

July 31, 1965

THE AUSTRALIAN

# CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

Registered in Australia for transmission by post as a Newspaper.



ARE YOU CONCERNED

"FOR THE LEAST OF THESE

MY BRETHREN"?

Social  
Service  
Number

•

NEEDS  
OF  
OTHERS

YOUR

CONCERN

•

SOCIAL SERVICE  
DEPARTMENTS'  
OFFERING . . .

**AUGUST 15, 1965**

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## IT IS OUR CONCERN

Sympathy and concern are not quite the same thing. To be moved by someone's troubles may be sympathy, but it is not concern unless action is involved.

Concern is made up of sympathy, knowledge, and action. If we feel sorry for someone we can make it our business to learn about him and his need, and then do something about it.

In these days there is a danger that Christians will supply the sympathy, while various government departments and do-good organisations supply the concern. Indeed, we even hear folk suggest that the coming of the modern welfare State has made Christian charity unnecessary.

It is a matter for rejoicing that Governments have accepted an increased responsibility in caring for the sick, the very young, and the very old, the distressed, the handicapped, and the victims of self-destroying habits. Governments, however, cannot take over my personal concern and my personal response.

New and enthusiastic public-spirited groups like the Junior Chamber of Commerce, Rotary International, the Lions' Club and others, have a splendid record of service to many under-privileged people. It would be stupid for the Christian church to resent this demonstration of Christian concern even if it is not done in the name of Christ.

There is still a big demand for sympathy (or anger), study, and service on the part of every Christian, so far as human need is concerned. Some of this concern will be expressed by us in our local communities, face to face with trouble. Some of it, however, will be in areas beyond our immediate reach, and will comprise tasks too great and too expensive for individuals to meet. In these areas our Social Service Departments in each State will speak and act for us. They will speak and act, however, only as we voice our support and strengthen their capacity for effective action. For this reason, Social Service tells some of its story in these pages and seeks your help through regular weekly contributions in planned-giving churches, and through the annual Offering on August 15.

## WHATEVER HAPPENED TO WEE PETER?

It must be hard for a little boy to have a very famous father. When that father is also a very famous minister, life can have its irritations when the boy is expected to live up to his father's profession and reputation.

Wee Peter was Peter John Marshall, the son of Peter Marshall, minister of the Presbyterian Church on New York Avenue, Washington, Chaplain to the United States Senate, and known the world over as "A Man Called Peter."

When young Peter was four he rebelled against cod-liver oil. The man Peter fixed that rebellion with a firm, fatherly, ministerial hand on the seat of the boy's pants. But what if the boy had no taste for the Marshall family's faith that was so public? Even if his father had not died early of a heart attack, that kind of rebellion cannot be handled in the same way. Faith is a personal, non-coercive thing. News reports tell us something more of the story.

As an undergraduate at Yale, young Peter went his own way. He said that he had "no real commitment to Christ." He majored in political science and had no definite interest in religion. Then, after graduating, he spent a summer with a Congregational minister in California, and what he saw and heard caused him to seek another path. He entered Princeton Theological Seminary and now, at the age of twenty-five, he has been ordained into the Presbyterian ministry.

He has no definite plans for the future, but he has no worries about it. He says the ministry is a real adventure. "You go where God leads."

We may well doubt if God is given a chance to lead every boy, but God is much more likely to lead if man does not try to drive. Young Peter is not the first son of the manse to delay his commitment, but somehow it seems to mean even more when a young man finds his own path.

The man Peter would have understood and approved. Once in a sermon he said,

"We even get a little impatient, because it is taking so long, and try to help, and get our hands in our Father's way, generally hindering Him in His work."

## THE AUSTRALIAN CHRISTIAN

119-125 Hawke St.,  
West Melbourne, C.3.  
Phone 30-1848

Vol. 68

No. 30

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Material for this issue has been supplied  
by Social Service Departments.



S. RUSSELL BAKER — President, Federal Conference, Churches of Christ. in Australia.

When we identify ourselves with a cause we give evidence of our concern, and, as has been well said, there is no substitute for living with people. In this whole matter of the cause of Social Service, it is people with whom we are dealing, not a system, nor a social code, not an impersonal hand-out Social service machine, but a channelling of human kindness through human hands, with a personal involvement. And when we do thus become involved through identification, then we can all say, with Paul—

"Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

—(Philippians 4: 11-13).

I have always been amazed that this great thirteenth verse, "I can do all things through Christ which strengtheneth me," came in at this point. But now I can see that it is vitally related to the two verses before it. If our contention is right that concern is best expressed in identification, we need all this source of supply for strength which is implied and made available in the words of this next verse, "I can do all things through Christ which strengtheneth me." In the light of this need and supply, let us follow through the implications of this identification.

### 1. Want

This is perhaps our oldest word to describe the state and position of those who, in this world, are the less fortunate. They rise up before us as a great company. In our thinking, they form a great host of humanity which is short rationed in the things that make us comfortable and content — that long,

ever-growing line of the poor, always with us and always on the march. But in respect to their want, are they our concern?

There, then, is the test, and what is our answer? Can we leave it to Governments? Can we retreat on the ground that it is too big to tackle anyhow? Dare we rest in the utterance of a prayer saying, "Lord, Lord, and yet do not the things"? We stand condemned if we stand afar off.

There is but one way, and one solution, and it is the way of identification. "I have learned, in whatsoever state I am, therewith to be content." "I know how to be abased, and I know how to abound." This is an expression of fellowship. It means a willingness to improve the situation. It means an acceptance of disadvantage, and passing through in the Spirit of Christ, "Who for our sakes became poor, that we, through his poverty, might become rich." Thus, by feeling and understanding and concrete expression, do we identify ourselves with the want of this world.

### 2. Hunger

This is one of the frightening words of our time. It conjures up the millions of the world who are hungry. It leaves the image in our mind of the ceaseless march of men, women and little children, who rise up each day to face the killing experience of an unsatisfied appetite. There is a hunger of the heart for love; there is a hunger of the mind for knowledge; but the hunger of the body for food is the most heart-rending.

Is this hunger our concern? Can we pass by because it is just another accepted fact in our time? May we avoid being drawn in by merely registering our observance of it all, and just give assent to the truth that again, tonight, more than half the world will go to bed hungry?

This we dare not do. Everywhere, and in all things we are instructed both

# SOCIAL SERVICE — YOUR CONCERN

to be full and to be hungry. "Identification" — concern through identification. The judgment implied in the words used to picture scenes of the day of our accounting, "When saw we thee an hungered, and fed thee not?", leave a stern warning lest we fall into the same condemnation of those who failed in this very act of identification.

### 3. Need

Want — hunger — need. "I am instructed both to abound and to suffer need." The word "need" is a broad one, but it still registers in our mind the picture that we know to be all too clear of those who, in this world, deserve help.

It may be spiritual need, or mental need, or physical need. This indeed, may gather us all in, yet it is still to that great unknown number of individuals we refer to, when in our prayers we often pray, "for those in need, and in needy circumstances."

Are all these our concern? Is this Social Service our responsibility? Have we to enter into this? The answer is, yes. "I am instructed both to abound and to suffer need." Again, it is identification, and through identification, a practical concern.

Wilbur Chapman, the great American evangelist, once encountered General Booth on London Bridge, and asked him the secret of the great movement he had started and sustained. For reply, the General said, "God asked and I gave him all there was of me . . . From the day that I got the poor of London on my heart, and a vision of what Christ could do for them, I made up my mind that God should have all there was of William Booth."

Think, too, of how our Lord completely identified himself with humanity and his concern for our situation. Humbling himself and becoming "obedient unto death, even the death of the cross," so the want, hunger, and need of humanity is YOUR concern — and MINE.

# WARD DUTY

BY J. B. BAKER

(Chaplain at Royal Adelaide Hospital).

## — OR PRIVILEGE!

May 17, at 9 a.m., was "D Day" hour, the decisive moment that saw a large group of ministers of all denominations come together and pray for the sick and begin to work out their prayer in studying the best means to attack sickness; in view of the healing mission of the Church given by Christ when he said: "GO HEAL THE SICK."

For a week they studied the medical, surgical, psychiatric and spiritual approaches to healing at the Royal Adelaide Hospital, under the leadership of some of South Australia's specialists in their field. This school in Pastoral Care of the Sick is evidence of the universal concern of the Church, since similar clinical studies are being carried out in other parts of the world.

Throughout the States of Australia there are what we call Medico-Clerical Groups or Doctor-Clergy Commissions. They are fellowships of concerned doctors and ministers. They meet regularly for fellowship and planning, to discover ways and means of providing treatment for the "whole" man. They seek to understand each other's approach with the view to giving the maximum treatment to the sick. Here again is a fellowship of the concerned for the sick.

### Who Are the Sick?

Sickness takes on two forms; the physical, including mental and psychiatric,

and the spiritual. These two forms can then be either chronic or acute. No one is immune, and sickness can come upon us slowly or it can strike suddenly. We generally refer to the sick as invalids, bedridden, or hospitalised; but spiritually sick people are everywhere. They may be serving with you over the counter, sitting at a nearby desk, working at the same bench, playing in the same game.

Sickness in both forms is an acute social problem. When Christ founded the Church he saw its function to involve a definite attack upon this problem and to have a definite answer. He said, "Go heal the sick." He did not say, "may be," "hope to," or "possibly." He said, "GO HEAL THE SICK."

### Ours Is a Spiritual Concern

We have cause to be concerned, because it strikes all of us and, in many cases, a lot earlier than it need. A leading doctor said, "Three per cent of 10,000 people admitted to a hospital did not in the beginning need the services of a doctor, but somebody to evaluate the mess their lives were in." Another said, "We know enough about spiritual healing today to know that every tissue of the human body is affected by the Spirit."

