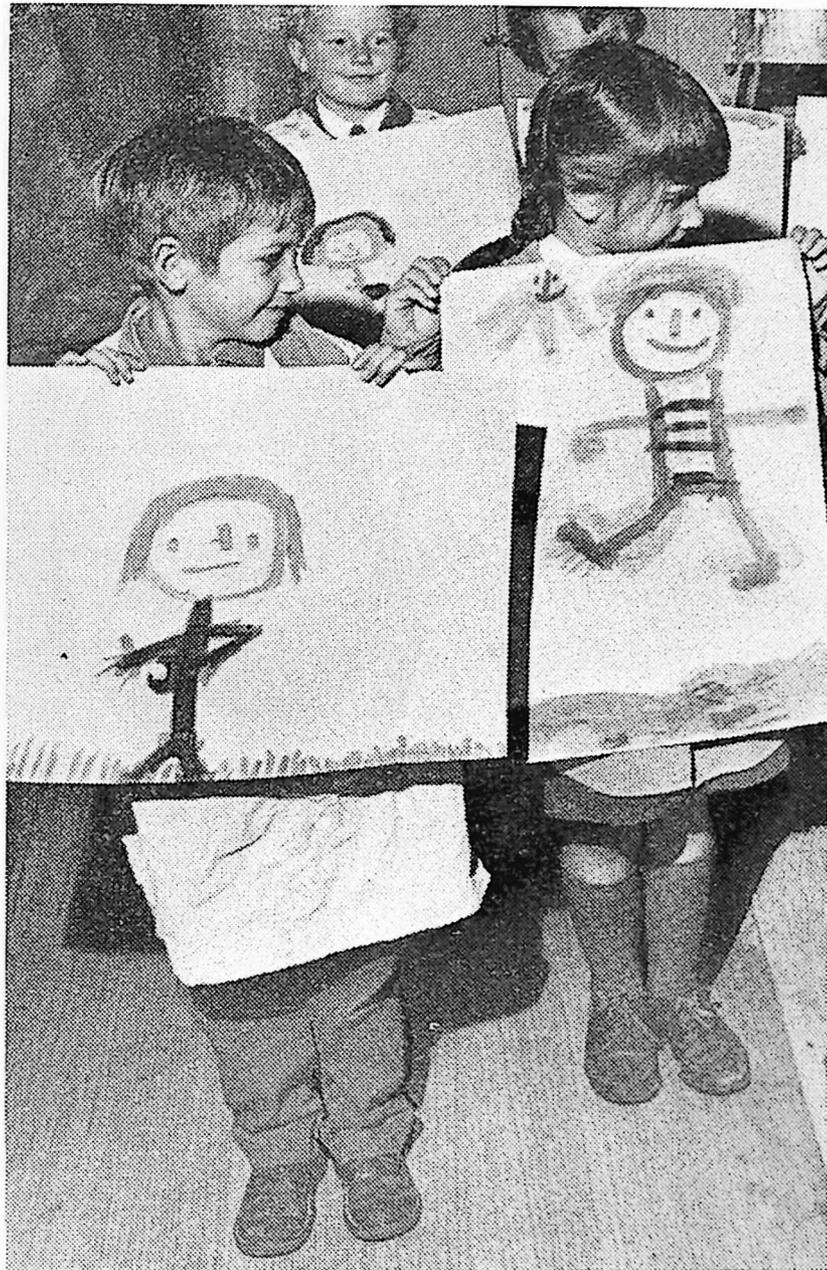


October 22, 1966

# KIDS DRAW PEOPLE



ENCOURAGE  
BORROWERS  
TO BE  
SUBSCRIBERS

THE AUSTRALIAN

# CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

Registered in Australia for transmission by post as a Newspaper.

## THE PRESIDENT COMES

There are many who are sure that the visit to Australia of the President of the U.S.A. is a political gimmick on the eve of the U.S. elections. Of one thing we can be sure. The journey was not inspired by religious motives — the Federal Conference of Churches of Christ in Australia closed two days before the President was due!

Although he is a member of our church fellowship in the U.S. (see page 7), no one would expect him to search us out during his brief visit down under, but if the opportunity came I guess we would not be above taking advantage of it. And Mr. Holt and his party would be less than human if they failed to get whatever political benefit they can for their own electioneering.

But if Mr. Johnson did talk to us in Conference, he would find the same mixture of acceptance and rejection that is apparent everywhere else. World leaders naturally have strong supporters and strong detractors. President Lyndon B. Johnson is an exception only in the exceptional support given by many people and the exceptionally strong opposition given by others.

It is not easy to judge how strong the opposition is to Johnson here in Australia. It may be easier to make an assessment next month when the Government will see its own election result as endorsing or condemning its policy in Vietnam. It follows that, as Johnson is the world symbol for a military solution in Vietnam, so an Australian government victory will be regarded by many as a vote of approval for Johnson's world leadership in general and the Vietnam commitment in particular. (Of course it is possible the election will be fought on decisive issues that are quite independent of Vietnam.)

Certainly there will be protest banners and demonstrations against the President when he arrives, if only to avoid appearing to agree with him. And, as certainly, some of our own folk will feel a moral responsibility to join the protesters.

It is not being too simple to remind ourselves that normal courtesies to a visiting head of State could well dictate the response we shall all give. Many of us have questioned the justice of Australian involvement in Vietnam, but Vietnam is not the whole world. We cannot escape our own share of praise or blame, but when (or if) the Vietnam conflict is resolved, the world will still go on, with its problems for Australia, the U.S.A., and the rest of the world. President Johnson has no lack of other crises at home and abroad and would be thankful to be relieved of the destructive menace of Vietnam.

We could well remember that Johnson is neither a saint nor a devil. He is a man with a terrible burden of responsibility to carry.

## SUBLIMELY RIDICULOUS

When a Sydney boy refused to take part in a school cadet exercise he broke the rules and regulations of the school to which he was committed. The school was justified in taking appropriate action and the matter should have remained there.

To the amazement of the whole country, the Minister for the Army used in Parliament information gained by security officials about the boy's mother and an organisation to which she belonged. This was bad enough. It was made much worse when the Prime Minister himself defended the Army Minister's action and even went further by suggesting that the matter had a bearing on the security of the country.

We would all applaud the important representatives of our nation if they used valuable Parliamentary time to protect a boy and his family. It is beyond comprehension that they should instead use that time and place of privilege to defame a boy and his mother. We are also made apprehensive as to the use which may be made of other information gathered by the security agents.

When political leaders make an error of judgment, as they did in this case, they would look much bigger people if they admitted it and apologised instead of making a defence that only adds to their folly. If Mr. Holt's discernment can be so defective about trivial things, we shall end up by questioning his judgment upon the big issues.

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## COVER PICTURE:

### KIDS DRAW PEOPLE.

It is a bit humiliating to see the way the children see us, but we can make some allowances for undeveloped artistic ability. We just hope that the youngsters won't grow up to be the kind of people most of us are.

