. R. Smith conducting Parent Effectiveness Training Course.

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VICTORIA

TEAM MINISTRY (Hartwell, K. J. Clinton). K. J. Clinton is being assisted by team ministers Wayne Clinton and Peter Wells . . . Regular morning prayer groups meet in members' homes . . . Growing interest is shown in Sunday Informal Service at 9.30 a.m. and Worship Service at 11 a.m. . . . Afternoon and Evening Women's Fellowship Groups well supported in varied activities . . . Men meet monthly for early morning breakfast . . . Play Group for young mothers and children now has 28 mothers and 48 children attending . . . Friendship Group had 100 present at last meeting . . . Recently commenced Adventure Club for school children now well established.

MINISTERS COMMISSIONED (Noble Park). There was a dedication service for our new ministers Brian Spencer and Sue Madden . . . Church picnic was held on Feb. 27 . . . Helpful study nights have been held . . . Special meetings were held March 31-April 3 regarding available resources which can be used in the Lord's work . . . Young Married's group active . . . Tennis club had successful season.

"EASTER SONG" (Cheltenham, G. K. Moyes, G. Benson, S. Wilson). Choir presented Peterson's "Easter Song". Lowanna singers also took evening service with Easter music. The Reflection Youth sang at our Berwick church . . . Lads and Dads camp held at Cathedral Mountain . . . Gordon Moyes addressed 300 businessmen at a men's breakfast in the new Essendon Civic Centre . . . S.S. has monthly week night lesson preparation classes with open forum discussions. Dr Geoff Whiting was first speaker on discipline . . . S.S. picnic celebrated on Puffing Billy and Emerald Park lake . . . C.W.E.F. had talk on talking books in the Braille library . . . Church was budgeted over \$600 for Aborigines annual offering . . . Creative worship under Geoff Benson is providing

an outlet for those who like to do more than listen . . . Jean and Stanton Wilson are being visited by their daughter and grand-child from Germany . . . New classes commencing in School for Continuing Education — Native plants, Mini gardens, Food-nutrition and preservation etc.

FIFTH YEAR (Northcote, T. V. Weir). Minister has commenced fifth year . . . Recent speakers have been A. Jenkins (Aborigines Comm.), Don Smith, Conf. Pres., Paul Williams (P.N.G. Missionary), A. McNaught (Gideons), and A. G. Mathieson (S.A.) . . . Women's afternoon fellowship had Mrs G. MacKenzie (Pres. of Women's Conf.) as speaker.

PRESENTATION (Footscray, I. Tippett). Presentation made to Max Carter and Elt. Ashlin retiring Secretary and Treasurer . . . Several ladies attended C.O.B. Workshop Seminar . . . Springvale Youth Choir assisted in evening service . . . Melbourne Reachout Crusade meeting held in Chapel . . . C.W.F. held picnic in Botanic Gardens . . . Mrs Dora Porter is in Western General Hosp. . . Church saddened at the death of Ian Carter . . . Recent speakers were P. Burnham, B. Jenkins, I. Corlett.

EXCHANGE (Tootgarook, David Hamilton). Four men from Red Hill Church led in the first exchange a.m. service for 1977 . . . After church of fellowship held to meet new members and to congratulate Mr and Mrs Hugh Miller on their 50th wedding anniversary . . . Ladies will be rostered on service plan from April 3 . . . Morning Coffee raised funds to aid C.W.F. Aborigine Parcel Appeal . . . Mr Besson is ill.

DETECTIVE QUESTIONED (Blackburn, E. C. Keating). At evening service Detective-Sergeant Boucher of the Company Fraud Squad, an active Christian, was interviewed . . . Cabaret Service held with local musical groups contributing . . . C.Y.F. Cell Groups continuing . . . H.S.C. Biblical Studies class and Painting class are both proving helpful . . . C.W.E.F. Street Stall raised \$56.

BAPTISMS (Dandenong, J. Edwards). Three have been welcomed into membership by faith and baptism . . . Church picnic at Mt. Martha and weekend family camp at Parkdale held . . . Women's World Day of Prayer held in Dandenong chapel this year with Mrs June St. Aubyn guest speaker . . . Harvest thanksgiving gifts taken to C.O.B. . . . Manse property re-fenced and aluminium cladding put on the manse.

GUESTS (Box Hill, S. Downie). Guest speakers and artists recently have been Mrs Hilary Clifford (March 6), Bruce Williams and Christiane Stewart (March 13), W. Wigney, Harley Kitchen, and trio from Keilor East (March 20) and Neville Wright, trumpeter, and trio with guitar "Keronjudies" (March 27) . . . C.W.E.F. held fashion parade and C.W.A.F. saw audio-visual of A.P.C.M. work in P.N.G. shown by Mrs Merriweather.