An article in a newspaper quoted psychiatrists and leading American doc-

tors as saying that cancer could have its beginnings, in many cases, with emotional disturbances and depression. If this is true, how prone we are to sickness if we don't take enough care of our spiritual lives.

Since we are therefore of the Church, we are due to be concerned about sickness, about the sick, and about the education of all people towards the maintenance of a healthy spiritual life.

Not all sickness, physically, has its beginnings in this way, but there are spiritual factors involved at times. Then, physical illness can and does create a spiritual sickness, and life is gripped in a vicious circle of sickness. So we are obliged again to be concerned because we are geared to provide healing at the spiritual level. Then it follows that medical care can be more effective and rapid.

We are concerned primarily with the spiritual being that is caught up in the grip of suffering and always to encourage medical care when man's body is stricken.

### Ours Is a Social Concern

I use this word "Social" to cover all needs; it's amazing just how many we find we have when we are laid aside. As a chaplain moves about the hospital people find themselves calling him and asking for help. A patient, who had been in hospital for over a month, and expected to be there another ten months, disclosed emotional problems of loneliness and fear of dying. They were both overcome, but the real victory came when she surrendered her life to Christ in that hospital ward. The patient eventually died, after 12 months of happy Christian experience. She was ready to go, and rejoiced at going because of a wonderful concept possessed of the Lord.

Others have suffered fear in different forms. Some have suffered rejection, desertion, grief, loss of limbs, of face in the community, or of friends. I am reminded of a man who had suffered chronically for some years from leukaemia, and not long ago went through the nasty experience of a bankrupt court, resulting in an acute attack of the disease. He came into hospital to die. Physically and spiritually he was very low. We learned of his many problems; he rediscovered faith in God — it is a wonderful story of both spiritual and physical recovery. His ward doctor, closely acquainted with the proceedings, saw

(continued on p. 5)



• CONCERN FOR THE SICK - A ward at the Will H. Clay Nursing Home.

## CONCERN FOR THE SICK

(continued from p. 4)

remarkable changes taking place. This man had spiritual and more direct social needs, as well as medical needs, and the proper administration at every level of the whole person, and he was rescued from certain death.

These environmental factors, described as social with material and spiritual implications, are a challenge to the Church's healing power to rise up, meet,

remove and assist in healing the wounds so made, because they are retarding elements in healing at the physical level.

Ours is a concern that must be geared today to meet these needs to save and raise the sick.

Ours is a saving mission, therefore let's face it — as we redeem the spirit of man we redeem his physical environment to the end that it is conducive to health and well-being of his whole being.

How can we fulfil this mission of concern for the sick? By making it possible for wider study and exercise of a spiritual approach to healing that allows for the closest co-operation with medical personnel. Educate the community on the spiritual values in health and their importance in times of sickness. Train ministers and lay workers in a more effective approach to the sick. Reach out in every conceivable way to meet the needs of health and ill-health.

## • CONCERN FOR THE AGED

# WHO DOES CARE?

BY CHAS. COLE

(Secretary, New South Wales Dept. of Social Service).

He is an old man. The pressure and vigor of life are largely over for him. "Failing strength" and "old age and hoar hairs" are upon him, and in this extremity he prays, "Cast me not off in the time of old age; forsake me not when my strength faileth."

### Is a Concern for the Aged Necessary?

Let us consider some of the realities, problems, frustrations and anxieties which lie behind the "old man's" prayer.

Loss of status occurs due to diminution of income and independence of the family. No longer are they considered to be the focus of the family. Then economic adjustments are necessary. The mode and standard of living must undergo a change. Even maintenance of the home in which they live often becomes burdensome. Physical limitations are also frustrating in old age. No longer can they engage in the activities concerning the home and the maintenance work often becomes an impossibility.

Socially there are changes. The aged, who are sometimes shut in, become conscious of exclusion from the world's affairs. Even families acquire separate interests and neglect of parents often occurs and outside interests such as a club, the church, and friends gradually are relinquished.

Need for concern for the aged is increasing. Modern medicine has extended life expectancy. The influx of aged people through immigration has contributed to an imbalance in the age structure.

### The Aged, Then, Are Our Concern!

There has been a growing concern for this group of citizens by statutory, semi-statutory and voluntary bodies; there are clubs, institutions and agencies for

this purpose. Every activity, however, should aim at fostering positive attitudes within the aged community.

A sense of security is essential. Everything should be done to encourage the knowledge that aged people are wanted — by families, clubs, churches and young people. Fear of illness and loneliness is being offset by Social Service aids such as home-care and nursing services, meals on wheels, etc.

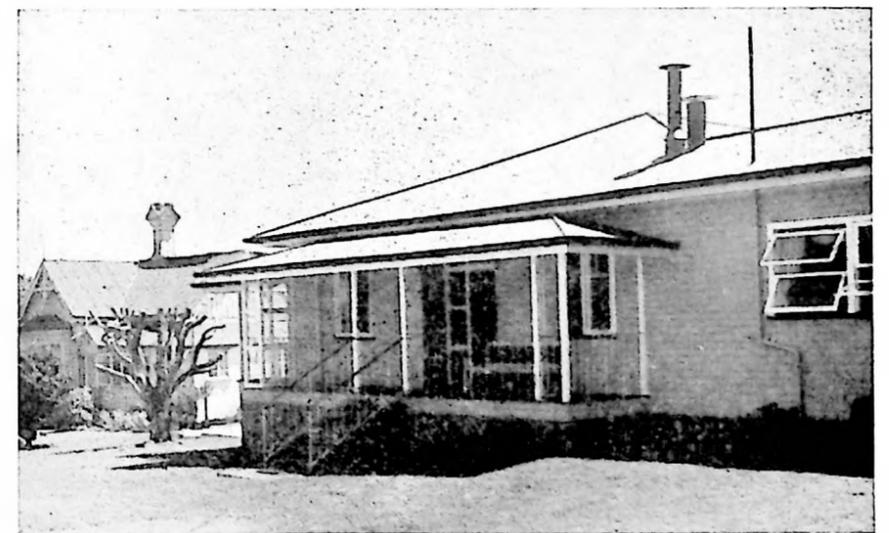
Self-reliance should be fostered and aged people should be encouraged to continue to help themselves as long as physical and mental powers allow. They should be made to feel that they are still capable of accepting and fulfilling responsibility; this is vitally important. Anything that can be done to ensure that they retain their self-esteem and a knowledge that they are part of society must be an integral part of our provisions for the aged.

### A Practical Demonstration of Concern

A recurring need of the aged is adequate accommodation. It is generally agreed that the policy should be one designed to ensure security from the time the aged occupy a self-contained unit until they are transferred to the care of a Nursing Home.

The Commonwealth Government recognises its responsibility by subsidising the provision of Homes (except Nursing Homes) at the rate of £2 to every £1 for capital expenditure. The Church can do no less than have a similar concern.

What if the "old man" belonged to you? He does! Do you not think we ought to do something about answering his prayer, "Cast me not off in the time of old age; forsake me not when my strength faileth"?



• QUEENSLAND CONCERN - "Ivy Anderson Wing," with Mylo House in background.

We can feel the joy of discovery experienced by the one whose eyes first lighted on the golden nugget, "Welcome Stranger." In the field of population development there is growing need for us all to utter the words, "Welcome, Stranger," from the depth of our hearts.

The fact should be faced by all sections of the community. Welcoming strangers must be a necessary element in Australian life. Since the present immigration movement left its launching pad in 1945, it has rocketed our population into an increase of 50 per cent, or from 7.4 millions to 11.3 millions. Further, after taking 180 years to reach that figure, it is expected to double in 35 years, with immigration help.

### Look at the Facts

The Church shows no spectacular numerical growth comparable to the population increase, either in active membership, youth club or Sunday School enrolment, in spite of 700,000 babies born to new settlers in the past 20 years, and now included in our toddlers and teenage citizens.

Reasons for migrant apathy towards the Church is part of the total problem of integration. The problem of merging the lives of old and new Australians is faced in workshop, recreation, and society in general, but from the Church viewpoint we take note of three aspects of the problem:

1. The new settler's need for almost total absorption in obtaining and establishing a home. This is a No. 1 problem, particularly for those who arrive with meagre assets. In this regard one cannot but admire the efforts of some settlers in renovating houses of all kinds, helping one another, and preparing the way for further families to come here. This primary need of newcomers leaves little time for thoughts of religion, and only the very keen Christians keep up Church activities in their new land.

2. Previous disinterest in the Church adds no fuel to cause a sudden flare up of religious concern among the expectations which fire the migrant's imagination. He thinks of Australia as a place to find work, not worship; material gain, not spiritual growth. A Migrant Chaplain finds response to ship services rather poor, and it is almost as difficult to rally shipboard children to Sunday School as in a bayside suburb during a heat wave.

In a community with more than one-third migrants from Southern European countries, over 20,000 all told, the attendance at Protestant Churches is almost negligible. Two attempts in this same community have been made to conduct services by people from their own countries, in their own language, but ten to twenty is about the limit of attendance. This apathy is not an exclusive feature to migrants, of course, it is characteristic of Old Australians as well, which only adds to the difficulties.

3. Many settlers find it hard to feel at one with us, particularly the non-English speaking persons. Among the quarter million eligible, but not naturalized, settlers in Australia, are many

who feel the naturalization ceremony does not make them any more at one with us. They cannot discard the inborn and inground culture and traditions of centuries merely by an affirmation to a pledge, no matter how sincere they may be. The leopard cannot change his spots. Nor is the stranger barrier lifted to enable us to see them as belonging to us. Indeed, some settlers find it hard to accept each other, national rivalries of homelands are evident here.

In under-scoring its welcome words the Church must take note of these handicaps to integration, which means the acceptance of the stranger into the national family. Here, most emphatically, the words of Jesus mean, "I was a stranger, and ye took me in."

### Meet the Challenge

What can the Church do more than it is doing to meet this challenge?

