

JANUARY 23, 1965

# At School in New Guinea



NEW  
GUINEA  
FUTURE

THE AUSTRALIAN  
**CHRISTIAN**

NATIONAL WEEKLY OF CHURCHES OF CHRIST  
Registered in Australia for transmission by post as a Newspaper.

## MR. CHURCHILL

He became Sir Winston by accepting from Queen Elizabeth an honour he had earlier refused, but the great leader will be best remembered as "Mr. Churchill," the embodiment of resistance and English courage in the hour of his country's most desperate danger.

Churchill set himself for greatness and achieved it in a life of high adventure. In 1895 he was a cavalry officer, but he could not afford the costly social whirl that accompanied army life. He turned to journalism. He reported a revolution in Cuba, wrote a book on India in India, and he was in the Sudan campaign as writer for the "Morning Post." But it was the Boer War that brought him fame and fortune, and the springboard to leadership. Captured by the enemy, he escaped, and his adventures made headline news. On a wave of popularity he entered Parliament.

While First Lord of the Admiralty he set out to maintain the dominance in the world of the British Navy. During his term all the ships changed from coal to oil. 15-in. guns were fitted to the big ships, and when the first World War broke out the great fleet was ready and at action stations.

With great enthusiasm he suggested tactics and stratagems. One of these cost him his place as First Lord. It was Churchill who conceived the plan of landing at Gallipoli, capturing Constantinople, and attacking Germany from the East. Unfortunately, his plan was opposed by Field-Marshal Lord Kitchener and Admiral Fisher. Although the plan was carried out, it was so weakened through compromise that it was too small and weak to succeed. It is now known that both the Germans and the Turks acknowledged the soundness of the scheme and were both surprised and immensely relieved when it was abandoned. Nevertheless, the grand plan became a dismal failure, and Churchill's political enemies were able to achieve his removal because of it. Accordingly, Major Winston Spencer Churchill went to the Western Front with the Grenadier Guards.

He was always the man for a crisis, and he was not nearly so successful at any time as he was at the beginning of World War I and throughout World War II. Nor was he always right. He acted more like a Duke of Marlborough, his ancestor, than a great commoner during the social upheavals of the 1920's. He resisted any form of independence for India. In opposition he was unworthily contemptuous of Labour leaders.

But when the hour of crisis came again he was ready, willing and able. In 1940 he was called to replace Neville Chamberlain, who was completely miscast as the leader of a nation at war. At 65 Churchill began his finest hour. His rasping, measured, defiant voice became the inspiration and hope for the British at home and for the Commonwealth abroad. "I have nothing to offer but blood, toil, tears, and sweat." For most of the world it appeared as though he was called to lead a lost cause. Norway, Sweden, Belgium, Denmark, Holland and France were all in enemy hands. Italy entered the war. The disaster of Dunkirk came.

In all her long history Britain had not faced danger like this. But Britain had the knack of producing a man for its crises. None was better fitted than Churchill for the role he was to play. Earnest and eloquent, he was ready to make tremendous efforts and he expected similar efforts from those about him. Throughout the dark days of 1940 it was the voice of Churchill that was heard across the world calling for courage in the face of mounting disaster. Gradually, however, the feeling began to grow that this man and those for whom he spoke could not be defeated. "We shall go on to the end . . . we shall fight with growing confidence and growing strength . . . we shall never surrender."

When France fell and Britain was terribly alone, he rallied his people: "Let us brace ourselves to our duties, and so bear ourselves that, if the British Empire and its Commonwealth last for a thousand years, men will still say, 'This was their finest hour.'"

As these words are printed, the life of the great statesman is reported to be moving to its close. Our world is facing crises of a different kind, but perhaps as deadly as any that it has ever known. With a dozen inflammable areas in Asia, Africa and the West, and with fearful new weapons being stored in the nations' great arsenals, we may well remember the last words spoken by Churchill as Prime Minister in 1955. He said, and no one had a better right to say it to others: "Never flinch, never weary, never despair."

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# WRIGHT THINKING

— BY C. H. J. WRIGHT

## TO COMMEND CHRIST

How can Christians commend the Christian message to the people of our day? A similar question was put once to Mahatma Gandhi, of India, by a young missionary. He wanted to know how to make the Christian message acceptable to India, and Gandhi replied:

**First:** Live more like Jesus Christ. **Second:** Practise your religion without toning it down. **Third:** Remember you are citizens as well as Christians.

This is wise counsel for all who would commend the Christian faith.

**First: Live more like Jesus Christ.** James Stalker said once to a group of young ministers, "You will often have to tell your people that salvation is not the one act of conversion, nor the one act of passing through the gate of heaven at last." What is it then? It is committing your life to Christ and then growing steadily in Christ likeness. "Don't keep looking at what your hands are doing," said a noted teacher of sculpture, "keep your eyes on the model."

We must keep our eyes on Jesus Christ — saturate our minds with his words, commune with him in our hearts, walk with him and talk with him, and, to use Temple Gairdner's words, try "to be Jesus to everyone we meet and see Jesus in everyone we meet," to try to be his hands, his feet, his voice, his mind, his conscience in the world about us. This is the way the non-churchgoer constantly judges us and fairly judges us. Are we braver in trouble, kindlier in our contacts, more thoughtful, more compassionate, more forgiving? Is there something about us that demands Jesus Christ to explain it? If there isn't he argues, what difference does all this church-going make?

A man called on a minister once — said he wanted to become a Christian and join the church. The minister was pleased. "What sermon was it," he asked, "that led you to this decision?" "As a matter of fact," said the man, "it was nothing to do with your sermon, it was our foreman at work. I've just found out he is a Christian — and if he's a Christian I want to be one too." Be more like Jesus Christ.

**Second: Practise your religion without toning it down.** We don't reject it. We reduce it, reduce it to be a creed to be believed, or an emotion to be felt, or an institution to which we are to belong, or a ceremony, or rite to be observed — anything but a life to be lived!

A new, large church was built in a metropolitan area. The church was of Georgian style, and the question arose what to put on the top of the steeple. With no argument from anyone, it was decided not to put a cross on the top, but a weathervane, because "the weathervane was more in keeping with the style of architecture." And so the church in that community holds aloft as the symbol of its gospel, not a cross, but a weathervane, and no doubt the good news spread that the church with the weathervane atop has lots of attractions to offer, interesting programmes and a good place to meet nice friends. But is that what it means to be Christian?

"While there is a lower class, I am in it. While there is a criminal element, I am of it. While there is a soul in prison, I am not free." I do not know who first said those words, but they sound to me like the words of a man who is prepared to share the Cross of Jesus. Practise your religion without toning it down. It is easier to preach the Cross than to practise it.

And finally: **Remember you are citizens as well as Christians.** We must learn to live, as Phillip Potter once said, "with our Bible in one hand and the newspaper in the other."

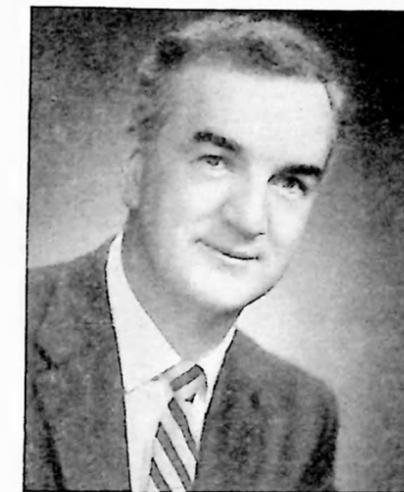
The tallest Methodist church in the world, we are told, is in Chicago. Above the sanctuary is a huge skyscraper building of offices, and groping farther into the sky is a slender steeple. Some time ago bells were installed in the steeple, so that at intervals a Christian reminder would peal out over the city and be heard in the streets far below. When the installation was complete and the bells were rung, a strange discovery was made. No one could hear the bells away down in the canyon-like streets where the people thronged. The message of the bells went uselessly up into the sky.

There is a tremendous amount of modern religion which goes uselessly up into the sky. Far too often the message and activities of the church scarcely seem to reach to where men and women work and play, live and love. We must plunge into the world.

Be more like Jesus Christ.

Practise your religion without toning it down.

Remember you are citizens as well as Christians.



## NEW FEATURES FOR "THE CHRISTIAN"

There will be several new features in "The Australian Christian" for 1965. One aim will be to provide more devotional material. The meditation on this page by C. H. J. Wright, minister at the Brighton Gardens church, S.A., is one of a series prepared by Mr. Wright for radio. This series will appear fortnightly.

Under the general heading, "It Makes All the Difference," there will also appear articles by W. R. H. — "The Occasional Columnist." The first of these will appear in next week's issue.

A new series of daily devotional readings is being prepared. They will follow the general plan of the readings suggested for the Sunday morning communion service. These will commence with the "Christian" for February 13.

The weekly cartoon has been demoted from the central news pages. It will now appear on page 17 each week. Along with the cartoon will appear "Cartoon Comment." Pages 10 and 11 will continue to be used for special news items from the churches. At the beginning of 1964 we called these items "Brotherhood News Round-up." Readers kept referring to them as "Here and There." We have surrendered to the inevitable and will use this title. One section on this page will be called "Movements" and will relate to changes in the ministry and brotherhood staff positions.

### NEWS AND REPORTS

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# STRENGTH IN WEAKNESS

(THE STORY OF GLADYS AYLWARD)

By MISS E. R. SCAMBLER, Vic.

The theme for 1965 is

**"FAITH AT WORK,"**

and the topics will be based on 1 Corinthians.

## MEDITATION.

The Lord's message to Paul:  
"My grace is sufficient for thee; for my strength is made perfect in weakness."

Hymn No. 422, "Love Divine."

## PRAYER.

Thou who through all the ages hast been working in thy universe; who hast loved us in spite of our imperfect ways; we come humbly to thee.

When we consider that thou hast taken us into partnership in building thy world, we know that thou canst make of us more than we could ever be without thee and we offer thee our service. Amen.

## BIBLE READING.

1 Corinthians 1: 26-31.

## DEVOTIONAL.

The world worships power and strength, the power of armies and navies, the power of wealth and physical strength. Christ's idea of power was revolutionary. He chose the weak things of the world to confound the mighty. His disciples were weak men of little worldly influence, yet they were said to have turned the world upside down. Right through the history of the Christian church there have been many choice souls who have offered themselves to God, and although serving in weakness, have accomplished wonderful things in the strength of Christ. The story of Gladys Aylward reads something like another chapter in the Acts of the Apostles.

She was a young girl working in London as a parlourmaid when she committed her life to Christ, and was immediately filled with a burning desire to serve him. She determined to go to China, but her hopes were dashed when her application to the China Inland Mission was refused because of her lack of qualifications. Nothing daunted, she set about saving, shilling by shilling, the money to pay for her own fare to China by the cheapest route, overland through Europe, Russia and Siberia to China, by the Trans-Siberian Railway.