The block is used by courtesy of the "Herald and Weekly Times Pty. Ltd."

## FEDERAL CONFERENCE OPENING ADDRESS

# THE REDEEMING LORD IN RENEWAL

BY K. J. CLINTON

Our world may be divided into two areas of need and despair today. On the one hand, the cry goes up for help from the two-thirds who endure poverty, ignorance and despotism, who are fighting a losing battle to stop the population spiral, and who face insuperable odds in the struggle to improve their economically underdeveloped countries. On the other hand, a cry goes up from the third, who enjoy unprecedented affluence, opportunities for education and the benefits of our technological and secularized age, but who nevertheless have been left with no moral anchorage, no satisfying purpose and no sense of wonder.

There seems to be no answering response adequate to the situation, as the contemporary scene seems to be characterised by an insensitivity to the vastness of the need, by an incapacity to act and by a refusal to become involved and take risks.

But there is a response. The Redeeming Lord is the "Good Samaritan" who took flesh and dwelt among men to redeem them to himself. The parable of the Good Samaritan answers the question of the lawyer, "Who is my neighbour?" But it also challenges the Christian church to see its role in this age.

The church needs renewal to enable it to fulfil its servant role, to effectively communicate the gospel and to authentically be the People of God, in this age.

It is the Redeeming Lord who is

### 1. The Initiator of Renewal,

for renewal is ultimately the work of God in Christ.

We have assembled in Federal Conference in the name of "Our Redeeming Lord," which is one of the many Biblical appellations of our Lord Jesus Christ. It describes what he is and what he has done.

(a) Jesus Christ is Lord was one of the first Christian confessions. When the ancient Roman Empire was a dominant world power and affirmed "Caesar is Lord," the early church had the audacity to acclaim "Jesus Christ is Lord." The word "Lord" has rich connotations. The basic one is that of sovereignty and authority, but it also

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1968

means one who owns something, and so includes the idea of the relationship of slaves to a lord. It is therefore appropriate to speak of Jesus Christ as our Redeeming Lord. To call Jesus "Lord" is to state his rank. To call him "The Redeeming Lord" is to state his function.

(b) It is not only as "Lord" but as "the Redeeming Lord" that he is the

### Initiator of Renewal.

God heard the cry for help from the Israelites and delivered them out of their enslavement in Egypt. He made covenant with them and called them his people. They saw that they belonged to God and that he had been their deliverer and redeemer.

In the crisis of the Babylonian exile in the 6th century B.C., they again saw that only as God redeemed and delivered them would they be restored to their former land. "He will come to Zion as Redeemer."

It was within this frame of reference that the early church saw Jesus as the Redeemer. He shed his blood in order that all who believed in him might be redeemed. His death liberated from sin which had enslaved men. This emancipation was thought of as total and final. Although possessed now, it was yet to be fully realised and consummated.

Although renewal ultimately is the work of God in Christ, the Redeeming Lord, we should next see that

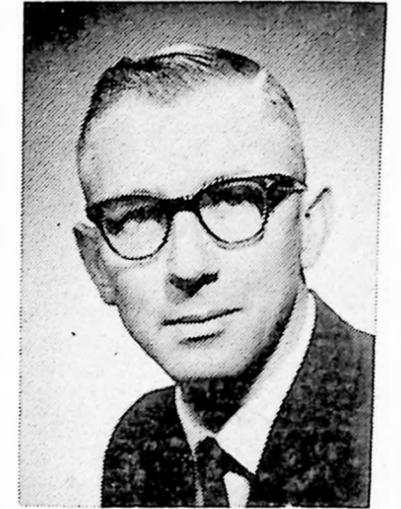
### 2. The Experience of Renewal

is effected through the instrumentality of the Holy Spirit.

The Psalmist sings of the creative and renewing power of God through his Spirit. Although the future act of God in delivering Israel from Exile in Babylon was thought of as an act of redemption, it is more frequently described as an act of renewal.

In the vision of the valley of dry bones, the word of the Lord came to Ezekiel as a promise of revivification and renewal. "I will put my spirit within you and you shall live."

The expectation of salvation was realised in Jesus Christ, who established the new covenant founded not on law but on the Spirit, which motivates man from within.



This salvation was radically new. The end of the work of God in renewal is a new world and a new creation. The word "new" runs like a refrain through the Apocalypse of John, climaxing in "Behold, I make all things new." This renewal of all things however is still to be consummated.

It is a present reality that we are a new creation in Christ. By baptism the believer is initiated into the corporate body of Christ, into the fellowship of the Spirit, "by washing of regeneration and renewal of the Holy Spirit." As the Christian lives his life, his inner nature is renewed daily by the Holy Spirit. Thus renewal is a process also. Therefore, renewal in the church is a process by which the Holy Spirit continues to restore the church to its intended unity of worship and fellowship and its intended mission of service and witness.

### 3. The Call to Renewal.

The Holy Spirit is constantly calling the church to renewal as it bears witness to the gospel in every age. "The intellectual, technological and sociological revolution of our time confronts the whole church with a task more challenging than any era since Pentecost."

The church is called not to react or retreat, but to be renewed, for the dangers are greater within than outside. Although a widely pervasive concern for renewal exists in the whole church, there seems little evidence of it in our midst. We seem complacent and smug. We need to put ourselves under the Word of God with a radical responsiveness that God may constantly judge our lives. "He who has ears to hear, let him hear what the Spirit says to the churches."

God calls this Federal Conference gathering to renewal. God's call is:—

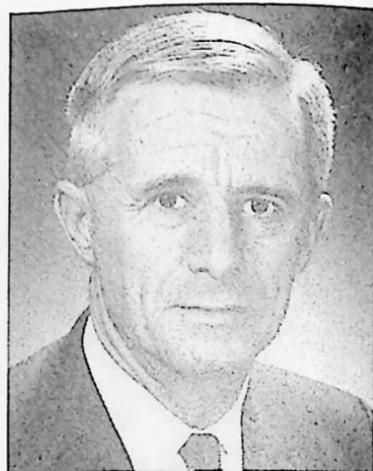
(a) To know the reality of faith in personal relationship with God. There is a danger of talking about the faith instead of experiencing it. There is a danger of absolutizing our view of the gospel that when we profess to be "contending for the faith once committed to the saints" we are in fact contending for our particular view of the gospel.

(continued on p. 6)

# C.A.M.E.R.A.

The Keynote Address at the Inaugural Dinner of  
Brisbane C.A.M.E.R.A. Foundation.

BY G. R. STIRLING



The C.A.M.E.R.A. Foundation has come into existence to bring together all men of good will to find every possible means of solving the many problems associated with the human consumption of alcohol.

Even though they may have different convictions about the personal use of alcohol, if they are responsible citizens with some concern for their fellow men, C.A.M.E.R.A. hopes to bring them into the common cause of promoting sobriety throughout the community.