First, it must work together. Division weakens and destroys our approach, wastes manpower and money. Mr. Opperman pointed out that it is desirable for the settler to be integrated into the whole of society, rather than into "self-interested groups, such as political, economic and social movements existing for their own ends." He might have added religious movements also, for most concern seems to be on a denominational level.

Second, Migrant Chaplains could have a little training session before leaving to serve on ships. Their task is vital, being a first contact with people who are undergoing a tremendous upheaval in their lives. Without doubt, the chaplain's most effective service is not in Sunday meetings, but in personal contact. Training would help him use such opportunities.

Third, in local spheres much can be done to help settlers with language difficulties, the understanding of Australia's way of life, and overcoming problems of settlement. The Church has buildings lying empty and unused much of the week; could not some imaginative leader use these facilities to make a welcome centre? But when all is said and done, there is no substitute for personal contact by individual with individual. Mrs. Wilson (Good Neighbour Council) said, "There are ways of personal contact through the family, the garden, the home, or over a cup of tea or coffee, or by a personal visit — through the little things." This is effective Christianity.

Finally, the Church must see the great missionary potential in the influx of new settlers. True, these people are absorbed in necessary material concerns; are apathetic to the Church; and sense cultural gaps between themselves and us; but they are God's children, even if not enjoying the fullness of his Fatherhood.

The Church has the greatest of all incentives to offer the hand of welcome to the stranger in our midst. Next to exhorting Christians to let brotherly love continue, the Hebrews writer says, "Be not forgetful to entertain strangers." This ranks high on the list of Christian duties.

## • CONCERN FOR THE STRANGER



**GEORGE GRAINGER**

(Federal Representative at Australian Citizenship Convention, 1965, and Migrant Ship Chaplain)

says

# "WELCOME, STRANGER"

SHOW  
YOUR CONCERN  
on  
AUGUST 15  
★  
ANNUAL OFFERING

## • CONCERN ABOUT SOCIAL QUESTIONS

BY E. S. SANDERS

(Acting Secretary, Victorian Temperance Alliance).

# INVOLVEMENT

In the incarnation experience, God came right out on our side. He came down where men were, lived as a man, knew all the pressures, frustrations, hopes, fears, joys, failures that make up life. He visited mansions, dined on the best, wandered the countryside with beggars, slept in slums, ran the gamut of the law, went fishing with mates. I suspect he sometimes hit a thumb with the hammer in the carpenter's shop. He dared to be different because he believed that people mattered more than things, law and ritual. He called the rich, fools; he chastised the lazy; he loved the outcast of society. He asked a new set of questions, some of which haven't been answered yet.

In our complicated and rapidly developing society, which is reaching out in so many directions; in the great conflict between the spiritual and the material; in the upsurge of new nations forging ahead to capture for themselves the power of government once held only by the educated, wealthy and militarily powerful "whites"; in the redevelopment of housing and industry; in the application of nuclear power to the betterment of mankind; in the more equitable redistribution of the world's wealth and in all matters of community, the Church has concern.

### Involvement

Perhaps in the past we have been content with some "Resolutions" from Conference supporting or opposing one or another point of view. Sometimes individuals have reached beyond the resolution to an involvement in national or local community policy-making activity.

What of today — and more pertinent — what of the future? Shall we train sociologists to become involved in these questions, not merely from outside on the basis of past beliefs, but from within, on the basis of knowledge and understanding and a total commitment to the mind of Christ?

The Bishop of Woolwich quotes a theological student, "Those who ultimately most shape history are not those who supply a new set of answers, but those who are prepared to allow a new set of questions to be asked." The world is asking many questions. Traditionally the Church likes a set pattern of answers. It is easier that way; if we haven't got the answer then let's not ask the question.

### Some Questions

What of the slums in our cities? What of the need for national development? What of the White Australia Policy?

What of war and peace? What of industrial decentralisation? What of gambling, hanging, smoking, pornography and liquor? What of the need for building up emotional stability in the community? These are the questions being asked today. Do you want to be involved?

There are two ways of dealing with these questions. One is to pass resolutions at Conference calling on the Government to take action. This is easy, comfortable and necessary. The other way is involvement. You may be laughed at, hated, maligned, misunderstood, called names, rejected, sometimes loved, respected, supported, challenged, listened to, ignored, publicised, criticised, slandered; but I don't think you'll have to die. The concern of the Church in Social Questions has brought some civilising progress in 2,000 years. But brother! Is there ever a long, long way to go!

Our Departments of Social service throughout Australia are doing a thrilling and magnificent work serving the needs of men and endeavouring to face and solve current social questions. But with the ever-increasing pressure in this field there is need for more specialised study and research on the vital social issues which confront the present-day Church.

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## SOUTH AUSTRALIA

### STATE C.M.S. DINNER

(Cowandilla, S.A.). 160 men from the metropolitan area and near country churches, came together for a dinner in the Cowandilla church hall on Monday, July 12. The after dinner speaker was Rev. Michael Sawyer, of the Glenelg Congregational Church. Mr. Sawyer has been the centre of interest, controversy and praise for a daring piece of "frontier" work in his Sunday evening service. For almost 12 months he has presented a youth service, with modern music, every Sunday night, and groups of young people from 250 to 400 have supported the service, which developed out of a concern for the young people on the streets of Glenelg who had become a serious problem for police and social workers. Mr. Sawyer captured the men with his presentation of the case for the Modern Music Service, and although there will be strong differences of opinion, the interest of the men was evidenced by the questions asked.

Bill Heath (C.M.S. pres.) chaired the meeting and Graham Molyneux (sec.) headed up the arrangements. The Cowandilla ladies won their way with the splendid dinner. Word is around that the C.M.S. committee will have more of these dinners. With a meal like this one, and a speaker to open up some new territory for the men — how can they miss!!

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

world expected the missionary to be loyal, but was not prepared for the manifestation of loyalty on the part of the natives. Yet they suffered side by side with their Christian leaders. Ministers' Changes. T. H. Scambler to move from Maylands, W.A., to Hawthorn, Vic. A. G. Saunders invited to Semaphore, S.A. H. R. Taylor, of Maylands, S.A., conducting a mission at Strathalbyn. Hugh Gray resigned from Mildura, Vic. A. J. Fisher moving from Tumby Bay, S.A., to Warrnambool, Vic. The Weary War. The war dragged on. Those who predicted the speedy downfall of Germany and Austria were as far astray as were the Germans in their anticipations of the immediate capture of Paris. The most powerful armies of the French and English were throwing themselves in vain upon the German entrenchments, while in Gallipoli and the Dardanelles the progress of the Allies appeared to be slight.

### COLLEGE OF THE BIBLE

MELBOURNE:  
METHODIST LADIES' COLLEGE  
HALL, Fitzwilliam St., Kew,  
FRIDAY, AUGUST 20, 8 p.m.

## CONCERT 65

ADELAIDE:  
WILLARD HALL,  
TUESDAY, AUGUST 31, 8 p.m.

### ENGAGED COUPLES' COURSE

(Adelaide). The recent course, held in June, had an enrolment of 32 young people who benefited from the five lectures given by a Doctor Psychologist, housewife, business man and minister. At the conclusion of the course, evaluation sheets were completed which revealed that the young people had received considerable help from the talks and discussions which took place.

The next course will be held in October, and young people are advised to enquire at the Social Service Office for application forms. A number have enrolled already. Would ministers please advise their young people or forward names to the office, and announce in the local church paper that the course is to be held?

### CATAMARAN PROJECT

(Clovelly Park, S.A.). The members have decided to provide a Catamaran for our New Guinea mission field as a missionary project for 1965. £65 is already in hand. . . . The J.C.E. attended a Scripture Union rally to hear Dr. P. White, the Jungle Doctor. . . . The C.W.F. had several Asians from the Overseas Christian Fellowship to speak on the spiritual needs of Hong Kong and Malaysia. . . . Features for July have included a tape-recording on stewardship from J. A. Bond in W.A., a follow-up tent mission message from W. Bowden, the song leader, and special gospel services conducted by the minister, J. C. Cunningham. . . . The youth attended the Teen and Twenty Mission.

### YOUTH FOR CHRIST

(Adelaide). The speaker at the next Southern Adelaide Youth for Christ Rally will be Dennis Bails, a young S.A. High School teacher. Artists will be Leonie Haines (soloist), popular duet, the Meribells, together with Tony Halley (soloist) and John Stock (pianist), with Kevin Newbold on the trumpet.

A feature of this teenage rally will be the coffee lounge conducted in the supper room after the rally, the site of which will be the Pioneer's Memorial Hall, corner Sturt and Morphett Roads, Seacombe Gardens, on July 31, at 7.45 p.m. Group bookings can be made by phoning John Steward at 76-1516.

### PRESIDENT MOVES ON

(Ascot Park, S.A.). The retiring president of the C.W.F., Mrs. Bull, was farewelled on moving to Christies Beach. She was presented with a crystal necklace as a token of love and esteem. A beautiful set of clothes for an Aboriginal boy was on display. . . . New officers are: pres., Mrs. Ooutlaw; sec., Mrs. Pettett; treas., Mrs. R. McDonald. . . . A youth service was arranged, with Roger Bawden's band from Glenelg providing the "beat." A coffee hour was held for the young people.

### WELFARE SHOPS

(Adelaide). The Welfare Shops in S.A. raised £980 net for the year 1964/65, bringing the total amount raised in four years to £3,088, which has been distributed to the Homes' Hostel and Relief Work. This is the splendid achievement of two ladies, with their helpers, who have regularly staffed the shops from week to week, and all the folk who have donated their unwanted goods.

Although so much has been done in this way, there still remains a tremendous potential here which we believe waits to be tapped. We could open the shops more often if we had more helpers, and we could open more shops if we had the helpers and the goods. We could easily lift the £980 a year to £2,000, if you and you would consider helping in the shops one or two days a week, or if you and you would look around your home or your shed for those unwanted goods which always have sale value in a secondhand shop. Please contact the church office if you are able to help in any way.