COVER

The cover drawing and poem appeared in "The Christian" (U.S.A.) and grateful acknowledgment is made.

QUESTING

from Page 24

and the community — not additional activities, but doing more together. Be positive and gentle in talking things over, rather than negative and hostile. Also, do your part in making your home life as attractive as it can be. Maybe everything is right in your family but, let's face it, one of the tragedies of family life comes when a man finds work and outside interests more attractive than home life. This could happen to church families as well.

Ministers and other elders have a responsibility in this pastoral area. They should always be on the watch to ensure that the church does not make unfair demands upon the time and energies of members or place avoidable stresses and strains upon church families. They should be as ready to discourage overwork as to encourage the under-committed.

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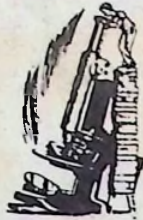
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IT IS THE RESPONSIBILITY OF DEPARTMENTS TO ADVISE CHANGES IN PERSONNEL

QUESTING

WITH

A. E. WHITE



A neighbour complained to me that her husband is hardly ever at home at night. He works late at the office. At the weekend he golfs. She feels that her marriage isn't worth much. I made some sympathetic noises but couldn't offer much help. I have the same sort of problem. My husband never, well, hardly ever, works late at the office, but he is out almost every night, at the church! At board meetings, outreach meetings, club meetings, evangelistic visitation, Sunday School. However, I do sit with him in church, when he isn't on the platform! How do you tell a Christian husband and father that he ought to be around more?

You also indicate that your husband cares very much for people and that it is his commitment to Christ that motivates his busy life in the church. I also got the feeling that you support this dedication even if you are unhappy with the way he works at it.

If he is neglecting his family life while he is busy with his church work, then he is doing too much. One of his concerns as a Christian will be to enrich the family life of others. It would be a great pity if, while he is helping to build up the home life of those he is leading and visiting, his own home is cracking up.

If we are too busy to share with our family and grow with them, then we are busier than the Lord intended us to be.

Let it be said quickly, now that marriage partners are equal, there are

business, golf and church "widowers" as well as "widows". There are men who claim that their wives spend too much time at their offices, that their social activities take them out of the home too often and too late, and that their church activities take them out to increasingly frequent night meetings and Sunday service and services. Wives are also on the platform while their husbands sit in the pew!

To be serious in another direction, the fact that you are sharing this problem with others, suggests that there are communication barriers between you and your husband. Perhaps you have complained to him that you have been neglected, but this is not necessarily the same thing as sharing a concern with him about your home. Although you support his Christian witness and service, if you move into a feeling of resentment against the way he is expressing that service, the next step might be to resent him.

I am not defending him (or condemning him, either), but he is not serving his Master from a position of strength if he is not operating from a supportive home base. Maybe he is so fervent in his witnessing to others that he takes too much for granted that he has your full support for his vision and the way he works at it.

Paul recognised the possibility of losing the very Christian benefits that he was offering to others. Maybe your husband is not aware of this danger, and you have the responsibility of alerting him to it. Not only are his deepest interests at stake, yours are too.

The way that you do what has to be done is as important as the doing of it. If you are in sympathy with his church interests, then make your interest and support clear. Maybe you could find some ways of doing more together in the church

To page 23

Questions for this column may be addressed to "Questing", P.O. Box 101, Essendon North, 3041.

THE LAST WORD...

It is startling to us who are so attached to the Cross as a symbol of Christianity and its all-conquering power to find no symbolic use of the Cross in the Catacombs, or elsewhere, for almost three hundred years after Christ's Ascension. When at last it does appear in the Catacombs, it is not the passion Cross nor the Cross of the Lord's suffering, but the resurrection Cross, the Cross of the Lord's victory, that we see. Christ is represented as coming forth from his tomb mightily bearing a Cross, a picture of the living Lord who has triumphed over death.

James G. K. McClure

Spirit

Alive!

Yes,

He is alive —

wonderfully, vibrantly alive!

I know, for

His Spirit testifies with my spirit

that He is alive

in me!

☆☆☆

The man who moved mountains began by carrying away small stones.

☆☆☆

"I wonder how old Miss Jones is?"

"Quite old, I imagine. They say she used to teach Shakespeare."

☆☆☆

Investigation

The little boy came rushing up the basement steps, slammed the door and yelled, "Daddy, there's a lion in our basement!"

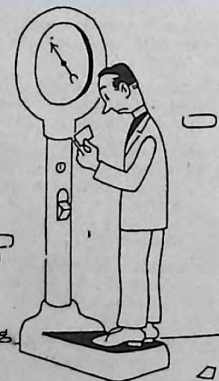
"Ah, there's no lion down there," said the father. "Calm down."

"But there is, Daddy", insisted the boy.

"Oh, well, to satisfy you, I'll take a look," said Dad.

He would have been 38 tomorrow.

☆☆☆



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