Miss Scambler is a daughter of the late Principal T. H. Scambler and of Mrs. Scambler. She is in membership with the church at Balwyn, Vic.

The Australian Christian.

January 23

## Bethany Children's Home,

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## "BELOW ME THE MOUNTAINS"

By Harold Morton.

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It is the story of the inauguration of an air programme in a new part of New Guinea, of the difficulties encountered, of the reasons which made it so important to succeed, and of the eventual outcome.

It is also the story of the vibrant faith motivating the pilots who fly across the mountains and jungles of New Guinea to help forward the work of missions — a faith which pulsates on every page.

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# "The Shaking Of Civilisation"

BY GORDON MOYES

You have become Australian citizens at a time when we need you most, and at a time in the development of Australia that is the most exciting in our history. We are entering into new eras at this time. We have crossed all the old frontiers but are now forging into new frontiers of men's thought and scientific and technological development.

You have joined the Commonwealth of Australia as a citizen at a time of great challenge and opportunity, and when there is challenge and opportunity there are also problems and responsibilities. Your challenge and responsibility is to make this nation greater in the eyes of men and God than it would be without you.

But you are called to do this at a crisis time in the history of men. For this mid-twentieth century is a time when the very foundations of civilisation are being shaken. Think for a moment of three forces that are shaking civilisation.

## 1. The Problem of War

We live in a time of peace, yet there are at present 75,000 nuclear bombs stockpiled ready for use, each capable of killing 100,000 people and together capable of destroying every major city of the world ten times! According to the latest "Bulletin of Atomic Scientists" we are spending £(A)60,000 million a year on war preparations and defence . . . that is £163 million per day, or £6 million per hour! In this time of peace we still have 15 million men in uniform and 75 million men engaged in the tasks of war preparation.

This is the problem of war, which is very real at this time. This is shaking the very foundations of civilisation. You must destroy this threat or it will destroy you.

## 2. The Tragedy of Over-Population

At this very moment in the one city of Calcutta there are 5 million people living on the streets because they have no home. At this moment 650 million children are starving throughout the

G. K. Moyes, B.A., is minister to the church at Ararat. This address was given at a ceremony of naturalisation.

1965

world. At this moment 1,500 million people are under-fed, under-clothed, and under-housed.

Three new babies are born every second of the night and the day. Nine have been born since I started this sentence!

In the hour or so of this service 5,400 people have come into the world and some 63 million will be born during this year. Of this number about a quarter will die before they reach school-age. Yet in the lifetime of today's teen-agers the population of the world will increase from 2,000 million to 6,000 million people.

To find food, accommodation, clothing for this tremendous increase will tax the best of man's tolerant thought and good-will. This is the tragedy of over-population.

## 3. The Challenge of Communism

Little needs to be said of this. In the six decades of Communist expansion it has grown at a rate of over one million people a fortnight, and if it maintains this rate of growth the whole world will be Communist by 1973! It is good to talk about co-existence but no two dynamic and opposed forces will continually counter-balance each other. Premier Khrushchev once said, "We must realise that we cannot co-exist eternally. One of us must go to the grave. We do not want to go to the grave. The Western Powers do not want to go to the grave. So what must be done? We must push them to their graves!" And with a promise he said, "Communism will sooner or later rule the world. The day is coming when we will bury you; the children of present-day America will live in a communistic society!"

Here is the third great challenge you must face as citizens. These challenges shake the world. J. B. Priestly recently said, "I say, for God's sake, let's do something for civilisation at once!" And do something we must, for these things shake the very foundations of civilisation.

But what can we do? You have just become Australian citizens, and one of the traditional characteristics of the average Australian is that he is entirely indifferent to these problems. This indifference you must

The Australian Christian.

not inherit. We need your help to aid us change this national characteristic.

And you are going to do it! One in every four children and young people under the age of twenty-one in Australia is either a child born in another country, or born to parents who have come here from another country. So one-quarter of tomorrow's citizens are of New Australian background. How you now can help us! We are too insular in our attitudes, too concerned about ourselves, our sport and our pleasures, and too unthinking about the problems of the world around us. But you will help us become more tolerant, a nation of men with wider vision, a people with the values of a cosmopolitan tradition.

So I say to you, as the late President Kennedy said in his great Inaugural Address: "Ask not what your country can do for you — ask what you can do for your country!"

And what can you give to your country? The greatest Englishman of our time was asked that question in England's darkest hour, and Winston Churchill said, "I have nothing to offer but blood, toil, tears and sweat." And what finer gift can you give than this?

I ask you to

### 1. Shed Some Tears of Compassion

Tears are always symbolic of compassion, and we need to be a nation that can look with compassionate eyes on the needy of this world. We are a land of peace, plenty and prosperity and we need to see what we can give to the underprivileged of this world. No man is unworthy of our compassion. You can help teach us this.

### 2. Shed Some Sweat of Concern

In an age that is extremely casual to a remarkable degree, we need in this nation men and women who are willing to shed some sweat of concern. Some time ago I read of a name of a ladies' coat that was called "Casually Yours," and the label says "it catches the air of informal unconcern!" How many people in our community have caught the air of informal unconcern about the great problems that are shaking the foundations of our civilisation. You can shed some sweat of concern among us.

### 3. Shed Some Blood of Commitment

Any citizen worth his salt must be willing to shed his blood in committing himself to his highest ideals. And what is best in our civic life demands our personal involvement. Commitment is worthless unless it costs us something, and we must be at all times ready to shed some blood of commitment.

When the foundations of civilisation are being shaken by the problem of war, the tragedy of over-population, and the challenge of Communism, ask not what your country can do for you, but what you can do for your country, and having asked, give to her as her loyal citizens your tears of compassion, your sweat of concern, and your blood of your personal involvement and commitment as a citizen of this great Commonwealth of Australia.



## SOUTH AUSTRALIA

### BACK TO INDIA

(Dulwich, S.A.). Mr. and Mrs. Brian Richards, and their children, Heather and Stephen, will sail for India on Jan. 30 from Adelaide. Mr. and Mrs. Richards have been worshipping with the church at Dulwich, which is Brian's home church. They will serve again with the Bible and Medical Missionary Fellowship in Nepal. . . . Mr. and Mrs. Edgar Kentish have celebrated their 54th wedding anniversary.

### YOUTH CHOIR ACTIVITIES

(Adelaide). The busy Youth Choir becomes busier! They were featured singers at the "Carols by Starlight" conducted by the Unley City Council in the reserve on Unley Road. John Halbert was compere.

Once again they were part of the ADS7 Christmas feature when choirs from Adelaide are featured in special music. The choir did a series of William James' "Australian Carols."

The group was also busy preparing for their visit to the National Youth Convention in Sydney, and their one night concert, "Your Kind of Music," in Hurstville Civic Hall. Within weeks of arriving home they will give their annual opera presentation. This year they are doing "Iolanthe" and again will give a three-night season in the Unley Town Hall.

### MISSIONARY FAREWELLS

A combined gathering to farewell Mr. and Mrs. Rex Chamberlain, who will be returning to New Guinea after furlough, and to meet Mr. and Mrs. Roger Ryall, and family, en route to our Indian field for their first missionary service, will be held at the Nailsworth church on Sunday, Jan. 24, 1965, commencing at about 8.30 p.m.

Mr. Ryall has been the minister of the church at Surrey Hills, Vic., and Betty Ryall is a double-certificated nurse and also a graduate of the College of the Bible.

### MUSIC

No family can afford to be without MUSIC, it is a luxury and an economy; an alleviation of sorrow, and a spring of enjoyment. A protection against vice, and an incentive to virtue. When rightly used, its effects — physical, intellectual and moral, are only good.

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### MAYLANDS MISSIONS INTERESTS

(S.A.). Miss Edna Vawser was welcomed at an after-church service, with many visitors from other churches. . . . £500 in three months is the target for the New Hebrides Project. £312/10/7 has already been raised. This is in addition to usual giving at Maylands. . . . A cheque for £225 was presented to the treasurer of Overseas Missions by the Y.P.S.C.E. to purchase an outboard motor for use by missionaries in New Guinea. . . . The passing of J. H. Daniels, one of

the few remaining original members, brought sorrow. He was 96, and much loved by all. He was featured in an article in the "A.C." for Dec. 1, 1964. . . . Mr. and Mrs. A. Anderson are leaving the district to take up residence at St. George's Rest Home in the New Year. . . . On Christmas Day there was the usual combined service with the Maylands Methodist Church. The two ministers, C. Christopher and D. J. Hammer, conducted the meeting.

### COOMBE FOR PARKIN

(Adelaide). Parkin College is one of oldest theological halls conducted by the Congregational Union in Australia. It is announced that Maurice A. Coombe will deliver the inaugural address at the opening of the College year on March 12. Mr. Coombe is a minister of Churches of Christ and is serving as Producer-Director of the Christian Television Association of South Australia.

### £62 FOR CHRISTMAS BOWL

(Grote-st., S.A.). Approximately £62 was raised for the Christmas Bowl of Remembrance appeal. . . . Country and interstate visitors helped maintain good attendances during holidays. The service on Jan. 11 was broadcast over 5KA. The choir was conducted by W. Watson and T. Meade was soloist. . . . The family of the late Miss M. Leedham has presented a notice board to the church as a memorial. . . . R. Greenhalgh is minister.

### ENGAGED COUPLES' COURSE

Three Courses have been planned again for 1965, in March, June and October. Couples planning to be married are invited to send in their names now, stating the Course they wish to take. Ministers also are asked to forward names of couples intending to be married in 1965, so that application forms may be sent.

Lectures are given by a doctor, psychologist, minister, housewife and business man and every aspect of marriage is considered. Films are used in lectures and discussions follow, giving the young people every opportunity of understanding the full meaning of marriage and family life.

### CHRISTMAS CHEER IN S.A.

Many hearts were gladdened over the Christmas season because there were many Christian people who loved enough to share their good things with others. Churches sent in Christmas cakes and puddings. Others helped with the packing of lovely Christmas stockings. Churches, Sunday Schools and Guilds sent us hosts of toys, groceries, clothing, etc., for Christmas gifts, and individuals sent finance. The Department provided dozens of food parcels for ministers to distribute through the churches.

Reports being received tell of the joy and gladness of hearts and homes when parcels and gifts were received and we pass on this word of appreciation that we have received. Your Social Service Department expresses its sincere appreciation to you all.

### MARRIOTT AT TEACHERS' COLLEGE

(Adelaide). The end of the year service conducted for the Western Teachers' College for 1964 was addressed by K. Bruce Marriott, minister of the church at Hampstead Gardens. This College is one of three training colleges for the Education Dept.