### • 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.

Do not neglect to see the  
LISZT PIANO, THE KINSMAN and  
YAMAHA ELECTRONIC ORGANS  
before you make your choice from  
CHENEY'S  
808 South-rd., Clovelly Park, S.A.  
Phone 76-2880.



## NEW SOUTH WALES

### ON THE AIR

(Mayfield, N.S.W.). The July 4 service was recorded for rebroadcast over Station 2HD. The South Sea Island Evangelical Mission provided speakers for a youth tea. They also shared in evening service. . . . Nurses E. Harris, E. Burgess and M. Joyce have gained their obstetrics certificate. . . . Recent speakers have been G. McKelvie and E. Brabham. . . . R. J. Anderson is minister.

### 100 CLOWNS

(Hurstville, N.S.W.). The ladies have been busy past few weeks, including another day making clown dolls. Over 100 have been made and £50 was presented to Mr. Holmes for Dr. Coulter's "emergency drug fund". . . . Joyce Trickett gave a "recital in verse and song" on July 14, with a luncheon to follow, about 70 women being present. . . . A visit to gospel service by St. George Hospital Christian Nurses' Movement, was greatly appreciated by members. July has been a special month for S.S., with a campaign to gain more scholars.

### "RECOVERY GROUP"

(Kingsford, N.S.W.). Each week a small but influential and significant group meets in the Church of Christ, Kingsford. It is the "Recovery" Group led by the minister, Roy Wilson. Here a splendid contribution is being made to the community in practical Christian service and much spiritual and psychological help is given to needy people who, but for this ministry, would find their way into mental hospitals.

### N.S.W. PRAYER LIST

We would be grateful if you would include the accompanying items in your periods of private devotion, offering prayer for:

1. N.S.W. Director of Social Service and Homes Dept., Charles Cole, and the practical work he leads.
2. Student-ministers of Woolwich College — and the churches where they serve.
3. Workers in the Indian Overseas Mission Fields — at Dhond, Baramati, Shrigonda — and the work in Bombay.
4. State C.W.F. activities — especially the vital ministry of the Prayer Committee.
5. Third Bible Study Camp — organised by N.S.W. Dept. of Christian Education — August 6-8. Leader: Ray Ewers, of Belmore.
6. "Crusade '65" — August 24-28. Youth Evangelism, with George Wood as missionary and Bruce Armstrong as song-leader.

### CHURCH HYMN BOOKS for 5/- HAVE THEM REPAIRED LIKE NEW AGAIN

459-1201 — PHONE OR WRITE — 459-1201

W. A. LATIMER & SON, 6 KYLTA-RD., WEST HEIDELBERG, VIC.  
WE REPAIR ALL BOOKS :: Rail Books to Pascoe Vale Station.



## VICTORIA

### EVENING EXPERIMENT

(North Williamstown, Vic.). The church conducted an experimental evening service on June 27. Invitations were issued to a Family Fellowship Tea and ladies of the church visited families concerning it and there were 200 acceptances. Tea commenced at 4.45, with a hot meal, and was followed by a programme presented by Y.P. from St. Stephen's Presbyterian Church. This led into a brief devotional session and a gospel address by L. G. Crisp (Thornbury). A number of new contacts were made, some of whom have commenced attending morning worship. The evening concluded at 6.45. It is intended to hold further teas during the next twelve months, culminating in a planned mission with the Dept. of Home Missions and Evangelism, Oct., 1966. All catering arrangements were efficiently handled by church ladies, and Footscray ladies looked after children under 10 yrs.

### G. & S. AT BAYSWATER

(Vic.). The Babirra Players presented the "Mikado" to a capacity audience, with proceeds to aid the Church Building Fund. . . . Puppets were the means of communication at the C.E. Rally led by Mr. and Mrs. John Uren. . . . A "soundstrip" emphasised the theme of "Thanksgiving" for Girls' Sunday. The service was led by the girls. Hot soup, prepared by the ladies, was appreciated at the family tea which followed.

### LADIES AT WORK

(Maryborough, Vic.). The Mission Band has been very busy forwarding a parcel of clothing for an Aboriginal boy, 5½ doz. knitted singlets, booties, matinee jacket and complete layette to Dorcas Society, also three cartons of clothing to Social Service. . . . The sympathy of the church is extended to the family of the late Mrs. Lancaster. She was in membership for the greatest number of years and was given honor of turning the key when the new chapel was opened.

### CHURCH IN DOOR-KNOCK

(Parkdale, Vic.). A number of members participated in the Cancer Door-knock Appeal. . . . Miss Dawn Martin, of the Christian Service Centre, at Box Hill, was guest speaker at our ladies' and girls' tea, and she also addressed the evening service. Two confessions of faith in Christ were made at the close of the service. At after-church fellowship, Miss Martin showed slides of the handicapped children being cared for, also told more of the response to faith and prayer, by which this Centre operates. . . . The Rev. F. Byatt spoke on Inter-Church Aid on July 11.

## QUESTING



WITH  
A. E. WHITE

We send our missionaries to tell children, as well as adults, that they are lost. Why do we wait in our home churches until the children are 14 or more before we tell them about sin? (Part 2).

Every child is in a personal relationship with God and we believe that God has already done everything that is necessary to make each child born into this world a child of the Father also. We do not believe that a child has to be baptized in order to receive the grace available through our Lord.

However, as the children grow, it is our responsibility to teach our children about God, about themselves, and about the world in which sin has a very real part. This training involves negative aspects, and it is these negative aspects that are almost certainly meant in your question. There is a place for these ideas in our Christian education programme, but we must avoid dealing with them in a way that is either meaningless, and even destructive, for little children. To over-emphasise such ideas, or to give them a false emphasis will do much more harm than good. A well-known lady hymn-writer once prepared a little book for children in which she invited her young readers to look closely at a fire to see the fierce flames and to feel the great heat. She went on to say that if they did not do God's will they would finish up in a place like that! Comment is unnecessary.

The Bible says that the fear of the Lord is the beginning of wisdom, but it doesn't mean that kind of fear.

We should fail in our responsibility if we did not equip our children with a knowledge of the consequences of wrong choices, and especially the consequences of their rejection of God. This is being done, and done well, in our lesson materials for children. The older children are, the more clearly this is spelled out.

At the same time, the major emphasis of Christian education for children is on the positive aspects of Christianity. The fact of God as the creator of all, of his personal concern for every individual, of the value of his word, of his involvement in our life through his Son, Jesus, of the need for commitment to Christ, and of the working out of that commitment in every area of life.

As a lesson book for teachers of 9 and 10-year-olds says: "As juniors approach the time when we hope and pray that they will be won for Christ and his cause, they should come to see what this means for each one of them personally. What does such a step involve? How does it happen? What must they believe? This session answers some of these questions for them."

# N.Z. Union Commission

A service of worship and dedication in St. Paul's Cathedral, Wellington, N.Z., marked the first official meeting of the Joint Commission on Church Union. Participating were 35 representatives of the five Churches seeking union — the Church of the Province of New Zealand, the Presbyterian, Congregational and Methodist Churches and the Associated Churches of Christ.

In his sermon, the Convener, the Rev. J. E. Stewart, noted three emerging convictions in Union discussions as to the Kingship of Christ, the outward orientation of the Church towards the world, the enrichment that arises from the diversity of the understanding of the Faith. In the movement towards union, said Mr. Stewart, there is need to seek "in things essential unity; in things doubtful liberty; in all things charity."

During the two-day consultation the preparatory work of three Committees was brought together. Dr. J. J. Lewis presented, for the Auckland Committee on the Faith of the Church, a draft Declaration of Faith, stating that in the work of the Committee no theological barrier to Union had appeared, but rather such agreement as to make Union a theological necessity. It was hoped that the Declaration will reach its final form in August for submission to the various Churches.

The Rev. J. M. Bates presented a statement prepared by the Dunedin Committee on the Ministry. Ministry, the statement affirms, springs from the basic Christian fact of the call of the people of God. Within this universal ministry, as servants of the servants of God, he has given to his Church the apostolic ministry of the Word and Sacraments.

In the history of the Church this min-

istry has been expressed in three modes, all aspects of pastoral oversight or episcopate, in the Bishop, Presbyter and Deacon, and also in Churches of the reformed tradition in the Elder and Deacon. This matter was referred to the Union Committees for study.

The report of the Wellington Committee on the Sacraments was presented by the Convener, the Rt. Rev. Bishop H. W. Baines. The Committee had agreed that the sacraments of a united Church must be sacraments of the gospel and derive their authority from Christ himself, and that, with regard to the necessity of faith for receiving grace, nothing may be said of the sacraments of the gospel which may not be said of Jesus Christ.

The Joint Commission recognised the blessing of God upon different practices in baptism, whether as infant or as believer's baptism, and affirmed mutual acceptance of one another as members of the Body of Christ. The Wellington Committee is to continue its work on the Sacraments.

Further study committees have been established on Worship, Legal and Property Matters, Finance, and steps have been taken to promote joint action in local areas.

It is the hope of the Commission that, at its August meeting, there will be sufficient agreement concerning the Faith of the Church, the Ministry and the Sacraments, to ask the Churches to proceed to an act of commitment to Union. This will not be a decision to unite immediately, but a serious action of the responsible courts of the Churches by which they commit themselves in common obedience to Christ to the use of their best endeavours to achieve that unity which is according to his will.

—From E. Ray Vickery, N.Z.

## MOVEMENTS

### BROOKLYN PARK MINISTRY

(S.A.). W. J. Philp of Strathalbyn, Milang and Point Sturt Circuit, will commence a new ministry with Brooklyn Park, February, 1966. J. W. Lewis will complete seven years' ministry before moving to Maylands, S.A.