The facts are that alcohol is part of the Australian way of life, but its misuse has created a great number of serious community problems. These include alcoholism, compulsive and other forms of problem drinking, the easy acceptance of drunkenness as fairly normal behaviour, the increasing road toll, deterioration through drunkenness of the native peoples of Australia and New Guinea, juvenile drinking, homes suffering or broken through cruelty or poverty associated with the abuse of alcohol, industrial and commercial inefficiency through excessive drinking, and many others.

In the past many devoted attempts have been made to solve the many alcohol problems.

1. Fifty years ago Australia almost introduced prohibition, and millions at that time felt, in all sincerity, that this was the best answer to the problem. But the tide has run out strongly against such an attempt being made again.

2. Temperance movements have tried to get as many people as possible, especially young people, to become abstainers, believing sincerely that this is the valid way to overcome the problems before they arise. And there is no doubt, of course, that a person who has never touched alcohol will never become an alcoholic or a drunken driver; and by and large his health will be better. But in spite of the energetic work of the Temperance societies, the consumption of alcohol has increased and the number of abstainers decreased in the Australian community.

3. A number of excellent alcohol foundations have been set up to study the disease of alcoholism, its causes and its cure. "Alcoholics Anonymous" and

other excellent groups have sought to play their part. But alcoholism increases.

4. The churches have a number of differing views concerning the consumption of alcohol. Some believe, with the psalmist, that it is one of God's gifts to be used for the pleasure of men, but not to be abused. Others have strongly supported the temperance movements in their quest for abstainers. Others again have left the matter of alcohol consumption to the consciences of their members, while one or two denominations have virtually made abstinence part of their membership basis.

However, all of the churches are agreed on two things: 1. Sobriety is one of the Christian virtues, from which Christians must not depart. 2. Every Christian has a responsibility for the well-being of his brother. The churches are all very much aware of the problems created by alcohol, and each in its own way has sought to take positive action towards solving them. But not a great deal of ice has been cut in the community because so many have the mistaken idea that the church wants to sit in judgment on them, and have not become used to the idea that the church is concerned for their well-being as whole persons.

5. Responsible citizens, by and large, are aware of the problems created by the irresponsible use of alcohol, and would like to do something about it, but they are not sure where to start.

There are so many voices and so many people trying to solve the problem of alcohol from so many viewpoints, and with so many strategies, that there is some working at cross purposes, and some confusion, and not a lot of co-ordination. Meanwhile many of the problems are going unsolved, and vested interests are making greater profits at the expense of the dereliction of some of Australia's best people.

So among the many voices and methods and strategies for solving alcohol problems, C.A.M.E.R.A. does not come as another voice, another method, another strategy. C.A.M.E.R.A. sets out to try to bring together all of the forces working for a solution to these problems into a common cause. C.A.M.E.R.A.

is an attempt to mobilise all responsible men of good will, whether they be abstainers or not, to look together at the problems, and to see what they can do together about meeting them at every level.

C.A.M.E.R.A. contains the initials of the words — Commonwealth Advance Movement Encouraging Responsibility towards Alcohol. The key word is responsibility. It means being responsible to people — the people who are getting hurt in one way or another by the irresponsible use of alcohol. Responsibility means men of good will and concern, whether they abstain or not, sinking their differences of opinion, to come together to find solutions for the problems of alcohol in those areas where people are getting hurt. Methods and theories and philosophies and opinions are not important as people. It is in the interests of people, that C.A.M.E.R.A. calls the Australian community to become more responsible towards alcohol.

C.A.M.E.R.A. is trying to bring all people of good will together for three major purposes. The first is Research. This will cover research into the nature and effects of alcohol on the human body. There will be research into drinking habits of the Australian people to see where these may contribute to human casualties. Much research, of course, has already been done by alcohol foundations and others. It is hoped that these findings may be gathered and disseminated. It is hoped that a great deal of research may also be done on the sorts of human and social problems that themselves lead to problem drinking.

The second major purpose of C.A.M.E.R.A. is Education. This means making the facts discovered in research as widely available to the public as possible. This will be through the mass media, through public meetings, through schools, homes, places of industry and commerce. In one sense the operation of C.A.M.E.R.A. in the educational field could be likened to a continuing nation-wide "Teach-In" on Alcohol.

We know that the splendid educational campaign of the Heart Foundation has caused many people to make adjustments

to their way of life in the interests of their health and well-being. We know that the imaginative educational programmes of the various cancer research foundations have done much towards encouraging people either to abstain from smoking or to cut it down. We believe that, similarly, when the Australian people learn more about alcohol there will be vast changes in our normal pattern of life, with people deciding of their own free wills either to reduce their consumption of alcohol, or to cut it out altogether.

The third major purpose of C.A.M.E.R.A. is Consultation. Perhaps the greatest barrier to responsible action in relation to alcohol, is that the many interested parties seldom sit down and talk to one another. C.A.M.E.R.A. hopes to promote this coming together for dialogue at national and community levels, bringing together representatives from public health agencies, from industry and commerce, from citizen's organisations, and from the fields of education, the home, the service clubs, and from any other groups that could have an interest in a positive and responsible approach.

C.A.M.E.R.A. does not propose to run the consultations, but simply to encourage their existence. What will the consultations do? The very fact that they are held, and that responsible people from various community groupings share their insights into the alcohol problem, will in itself be a great gain, quite apart from any action that might be taken. C.A.M.E.R.A. does not propose to structure the consultations towards pre-conceived action, but one can imagine where some of them will come out. A consultation might decide to run a local "Teach-In" on alcohol. Another might decide on an education programme in local schools. A consultation might lead parents of a given community to band together in support of a common code to prevent juvenile drinking, so that no parent will feel coerced when his children

quote the hoary phrase, "All the other parents let their kids do it."

C.A.M.E.R.A. will definitely not try to take the place of any organisations working in the field of alcohol reform, research or education. Rather it will seek to co-ordinate and stimulate their various activities.

1. The Temperance Societies will go on working in their own way for abstinence, with their strong conviction that alcohol free living is the ultimate answer to the problem. Their participation in C.A.M.E.R.A. will not mean that they will be compromising this conviction.

However, in C.A.M.E.R.A., with other responsible citizens and groups who may not share their conviction about abstinence, they will work towards any possible reforms or responsible actions that may be able to be undertaken. For instance, when the Australian Temperance Council set up the machinery that eventually brought C.A.M.E.R.A. into existence, it was not changing its original position, but rather it was deliberately seeking common cause with all responsible men of good will, desiring to co-operate with all who will work for a sober society.

2. It is hoped that in C.A.M.E.R.A. the churches will apply themselves similarly to encouraging a responsible attitude towards alcohol, and will co-operate with all responsible men of good will, while retaining their own theologies of alcohol, and while remaining true to their own consciences — and working consistently towards the accepted Christian goal of sobriety.

3. C.A.M.E.R.A. does not anticipate taking the place of the various foundations or "Alcoholics Anonymous," but rather it hopes to use the findings of their research, to publicise their work, and co-operate with them in any way possible.