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### THE "CHRISTIAN" GOES TO

## GAOL

By Mrs. C. W. SAGGERS,  
of Fremantle church.



There is much scope for a Christian to exert his influence in everyday life; but it is only a privileged few who have the opportunity of witnessing for Jesus Christ within the precincts of a gaol. As a member of the Church Choral Society in Perth, I was fortunate enough to visit the State prison recently and participate in an hour's choral service. In that short space of time I felt a message was conveyed to those prisoners who attended.

Some impressions gleaned from that outing are outlined below:—

The "entertainment" hall into which we were ushered was stark indeed, having bare stone walls and artificial light with only ceiling-height louvres or barred windows. After we had taken our place on the stage, the prisoners filed in under guard, and made a capacity attendance, over 200, whose presence was entirely voluntary.

Our programme consisted of anthems, solos, hymns and congregational singing, interspersed with a Bible reading and a short message. Such well-known tunes as "The Old Rugged Cross," "The Lord's My Shepherd," "Stranger of Galilee," "What a Friend We Have in Jesus," "Guide Me O Thou Great Jehovah," "Now Thank We All Our God," and "God Be With You" were included, as well as favorite request numbers. It was amazing how attentive and moved we found our audience and how spontaneous they were in joining in the singing or following the items rendered by the choir.

It was hard to imagine that these people came from homes similar to ours, where wives, parents or children cared for them, and they had the same opportunities to be law-abiding citizens as we had, but somewhere they had fallen out of line, and were now paying the penalty as far as the State is concerned. What of their family ties, their prestige, their future? Will they repent and seek forgiveness through Jesus Christ, and thus start life anew?

It is evident that such can be done, and has been accomplished through the

Social Welfare work of the church and the contacts and help given by ministers of religion.

We witnessed men who knew the words of the hymns off by heart, who prayed reverently and who listened intently to the Word of God as it was read. That alone told us a flame was being kindled in those hearts and, if fanned, could flare and become a spirited fire among other prisoners who were groping in the darkness searching for a light to show them a clean way of life.

In one instance we know of a man serving a term for manslaughter, being brought back very close to Christ by the solo, "Stranger of Galilee." That had taken his mind back to a visit to the Galilean Sea during the war, when he saw places where Christ had walked, and at that time in his life he had known his Lord.

A second instance is of a prisoner serving a life sentence for murder. This man had found Christ in the condemned cell and acclaimed him as his Saviour. Now he has a tremendous influence on others in gaol who seek him out for advice and help in their many problems.

When convicted with a crime and sentenced to a term of imprisonment, great turmoil must exercise one's mind, and a certain amount of reckoning must take place. Resentment could be felt against mankind as a whole with resultant bitterness or self-pity, even remorse. It is when this state of depression exists that a Christian can do so much to uplift his fellow-man by a kindly smile or word, a listening ear, a prayer, a talk about the things of God and the healing power and forgiveness of our Lord Jesus Christ, or maybe an offer to mediate with loved ones whose visits are restricted to once a month and letters exchanged only at similar intervals.

The price these men pay for crime is great, but just, under Civil Law, and if through a brief period of visitation and service Christians are able to introduce them to a nobler and fuller life under

God's law, in which Christ lights the way and guides away from temptation, we have surely sown seed for thought and hope, faith and love, which, if nurtured, will blossom and flourish and bring forth fruit in the years that lie ahead. These condemned men will realise a better road is open to them if they will only accept Christ in their lives and witness for him, taking as their text Paul's advice to the Ephesians:—

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

It is very definitely felt that, by availing ourselves of visits to the prison whenever permitted, Christians cannot fall in their mission to open the door for the lost souls within those walls who are anxious and willing to find the way to eternal life.

### VISITORS TO PULPIT

(Pt. Lincoln, S.A.). There have been many inter-church visitors to the pulpit recently, including Mr. Hannaford, Methodist, and a team from the C.S.S.M. beach mission: D. Pittman (Methodist), R. Taylor (Baptist), G. McMahon (C. of E.). Local preachers have included R. Smith, F. Baryon and T. Bain. Messrs. R. Dodd, A. Nancarrow, C. Yeates and N. White of the Men's Fellowship, also assisted with a special service. A young man has made his decision.

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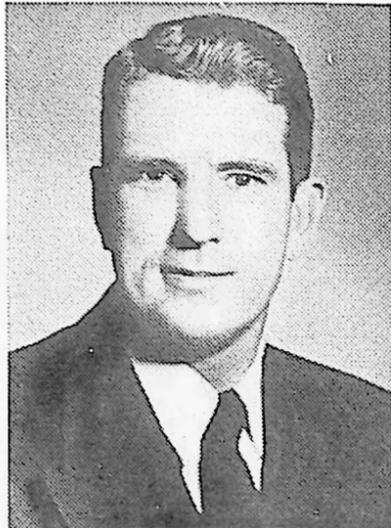
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## Dr. T. O. Fisher for Europe

Northwood Christian Church, Indiana, U.S.A., has offered its minister, Dr. Theo. O. Fisher, a sabbatical leave following more than 25 years of service, to become effective May 15. This was made to permit Dr. Fisher time for travel, study and service in Europe.

Dr. Fisher submitted his resignation to the Board in order to accept several opportunities offered to him. The Board responded with the proposal of the sabbatical to permit him to accept these opportunities and then return to Northwood upon their completion. Both actions were announced to the congregation on Jan. 10. Dr. Fisher has agreed to announce his decision within 30 days.

Dr. Fisher will spend three weeks attending the Ecumenical Institute at Bosse, Switzerland, in June. He has been appointed as Exchange Minister to Britain for the summer by the National Council of Churches. He will be the Fraternal Delegate for the World Convention of Churches of Christ (Disciples of Christ) to Kirkentag, Cologne, Germany, in July. In October, he will enter Oxford University for a year's study.

He will be accompanied to Europe by Mrs. Fisher and two daughters, Deborah and Lisa. Two older children will remain in the United States. Ted is a

student at Ball State College, and Karen is a teacher at Hanover, Indiana.

A native of Melbourne, Australia, and a graduate of the College of the Bible in Melbourne, Dr. Fisher came to the United States in 1937, and is a graduate of the Butler University with B.S.L., B.A. and M.A. degrees from that institution. Butler University conferred on him the honorary Doctor of Divinity degree in 1954.

He began his ministry at Northwood in 1939 and has been there since that time, with the exception of a period during World War II. when he served as a chaplain with the Air Force in the Pacific Theatre of Operations — in New Guinea, the Philippines and Japan. In 1957, at the invitation of the Chief of Chaplains of the United States Air Force, he participated in a preaching mission to the air bases in Europe.

During his ministry at Northwood that church grew from 363 to more than 1,800 members. It has a plant valued at more than \$1,000,000 and an annual budget of more than \$200,000, making it one of the outstanding churches of the disciples of Christ brotherhood.

Dr. Fisher has served as a guest lecturer at Butler University and Christian Theological Seminary, and he has written articles for a number of religious publications.

### NEW ZEALAND CHURCH BEGINNINGS

150 years of Christian witness in New Zealand were marked with special celebrations in the Bay of Islands. It was on Christmas Day, 1814, that Samuel Marsden paid a visit to Rangihoua, where he conducted a service for the Maoris and Europeans.

That was the beginning of missionary endeavour in this land. Marsden's pulpit was made from part of a canoe. Very few details of the actual service remain, but it is known that the "Old Hundredth" — "All people that on earth do dwell" was sung and that Marsden's text was "Behold, I bring you glad tidings of great joy."

The New Zealand Christmas stamp for 1964 depicts Marsden preaching at this first service, when it is estimated that 300-400 Maoris and a couple of dozen Europeans were present.

The Rev. R. E. Marsden, a great-great-grandson of Samuel Marsden, was brought from Cornwall for the special celebrations; the Maori vicar of Wairoa, Canon R. H. Rangihoua, went to England. On Boxing Day, the Kerikeri players presented a pageant depicting the arrival of the gospel in New Zealand, and this was very highly rated by all who saw it.

Representatives were invited from other churches, and our own brotherhood was represented by R. B. Collins, president of the Auckland District Churches.

It was largely due to the help of a Maori Chief named Ruatara, that the establishment of the mission was possible at a time when it was considered extremely dangerous to go to New Zealand. Indeed, Marsden had been restrained by authorities in New South Wales for several years before being allowed to make the trip. — W. B. Burn.

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### • OVERSEAS MISSIONS

#### A LETTER FROM SAMUEL BULI

I have not written for sometime, but I am very busy in Pastoral visitation. Last Wednesday I conducted my first wedding ceremony at Naruwar, one of the villages in the northern end of Pentecost.

Whilst staying down there, I stay with Willie Anson at Wujunmell, but walked to a different church each night. (Willie Anson is the grandson of Tabymancan, one of the pioneer island teachers. Willie studied at Londua School prior to going to Honiara to study medicine.) It was a very wet week indeed, but for five nights that week I conducted the special meetings at those five churches. There were good attendances.

Whilst staying with Willie Anson I could see that he is very busy at Wujunmell Clinic. Also he walks to treat individuals at the villages. I spent one week and four days in the north then returned to the middle again, but hope to return to the northern villages again soon.

Concerning what I'm doing, I think I have said enough except to add the report on the C.E. and Gospel service. Both are progressing very well. Already seven young people made decisions to follow Jesus Christ and taken Him as Lord and Saviour. They will be baptised at Christmas. I can only say "To God be the glory great things He hath done."

Yours in Christ,

SAMUEL BULI  
New Hebrides.

### "THE AUSTRALIAN CHRISTIAN" 50 YEARS AGO 1915

The H.M. number contained articles from Reg. Ennis, W. C. Craigie, Thos. Hagger, S. H. Mudge, A. D. G. Day, J. J. Franklyn, Thos. W. Smith, H. E. Knott, D. A. Ewers, Theo. Edwards, A. J. Fisher, I. A. Pater-noster, T. H. Scambler, Geo. Fitzgerald, H. J. Banks, H. Swain, W. C. Reg. Ennis, Vic. Conf. Pres. said, "Owing to the financial depression caused by the threat of war and poor season prospects, the H.M. Committee has had an anxious year. Before the season was known, or hostilities had commenced, we were virtually pledged to a big programme. We have not withdrawn from anywhere."

Here and There. Congratulations extended to R. T. Pittman, who qualified for Diploma of Education. . . . There were four baptisms at Galah, Vic. North Sydney. Mr. Oldfield's gospel address was entitled "The Secret of the Empire's Greatness." Windsor, Vic. We have Miss Bice visiting us. She uses her voice in singing the gospel.