### NEW TO CARNARVON

(W.A.). Miss Beryl Winch is the latest addition to the staff at Carnarvon. Beryl comes from Woodongia, Vic., and trained as a mothercraft nurse.

### TO ARARAT

(Vic.). John Paver, an exit student at the Federal College of the Bible, Glen Iris, will commence a ministry at Ararat in January, 1966.

### INDUCTION AT PERTH

(Perth, W.A.). T. A. Morrison was inducted as minister on July 11 by the chairman of the Board, J. J. Collingwood. A large congregation united in vows of fidelity to Jesus Christ and covenanted to support the minister. Mr. and Mrs. Morrison were welcomed at a church tea on July 22. The Junior Girls' basketball team, playing in the Association for the first time, won the "C" grade competition at the lightning carnival held at Perry Lakes Stadium. There were 79 at a successful tea given for Asian students and Mrs. P. Contento, M.A., Dip.Ed., who is a missionary working with University students in Saigon. Mrs. Contento showed slides of her work, following the tea, and gave the message at the evening service. The church choir took part in a combined service at St. Alban's Anglican Church.

### FOR EARLWOOD

(N.S.W.). It has been announced that Neal Hodgekiss, at present ministering with the church at Sunshine, Vic., has accepted an invitation to take up the work with the congregation at Earlwood, N.S.W., in February, 1966.

### MINISTRY COMMENCES

(Kaniva, Vic.). R. C. Bolduan commenced his ministry on July 11, at Kaniva and Serviceton. An impressive induction service was conducted by elder A. F. Williams. A church luncheon was held in the hall, with 150 people present to welcome Mr. and Mrs. Bolduan. Members of the Kaniva Ministers' Fraternal and their wives were also present. The Serviceton S.S. held its anniversary service on July 18. Mr. and Mrs. Coad have been able to attend most services lately. Nothing remarkable in that, perhaps, except that Mr. Coad happens to be 93. This loved couple have given many years of faithful service to the church at Serviceton.

### G. J. ANDREWS

The conclusion of G. J. Andrews' six years of ministry with Bendigo church, Vic., was marked with a well-attended social gathering, when thanks and appreciation were expressed in messages and gifts to both Mr. and Mrs. Andrews. Mr. Andrews has commenced his new duties as district representative of the B. and F. B. Society, and is residing in Bendigo.

### SECRETARY CONVALESCING

(Wembley, W.A.). The church secretary, A. Pyne, is convalescing after surgery. He is also secretary for Conference. A. Walkington has been faithfully leading gospel services in the absence of a minister. Recent speakers at church have been W. Paget, Rev. McIntyre (Scripture Union) and E. C. Smith. The ladies spent a day sewing at the Social Welfare Centre. Speakers at C.W.F. have been Miss Rita Jones, on Child Guidance, and Geo. Smith. W. Hoffman has been conducting mid-week meetings. Misses J. Yeates and M. McGregor have returned from a holiday. G. Yeates and A. Karhu have begun leading a boys' club.

### ANNIVERSARY THANKOFFERING

(Beverly, S.A.). Half the thankoffering received at the 81st anniversary of the church was given to Overseas Missions. The choir presented special items and I. W. Nixon was guest speaker. The Ladies' Guild held a display of work. Recent visitors have included Jim Lester, the blind Aborigine, who contributed items to a bright youth service, which featured hymns set to modern music, and K. D. Horne, Director of Christian Education, who addressed the monthly B.S. teachers' meeting. The Women's Fellowship shared their birthday party with residents of Black Forest Rest Home. The Junior Girls' Club invited their mothers to a film evening.

### TALENT SCHEME

(Inglewood, W.A.). The church has commenced a talent scheme, to terminate in November. A special youth weekend was held, when young people assisted at both services. A. W. Candy, of Melbourne, was guest speaker. The sympathy of the church is offered to Mrs. Henderson and Leone, in the passing of Walter Henderson, also to Mrs. Jill Elliott, in the death of her mother, Mrs. Morgan. K. Turner is minister.

### THANK YOU!

(Adelaide). The World Convention Committee is deeply grateful for the support given to the appeal for funds to enable the Secretary for our South Australian churches to attend the Seventh World Convention at Puerto Rico. The sum of £958 was contributed by Federal Conference, churches and individuals in a Commonwealth-wide response. Mr. Chivell, who has already left on the first stage of his journey, has been commissioned to invite the World Convention to come to Adelaide in 1970.

### YUYUYUYU

"THE CAMPBELLS ARE COMING!" — back to  
**"YOUTH UNITED"**  
 SATURDAY, AUGUST 14, 7.45 p.m., at  
 ASSEMBLY HALL, COLLINS ST., MELBOURNE

Theme: "Christ and YoU in the Wide World."

Speaker: Gordon Moyes.  
 Compere: Barry Jenkins. Song Leader: Vic. Ryall.  
 An evening for ALL our young people.

### TWO DECISIONS

(Nambour, Qld.). One lady and a S.S. scholar have been baptised. The minister, W. J. O. Todd, recently conducted a weekly morning devotional over 4NA. Caloundra campers joined us on June 12 for inspirational rally in the Civic Hall. Messrs. Rosenberg and Chalmers have visited us.

### HYMNS FOR THE AIR

(Caulfield, Vic.). "Hymns of all churches" were recorded on July 11 for broadcast over Radio Aust., on July 25. John Machin was choir leader. The young ladies of the church capably led the evening service. Afternoon held at the manse was much appreciated by all. Mrs. H. B. Robbins has been welcomed into church fellowship.

### DEATH OF MRS. REG. ENNISS

(Melb.). The death occurred in Melbourne of the widow of the late Reg. Enniss on July 21. Mrs. Enniss gave that quiet, strong support to her husband which enabled him to serve the brotherhood in so many ways. When Reg. Enniss was President of the World Convention in Melbourne in 1952, Mrs. Enniss was a gracious hostess. Mr. Enniss predeceased his wife in 1956.

### YOUTH SERVICE

(Hornsby, N.S.W.). The young people conducted the gospel service on July 18. D. Bentley, M. Bartholomew and N. Bishop led the service and they were ably assisted the young people with group musical items. It was also the Brigade's monthly parade.

### NORTHERN DECISION

(Mackay, Qld.). Beth Buchanan confessed Christ recently. Guest speaker at 28th Anniversary services was Ron Holt, of Zillmere-Boondall Circuit, Brisbane. The film, "Supreme Secret," was screened at the Youth Rally as part of anniversary celebrations. Seventy people attended, and Mr. Holt was again the speaker. He was interviewed by both Press and Radio, in connection with his work amongst lads from the streets of Zillmere.

### PROJECT '65

(Kadina, S.A.). Activity for Project '65 is keen as final date draws near. The Ladies' Guild is very active in assisting Norseman Mission. The Men's Fellowship were hosts to 30 visitors when M. Coombs, of the Christian Television Assoc. was the speaker. He also preached to the church. The Y.W.F. held a film night for Norseman. Evening church commences at 6.30 p.m. during the winter months.

### WARRNAMBOOL MINISTER ILL

(Vic.). The minister of the Warrnambool church, F. W. Bradley, suffered a heart attack on July 23, and is a patient in the Warrnambool Hospital. No visitors are permitted at the moment. Local brethren are carrying on the work of the church during Mr. Bradley's illness.

### SEVENTH ANNIVERSARY

(Mount Gambier, S.A.). The church has just celebrated its seventh anniversary. S. A. Conf. Pres., R. E. Pittman, addressed the church and conducted a service of installation for the newly-elected deacons. Reports to the annual general meeting revealed that there was a need for more leaders with young people's groups. Newly-elected deacons were: T. Paternoster, D. Bain, J. Pederson (sec.) and S. Reither. The church also amended the Constitution to allow for the election of deaconesses; nominations for two are being called.

• OVERSEAS MISSIONS

# A MISSIONARY MOTHER

BY ELAINE CHAMBERLAIN

Just as a Christian mother can be a witness for Christ and the Church in Australia, so also can be the life of a "missionary mother." Conditions can be very different on the field to those in the homeland. A mother, as all missionaries, has to adapt herself to the situation. Food orders often have a habit of not arriving when expected, or not at all. But even then that can be a way of contact and helping people. The ordered baby food was three months late in arriving, the baby had to eat something, so local native food was used instead, and baby thrived.

The native people often commented on the healthy and robust condition of the missionary's child, and were surprised to hear that the only food that the baby had eaten was the same type of food that their own baby could eat — if the mother so desired to cook it. Many of the native women need to be taught what is good food for their babies to eat.

Missionaries on the whole in New Guinea are isolated, but the mother more so. Menfolk, teachers and nurses are able to travel fairly easily from station to station. When mothers with children are involved, moving away from one's own station can become rather involved, taking into account the physical arrangements necessary, arranging of carriers, caring for the children and the time involved getting from place to place by foot or canoe. So all of these combined can often be too great a barrier. Therefore the mother may often be confined to her station area for months at a time.

It is good to sit down with the indigenous women, talking and sharing with

them about many things. Most times a good talking point is children, yours and theirs. It is amazing to see that all children do similar things, even though their skin color is not the same. Some of the women are hard to talk with, and it is hard to get through to them about anything. This is not so surprising, seeing as many of them are not used to talking as we are. It's the men that do all the talking in New Guinea!

So sitting down sharing with them can be a real way of contacting them. Most times it is the married woman missionary who leads the women's meetings. The women of the various villages meet for these meetings one afternoon a week. Sewing is the main theme of the meetings, and always devotions are included. The women are keen to learn to sew and to make clothes for themselves and their families. But sometimes it is very hard for the majority of them to settle down during devotions and we do find it hard to find any visible sign that we have got through to the women.

It can be frustrating for a mother who has been trained as a teacher or a nurse, prior to marriage, because of young children and family commitments, unable to use her skill to the fullest extent.