We believe that the drawing together of responsible people in the work of C.A.M.E.R.A. will cause the growth of better attitudes towards one another, and

that emotive name calling and suspicion may give way to respect for each other's convictions and sensible co-operation in every area of reform.

Those who do not necessarily go as far as the temperance societies will come to see these people as people of honesty, conviction and concern for their fellow-men, and of worthy citizenship; and not narrow-minded wowsers. Attention should be drawn to the fact that the word Wowsers, like the word C.A.M.E.R.A., originally consisted of the initial letters of a number of descriptive words. The words were, "We Only Want Social Evils Removed."

And temperance people working shoulder to shoulder with moderate drinkers in the common cause of responsibility towards alcohol, will discover that they too are people of conviction, with a sense of concern for their fellow-men; that they are people of integrity and goodwill, and not the benighted dupes of the grog industry.

The important thing is for men and women of goodwill and responsibility from the whole community and from as many groups as possible, whatever their private attitudes to alcohol, to trust and respect one another's integrity and honesty of purpose, and to co-operate in every way possible to combat and overcome all of the problems associated with alcohol, through research, education, consultation and dialogue.

This is the aim of C.A.M.E.R.A. The strength of C.A.M.E.R.A. will be in its branches in the local communities, where study programmes will be undertaken, and consultations organised, and recruits enlisted. It is hoped to have 100,000 members of local branches on the basis of membership of \$2 per year, and organisations at 25 dollars a year. Branches will also raise funds for the great educational campaign with the idea of saturating the whole Australian community with the relevant facts.

## OPEN HOUSE AT PRINCE HENRY'S

Hospital Sunday is October 23

How many times have you travelled along St. Kilda Road (Vic.) past Prince Henry's Hospital? You have probably seen one of the honorary doctors dashing up the front steps with his stethoscope in his pocket, or a nurse hurrying across from the nurses' home to go on duty.

Many times you will have seen ambulances, with bells ringing and lights flashing, turn into the hospital.

You know, of course, what it is like in a hospital, for you are certain to have visited a friend or relative at some time and seen the doctors and nurses tending the patients in the wards, but have you been behind the scenes?

This opportunity will be given you on Hospital Sunday, October 23, when Prince Henry's will hold "Open House."

Between the hours of 2 and 4 p.m.

tours of the hospital will be conducted and visitors will be shown many of the "behind the scenes" activities, including the Occupational Therapy Dept., Physiotherapy, Operating Theatres, and the Nurses' Training School, where films of the life of a nurse will be screened.

In the Pathology Laboratory can be seen the Auto Analyser which automatically analyses blood samples — one every minute.

The womenfolk will be particularly interested in the Cytology Service, where tests for cancer in women are carried out.

The biology students will find much in the cytology laboratory to interest them, particularly the closed circuit TV attached to the 1000th magnification microscope.

In the Coronary Care Area, instruments

are to be seen which continuously record the patients' heart beats, blood pressure and volume, to enable the nurses to keep the patient under very close observation.

The application of atomic energy to medicine is demonstrated in the Radioisotope Laboratory.

The Red Cross library, the steroid chemistry laboratory, the kitchen, X-ray Dept., and Children's and Adult Wards will also be visited and members of the staff will be available to explain the operation of each Department, and to answer questions. Afternoon tea will be available for a modest sum.

Prince Henry's Hospital is deeply appreciative of the financial assistance that it has received from the churches and church people of Melbourne every year since 1873.

The institution acknowledges that it would not have been able to extend its high standard of service to the community without this help.

Prince Henry's invites you all to "Open House" on Sunday October 23, at 2 p.m. Why not make a party from your church?



## SOUTH AUSTRALIA

### NARACOORTE FAMILY CAMP

(S.A.). The Family Camp was held at Taratap, 18 miles from Kingston, on the S.A. coast, over the long weekend in Oct. 70 attended for the full weekend, with 10 others sharing.

The church was most grateful to Mr. and Mrs. H. Parker, of Kingston, for making their property available. A large farm house and shearing quarters situated amongst gentle undulating slopes, provided excellent accommodation and amenities for the campers. Also, many families used caravans and tents.

The group studies on "A Life to Give," were led by the minister, A. G. Leane. Gordon Johnston, Children's Crusade of S.A., took charge of all the school-age children. He also screened excellent slides on Pilgrims' Progress each evening. A creche enabled parents to benefit fully. First class meals were prepared by the camp cooks.

The main purpose of the camp was to strengthen and prepare the church for the J. K. Bond Crusade, to be held in 1967.

Appreciation was expressed to the Camp Parents, Neil Page and Mrs. I. Simons, and to all those who organised and assisted.

### 900 ATTEND

(Flinders Park, S.A.). Successful S.S. anniversary services were held on Sept. 25 and Oct. 2. Total attendances for the four services was 1,700. The musical director was Mrs. Green. Speakers were J. R. C. Wise, W. J. Philp, J. B. Baker and P. R. Whitmore. H. Prime will commence his ministry with the church in Feb., 1967.

### FROM RAIN AND SUN

(Loxton, S.A.). The foundations of the tennis club shelter shed have been laid after a busy bee held recently. One team is in the Loxton district association. A hike ended in a barbecue for 30 girls and 3 officers of the Girls' Brigade. The minister, H. Cave, and Miss M. Higgins are leading S.S. anniversary practices.

### 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 incitement 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

## LETTERS FROM TERTIUS . . .

### WHEN GOD RINGS UP

TO THE EDITOR.

*My mate from the Tabernacle down the road took me along to hear a prominent overseas speaker the other night. This gentleman's main point was that we ought to have a time of quiet each day to listen to God. I am sure that he is right. The only contact a lot of us have with God seems to be when we want something or when we have a complaint to make, or when we are plain scared. It wouldn't hurt us to do a little listening.*

*This preacher told us that he sets aside an hour each morning. Good luck to him! There wouldn't be such an hour floating loose in our house. He said that he takes the telephone off the hook, so that, without disturbance, God can speak to him. I was impressed. But I couldn't help wondering. What if someone in urgent need was trying to phone him? Wouldn't that be God's way of leading him to help the one in need? Even if some chronic bore disturbed his meditation by ringing up, couldn't that be God's way of teaching him about patience and understanding? Could it be that God, who is more modern than anything, sometimes wants to talk to us on the phone?*

*Then I wondered if it wasn't a bit of a nerve to tell God just what time of the day He must talk to us, and what sort of method He must use, and that He must cut it down to a determined hour. I'm all for a special time for some meditative listening, provided we are not shutting out the voice of God as it comes in other ways and at other times.*

*Do you think that God has a "hot line" to editors?*

TERTIUS.

### INTER. ACTIVITIES

(Hawthorn, S.A.). Led by C. H. A. Butler, 24 members of the Intermediate C.E. spent a weekend camp at Macclesfield. The study and fellowship culminated at the Sunday evening service. Four young people openly confessed Jesus Christ as Saviour. Miss Dorothy Cornelius has returned home on furlough, after completing a term of three years on missionary work in Japan. Our minister, R. C. Dixon, is working under a handicap at present, having broken a bone in his arm while on holiday recently. Mrs. R. C. Brand has returned home following an operation.