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## QUESTING

WITH  
A. E. WHITE



How can I help people in trouble?

The above question did not come from a minister, although it is a question which all ministers ask themselves. The question was concerned with particular people with particular troubles, but I think that I can be more helpful by being general rather than specific.

It is seldom that real trouble can be helped either quickly or easily, although some folk do act as though a slogan or text will heal the human heart. It is true that Jesus has the answer to all of our needs and that trust in God is all that we require for living. To use these resources for others, however, will require effort, ability and concern.

**Effort.** When Jesus helped people we read that power went out of him. It cost him something to heal and help. This obviously means that effort will be required of us in order to help troubled people. We cannot expect to do for nothing the things which cost Jesus a great deal.

**Ability.** To help others will require knowledge and ability. One pastor said that if he were drowning he would rather see on the shore a Mohammedan who could swim than a Christian who couldn't. We must develop our talents for helping people. Some of the competence to help others will come through reading, through experience, and through discussion with others. Competence will come through the practice which experiences successes and failures.

**Concern.** A person may be willing and able, and also have ability, but unless he has a genuine concern for the person in trouble it is unlikely that he will be of much help. We are not really dealing with problems, we are dealing with persons. The disciples of Jesus failed to help an epileptic (Matt. 17: 14-21), and Jesus said it was because of the littleness of their faith. He also said, that "this kind of demon never comes out except by prayer and fasting." I am sorry that the R.S.V. leaves out this bit, because concern is symbolized by prayer and fasting and Jesus indicated this concern as a major factor in the process of healing and helping. Faith, of course, implies concern.

It is easy enough to pray for an alcoholic and to wish him well. It is extremely difficult to sit up with him all night to ease his craving through shared concern. It is easy enough to attend a funeral service and speak sympathetically to the bereaved, but it is time-consuming to be friend to the lonely in the empty months to follow. True concern for the troubled means sharing your life with them.



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## NEW ZEALAND NEWS

**Slaughter.** Under 400 were killed on the roads in 1963; over 400 to Dec. 31, 1964. On the other hand there were more deaths by drowning over the Christmas-New Year holiday period than caused by road accidents.

**Athletics President.** Immediate Past-President of Conference, E. R. Prince, of Wanganui, was recently elected president of the N.Z. Amateur Athletic Association. The Governor-General, Sir Bernard Fergusson, is patron.

**Woman Accepted for Ministry.** The Presbyterian Church has accepted a woman candidate for the ministry. This is the first time that this has happened in New Zealand with the Presbyterians. She is Sister Margaret Reid, employed by the N.Z. Council of Christian Education. Miss Reid is 41, and is a graduate of the University of N.Z., with a B.Sc. degree. She has also graduated from the Presbyterian Theological Hall, Dunedin, and is a deaconess. She will not have to undergo any more training before being licensed as a probationer.

**Home from Rhodesia.** The Adcock family have now arrived home on furlough from the field and are at present on holiday.

**From the Manses.** Sister Pat Russ takes up full-time deaconess work with the Mairangi Bay Church, Auckland, as from Feb. 14. On Feb. 7, I. W. Ogier commences at Moorhouse Avenue, and R. A. Blampied at Bishopdale, both in Christchurch. L. W. Covic's ministry at Spring Grove, Nelson, has terminated, and L. I. S. Hannen has resigned from South Dunedin and finishes there on Jan. 31. Spring Grove church is anticipating centenary celebrations in 1966. M. J. Savage, Naenae, has moved into the new manse completed just prior to Christmas at 160a Naenae Road, Naenae.

**Now Together.** The Otago and Southland Missionary Society which, from its earliest years had direct connections with Scotland, recently celebrated its centennial. It is now an integral part of the B. & F. B. S., with H. C. Bischoff still serving as Branch Secretary.

## AWAITING MINISTER

(Taree, N.S.W.). M. H. A. Pieper conducted a helpful service on Christmas Day at 8 a.m. The church will be without the services of a resident preacher for over six weeks, following the departure of V. T. Parker. Speakers who have conducted interim services are R. Foletta, D. Foletta and G. J. Warne. As other years in holiday time the church has had many visitors. These totalled 106 for three Sundays.

## SIX TO SYDNEY

(North Perth, W.A.). Six of the young people attended the C.Y.F. Convention in Sydney. E. J. Smith, the Conference President, recently visited and spoke to our church. There were three baptisms on Dec. 6. The J.C.E. Society is in its 20th year. Len. Dearnden is leader of both Juniors and Inters.

## National Diary

- JANUARY  
29 V. Explorer Junior Camp, Monbulk.
- FEBRUARY  
1 S.A. A.C.Y.F. Beach Picnic, North Christie's Beach.  
3 V. Induction Service, K. J. Harvey, and Farewell to S. H. Wilson.  
4 S.A. Women's Conference, Grote St.  
13 S.A. A.C.Y.F. and B.Y.F. Combined Rally, Flinders St. Baptist Church.  
14 \* Annual Offering, Aborigines' Missions.  
17 V. College of the Bible Resumes.
- \* All States.

## MOVEMENTS

### SCHOOL CHAPLAIN APPOINTMENT

(Melb., Vic.). S. K. Bannon, Dip.R.E., minister of the church at Berwick, Vic., has been appointed a chaplain by the Council for Christian Education in Schools. Mr. Bannon will serve at the Essendon Technical School, and will commence his duties there in February, 1965.

### CHANGES AT CARNARVON

(W.A.). There will be changes in staff at the beginning of this year owing to resignations received from Mr. and Mrs. Hewson, Miss Alida Laffebler and Miss Miriam Speer. Replacements will be Mr. and Mrs. Aitken, Wologong, N.S.W., and Miss Slocombe, Dandenong, Vic.

### TO THE ALICE

(Melb.). Miss Moya McCrackett, who has been with the Dept. of Home Missions and Evangelism for three years, has accepted a position with the Y.W.C.A. at Alice Springs. She has given most valuable service to the Dept., not only in the office, but also in deputation activities. She has also been prominent in Woman to Woman Evangelism and with the Dept. of Christian Education. With the latter she is well-known as a Good Companions' leader.

In Alice Springs, Miss McCrackett will be engaged in leadership training for teenagers and young adults, primarily Aborigines. She will take up her duties in February, 1965, and will work there for nine months.

## VISITORS TO REDCLIFFE

(Qld.). Many holiday visitors, including some from interstate, have helped maintain good attendances. The film, "Christmas in Hong Kong," was featured at special night, when each child received a gift. . . . When P. Woolford, acting Youth Director, was speaker, the Risson family from Ipswich assisted with solos and duet. . . . The Bowl of Remembrance appeal reached £5/5/3. . . . After six months at Mt. Isa, Miss Holden has been welcomed back.

## CHURCH REVIEW

(Maidstone, Vic.). The church rejoices that 1964 saw the removal of the church debt and is now self-supporting and the ladies' C.W.F. donated £350. The missionary target of £250 was doubled. Nine baptisms brought the church membership to 109. The newly formed J.C.E. proved popular. Four young people were presented with the New English Bible on reaching their majority.

## GLOBAL SURVEY OF MISSIONS

(Geneva). A comprehensive global survey of the work and situation of churches and missions around the world will be published in January by the World Council of Churches.

The 12-month review, based on reports of more than 100 on-the-scene correspondents in Asia, Oceania, Africa, Europe, and North and South America, will appear in the January, 1965, edition of the "International Review of Missions," a periodical of the W.C.C.'s Division of World Mission and Evangelism.

Included in the 80-page survey are reports about churches in several parts of the world — including the People's Republic of China — from which little information is usually available.

The issue also carries a review of Roman Catholic missions during 1964, an article on the "Joint Action for Mission" programme, and a 14-page bibliography of world mission and evangelism literature.—E.P.S.

## BRITISH SUNDAY CHANGES

(London). Some British churchmen have greeted proposals for the relaxation of Sunday observance laws with considerable reserve.

The sharpest opposition, as expected, came from the Lord's Day Observance Society, which pledged to "rouse the country against these proposals by every means at our disposal." The Society in the past has frequently instituted court action to block infringements of Sunday laws.

The Evangelical Alliance said the recommendations "bear witness to the increasingly secularised state of our society," would create additional anomalies, such as the unreal distinction between amateur and professional sport on a large scale.

In the industrial area of Radstock, 24 clergymen — nine Anglicans, nine Free Church leaders, and six Roman Catholics — published an appeal to both employers and trade union leaders to reduce the amount of work on Sundays.—E.P.S.

## THE LOVE TEST

If I believe in God and Jesus Christ with all my heart, and if I confess it before men, but have not love, I am become sounding brass, or a clanging cymbal.

And if I repent of all my sins of omission and commission, and make full restitutions, but have not love, I am nothing.

And if I am buried in the waters of baptism with prayer, enacting his death, burial and resurrection, but have not love, it profiteth me nothing.

But, if I do all these things because of love, I know that I have passed from death unto life, and am beginning to live.

—Chauncey R. Piety.

## GOOD RESPONSE BY NEW SOUTH WALES C.W.F.

(Sydney). The highest attendance for some years was recorded at the December meeting of the C.W.F. at City Temple. One hundred and thirty sisters, representing thirty-two city and two country churches, responded to the Roll Call.

A specially prepared Christmas programme was given by the Epping C.W.F., which included highlights of Christmas customs in other lands. Appropriate music was also beautifully presented, and the programme concluded with a challenging message on the real meaning of Christmas in our personal living.

Our offering for the year's special effort, the furnishing of the lounge-room at the new Social Service Guest

Home at Croydon, was received, the total for the day being £251. All were given a warm invitation to visit the Croydon Home in the New Year, after contacting the Matron.

It was announced that the amount received by the Social Service Department from the selling of Rose Day buttons was £315.

Mrs. Bloore, our President, appealed to all to examine our book-shelves, to see if any suitable books, mainly light reading, could be made available to forward to Ashwood House. These would be greatly appreciated to replenish the library there and so bring much added pleasure to the ladies at Ashwood House.

—Gladys M. Mackenzie, Vice Pres.

## RACE "SCANDAL" CONDEMNED

(Johannesburg). The Bishop of Kimberley and Kuruman, the Rt. Rev. Philip Wheelton, said at the Anglican diocesan synod at Kimberley that white Anglicans must be prepared to accept African and colored priests as ministers for their services.

"It is a scandal that we still plan church services in such a way that arrangements are made for a white priest to travel hundreds of miles to minister to a white congregation," he declared. "As a matter of policy, I wish it to be known that I shall do all in my power to avoid this in the future."—E.P.S.