Then again some of the missionary wives have had no training in any specialised field that can be used in the missionary situation. This can cause anguish of mind and soul when called upon to do something of which she has had no previous experience. Medical work, teaching and leading and preaching in church services are some of these, amongst many others.

When children of missionaries reach school age, mother becomes a teacher, whether she has had training or not. When time for school comes around every morning, instead of mother kissing her children good-bye, she takes them inside and proceeds to teach them. This can be a very rewarding time, as you watch the progress your children make.

Correspondence Lessons set out by the various States are excellent, and a great help to the mother who supervises the lessons. Here in New Guinea we are very fortunate, because there is a School of the Air which caters for children of missionaries who live on outstations. This is operated by Christian Radio Missionary Fellowship, which is located at Rugli, in the Western Highlands, near Mt. Hagen.

The school helps the children in many ways, giving healthy competition between the pupils, and to help them realise they are a part of a school. Their teacher is Miss Pauline Williams, she talks to the children by transceiver (radio telephone) and the children are able to talk to her too. The lessons are held for one hour five days a week. All children really love S.O.T.A. C.R.M.F. also run a Sunday School every week for these children. The staff at Rugli all combine in preparing and presenting the programme.

Because mother spends a big part of her day being teacher, amongst other things, also because of climatic conditions, it is necessary for her to have help in the house. This is not always as ideal as it may sound. In fact, it can be very frustrating sometimes, but still it is a personal contact with an indigenous person, and it can be a very real way of leading someone to Christ.

The person who assists in the house is able to see how a Christian family lives. How the wife is treated and respected, how the children are disciplined. To see the family as a whole, together praying. The village people also see these things. All this shows us that a missionary mother makes up a member of a missionary family unit. This is a very important contribution to the mission work.

• WOMEN'S DEVOTIONAL PROGRAMME FOR AUGUST . . .

## "THY LOVE IN ME"

(The Story of Florence Allshorn)

By Mrs. BETH. RICHES, W.A.

**MEDITATION.**

Heavenly Adam, Life divine,  
Change my nature into thine;  
Move and spread through my soul,  
Activate and fill the whole;  
Be it I no longer now  
Living in the flesh, but thou.

—Chas. Wesley.

Hymn 495, "O Jesus Christ, grow thou in me."

**PRAYER.**

Dear Lord Jesus, give us thy loving heart, which sees something lovable in all men. Fill us with thy compassion that we may forget ourselves in caring for others. May they, through us, catch a glimpse of the love thou hast for them, and so come to love thee too. Amen.

**BIBLE READING** — 1 Cor. 13: 1-7.

**DEVOTIONAL.**

Of all the writings of Paul, the 13th chapter of 1 Corinthians is perhaps the most widely read, and most frequently quoted.

It has a directness and simplicity with which we cannot argue, for Paul is speaking from experience. He who had once been filled with a ruthless zeal for his God, and his religion, was now overwhelmed by the love of the Christ whom he had met on the Damascus Road so many years before; and he tells the Corinthians that he will show them a more excellent way — the way of love.

He had not learned that way easily. How difficult and humiliating for the proud and arrogant Saul to become a humble and penitent Paul, down on his knees, asking, "What wilt thou have me to do, Lord?" Then to be commanded to bear witness to those very followers of Christ, whom he had been hounding to death!

Paul's love for his Lord was not only an emotion, but a principle by which he lived, and which, translated into action, impelled him to preach and to teach, even at the cost of suffering and imprisonment.

If the divine love is to operate through me, it must be, not just a comfortable feeling of being at peace with the world, but a living, driving force that constrains me to do something for others, irrespective of whether I like them or not.

The average citizen says, "I like that person, and so I helped him; but the Christian must reach the point where he can say, "I helped that person, so now I like him."

Love of one's neighbor — the supreme form of living energy — when it fills the heart of man, has to overflow and spend itself, that it might be replenished again from the divine source. For unless the living Christ can enter the human life and begin to act and move through it, no amount of training can make a man or woman effective.

This was the conviction of Florence Allshorn who, for a number of years, was principal of The Women's Training College for the Church Missionary Society. The love of Christ was manifest in her life, and profoundly affected those who came within the scope of her influence and teaching.

Her early years were saddened by the loss of both parents, but the lonely childhood which followed in no way diminished her love of beauty. As she grew older she commenced to study art, which soon had to be relinquished, because of eye trouble.

Then church work in Sheffield, where she lived, claimed her interest and talents, leading eventually to her offering for missionary work in Uganda, where for four years she taught at a mission school.

On her return to England she became seriously ill and was found to be suffering from tuberculosis; but even this she used to strengthen her inner life, for later in her notes she wrote, "Now faith is not any easy thing to come by, and you are fortunate if you have been ill enough to think that only faith will save you, for then you have to possess it."

The years spent as principal of the Training College gave her an insight into the spiritual needs of Christian workers, at home and overseas, and led her to an adventure in Christian living that developed into the lay community of St. Julians in Sussex.

This was a haven of rest and spiritual refreshment for those who needed it; and for ten years, until her death in 1950, she worked "to bring into living deed, love to God and others."

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Hymn 112, "I love thee, Lord."

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All correspondence for Scoresby-rd. church, Vic., should be addressed to Colin Dredge, student minister, the College of the Bible, or to 15 The Ridge, Knoxfield, Vic.  
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Muriel Brewer to Denis Wilkinson, South Perth, W.A.  
Meredith Goldsworthy to David Colbert, Kaniva, Vic.  
Joan Davidson to Paul Welsh, Mayfield, N.S.W.  
Aleen Houston to George Dennis, Parkdale, Vic.  
Margaret Towers to Lindsay Mann, Preston, Vic.

## DEATHS

Harold Herbert Hillbrick, North Essendon, Vic.  
Horace Horsell, Beverley, S.A.  
Mrs. Florence Lancaster, Maryborough, Vic.  
Mrs. M. Read, Morwell, Vic.

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## KADINA (S.A.)

### 65th ANNIVERSARY SERVICES Sunday, August 8, 1965

10.00 a.m.—Back to J.C.E.  
11.00 a.m.—Breaking of Bread and "Project 65" Dedication.  
2.45 p.m.—P.S.A.  
4.30 p.m.—Basket Tea.  
6.30 p.m.—Old-Time Gospel Service.  
Guest Speaker at each Service:  
Mr. A. E. BROWN.  
After-Church Coffee Hour.  
A special invitation to all past members.

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## BIRTH

HEATH (Orchard). — To Dorothy and Kevin, on July 25, a son — Ian Roger, at Jessie McPherson Community Hospital, Melbourne.

## ENGAGEMENT

MASON - ANDERSON. — Mr. and Mrs. T. W. Mason, Lake Boga, Vic., have pleasure in announcing the engagement of their second daughter, Wendy Joan, to Keith Alexander, second son of Mr. and Mrs. A. D. Anderson, Green Hills, Tresco, Vic.

## GOLDEN WEDDING

SALISBURY - NEWLAND. — Mr. and Mrs. T. Salisbury, 5 Mason-st., Reservoir, Vic., announce with pleasure the 50th anniversary of their wedding celebrated at North Richmond, Vic. July 31, 1915, by Henry Proctor.

## DEATH

ENNISS. — On July 21, at her home, Margaret (Madge), loved wife of the late Reg Enniss. One who so graciously shared in her husband's many ministries and services, and whose friendship was valued by a large circle of friends in the churches.

—Inserted by one who has happy remembrances.

## IN MEMORIAM

WEBB, Muriel. — Loving memories of Muriel, beloved elder daughter of Mr. and Mrs. House, sister of Marjory, loved mother and mother-in-law of Allan and Val, fond nana of their children. Passed away, July 30, 1964. "Too dearly loved to ever be forgotten."

GRIFFITH. — In fond memory of our beloved husband and father, Arthur Griffith, who passed away July 30, 1960. "Fond memories."

—Inserted by A. Griffith and family.

KILGOUR. — Loving memories of David, called Home July 25, 1964, devoted husband of Maysie and father of Lily, Ron Wadsley, Jim, Lorna Kilgour, loved grandpa of Jen., Pam., Lyn., Wendy and Debbie Wadsley; Russell, Peter, Janet Kilgour. "In God's care."

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## DEPARTMENT OF HOME MISSIONS AND EVANGELISM

### • DISTRICT PRAYER RALLIES

DARETON	August 4
CHELSEA	August 11
GARDINER	August 11
STRATHMORE	August 11
CROYDON	August 11
STH. MELBOURNE	August 11
EAST PRESTON	August 11
EAST BENTLEIGH	August 11
WARRNAMBOOL	August 11
BALLARAT	August 11
HOBART	August 11
LAUNCESTON	August 11
FOOTSCRAY	August 12
MORWELL	August 18

## YOUTH UNITED

(Melb.). 500 attended the second "Youth United" Rally, on July 10, at Collins St. Baptist Church. The theme was "Christ and You in the 20th Century," and the importance of relevant Christian faith was stressed.

Vic. Ryall conducted a "singalong" which featured contemporary hymns, including "Lord of Life," written by Phil. Andrews and Vic. Ryall. Compere was Barry Jenkins. Artists were The Maryborough Ladies' Choir, and the Wanderers Free. Neil Gilmore gave the address. The play, "The Prisoner," was presented with the cast of Ian Flanders, David Judd, Diane Clark and Roger Elliott.

200 young people adjourned to the Centre after the Rally and enjoyed coffee, biscuits and an informal chat.

The last Rally in the 1965 Youth United series will be at the Assembly Hall, on August 14.

## 8 O'CLOCKERS

(Nth. Essendon, Vic.). 30 men commenced Anniversary Day, when North Essendon reached thirty-nine on July 18. Kevin Harvey led them in a spiritual check-up. Mr. Harvey was also speaker at the other Sunday services, at 11 a.m. and 4 p.m. The Church Family met for afternoon tea, followed by a "singalong," and evening service at 5.30 p.m.