### ROADMAKING

(Ascot Park, S.A.). On Oct. 2, the B.S. anniversary began with a teachers' dedication service. In the afternoon, Kindergarten and Primary Dept. scholars contributed items. Miss Milligan gave an illustrated talk, "Roadmaking." At night the senior scholars were featured. Singing was led by Mr. Barnes (Mile End). Our young people entertained the Brighton Gardens Y.P. at a coffee hour. Mr. and Mrs. Dredge attended Federal Conf.

### WORLD COMMUNION DAY

(Berri, S.A.). On World Communion Sunday the Methodist members combined with us for evening service. The building was full as the Methodist minister gave the address. We are enjoying newly installed seating donated by the C.W.F., at a cost of \$827. The Officers elected John Hunt as Chairman, and H. Solly, Vice-Chairman.

### EMPHASIS ON SPORT

(Mt. Gambler, S.A.). "E" grade team won the grand final and was undefeated in women's basketball for the season. This was a creditable performance, seeing this was the first time a team had been entered in the church's name. The vice-captain of Team 2, S. Jakutavicius,

was runner-up for the Best and Fairest in "E" grade. A tennis team has been entered in C2 grade competition. S.S. anniversary had as guest speaker A. Leane, from Naracoorte. Church has recently enjoyed addresses from A. Jones, C. Manning, D. Beasy and Dr. T. Clezy.

### OUR REDEEMING LORD

IN RENEWAL (cont. from p. 3)

(b) To know the reality of the faith in relationships within the local churches and to work in co-operation with each other and the redeeming Lord. We boast our independency, but at times it is a carnal, Christ-dishonouring independency.

(c) To recognise the corporate nature of the church and our mutual interdependence. "If one member of the body suffers, all members suffer with it." We need to act responsibly, to trust one another, to pray for one another, to be patient with one another, "to preserve the unity of the Spirit in the bond of peace."

We are called to venture in faith and be prepared to sit down and talk and pray with other Christians to seek the will of God and the unity of all God's people.

(d) To fulfil the servant role. The priesthood of all believers goes beyond the morning worship service, to be expressed in the lives of men of faith during the week as they befriend their neighbours and workmates in their need.

(e) To experiment in faith with new forms of communicating the gospel to the pagan masses. God's call to renewal is a call to adventure and to risk all, in order to answer the cry of the world today and to fulfil the mission of the church today.

It is the Redeeming Lord in Renewal who, by his Spirit, says, "Hear what the Spirit says to the churches."

## SOME OF THE WAY

### WITH L. B. J.

BY E. P. C. HOLLARD



It is easy to write a man off, or down, according to his willingness to believe what we believe, or accept our causes. And if the man is a leader in the world eye, then he gets more than his share. Even so, fair play and an appraisal of all the facts is a worthy approach to any person or institution.

President Johnson, of the United States, is to be with us, and not everyone will welcome him openly. His representative capacity is vast. He heads up the most powerful nation in the world, and his words have the world for an audience. This is responsibility! Even so, he is a father, a churchman, and a carrier of burdens.

In this latter capacity our sympathies should be with him. What man can step on to the world stage, accept all the demands, and yet please the world? The greatest Man failed to do that!

There is a side to the President's life which ought to be considered. It

was my privilege to visit the National City Christian Church, where he is a member, and to talk with his minister. Out of that experience comes something which ought to be clearly stated. On Sundays, when in Washington, he takes his place quietly at the Lord's Table. He bows his head in prayer, he has his moments with God, he believes in the same Father as those around the world who are doing the same things. What is in his heart only God knows, and he has the final word on all the people and all the Presidents and Kings.

Then the minister told something which no press in the world would ever want to publish. There is a phone line from the White House to the minister's manse. And when the President has a momentous decision to make, a statement to utter which has world or national implications, he phones his minister, and before anything is said or done, they enter the private chapel and the whole matter is laid before God.

Here is a mere man before his Maker. We may not always agree with what he says or does, we may detest all things with the mark of Vietnam upon them, but President Johnson has a sense of dependence upon and a responsibility to God which compels him to enter that chapel. He doesn't have to do this; he doesn't have to believe in God, or worship, or pray. But he does!

And whatever we may think or say, compelled by our own bias or political or even religious feelings, should be subject to the acknowledgment that another man likewise has his personal relationship to God. All the protest meetings and flag burnings in the world cannot remove Mr. Johnson from the orbit of God.

As a member of our own brotherhood he has a loyalty which links him to all of us. There are moments during his week when he is like us so much that the only difference is the place where he prays and the inner conflicts which make him another man. May God bless him as he continues to pray, to believe and worship, and to involve himself with whatever he believes is God's will for him.

Australians will make him feel kinship in great causes. Some may not want to share the fellowship of believing some things together. But honest and sincere people will say, "Welcome, Mr. President."

Members of Churches of Christ will say, "Welcome, Brother Johnson."

## ALCOHOLISM INFORMATION WEEK

OCTOBER 16 - 23

Even allowing that statistics are often controversial and difficult to evaluate in this field, alcoholism has been ranked by the World Health Organization as one of the four major health problems of our time.

Despite confirmation of this judgment in many countries, adequate community facilities for an overall alcoholism programme often developed with painful slowness and with wasted effort consequent on poor co-ordination of existing facilities.

Many factors are responsible for this situation. Most spring from lack of community awareness and resultant prejudice. Alcoholism is seen as a self-inflicted wound deserving of moral censure and punitive retribution.

In fact, alcoholism is an endemic social illness of the first magnitude. The alcoholic is found in all levels of society. He or she is usually intelligent and striving, but with an inability to relieve tension that causes increasing and,

finally, compulsive dependence on alcohol and related substitute drugs. This low stress threshold is usually produced by environmental pressures over which the unfortunate patient has little or no control.

These patients require compassion and support. They respond, in the main, to a proper treatment approach. Their recovery usually means an entire family's life is transformed. Anyone who has assisted in such a recovery pattern can testify to the deep satisfactions of the effort.

Only an aroused community conscience can deal with the scourge of alcoholism, an illness in which a beverage becomes a poison to a significant and worthwhile segment of society.

—Dr. J. R. Moon, Chairman, Medical Sub-Committee, National Committee on Alcoholism, and Chairman, Medical and Education Committee, Alcoholism Foundation of Victoria.

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# Women of the West

The President, Mrs. C. B. Reid, welcomed 77 ladies to the October Auxiliary meeting, including Mrs. Morris, Albury, N.S.W., and Mrs. T. Smille, recently returned from Eastern States.

Mrs. J. A. Stewart, treasurer, and Past Pres., led the devotions, which were developed from Micah 6: 8. Soloist was Mrs. Brigatti. Ladies planning to attend Federal Conference were asked to stand, while Mrs. F. Newcombe, President-Elect, led in prayer of valediction. Guest speaker was Mrs. Sonny Graham, of Norseman.