## CHRISTLESS CHRISTMAS

The official Hungarian Radio has announced that it would not broadcast Christmas hymns, carols, or nativity plays. On Christmas Eve, "Radio Budapest" broadcast a cabaret programme, and a "Christmas Party for Pioneers" was shown on television. Last year a number of traditional Christmas programmes were broadcast.—E.P.S.

## PROTESTANT GROWTH

Buenos Aires (R.N.S.). The spectacular growth of Protestantism in Latin America was attributed here by a Roman Catholic authority to the continuing shortage of priests "to cope with the spiritual needs of the growing population."

Msgr. J. C. Glaquinta, speaking at a roundtable conference sponsored by the city's Serra Club at the Roman Catholic University of Buenos Aires, noted that in a 13-year period (1948-1960) Protestantism had grown from 100,000 members to 7,800,000.

The Australian Christian.

# HERE AND THERE

## BUS GAINS SCHOLARS

(Austral, N.S.W.). Since a bus was purchased to transport scholars from the Kemps' Creek area, over 60 scholars have been added to the Bible School. Several of the older children have been attending church services. . . . A. Leane was farewelled on Dec. 27, prior to commencing a ministry with Taree church. Barry Benz was inducted at Austral on Jan. 9 and commenced his ministry on Jan. 10.

## MINISTER ON T.V.

(Canberra, A.C.T.). The minister (G. R. Stirling) represented the churches in giving a Christmas message on T.V. Channel 7. . . . The church was crowded for the Christmas Day service. . . . Mr. and Mrs. Stirling, sen., and Campbell have been visitors to Canberra. Mr. Stirling preached at the morning service on Dec. 27. . . . David Wood, of Invercargill church, visited Canberra on his way to the Australasian Youth Convention in Sydney, and sang, on Jan. 3, at evening service.

## GEO. SMITH, MIGRANT CHAPLAIN

(Perth, W.A.). George Smith, now full-time Director of the Christian Welfare Centre in Perth, will depart for U.K. on the "Fairstar," leaving Fremantle on Jan. 28, and returning as a chaplain on the migrant vessel "Fairisky," departing U.K. on March 14. During his stay in England Mr. Smith intends to visit as many Social Agencies as possible, including the London City Mission. As the "Fairstar" goes via Singapore, opportunity will be his to meet many Asian students who have worshipped at the Subiaco church over the past four years.

## DR. JAUNCEY AT MACKAY

(Qld.). The visit of Dr. Jauncey and family was deeply appreciated, and his messages were uplifting for the church. . . . Men of the church have repaired and painted the manse. Also, a new refrigerator and some furniture were recently added to the manse. . . . Average attendances for the year were: a.m. 46; p.m. 29; communicants 37.

## MRS. HUNT'S ILLNESS

(Hawthorn, Vic.). The wife of the minister, Mrs. H. A. Hunt, has been a patient at Royal Melb. Hospital for six months, and during that time has undergone four major operations. She is now making progress and is looking forward to returning home. On Jan. 17, the ladies of the church presented her with a birthday cake. . . . A young man made his decision.

## DECEMBER BAPTISM

(Croydon, Vic.). A baptismal service was held on Dec. 20, and during the service members of the C.W.E.F. sang modern Christmas carols. There was a combined service with the Presbyterians on Christmas Day. . . . The Explorer Club conducted a Display Night to close their year.

## ASSISTANCE FOR UNIVERSITY STUDENTS

Graduates of the College of the Bible, Glen Iris, Vic., who are planning studies this year at an Australian University, are reminded of the assistance available to them through the T. E. Rofe Settlement. Application should be made immediately with the secretary, together with a report of progress in studies.

The Australian Christian.

January 23

## Circulation Corner

### MURRAY BRIDGE RESPONSE

(S.A.). "Six copies of the 'Christian' are being paid for by the church for sale or free distribution in response to appeal for assistance for the paper. We hope that other church boards will do likewise to increase circulation."

### PAPER BOY SCHEME IN QUEENSLAND

(Maryborough). "The weekly 'paper boy' scheme is working well. We took six copies, now increased to nine."

### AN IDEA TO COPY

The church at Nailsworth, S.A., has decided to donate 6 months' subscription for newly married members who do not subscribe to "The Australian Christian," as it is felt this may encourage them to continue reading this Christian publication.

### ANOTHER CHURCH TOTALLY "CHRISTIAN"

"All the members at Morawa, W.A., received the 'Christian,' and vote it an excellent paper."

# NEW GUINEA FUTURE

BY W. S. LOWE

The Report of the International Bank on the Economic Development of the Territory of Papua and New Guinea, was released recently. It contains a number of comments on future developments which are of critical importance for Mission policy in the Territory. These aspects are here summarised by a Melbourne management consultant who visited most parts of the Territory during the past year. Printed copies of the Report, for sale, will be available early in 1965.

The International Bank's report on New Guinea is a disappointing document in two respects — it offers little that is new and it fails to come to grips with the realities of solving the Territory's problems. For example, it has firm and strongly expressed views on the need to recruit over 1,000 secondary teachers within the next five years, all non-indigenous; but no apparent recognition of the difficulty of doing this in the face of the shortage of secondary teachers in all Australian States and the problems of University quotas which in some States are limiting the training opportunities.

From the point of view of Mission policy, it is disappointing in another respect also — it gives no clear indication of the type of life for which the New Guinea people are to be fitted in, say, ten years' time. Are they to be part of an intensified rural culture or is secondary industry the main hope of New Guinea progress to modern status?

The Report tends to come out for a rural future, but its thinking on this does not take enough notice of its own policy on higher wages (how will this affect the competitiveness of New Guinea products?) and it lacks a creative approach to developing a fully viable economy. So Mission administrators will not be helped much by the Report on these basic problems.

## Required Reading

Nevertheless, it should be required reading for every Mission Board and Committee member and for at least the leading figures on the missions. The Report brings together a great deal of information not otherwise readily available and, if there is nothing much that is new, it is a wide ranging summary of conditions in the Territory. A number of issues raised are of direct importance to Mission policies, and these will be covered later, but the following points are incidentally of importance to Missions as well as to the rest of the New Guinea community:

W. S. Lowe, M.A., B.Comm., now a management consultant, previously served as Asst. Trade Commissioner for Australia in Canada, Trade Commissioner in Southern Rhodesia, and Asst. Secretary for Trade in Canberra.

- More attention to completing networks of roads, bridges and associated works is recommended; with less dependence on air transport for short hauls, reduction of the number of small aerodromes and extension of the main ones. An international airport with through connections from Australia to Asia is recommended.
- Less elaborate hospitals, schools, housing for the indigenous people — more coverage with fewer trimmings is the idea — use of local materials rather than the longer lasting European type.
- Concentration of development and services in the places where they will do the most good — the idea is to spread the available services less thinly but more effectively.
- Over the next five years, gradual displacement of practically all European teachers from the primary school system with replacement by indigenous teachers. Within this period, no important introduction of indigenous teachers into the secondary system, but the addition of more than another 1,000 non-indigenous teachers, about half of them in the Mission schools.
- More definite economic planning and the expenditure of £(A)250 million in the Territory over the next five years. This is in addition to developments by private industry, missions or capital investment. These are to be encouraged by financial inducements.
- Present free health and other services to be partly paid for by those who receive them — in the interests of developing responsibility.

Probably the most important contribution of the Report is to establish by independent international finding that the continued presence of European leadership in the Territory for a long time to come is inevitable. It is clear that the Bank team sees here an undeveloped area which requires even more outside support than we have been giving — not a colony panting for deliverance.

This emphasis should strengthen Australia's hand in the United Nations discussions, and it should encourage more vigorous European private participation in the development of the Territory, which is essential for any important growth in the next decade.

## Future Education

Australia has been contributing in excess of £(A)25 million per year to New Guinea in recent years. If the Report is accepted — and much of it is likely to be — the amount will rise. The Australian Government is now also likely to seek International Bank loans for the developmental purposes which the Bank's team has recommended in the Territory.

The most important comments of the bank team directly affecting Mission policies are made under the section on Education. Here are some summary points:

- Less than one per cent of adults have at present received a full primary education; probably less than 100 have completed a secondary course and the first University graduate was expected at the end of 1964.
- Enrolment in senior sections of secondary schools is currently so small that it will be at least ten years before any significant numbers of people with secondary or university education are available to provide local leadership and senior administration.
- More facilities are needed at the top end of primary schools to provide full and complete primary education for children now enrolled and due to be enrolled.
- Provision of more secondary school facilities must be given high priority. In 1963, less than 4 per cent of all pupils were above the first three Forms. Development of the secondary system is "a most urgent need. The most rapid rate of expansion feasible will not be too great during the next five years . . ."
- Strong emphasis needs to be given, for people of all ages, to education in practical skills, especially in agriculture.

In the view of the Bank team, the aim should be to develop the total requirement of primary teachers as quickly as possible from the indigenous people, freeing European activity for the higher educational levels. In primary schools,

(continued on next page)

# New Guinea Future (continued from page 12)

total enrolment projections can be summarised in this table:

	1964	1969	1969
Admn. Schools	Scholars 45,000	Scholars 66,000	Teachers 844
Mission Schools	130,000	188,000	1,864
			increase
			increase

Over the five-year period, therefore, a tremendous task exists in the primary system alone, if the available children are to be educated. The increases arise in part from extending the spread of educational facilities, but a more important factor is the expected rise in the population, itself due of course to the successful programme of health services introduced over the last 20 years. The total population will rise from about 2 million at present to 4 million by 1980, so that the above difficult programme will have to be increased rather than reduced in the succeeding decade.

The Report comes out quite firmly on the question of priorities in the primary system. If the full programme cannot be undertaken, then the first target must be to add higher standards to existing schools. If this means limiting enrolments, then that price must be paid in the interests of raising the standards of education for those already started.

It also says bluntly that, for various reasons, Administration schools are more attractive to students than Mission schools, but recommends that transfers from Mission schools be discouraged and that the two systems should be treated as complementary rather than in any way competitive. This is in the interests of the efficiency of the whole system. It is interesting to compare the structure of the enrolment at present in the two systems: in Administration schools 17 per cent of pupils are in the preparatory grade compared with 7 per cent in Standard 6; the figures for Mission schools are 35 per cent and 2 per cent.

More disturbing is the report that over the seven-year course, the drop-out rate in Mission schools is 67 per cent compared with 22 per cent in Administration schools. The Report offers a part explanation, but the fact seems to call for some searching examination of the reasons and of ways of reducing this heavy leakage from missionary influence.

Subsidies to Mission schools (primary) are at present approximately £3 per pupil enrolled. The Report expects this to rise by one-third in the next five years.

## Secondary Schools

Enrolments in Administration secondary schools in 1964 were expected to be approximately 3,650, and in Mission schools 1,780. The anticipated figures by 1969 are 12,600 and 12,300. This will require 520 new teachers over the period in Administration schools and 536 in Mission schools.