The young people, who enjoyed a Youth Rally on July 16, led by Barry Jenkins (compere), David Nancarrow (drums), and Ted Keating (piano), and Ian Gates, as challenging speaker. They are all from the College of the Bible. On July 18, forty young people met for tea and Senior C.Y.F. session. Mr. Harvey continued his busy day with a heart-searching questionnaire . . . The theme for the anniversary was "Time for Renewal."

## CLOTHES FOR ABORIGINES

(Red Hill, Vic.). The C.W.E.F. has sent a big parcel of new clothing to Carnarvon Mission. The C.W.A.F. has also clothed a boy and sent other useful garments to Carnarvon in addition to supporting an Indian girl. The following have been elected to office: C.W.E.F.: pres., Mrs. P. Reading; sec., Mrs. F. Etheredge; treas., Mrs. A. Bahr. C.W.A.F.: pres., Mrs. R. W. Marshall; sec., Mrs. L. Chislett; treas., Mrs. A. B. West . . . The monthly "Gospel Bells" service continues to create interest . . . The Girls' Club held a church parade on July 18 . . . Church is preparing for a mission in October.

## Vic.-Tas. MINISTERS' FRATERNAL

(Melb.). The Victorian Ministers' Fraternal will meet on Monday, August 3, at the Centre. Luncheon fellowship will commence at 1 p.m. Tea provided. Guest speaker at 2 p.m. will be Dr. K. T. H. Farrer, recent President of Baptist Union of Victoria. Subject, "A Layman's View of the Church."

## THREE BAPTISMS

(Warrnambool, Vic.). Three young people have made decisions during the past month . . . The church was deeply saddened by the death of George Dalton, a deacon. The church was crowded for the funeral service. Deepest sympathy is extended to his wife and three daughters, Mary, Joan and Colleen; also to the Carroll family . . . N. Crocker has tendered his resignation as an elder.

## LOYALTY MONTH

(Moreland, Vic.). Special speakers helped to make the Loyalty Month of July significant for Moreland. Speakers included K. J. Harvey, W. Wigney, A. R. Haskell, W. W. Saunders, Chaplain S. K. Bannon, L. Finger, R. Muller and the minister, G. Grainger . . . The youth club has recommenced . . . The C.W.F. provided tea at Mount Royal.

## OTHER VIC. CHURCH NEWS

PRESTON. Girls' Sunday was observed with the morning service conducted by P.B.P. Club, with Mrs. Trask, Essendon, as guest speaker. The Good Companions assisted at night, with G. W. Barnett, the minister, speaking.

PORT FAIRY. £2 was passed by the C.W.F. to the Warrnambool C.W.F. as a contribution towards clothing for an Aboriginal child . . . Considering small membership, meetings have been well maintained . . . £3/10/- was given to the Overseas Mission annual offering . . . Members appreciate service of those who conduct meetings.

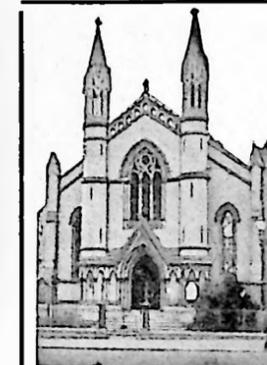
## WILL NIGHTINGALE IN MELB.

W. H. Nightingale was the first minister of the Box Hill Church, Vic., fifty years ago.

He will return to his old pulpit to preach on

Sunday, August 1, 11 a.m.  
COURT STREET, BOX HILL.

Visitors Welcome.



## Swanson Street Church

(Right in heart of Melbourne; opp. Public Library)

Minister: Dr. LLOYD JONES, B.A., M.Th., Ph.D.

11 a.m.—WORSHIP - COMMUNION - BIBLE EXPOSITION.

7 p.m.—WORSHIP - EVANGELISM.

# IT MAKES ALL THE DIFFERENCE

## IF ONE RESPONDS TO THE THERAPY OF LAUGHTER

There is nothing like the tonic effects of a good laugh. This is universally agreed. When one's sides ache with laughter we do not complain about the ache. It is the one ache which we invite to continue.

Laughter releases tension, harmful inhibitions, and exhaustive self-pity. The self-healing powers of the mind are remarkable. Laughter sets in operation the healing mechanism. "Laugh and grow fat" is a candid attempt to extol the virtues of laughter. It would prove wiser to amend it and say, "Laugh and grow fit," for with laughter comes a renewal, a fitness for living.

Laughter is recommended as a specific remedy for the release of unworthy moods of depression, bitterness and brittleness. To laugh at oneself is to employ a therapy that nature has provided for the human mind to withstand stress and strain, and the disturbed mind to return to its balance. To occasion such laughter proves a fruitful ministry. Those who have an aptness to so minister should not hesitate to use it. Dame Lillian Barker said, "I have laughed more people into being good than if I had preached for an hour."

It is claimed that beauty is in the beholder's eye, rather than in the things that are external. It may be claimed with equal reason that laughter is within souls. "Then sings my soul," words of a popular hymn, express the inward build-up that goes on in the interior of one's being. Likewise, laughter is the expulsive expression of pent up inward glee. If this is so, the therapeutic value of laughter cannot be over-estimated.

The Christian religion invites one to explore the therapeutic power in faith and its overcoming power. "Be of good cheer," were the oft-repeated words of Jesus, knowing that the stimulus of good cheer would resolve many self-imposed distresses. Some people travel along one level at a time. They never get rapturously happy.

It was not so with Jesus. Like most, he had his ups and downs. Downs because he was sensitive to the distresses of others, even to the extent of weeping, but his clear insight concerning God's eternal purposes prompted more ups than downs. He knew how to be rapturously happy, to love God merrily. The Psalmist recommended to the people of his day that they be glad and rejoice, clap their hands with clanging cymbals, not only well tuned, but loud, and dances, too. It is not the business of the Church to present a theology unrelated to a life of happiness.

It is good discipleship to be rapturously happy at the appropriate occasions. Christian fellowship conditions one for such rapture. My privileged years of youth leadership verified this. Initiated into the adolescent fraternity I have been a participator in occasions of light-hearted, rollicking laughter to a degree of intoxication with wholesome and spontaneous glee.

Laughter may be artificial, a psychological pretence, a make-believe. Not so with Christian laughter, for it is born in the atmosphere of radiant fellowship. It is characterised by a spontaneity and a transparent naturalness. The Church should never under-estimate the therapeutic value of the fellowship it offers to a depressed and tense world.

Laughter is good medicine and we may reason that God intended it to be so since he gave us risible faculties. Smiles are liquid laughter. A popular chorus amongst young people interprets the evangel of smiles in these words:

Smile, smile, everyone smile;  
Show you are happy by wearing a smile;  
Smiles are from heaven,  
And worketh like leaven,  
So help win the world with a smile.

There is, however, a laughter not born in heaven. It is the derisive laughter of evil. In one of Galsworthy's short stories — a story called "The Hedonist" — you find this challenging paragraph: "And suddenly there came before me two freaks of vision — Vanessa's well-dressed person, panting, pale, perplexed; and beside him the old darkie's father, bound to the live oak, with the bullets whistling past, and his face transfigured. There they stood alongside — the creed of pleasure . . . and the creed of love devoted unto death! 'Aha,' I thought, 'which of the two laughs last?'"

This is the stabbing and searching question for those who know not God and the enjoyments of the Gospel of Christ, and lack the vision and hope of a victory that overcomes the world.

We all stand in need of wisdom to intelligently employ laughter so that it fortifies in the ups and downs of life. Rita Snowden commends the prayer —

"God of all strength and harmony, teach us to find the deep springs of laughter in generosity and understanding. Give us, we pray thee, the grace and courage of laughter, that seeks to heal and not to hurt, that sees the importance of trifles instead of magnifying them, that gives us a sense of proportion by helping to see, not ourselves, but thyself at the centre of things."

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## CHURCH CHUCKLES . . .



"How d'you like that? That's the Reverend What's-his-name who MARRIED us, and he didn't even remember us!"

## SWISS PASTORS WARN AGAINST JEHOVAH'S WITNESSES

(Basle). The Pastors' Association of Basel-land has issued a warning to Protestants in the area about Jehovah's Witnesses who are scheduled to hold their European Conference in the city next month.

"The perseverance with which Jehovah's Witnesses hold to their conviction, the enthusiasm with which they defend it, and the sacrifices which they make, put us to shame," the message said. "We cannot reproach them for these

things; we rather regard them as a challenge to us to be more loyal, more enthusiastic, and more ready to sacrifice ourselves for the sake of the Christian message.

"Nevertheless it is a fact," it added, "that Jehovah's Witnesses misuse the message of the Bible by the arbitrary way in which they interpret it. They claim that mercy is extended only to Jehovah's Witnesses and all other men are damned. This reveals a lack of charity . . . a self-righteousness and arrogance which are completely incompatible with the spirit of Jesus Christ." —E.P.S.

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## DR. TOLBERT OF LIBERIA ELECTED BAPTIST WORLD ALLIANCE PRESIDENT

(Miami Beach, Fla.). Dr. William R. Tolbert, jr., vice-president of the Republic of Liberia, has been elected the first African president of the Baptist World Alliance.

Dr. Tolbert, who is president of the Liberian Baptist Convention was elected without opposition to head the organisation which represents 26 million Baptists in 121 countries. Named with him were nine vice-presidents, one of whom also is an African and another an American Negro.

In his acceptance speech, Dr. Tolbert told the delegates:—

"Whether this consideration of me has been provoked out of regard for my race, or it is recognition accorded to the continent of Africa, permit me now to state unequivocally that, although this is sufficiently important and duly significant, it is immaterial to me and I am the least affected thereby.