Financial statement showed balance in hand, \$1608.16; Budget, \$756.49.

Christmas Cheer requests: — Aborigine Missions — Mrs. J. L. Pallot, Homes will

be needed for Mission children during the Christmas vacation.

Sir Charles Gairdner — Mrs. W. Robertson. Books for men; sponge bags, soap and facewashers to be brought into November and December Auxiliary meetings.

Overseas Missions — Mrs. L. W. Ladner. Arrangements are in hand to send 200 Christmas cards with packets of flower and vegetable seeds enclosed, to the New Hebridean women under Mrs. Ludgater's care. Ladies are invited each to give 20c to cover the cost.

Social Service — Mrs. J. Holloway. Furniture and all household equipment urgently needed for four migrant families (totalling 24 persons). Send food for Christmas Cheer parcels.

## Prayer and Praise Points.

For Mrs. L. Fisher, as she commences a Kindergarten at the Carnarvon Reserve.

For the native people meeting at Meekathara, that they will choose Bob Williams to be their leader.

For Miss A. Bakewell, as she commences missionary service at "Fairhaven" and Esperance.

For the seriously ill baby daughter of Mr. and Mrs. Alan Fletcher, of New Guinea, and now of Adelaide.

For the new babes in Christ in recent "Operation Go" Missions. Also for the change of ministries — M. Hodgson, as he prepares to leave Busseton for Midland, and Bruce Clapp, as he prepares to leave Midland for Albany.

For Mrs. Jack Harris, Dalwallinu, newly elected President, Women's Northern Districts Conference.—Dora Gordon, sec.

## • AT THE PICTURES

# THE PAWNBROKER

(Dendy Theatre, Brighton, Vic.)

This film won the Screenwriters' Guild of America award, and took first honors for best film and best actor at the Berlin film festival. It states and implies many things which are preached in sermons, but because of the excellence of its double attack on sight and hearing, may be far more memorable.

Rod Steiger is Mr. Nassaman, the Pawnbroker, painfully having his iron barrier against emotion prised from him. Without revealing too much of the story, we may record some of the truths demonstrated in a powerful, shattering film.

— We are forced to identify strongly with the characters so that we feel our responsibility as part of the human race for man's inhumanity to man. We realise afresh the tragedy of war, the horror of concentration camps, and the hopelessness of life in large cities.

— How many of us do not surround

ourselves with a shell so we will not have to face our deep hurt, or guilt?

— How difficult it is for us to truly enter into another's experience and feel as he feels! How our all-absorbing little tragedies pale into insignificance before those of our brothers!

— How often we close our minds to the sin which surrounds us, and is in us!

— The pain of not being involved in life is far more damaging than the agony of living.

— We cannot entirely lay the ghosts of memory.

— Those we think we have rejected may cheerfully go on accepting us, destroying our defences, and insisting on our eventual response.

Technically the film is superb. No word or action is superfluous, all are fraught with significance. Mr. Nassaman's confused memories are shown to

us as thoughts really occur, sometimes in interminably slow motion, sometimes at regular speed, sometimes in subliminal flashes. These memories are as devastating to us as they are to him.

Those who look for it may see the richness of symbolism. Mr. Nassaman sees in the dead Jesus his assistant, his own son trampled in the prison train; the camera lingers upon hands upon which drops of blood have fallen; the pawnbroker accepts the assistant's sacrifice as it marks his re-entry into the world of man, as our acceptance of Christ's sacrifice marks our entry into the Kingdom of God; the self-inflicted hand-wound seems to allude to the stigmata of Christ, as he joins the throngs in the street and symbolically enters life again.

At times beautiful, at times horrifying, at times searing, at all times the film has the stamp of real action by real people in the real world. Those who enter into its experiences will find it indelibly imprinted upon the mind, to haunt and give us hope.—Helen M. Davey.

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32 - 2447.

## • OVERSEAS MISSIONS

# DISCIPLESHIP CLASS

PIR, NEW GUINEA

BY Miss D. HOWDEN

The Pir Discipleship Class is still in progress and we hope to have some baptisms in the near future. Recently we went to Tumba to witness the first baptisms there. It is wonderful how quickly the Tumba people have responded to the gospel.

Last Sunday members of the Discipleship Class helped with the church service. Ginu John led, and Matm read the Bible. Ginu John, his sister Ngnambure, and Matm still attend discipleship classes faithfully. We praise God for the way these teenagers have grown spiritually. The Holy Spirit has been at work in them and now they understand what their baptism and life in Christ will mean.

The mother of two of our Tamnung school children recently died. She was only in her early 30's. As the children were going into school one afternoon, we heard wailing from Tamnung. I asked who was sick. They told me that Sera and Par's mother had had a bad pain in her stomach that morning. She had had a baby four days previously, so I hurried up to Tamnung with some medicine. Wailing usually indicates that a death has already taken place, but I found her still alive. Everyone glared at me when I arrived. They were sure she was going to die. I gave her a penicillin injection with our new emergency kit syringe, and told them to take her to hospital at Tung quickly. After making the usual excuses, they reluctantly made a stretcher and, after even more delay, they jolted her along the road to hospital.

At Tung our nurses diagnosed her illness as pneumonia, and had no doubt that she would respond to treatment, but she died at two o'clock next morning. To us it appears that she just lacked the will to live. No doubt she believed a sanguma (sorcerer) was killing her, and the fact that her relatives and friends believed this too, and wailed for her before she died, wouldn't have given her much encouragement to live.

I went to the funeral later that morning. The poor woman was buried in luxury such as she had never known in her lifetime. As is the custom here, her relatives put their best clothes and blankets into the grave. When she was alive and able to feel, no one offered anything to make her more comfortable on the stretcher.

But that seems to be the way of life and death in New Guinea. It is not hard to weep with those who weep, but some of our reasons for weeping are different from theirs. Since children belong to the family rather than to their parents only, there seems to be little domestic upheaval caused by the death. The relations care for the children. The two who come to school are still well fed and the new baby is getting bottles of milk from us.

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# QUESTING

WITH

A. E. WHITE



You wrote recently that ordinary people have always had trouble with the phrase, "Lead us not into temptation" in the Lord's Prayer. This includes me. What does it mean?

It is no problem to people who say the words without thinking of their meaning. But such folk are wasting their time anyway. There is no value simply in "saying" a prayer. This is the vain repetition which our Lord condemned.

Those who think about the words may find help in remembering that God will accept the meaning we give to them. Generally, this is something like, "Please, God, guide me so that I shall not fall." It is the thing in our minds that is important. Our minds and our tongues should agree, but if in our ignorance we use the wrong words, God will hear the right thoughts of our hearts.

The problem verse cannot be solved simply by a more accurate translation, because the word behind "temptation" (peirasmos) is difficult to translate. Because there are different ideas in it, no one English word can express them.