A major problem, of course, is where these secondary teachers are to come from. The Report assumes that many

of them can be seconded from the Australian secondary school systems, an optimistic hope, surely.

As a concrete example of the size of this problem: in 1965 the estimates call for 66 new teachers in Administration secondary schools, and 43 in Mission schools. By 1969, the increase required will be 77 and 145. These figures do not appear to make allowances for teacher drop-outs over the period and are therefore conservative. However, it does not seem that these targets can be met unless the Administration provides much better salaries and conditions or other incentives and the parallel task for the Missions is formidable.

The cost of training a pupil in an Administration primary school is approximately £30, compared with the £3 a year of subsidy to Mission schools. On this basis, there is room for Missions to seek a very much increased grant in view of the major task laid out and the huge cost which it is taken for granted the Missions will carry in the educational development of the Territory.

The Report arrives at secondary education costs in another way, but it appears that costs of educating one child in the Administration secondary system was about £250 a year. On the other hand, the grants to Missions for educating secondary pupils were about £40 per head in 1963. There seems to be a case of gross injustice to be remedied here. Criticisms of Mission schools are common in New Guinea. How far these are justified it is difficult to say, but government niggardliness is certainly in part responsible for any defects.\*

The Report expects the government contribution to rise to £60 per pupil per year, but even this seems ridiculously low, by comparison with costs in Administration schools, if Missions are to do what is obviously expected of them.

Missions in New Guinea are clearly accepted by the Bank Report as essential to the plan of development laid down. The opportunities and the challenge are obvious. The time also seems ripe for a combined approach to the Government to obtain more tools to permit the Missions to do the work which it is taken for granted they will do. Perhaps such an approach at the highest level might be considered by the Australian Council of Churches. The Government might demand higher standards as the price of this assistance, but that would be desirable anyway.

[\*As this article went to press the Australian Government has announced a 20 per cent increase in subsidies on teachers in New Guinea.]



NEW SOUTH  
WALES

## PARCELS TO NEW GUINEA

(Mayfield, N.S.W.). Gifts of food and money brought to the church break-up social were forwarded to single workers on New Guinea mission field. On Christmas Day a tape recording from New Guinea took the place of the sermon. The Christmas offering is to be used toward the Bible College at Banmatmat . . . Recent speakers have been R. Isbister and A. J. Matheson, ministers of Charlestown, N.S.W., and Ascot Vale, Vic., respectively.

## FAREWELL TO MINISTER

(Taree, N.S.W.). The Taree church farewelled V. T. Parker, Mrs. Parker and Douglas on Dec. 17. The secretary, A. W. Billingham, chaired the meeting and paid tribute to the work accomplished by Mr. Parker, which was characterised by attention to every Christian duty and marked by sincerity and faithful preaching in the pulpit. Others who spoke were Mrs. F. V. Murray, on behalf of the ladies, R. F. Macindoe, on behalf of the officers and members, and D. E. Billingham, representing the Bible School and young people. Miss Shirley Macindoe presented Mrs. Parker with a book on behalf of the J.C.E. Society, to mark services well and truly rendered. D. E. Billingham presented Douglas with a copy of the Scriptures. The chairman presented Mr. and Mrs. Parker with a wallet of notes as a mark of Christian love and esteem. Both responded to thank all members who had worked with a will to make the church go forward during the time of their ministry.

## HOSTS TO C.Y.F.-ERS

(Telopea, N.S.W.). Church members from Telopea and Epping have billeted visitors from Annerley, Brisbane, to the National Youth Convention in Sydney. Visiting young people conducted Sunday services on Jan. 10, when Haydn Sargent (former preacher) spoke, and one young lad made his decision.

## BUILDING PREPARATIONS

(Auburn Dist., N.S.W.). The old church has now been completely demolished. All that remains is the heap upon heap of bricks, rubble and debris. Excavations for the foundations will soon be commenced and the new buildings should be erected by Sept., 1965. Meanwhile the church is holding its activities in the old Masonic Hall, which has been loaned to us gratis by the Rural Bank.

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# PERSONAL

## DISCIPLESHIP

Jim Sorenson, Redcliffe, Qld.  
Ian Carman, Grote-st., Adelaide, S.A.  
Barry Nicholas, Tony McDonald, Dandenong, Vic.  
Alan Geale, Telopea, N.S.W.  
John Wickham, Hawthorn, Vic.  
Frances McKenzie, Judith Croft, Ormond, Vic.  
Graham Cobbatt, Bayswater, Vic.

## MEMBERSHIP

Mr. Wiese, Box Hill to Dandenong, Vic.  
Mr. and Mrs. Ede, Collie to North Perth, W.A.  
Mr. and Mrs. Stan Waldron and Ellen, Boondall; Mrs. I. Wolff, Murrarie, to Redcliffe, Qld.

## CHANGES OF ADDRESS

George Smith (Director, Christian Welfare Centre, 142 Beaufort-st., Perth). Private: 23 Coleman Way, Karrinyup, W.A. Tel. 26-3375.

Bruce Armstrong (Director of Dept. of Christian Education, N.S.W., 69 Campbell-st., Sydney). Private: 25 Frost-st., Earlwood. Tel. 50-4660.

## SILVER WEDDING

**BULLEN** (Whitford). — Rhonda and Peter wish to congratulate Mum and Dad on their 25th wedding anniversary celebrated at Hawthorn church (Vic.) by S. Neighbour, on Jan. 27, 1940. Formerly of East Doncaster and Mitcham.

## APPROACHING MARRIAGE

**SUTHERLAND - PAVER.** — The wedding of Helen Mary Sutherland, daughter of Mr. R. Sutherland and the late Mrs. R. Sutherland, to John Paver, of the College of the Bible, will take place at the Chown Memorial Chapel (College Chapel) on Wednesday, Jan. 27, at 5.30 p.m.

## ENGAGEMENTS

**TAYLOR - HARMAN.** — Mr. and Mrs. George Taylor, 13 Poplar-grove, Carnegie, have much pleasure in announcing the engagement of their only daughter, Elizabeth Kay, to Bruce Reginald, second son of Mr. and Mrs. C. Harman, 42 Blackwood-st., Carnegie, Vic.

**COGHLAN - HOCKING.** — The engagement is announced of Sandra Joy Coghlan, 17 Hill-st., Sunshine, Vic., to Ian James Hocking, Sunshine, Vic.

**MARSHMAN - SMAIL.** — Mr. and Mrs. D. W. Marshman, 9 Eton-rd., Belmont, Geelong, have pleasure in announcing the engagement of their younger daughter, Barbara Merle, to Lindsay Joseph, elder son of Mr. and Mrs. J. W. Smail, Gregory-ave., Chllwell, Geelong, Vic.

## MARRIAGES

Lois Leaman to Randal Hurstfield, Ararat, Vic.  
Lorna Tarr to Lyle Favas, Dandenong, Vic.  
Jeanette Hill to Trevor Molde, Grote-st., Adelaide, S.A.  
Sally Berry to Eric Mason, Canberra, A.C.T.  
Rae Coleman to Roger Foletta, Tarce, N.S.W.

## DEATHS

Mrs. F. D. Rookes, Dandenong, Vic.  
Frederick Hartell, Lenard James, Grote-st., Adelaide, S.A.  
Margaret Duff Dickson, Surrey Hills, Vic.  
Mrs. Gifford, Ormond, Vic.  
Nicholas Waters, Maidstone, Vic.

## IN MEMORIAM

**LACY.** — In loving memory of Kenneth Edward, beloved husband of Joyce, devoted father of Rhonda and Philip, passed away Jan. 18, 1955. "Resting where no shadows fall."

**LACY.** — In loving memory of Kenneth Edward, dearly loved son-in-law of Mr. and Mrs. R. Gray. "In God's care."

## SITUATION VACANT

Baker Wanted — first class tradesman required; knowledge of pastrycooking advantage; commence duties mid-April. Further particulars apply F. and N. E. Speare, P.O. Box 17, Pialba, Qld.

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## NOTICE

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# Word Studies In The New Testament . . .

No. 11. ETERNAL, EVERLASTING :: By RANDALL T. PITTMAN

"Eternal" is defined in the "Twentieth Century Dictionary" (Chambers, revised 1952): "without beginning or end of existence, everlasting, ceaseless, unchangeable." From Latin *aeternus* — *aevum*, an age.

"Everlasting" is defined: "endless, perpetual, unceasing, eternal, wearisomely long-continued." "Ever" is from Old English "aefre."

Behind these words are the Greek

(1) *aidios* in Rom. 1: 20, where the Authorised Version gives "eternal," and Jude 6, where the rendering is "everlasting." The word is used only in these passages in the New Testament. In the Septuagint it is found in Wisdom 7: 26, where it qualifies "light," and in some texts of 4 Macc. 10: 15 as an attribute of "life." In Classical Greek the word was used in the senses "everlasting," "eternal," "perpetual." It is associated with *aet*, "always." It is common in the Inscriptions, especially as an adjective qualifying *khronos*, "time." Schonfield renders Jude 6: "he has kept in close confinement," or as in a footnote, "enduring fetters."

(2) *aión*, translated "eternal" in Eph. 3: 11; 1 Tim. 1: 17. This word is a noun, used in these passages in the plural. Eph. 3: 11 is translated "age-long" in the New English Bible. 1 Tim. 1: 17 is rendered "of all worlds." In the Arndt-Gingrich Lexicon a lengthy article summarises the meanings: (1) a very long time, eternity; time to come; (2) a segment of time, age; the present age; the age to come; (3) the world as a spatial concept; (4) the Aeon as a person, claimed as a meaning by some scholars in such passages as Eph. 3: 9;

there was cause for distress at the number of indiscriminate and almost meaningless baptisms performed, but said we need a lot more thinking about the metaphysical significance of baptism before we change our practice.—E.P.S.

## CHURCH MEMBERSHIP EXCEEDS POPULATION RISE

(New York). In 1963, for the first time in three years church and synagogue membership in the United States grew faster than the population increase — by 1.1 per cent — and increased membership by some 3 million. Total membership is now 120,965,238.

Released by the National Council of Churches, the statistics are based on its 1963 Yearbook of American Churches, published Jan. 15. They were compiled by the N.C.C.'s Bureau of Research and Survey from reports submitted by 253 religious bodies in the 50 States and the

Col. 1: 26. These passages may be differently interpreted, as modern translations show.

Sometimes the phrase "unto the ages of ages" is used (Rom. 16: 27 and others), translated "for ever" or "for ever and ever."