"As far as I am concerned, geographical limitations occasioned by nature and fixed by man, and racial distinctions caused by skin pigmentation, a divine handiwork, vanish into nothingness in the great economy and plan of our God." —E.P.S.

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## OPEN FORUM

[Letters should not exceed 250 words. The name and address of the writer must be included on the letter. Letters printed will show only the name of the writer and State of origin. Only in most exceptional cases will letters be printed without name of the writer.]

### RESOLUTION ON WAR

To the Editor,

With reference to the pacifist resolution adopted by the Vic.-Tas. Conference, a few things need to be said to clarify what is meant by the "Christian Warfare."

Firstly, if we are really involved with Christ in his ministry, we already are at war, and this makes "pacifism" an inappropriate word to describe the mature Christian approach to evil, violence and aggression. Jesus was far more than a pacifist! "We wrestle not against flesh and blood (in physical combat) but against principalities and powers, etc." (Ephes. 6: 12) — those diabolical forces that create situations which breed personal and racial prejudice and hate, with all their dire consequences. As Christians, however, we must be careful not to judge those whose conscience permits a "non-pacifist" approach to evil, realising that the conscience is not a faculty that is static, but rather one that can be both adversely affected by wilful blindness and disobedience and, on the other hand, more fully developed through moral enlightenment. If we are to be other than mere "babes in Christ," we must go on with him to see and experience his means of triumphing over evil — always and only in the Cross (Col. 2: 14, 15).

### New Appointments

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Information from the Secretary,  
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His weapon is Love — infinite suffering love; a ministry of reconciling love, entrusted to us, that "counts not their trespasses against them" (2 Cor. 5: 18-20); a gracious love that always "turns the other cheek" — that can love the enemy, yes, even the advancing hordes of Communist rabble, in a "Father-forgive them" way.

Many Christians seem to have misinterpreted our Lord's reference to the "sword" in Matt. 10: 34. Surely they are not attributing such bloody violence to Jesus! The Cross is always the stumbling block to the understanding of such "contentious" issues as "War and Pacifism," and as the Cross was the culmination of his ministry, the inevitable consequence of his life lived in an evil world, so to suffer persecution by sword, or in other ways, is the glorious fate of all who choose his way of war — the only way to real victory.

—Keith Skillicorn, India.

### SALARIES.

To the Editor,

Since coming into membership with Churches of Christ, some topics have caused me very much concern. Overall I am very much impressed with the oversight and organisation of our churches, and have a very deep regard for the ministers with whom I have had contact mainly through my "sermon tasting" visits.

Victoria is to be commended for the recent Conference move to improve the financial status of our ministers. Our ministers have sacrificed much in the commercial field and spent years in preparation. I am surprised that these men do not receive adequate remunera-

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tion during their College training. Taking this into consideration, they are put back probably two to three thousand pounds for those years spent in College.

I am amazed to learn that we have men occupying positions with our churches who have never had any College training whatsoever, but who have stepped from industry or commerce into pulpits and, at times, into a higher salary range than in their civil occupations. These men command exactly the same salaries as men who have given these years in training and who are most certainly much more equipped for their task. Some of these men do give good messages, but I have never yet heard one of them deliver a finished sermon which would make its appeal to the deep thinker. Training is essential.

Recognition also should be given to the matter of seniority. Our ministers can only rise to a certain maximum salary despite their training and years of service and developing experience.

I suggest to our State preacher placement and advisory committees that they give careful consideration to the Christian qualities, educational standards and personality of these untrained men. They should also be instructed in some of the common and essential points of ministerial etiquette, exegesis, pastoral counselling and visitation.

I am not the only member thus disturbed. A very good thought and guiding principle in establishing salaries as against increased output is, "The best demands the best."

—C. T. Travers, S.A.

### BOGUS COLLECTOR

Information has reached us that a man is canvassing Melbourne suburbs seeking funds for Carnarvon Mission, and using the name of some of our ministers as reference. He is particularly active in Noble Park, Clayton, Dandenong area. Our Aborigines Dept. has not given authority to any person to collect on its behalf, and church members will realise that this method of collection is foreign to our brotherhood. The Police Dept. is appealing for assistance to apprehend the offender.

### DID YOU NOTICE?

They scrubbed the party? (p. 10).  
You can breakfast with the cows? (p. 15).  
Who raised £3,088 in four years? (p. 8).  
The deaconesses are constitutional? (p. 11).

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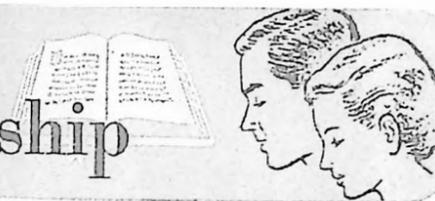
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Further information from the Secretary, Elm-rd., Glen Iris, Vic.



## Moments of Worship



Prepared by NEVILLE S. MOORE, B.A., Dip.Ed., Vic.

Thursday, August 5. Romans 13: 1-7. "Let every person be subject to the governing authorities" (v. 1).

This passage appears to order the Christian to give absolute obedience to government and civil authorities. In the normal situation we should do this. We should keep the laws, observe the speed limits, and make honest tax returns. We are a part of society and we have a Christian duty to society's accepted leaders. God is orderly and our rulers are a part of God's principle of order, even if they deny their God. Generally, we shall obey those in office, but sometimes the rulers may affront our conscience — as in Nazi Germany. Then a higher loyalty may determine our action and we shall be forced to say, "We must obey God rather than man."

O God, we pray that our duty to you will agree with our responsibility to our leaders. In any case we shall be true to you. Amen.

Friday, August 6. Romans 13: 8-10. "Owe no one anything" (v. 8).

In the previous verses Paul told us about our public duty and our public debts. We support the leaders and we pay our dues. Now he turns to private debts. Owe nothing to anyone! If we took this literally we should never contract a debt at all. It would be very hard to live in today's world if we could not buy a house or car on terms, or pay

the milkman every week, and the gas bill every month. Even in Paul's world men and women would sometimes be obliged to enter into debt. There is nothing wrong about having a debt. What Paul is saying is that every debt must be paid — in full.

O Christ, our witness for you is marred if we do not honor our debts. Amen.

Saturday, August 7. Romans 13: 11-14. "Put on the Lord Jesus Christ" (v. 14).

The phrase, "putting on Christ" came from a Greek idea related to the stage. The actor would take the name and use the clothes of the person he was to represent, and then imitate him as closely as possible. This is what Paul intends us to do with Jesus. We are to imitate him, wear his name, copy his actions, and speak like him.

O Christ, we put you on when Sunday comes, may we wear your likeness every day? Amen.

Sunday, August 8. Romans 14: 1-4. "As for the man who is weak in faith, welcome him" (v. 1).

Some may not wear their likeness to Christ very successfully. We are to welcome such a person because of his attempt, and not pass judgment on him for his failure. Although the reference here is probably to those who still acted as though they were earning their sal-

vation, it can apply to all kinds of weak Christians in every age. We are still not to judge them.

Dear Lord, where we are strong we thank you for that strength. Help us to use all of your resources to strengthen others. Amen.

Monday, August 9. Romans 14: 5-9. "One man esteems one day as better than another" (v. 5).

Christians, out of their very desire to do the right thing, can sometimes make things too important. How to observe Sunday has been one troubling problem. Some carried over into their new faith the restrictions of the Jewish Sabbath, which only meant wearing religious chains on Sunday instead of Saturday! The Lord's Day is very precious to me, but I have no right to insist that you observe it the way I do. It is not the day we are called to worship, but the Lord of every day.

O Lord, as we are joined together in our common faith, may we not be separated by the ways we practise it. Amen.

Tuesday, August 10. Romans 14: 10-12. "So each of us shall give an account of himself to God" (v. 12).

How foolish it would be in a courtroom if two guilty men were standing before the judge and one of them began to condemn the other! They are both being judged. This is the developing thought of Paul on this question of measuring the lives of other people. We are all responsible to God. Perhaps we pass judgment on others because through our self-righteous glasses their sins look worse than ours. Paul reminds us that we have to give an account of our lives. This should keep us busy enough without judging others.

Dear God, we would rather have your judgment than that of our neighbors, therefore we shall not presume to judge them. Amen.

Wednesday, August 11. Romans 14: 13-23. "Decide never to put a stumbling block or hindrance in the way of a brother" (v. 13).

Our relationship with others is carried still further. We've been told not to sit in judgment on their actions. Now we are told not to do anything that will prove an unnecessary hindrance to their spiritual life. This does not mean that my life is to be ruled by another man who might have queer or irrational ideas. We must use our common sense. But we may have a responsibility sometimes, to refrain from actions, innocent in themselves, which may prove an obstacle to others.

Eternal Father, help us to avoid doing those things that will prevent the weak from becoming stronger. Amen.

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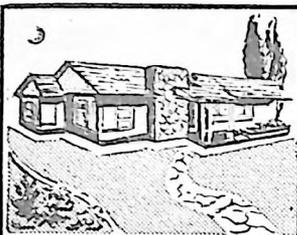
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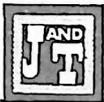
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Shout to God with loud songs of joy!  
—Psalm 47: 1.

If we have whispered truth,  
Whisper no longer;  
Speak as the tempest does,  
Sterner and stronger.

—Whittier.



Remember the week day to keep it holy.



I've been dying for twenty years. Now  
I'm going to live.

—Last words of James Burns.



Success consists in getting up once  
more than you fall down.



If you throw mud you may miss your  
target, but you will still get your hands  
dirty.



Wife to husband on her birthday: "You  
angel! Just what I need to exchange  
for just what I wanted."



A man's little use when his wife's a  
widow.



Chinese patient (on telephone): "Doc-  
tor, what time you fixee teeth for me?"

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Chinese: "Yes, tooth hurty all right,  
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