The word can mean "deliberately trying to induce someone to sin," or "to test the quality of a person," or "to place someone in a difficult position where failure is a real possibility."

Some translations obviously ask God not to tempt us, or not to test us, but temptation and testing are inescapable hazards in every life. They come to everyone, as they came to Jesus himself. Almost certainly the model prayer intends us to ask God not to let us be tempted beyond our capacity to resist, or tested beyond our strength to endure.

When scholars try to rewrite the Lord's Prayer in modern, meaningful language, they inevitably come up with something that is easy to criticise but hard to improve. The experimental version produced by the Church of England Commission is not likely to commend itself to Anglicans, let alone the rest of us. It gives "Do not bring us to the ordeal," a phrase from E. V. Rieu's translation. The N.E.B. says, "Do not bring us to the test."

Although the conventional form of the Lord's Prayer is said in 1,000's of churches each week, it is doubtful if our Lord intended the prayer to be a formal recitation. It was rather a guide for our own prayers which, like the model, should include adoration of God, desire to do his will, recognition that all our needs are supplied through him, our need to forgive as well as to be forgiven, and a prayer for protection against the temptations and trials of life.



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• SPOTLIGHT ON THE A.C.T.

# ADULT EDUCATION

The problem of Adult Christian Education is to find time and opportunity to get busy people together. To meet this situation, in part, the Canberra church is setting out to take some Adult Christian Education into the homes of its people through a Bible Reading Fellowship. As many people as possible are encouraged to take part in their own homes, in their own way, and at their own time.

Notes are issued regularly to some 130 people. The studies are in the Epistles. These are being studied chronologically, or in the approximate order in which they were written. The relevant passages in the Acts are taken up as well. This puts each epistle into an historical setting. The notes are duplicated in foolscap folder form, and each contains notes for from 10 to 12 days. Normally each reading covers a short passage. The notes comment on backgrounds and meanings. Each day there is a question set for thought, and perhaps family discussion. The questions take

the main idea of each selection, and seek to apply it to the real life situation in church or world or family or personal life.

For those wishing to study and discuss the Bible passages and the questions more fully, there is a weekly house party, held alternately on the north and south sides of the city. The notes are also taken by the ministers into the homes of people unable to attend services, or people who are becoming interested, with an invitation to participate.

Attractive covers have been prepared for those wishing to bind their notes. One of the elderly ladies, Mrs. McNichol, punches holes in the notes to simplify their binding by the metal fasteners provided with the covers. Inside the covers are printed Bible references for use in times of need, and Bible references on many themes. On back cover suggestions are made for the best use of the notes. Isolated members, and some others, have the notes posted to them.

—G.R.S.

## CHURCH PLANS CONFIRMED

(Wiley Park - Bankstown, N.S.W.). A special meeting to discuss future church at Greenacre, decided to hold to the plan that was originally drawn up for new church there. Fellowship tea was held after the meeting . . . S.S. was kept busy in Sept. with anniversary services. The younger members took special part on 18th, and on the 20th, older members of the school were prominent.

## OFFICERS CHOSEN

(Malvern, Vic.). Annual business meeting elected as elders A. E. Moody, J. Holloway; deacons, T. W. Beason, R. P. Clark, D. Crockett, A. H. C. Pfeifer, H. Pfeifer, L. Robinson, J. Winter; A. Gray (sec.), A. L. Finger (asst. sec.) . . . Church has received visits from St. Kilda for evening services. . . . Max Moody has transferred to Adelaide, and Heather Robinson has gone overseas. Both addressed services on their last day at Malvern and were given presentations. Other speakers have been Malcolm Gaskin and A. Dean (C.O.B.) . . . Girls' club and tennis club have conducted services. Soloists have been Mrs. C. Leembruggen and Mrs. Ghys.

## DECISIONS AT ANNIVERSARY

(Bayswater, Vic.). At the 68th S.S. anniversary, a young engaged couple confessed Christ at the close of a most inspiring service conducted by the youth. This was the culmination of the two Sundays of the anniversary. A. E. White, Editor of "The Australian Christian," was guest speaker at the senior scholars' session. Mrs. E. Deane spoke to the Primary and Kindergarten children. Valerie Davis was soloist. A family tea added to the fellowship on both Sundays . . . Miss Shields gave interesting and helpful suggestions for Christmas decorations at C.W.F. evening meeting.

## CLASSES FOR WOMEN

The C.W.F. in Vic.-Tas, in conjunction with the Dept. of Christian Educ., will conduct its 1966 series of training classes in November. Leaders and members of women's groups are cordially invited to share in these sessions.

The venue is the South Yarra Church of Christ Hall, at 7.45 on each of the nights. The cost of the entire series is \$1. Topics for the series are:—

Thurs., Nov. 3 — "Planning a Vital Programme for Women" — some principles of programme building.

Thurs., Nov. 10 — "Effective Speaking" — use of the voice, when speaking either in small groups or to larger meetings — with Mr. Shepherd.

Thurs., Nov. 17 — "Methods of Programme Presentation" — how to put "the programme over" with imagination and effectiveness.

Thurs., Nov. 24 — "Worship for Women." —N. Newham.

## GILGANDRA DECISIONS

(N.S.W.). Five girls have made decisions over the past two months. Three Balladoran girls, two attending Gilgandra High School, came forward at a special meeting in Gilgandra. Interest at Balladoran is good, with Miss J. Simpson and staff doing a good job. Sunday at the "Pines" Gilgandra, under the leadership of Miss J. Mudford, is showing keen interest as it meets, without shelter, in all weathers. Miss Bakewell left Sydney for Esperance, W.A., on Oct. 4, where she will relieve Miss Elsegood, who is on sick leave. Miss Bakewell will later be joining the staff at Carnarvon. She is a well-trained triple-certificated nursing sister.

## INTEREST KEEN

(Mandurah, W.A.). Three of our members attended Fed. Conf. Being a holiday resort, we have visitors throughout the year, which helps sustain the church. Afternoon meetings are held in winter months instead of evening. Mr. Duke takes the meetings fortnightly. Other speakers come from Perth. Mrs. Duke gives Scripture teaching at State School and leads young people's club, with Mrs. Weeks and Mrs. Fenwick . . . Ladies' Fellowship have sent many parcels of made-up clothing to Roelands Mission and social service and partly clothed Norseman boy.

## HOMECOMING

(Balwyn, Vic.). Homecoming services on Oct. 9 had 175 communicants, and past and present members assisting in services. E. L. Williams was appreciated speaker, also special soloists and organists. Luncheon prepared by ladies enjoyed by all, and S.S. held simultaneously with gospel service at 3 p.m., enabled visitors to return to their own evening service . . . The church has been saddened by sudden passing of loved elder, W. Smith, who served the church steadfastly and faithfully. Crowded funeral service testified to a life of grace and righteousness and Balwyn is the poorer for his loss . . . C.W.F. had Mrs. Roffey, of Missionary Comm., to show interesting slides of work in New Hebrides.