(3) *aiónios* in many passages. Sometimes the translation is "eternal," sometimes "everlasting." It is also translated "for ever" (Philemon 15) and "world" (Rom. 16: 25; 2 Tim. 1: 9; Titus 1: 2). This word, which Rotherham translates "age-binding," is an adjective formed from *aión*, and has a similar usage. It is common in the Septuagint. The chief Classical meanings are: (1) lasting for an age; perpetual; eternal; (2) holding office for life. In the Inscriptions this word is found as a title of the Emperor.

In the Gospel of John, *aiónios* is used only in the phrase in which it qualifies "life." There is a sense in which the believer now possesses eternal life, but the consummation is in the life to come.

The adjective qualifies other nouns: consolation, covenant, damnation, destruction, fire, glory, God, gospel, habitations, inheritance, judgment, kingdom, power, punishment, redemption, salvation, Spirit, weight (of glory). It will be clear that the adjective must be considered in the light of the noun which it qualifies. In Jude 7 the meaning seems to be that the fire which consumed the cities of the plain was age-abiding in its effect. A similar use is found in the Apocrypha (Wisdom 10: 7) "to whose wickedness a smoking waste still witnesseth." This may contribute to the interpretation of Matt. 25: 46. The word there is "punishment," not "punishing."

District of Columbia. Membership statistics show that Protestants make up 35.5 per cent of the population and Roman Catholics 23.8 per cent.

Included in the Yearbook is a table tracing church and synagogue membership as a percentage of the population since 1850, when it was 17 per cent. It varied in ensuing years, but the total percentage for 1963 is recorded as 64 per cent, compared with the previous all-time high of 63.6 per cent in 1960. —E.P.S.

## TEENAGER ANONYMOUS

In Sydney a teenage girl left £80 at the Inter-Church Aid office for the Christmas Bowl of Remembrance Appeal. She declined to give her name . . . In Melbourne, another anonymous donor sent £500 to be used for the rehabilitation and resettling of African refugees. —A.C.C.

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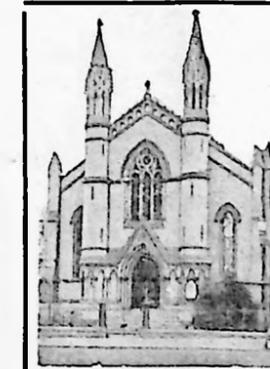
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7 p.m.—WORSHIP - EVANGELISM.

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## OBITUARY

Harold L. Williams.

With the tragic death of Harold Williams, in a tractor accident on his farm, the church at Kaniva, Vic., and the brotherhood as a whole, particularly the Overseas Missions Dept., have suffered a great loss. His life was marked by a complete devotion to the church's work, both at home and overseas. He visited our missions in the New Hebrides with his wife and family in 1947, and later in 1949 returned alone to build the hospital at Ndui Ndui. His elder son is Dr. R. Williams, of the Dhond Hospital, India, and Mr. and Mrs. Williams visited their son and his family for several months last year. While there, Mr. Williams supervised alterations to the doctor's bungalow and helped with other building projects. In Kaniva, he was active in all aspects of church work, being a fine preacher and an elder loved and respected for his wisdom and mature leadership of young and old. Throughout his vigorous life he was interested in all aspects of community life, particularly in the administration of the District Hospital, of which he was Life Governor. His deep sincerity and faith, his energy, integrity and clear mind won for him respect and admiration in the community as a whole. He was a very successful farmer, yet all who knew him were aware of his conviction that all he had was entrusted to him by God for use in his service. He was a devoted husband, father and brother. To Mrs. Williams, Dick (India), Gwenneth (Mrs. M. Launder), and Alan, and brothers and sisters: John (Kaniva), Lily (Mrs. R. D. Main), Don (Kaniva), Adeline (Mrs. J. C. Cunningham), go our deepest sympathy and prayers. The great respect of the Kaniva community and the brotherhood was evident in the large number present at the funeral service conducted by the writer, assisted by E. L. Williams, M. Lawrie and R. S. McLean.

—J. Way.

Harold Smith.

The Brougham-st. Church of Christ, Ballarat, Vic., has been greatly saddened at the sudden death of Harold Smith, on Jan. 5, 1965. In his early years, Mr. Smith was associated with the work at Dawson-st., and he left Ballarat to serve with the Air Force in the Second World War. Upon returning home he gave years of faithful service, first in Dove-ton-st., when the congregation used to meet there, and then later at Brougham-st. upon the erection of a chapel. He has acted as church secretary and rendered many years of loyal service in the Sunday School. Mr. Smith was also a deacon on the Dawson-st. Officers' Board. Although suffering ill-health for some years, Mr. Smith never complained. He is remembered as a devoted husband and father. His sudden passing has left the church with a deep sense of loss, and he was a man of Christian calibre who will be very hard to replace. He was also highly esteemed in the community. One sentence our late brother once prayed in the weekly prayer meeting has remained in my mind and it went something like this: "We are thankful that we are able to know thee, for life would not be worth

living without thee." This was his testimony. Our prayers are that daily strength will be given to Mrs. Smith and Graeme in this sad bereavement.

—Graeme Jackel.

Mrs. Daphne T. Gifford.

Mrs. Gifford died suddenly, at home, on Dec. 1. Daphne Plymin joined the St. Kilda Church of Christ, Vic., as a girl and was active in the church. In 1931, she married Charles Gifford and they transferred to Gardenvale church in 1939 for some years. They transferred to Ormond in 1947. (Mr. Gifford died in 1958). Mrs. Gifford was an active member of the church and will be missed from the fellowship. Funeral services were conducted by the writer. We assure the loved one of our prayers, especially the three daughters Shirley (Mrs. A. Parker), Pat (Mrs. T. Norton), and Sandra.

—R. McKenzie.

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January 23

## Church Chuckles



"I'm preparing a sermon for those who CAN pay their pledges and won't. What's the ecclesiastical equivalent for 'stinker'?"

## CARTOON COMMENT

Possibly this sermon will offend a few in the congregation and achieve maybe little else. There are those in the congregation who will continue to sidestep their Christian responsibility for the support of the work of God; they will put their small change in the offertory plate while they continue to make sure that they can afford some new appliance for their home. They accumulate commitments in every other direction, but they recognise no debt due to God. What can help them? Probably only a deeper sight of the outgoing love of God, in the Cross, so that they are moved to give in order to share the gospel with others.

### DO YOU KNOW?

A preacher whose congregation regularly shunned the front seats was surprised to see a stranger in the very first row one Sunday. After the service, the pastor asked the man why he sat down in front. The man replied that he was a bus driver and wanted to find out how the preacher got people to move to the rear.

—"Decatur Christian."

### SCOTTISH CHURCH LEADERS ATTACK SLUM BLIGHT

(Glasgow). Four leading Scots clergymen — two from Church of Scotland and two bishops of the Episcopal Church in Scotland — have issued a statement attacking slum conditions in Scottish cities as "a disgrace to any civilised country."

The statement said that in Scotland today there were about 490,000 primitive pre-1860 houses and 550,000 pre-1880 houses and that the improvement rate,

in spite of increased legislation, was minimal. It noted, for instance, that in Glasgow there are 80,000 persons on the waiting list for municipal houses; 34,000 persons live more than four to a room, and 890,000 more than three to a room.

The churchmen urged a national effort to remove "the most urgent problem in this land today."

The statement was signed by: the Very Rev. Nevile Davidson, Minister of Glasgow Cathedral; the Rev. Dr. Charles Warr, Dean of the Thistle and Chapel

Royal, Edinburgh; the Rt. Rev. Dr. Francis H. Moncrieff, Bishop of Glasgow and Galloway, and the Rt. Rev. Kenneth M. Carey, Bishop of Edinburgh.

In London a report published on Christmas Eve by Christian Action and the Simon Community Trust, estimates that there are at least 90,000 homeless men and women in Britain today. It said many sleep out; others live in the half-world of the common-lodging house and the reception centre. The report, based on a pilot survey by social workers in several cities, has been presented to the Prime Minister.—E.P.S.

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# OPEN FORUM

## SAYING GRACE.

To the Editor,

May I add a few thoughts about "Saying Grace" ("A.C.," 9/1/65)? At the risk of being labelled "old-fashioned" by my contemporaries, I suggest that the present way of saying, or singing, grace at many youth camps is often little short of being blasphemous. There may be those young people who are quite at ease singing grace to a tune such as "Hernando's Hideaway," but it seems to me that the noticeable lack of reverence is evidence of little thought behind the words. If it is true that the main aim of singing grace at these camps is to signal the start of a meal, then it would be just as practicable and far quicker to use the traditional "On your marks, . . ."

—D. J. Pederson, A.C.T.

## CHURCH YOUTH GROUPS.

To the Editor,

I've been thinking about the Youth Groups which are in vogue in so many of our churches at the present time, and I began to wonder whether they are healthy things to have in our churches. Do these Groups tend to form themselves into a "clique" and fail to mix with the elderly members of the church or not? My impression of the church is that it is one big family. My

problem is whether these Youth Groups are conducive to this concept of brotherhood. They may. I have not made up my mind as yet. But I would like the views of your readers and other youth leaders on this question.

If the Youth Groups are not meeting the needs of the church, how can they be made to do so?

—A. H. C. Pfeifer, Vic.

## GRATEFUL RECOGNITION.

To the Editor,

The hymns that are sung and the Scriptures read give shape to communion services. Over the years certain brethren have given forethought to the selection of co-related Old and New Testament lessons and hymns appropriate to the Lord's Supper, and to special seasonal occasions. Lest we take for granted this service, I join with others in grateful recognition of a service that contributes to a glad fraternity, as one recalls that congregations in all States are joining in a similar paean of praise.

The Austral Printing and Publishing Company is to be congratulated for its part in making available selected hymn numbers and readings per medium of a seasonal almanac, leaflets and service plans. It is a contribution to the bonds of one fraternity.

—W. R. Hibburt.

# OBITUARY

## John Herbert Daniel.

It is only a few weeks since the "Christian" featured three of our older Maylands members. One of them, the late John Herbert Daniel, one of the few remaining foundation members of the church, has since, in his 96th year, passed quietly into the presence of the Lord. Our late brother is to us an outstanding example of humble and faithful service. The church was his life, yet he never preached a sermon, and, as far as we know, never even presided at the Lord's Table. He read the Scriptures, served as an officer, was secretary of the Bible School and treasurer of the church in those earlier years, but above all, worked with his hands to serve Christ. When, in 1906, the Norwood church Young Men's Bible Class commenced the Janet-st. mission (in a dance hall) Mr. Daniel was there to help. It was in his home, in 1909, that a meeting approved plans he had prepared for a church building which the "Evangelistic Committee" of the S.A. Conference helped to erect. As a carpenter, he made the first church seating. Years later, he was again responsible for the seating and furniture in the present building. Early church minutes repeatedly indicate appreciation of work done by our late brother — such matters as fencing and repairs, changing from kerosene to gas lighting in 1913, and then to electricity in 1919. In 1938, he and the late F. Sando were honored

for 29 years' unbroken service as deacons. With characteristic modesty both stood down and young men took their places. (The same young men have now completed 25 unbroken years in the same position!) Respected in church and community for quiet, consecrated godliness and gentle humour, the late Mr. Daniel was one of our most loved members. It was obvious that he was falling over the past year or two, and he moved into the Black Forest Rest Home. He enjoyed Christmas with his family, and on the last day of the year unobtrusively left this life to be "forever with the Lord." We express sympathy to sons Cliff and Fred, their wives and families, and our gratitude to God for a "workman who needeth not to be ashamed."

—D.G.H.

## Violet Mary Abercrombie.

Paying tribute to her husband after his death in 1960, E. L. Williams wrote that his was "A life that brought enrichment." This is equally true of Mrs. Abercrombie, who died on Dec. 17, 1964. Born in 1888, she married James McGregor Abercrombie in 1914, and they set up home at Ivanhoe, Vic. They shared in the foundation of the Ivanhoe church, and they served it together until 1941, when they moved to Camberwell. The Abercrombie home was renowned for its hospitality. Several of our ministers have expressed appreciation of the friendship, help and encouragement given them during their student ministries at Ivanhoe. Both had a keen interest in education and literature, and many have bookshelves made richer by

their generosity in sharing these treasures. Mrs. Abercrombie had a keen and active interest in women's work and church affairs generally. In 1935, she served as President of the Victorian Women's Conference. At the time of her passing she was a deaconess and immediate Past President of the C.W.A.F. Her other interests included the Prince Henry's Hospital Auxiliary and local Red Cross work. She lived her faith consistently, with a firm, unshakable conviction, at home, at church, in business, in everything. Her friendliness, her generous and gentle manner, will be long remembered by all who knew her; and her joy in living a life of service is reflected in her words, "God has been good. I have a lot to be grateful for." J. E. Brooke, W. F. Nankivell and the writer shared in the funeral service. To her children, Dorothy, Margaret, and Jim, and their families, as they remember her love and her quiet influence we commend the Lord she loved and to whom she has gone.

—A. H. Coleman.

## Margaret Duff Dickson.

In September, 1923, together with her husband and young family, Mrs. Dickson transferred to Surrey Hills, Vic., from the Moreland church. Mrs. Dickson retired from office in 1962, after more than 25 years as treasurer of the local C.W.F. Not only did she support her husband in his long service as treasurer of the Surrey Hills church, but, together, they were always a constant encouragement in every worthwhile effort in the church's life. Mrs. Dickson was always a practical person, who appreciated the sacrifices which others made, too, to serve Christ and the church. Ever cheerful, she bravely bore the suffering of her last illness. She died on Dec. 3, 1964. Funeral services at the Surrey Hills chapel and Springvale Crematorium were conducted by the writer. Christian sympathy is offered to her husband Les, son John, daughter Lesley (Mrs. M. Mears) and other members of the family circle.

—R. A. Ryall.

## WANTED: CHILDREN'S HYMNS

(New York). The Hymn Society of America is conducting a search for new hymns suitable to be sung by children.

The organisation is interested in hymns that can be sung and understood by children from 8 to 12.

The search is primarily for new hymn texts, which should be written in metres and to tunes found in most Protestant hymnals. However, new tunes will also be considered.

The best hymns will be introduced at a Hymn Festival for Children in Philadelphia, May 16, 1965.

## DID YOU NOTICE?

The church that grew from 363 to 1,800? (p. 8).

Where they dug a 400 ft. trench? (p. 19).

Who is having a sea trip? (p. 10).

How many Protestants in Latin America? (p. 11).

What a teenager did with £80? (p. 15).

They doubled their missionary target? (p. 11).



## EPPALOCK WORK CAMP

Eppalock Reservoir, with a water frontage of over 80 miles, is in the centre of Victoria, within 15 miles of the city of Bendigo.

By courtesy of the Government Departments an area of about 8 acres on the southern side of the lake has been leased for a term of 15 years to Churches of Christ in Victoria for a Camp and Conference Ground.

The Central District Conference of Churches has sponsored the enterprise and undertaken to support it.

Convened by Cecil Houston, of Bendigo, the first work camp was held on the site between Christmas and New Year. About 30 persons came, with tents and caravans, to live beside the lake. Others came each day to share in the work and returned home at night. Work began each day after prayers at 7 a.m.

A Maryborough lawn mower cut paths through the long dry grass, fallen timber was gathered and stacked, power machines brought in by the men of Harcourt

felled dry trees, pulled out stumps, ploughed the boundary for tree planting, cut fire breaks and hauled great tree trunks out of the way.

The biggest job was to dig a 400 foot trench to carry drainage from kitchen and septic.

Whole families shared in the work. For those who cared to there was fishing and swimming in the spare moments. After the evening meals we gathered together to sing and spend an hour in Bible study and prayer, and then we took our lanterns.

Camp Eppalock has begun. There are no buildings yet, and only the beginning of a fund to provide them, but there is a vision of what can be done, and increasing goodwill to make it possible. This property will serve individual church families as well as groups and organised camps and conferences.

In the Autumn of this year an Arbor Day will be held to plant hundreds of trees around the boundary. To this the brotherhood will be invited.

—L. A. Trezise (Camp Chaplain).

## TASMANIAN CAMP

To Kelso Anglican Camp, tucked away on western shore of Tamar Heads, on Boxing Day, 1964, came 30 assorted people, leaders, cooks, campers from near 15 to late 20's, plus three little ones. They came from north, south, east and west — three from Victoria — one of these had a long trip via Bicheno (on East coast) because a letter failed to reach him in time, was only 24 hours late arriving!

They came to camp, to share in studies, fun, games, to learn what life really holds for a Christian today. The result? It is difficult to record just what this camp meant to us all, but I will make an attempt.

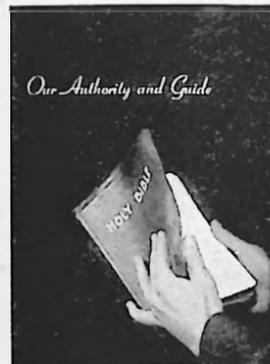
The first evening devotions set the pattern of the camp as our eyes were turned upwards to Jesus Christ as Lord, the One whom we should praise. Each morning a Quiet Time prepared our hearts for the blessings our Lord desired us to receive that day. The Fellowship Hour was a new feature in

camping — we sat in a semi-circle, sang favorite hymns and choruses, united in a session of prayer, then shared our thoughts and experiences based on our Quiet Time meditations of that morning. The Fellowship Hour concluded with a "Talk on Service" by "Uncle" Ed. Morrison. The main study was led by "Uncle" Bill Taylor, "You Can Witness with Confidence," based on a book by Rosalind Rinker of the same name.

Believing there is "no impression without expression," three open-air meetings were held.

The key-word and note of the whole camp was: Sharing — our faith, our experiences, our various duties, our Lord and his goodness to us.

Appreciation was expressed to our cooks, Mr. and Mrs. R. Bannon and Mrs. L. Struthers, by Darcy Williams, who gave them an expression of campers' thanks; to "Uncles" Bill and Ed., and "Auntie" Marg., by Graham Boxall.



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## GOLD COAST CRUSADE ATTRACTS RECORD CROWD

A record number of over 550 young people attended the Gold Coast Crusade at Burleigh Heads, Queensland. This Crusade has now become the largest evangelical youth camp in Australia. All of the young people attending were under 25 years of age.

Nearly 400 of the young people from the Southern States travelled to Brisbane by special train.

The Crusade was directed by Eric Leach, with Mr. and Mrs. Clive Stebbins as Camp Parents. Bob Stokes was the Bible study speaker. A deep work of the Holy Spirit was evidenced by the changed lives of many young people, and also by the exceptionally high standard of behaviour maintained by the campers throughout the Crusade.

Each evening outdoor Crusade Rallies were held in the Park at Burleigh Heads, at which hundreds of people attended each evening. Throughout the entire Crusade a total of over 130 young people publicly responded to the gospel appeal.

The Gold Coast Crusade Reunion will be held on Feb. 13. at Mordialloc, at 2.30 p.m., concluding with a Rally in the Methodist Hall at 7.30 p.m.

## ANSWER FOR SOME

In the ideal setting of "Camp Greenhalgh," 80 campers during the Christmas-New Year camping period considered the theme, "What's the Right Answer?" R. Ewers, of Belmore, D. Smallbone, of Penshurst, and D. Surtees, of Bowral, each introduced two studies, handling their material well and leading the young people to the point of clear understanding as to their responsibilities to God and their fellow man.

A feature of the camp which revealed the power of the Word of God — was the morning group Bible studies. These were associated with the theme study for the day and proved invaluable. The group came together each morning and read the preset passage. There was no formal introduction to the Scripture, just simply a sharing of — key verses, important truths and personal challenges as the Spirit of God gave spiritual discernment.

The New Year's Eve was taken up with the usually hilarious camp concert and then we moved to a large camp fire on the point overlooking the lake, to welcome the New Year. Three of the older young people, Maria Briguglio, Bert Gude and Russell Craig (leader) recounted what God had done for them in 1964, and thus expressed their high trust for 1965.

The answer came for a number of campers, Lorraine Inglis, Pam Simmons and Josephine Van Drempt, as they made the surrender of their lives to Jesus Christ.

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## THE LAST WORD

Australia Day.

And I will make of you a great nation.

—Genesis 12: 2.

### Who Serves His Country Best?

Not he who shouts, "My country, right or wrong!"

Condoning faults, and vowing, "Though she sin,

I love her sin as well," can patriot be —

His song is lark's, but from a tiger's skin.

Not he who basks in Freedom's Blessed Four,

But fails the ballot or derides the Church,

Or garners gains begot of ruthless war While watching carnage from a vulture's perch.

Who will not bleed to set his country right;

Who clasps her joys, but delegates her pains

And serves himself. The nation, in her plight,

Must have allegiance bred of martyr strains.

No patriot springs from Greed's divining rod.

He serves his country best who best serves God.

—Gladys A. Six,  
in "The Christian."

The quickest way to break a bad habit is to drop it.

### Definition.

Conscience: Something that makes a boy tell his mother before his sister does.

I do not tremble when I meet  
The stoutest of my foes;  
But heaven defend me from the friend

Who comes and never goes.

—J. G. Saxe.

Teacher: Johnnie, what are the principal uses of cowhide?

Johnnie: Well, I think the most important one is to hold a cow together.