## BUS PURCHASED

(Horsham, Vic.). The church has bought a 29-passenger bus, for transport of children to and from S.S., from outer areas of the town. This bus has been painted and went into service on Oct. 9. It will also be used for club transport. . . . P. Finlayson and C. Sherriff have been appointed elders to fill two vacancies . . . The Northern Prayer Group (ladies) recently had their eighth birthday meeting . . . The C.E. anniversary, on Sept. 25, had special services and a youth tea . . . S.S. anniversary was held on Oct. 2 . . . The church has entered a young men's basketball team and two senior and one junior teams in tennis competitions.

## RESIGNATION OF MINISTER

(Warracknabeal - Brim, Vic.). B. C. Snoxall's resignation as minister of the Warracknabeal - Brim Circuit, has been received with regret. He will conclude the circuit ministry in Jan., 1968. He has performed a great work here and we are extremely sorry to see him go.

# NATIONAL DIARY

### OCTOBER:

#### NEW SOUTH WALES

29—D.C.E. Post-Crusade Rally — Enmore. State Scripture Examination and "Field Day" presentations.

#### QUEENSLAND

16-23—Toowoomba Mission with Des. Nelson. 29—Inspirational Rally at Gympie. Y. & C.E. Dept.

#### VICTORIA

22—Good Companions' Indoor Sports. Midlands District Conference Half-Yearly Meeting — Dunolly.

## CHURCH ON TV

(Annerley, Qld.). There have been many additions to membership over the past 12 months, bringing a fresh zeal and energy into the work. The minister, Haydn Sargent, is very active, not only in the preaching and care of the church, but on radio and television programmes . . . The service on Sept. 18 was televised by the A.B.C. This will be shown in the capitals on the following dates: S.A., Oct. 16; Tas., Oct. 23; Perth, Nov. 20; N.S.W. and Vic., Dec. 4 . . . Youth work comprises a boys' club and a very live Girls' Brigade . . . Miss Pam McDowell recently staged a wedding gown display as part of her Queen's Badge achievement.

## FIVE DECISIONS

(Cottesloe, W.A.). Five of our girls have recently confessed their faith in Christ . . . The S.S. anniversary had Michael Lush, of the Scripture Union, as guest speaker. The Kinders and Primaries were featured in the afternoon session. The senior school presented a pageant of Bible stories at night . . . A Youth Crusade will be held in Nov.

## BAPTISM

(Gilgandra, N.S.W.). A baptismal service was conducted on Sept. 29. The church enjoyed a weekend of fellowship with C. Cole, Conf. Pres., and E. T. Hart, Sec. of Conf. A meeting in Gilgandra on Sat. afternoon was followed by tea. In the evening all shared in a rally at Balladoran. Mr. Cole spoke at both services in Gilgandra, and Mr. Hart was at Balladoran. In the afternoon, Mr. Hart shared in the Radio S.S. from 2DU, which was conducted by Gilgandra B.S. Miss Dorothy Butler, from Carnarvon, is spending her furlough with her parents.

## ABORIGINES' AFTERNOON

(Devonport, Tas.). The C.W.F. meeting took the form of an Aborigines' afternoon. Mrs. Bruton gave many interesting highlights on Aborigines' Mission work . . . Mrs. Anderson was presented with a gift on the occasion of her marriage . . . A group of local singers delighted the gospel service congregation. B.B. personnel paraded on Sept. 18, and took part in the service. On the 24th, B.B., with leaders, parents and friends met on a hill top and flew kites which the boys had made . . . A man and his wife made decisions and were baptized on Oct. 9, together with their daughter, and another married lady.

## OPERATION "GO"

(Scarborough, W.A.). Operation "Go" was the foremost event in our Sept. programme. T. Morrison gave vital and direct messages on theme of the love of God. Three young girls accepted Christ as Saviour and Lord. A coffee hour, after meetings, proved popular with young people. Thanks were given on the final night to the speaker, song leaders and other workers behind the scene . . . A number of people were welcomed into fellowship on transfer from other districts. Congratulations to our senior girls on winning the basketball championship.

## 650 YOUNG PEOPLE MARCH!

(Vic.). The black cinder track at Royal Park (Vic.) athletic oval was a colorful scene on Oct. 1, when 650 members of the Good Companions' Girls' Clubs and Explorer Boys' Clubs, marched to begin their annual Outdoor Sports.

This was the eighth Annual Athletic Carnival conducted by the Vic. Dept. of Christian Educ., and a full programme of track and field events were enjoyed by the 19 Good Companions Girls' Clubs and 21 Explorer Boys' Clubs, some of whom had travelled from as far afield as Ballarat and Morwell.

Good Companions results: Carnegie, 53; Pascoe Vale, 49; Hartwell, 41; East Bentleigh, 36; Morwell, 27; North Williamstown and West Preston, 26.

Explorers (Juniors): Box Hill, 37; Carnegie, 32; Oakleigh, 21; Chelsea, 19, and Frankston, 15. (Seniors): Carnegie, 32; Blackburn, 28; Chelsea, 26; Surrey Hills, 25½; Oakleigh, 21, and Cheltenham, 21.

In the opening ceremony, A. R. Lloyd, Pres. of Vic. Conf., congratulated the Dept. and the Club Leaders on the fine display of uniforms and banners, and pointed out that Paul reminded Timothy that to run a race well, we need to put aside all hindrances.

Presentations to the winners were made by Mrs. N. Newham, representing the Christian Women's Fellowship, and by V. Longthorp, Director of the Dept. of Christian Educ.

## QUEENSLANDERS FOR PERTH

50 registrations have been received from Queenslanders and it is expected that this will rise to at least 55. Registrations close soon and money for fares by rail should be sent to Mrs. Hovard, 24 Sussex-st., Mitchelton, Brisbane, for intending Queensland representatives.

## 19 NEW MEMBERS

(Camp Hill, Qld.). It is now 12 months since Mr. and Mrs. Webb commenced their ministry here. During that time 19 new members have been added to the church. Mr. Webb, as well as lecturing at Kenmore Christian College, has also been involved in evangelistic mission work at Camp Hill and other churches . . . In the year ahead the church will endeavour to move out into the district with a special contact programme. . . . The young people's C.H.E.W. (Camp Hill Evangelistic Witness) continues to meet for study and the planning of youth programmes . . . A church family group was held, Oct. 15, 16, on the Gold Coast, with special studies on church life.

## COMBINED YOUTH GROUP

(Warracknabeal - Brim, Vic.). A combined churches youth group has been formed at Brim and meets on Sunday nights. After meeting as a Church and Life Movement youth group, the Y.P. decided to stay together. The group has an adult adviser present each session, and meets in parents' homes. Each church is represented on the advisory committee, with Brian Snoxall, Church of Christ minister, as chairman . . . Three Good Companions made confession of faith at W'beal. Blue loyalty scarves were awarded to 15 new members.

## HALL NEARS COMPLETION

(Hornsby, N.S.W.). Work on the new Kindergarten Hall is almost complete and will be ready for use in the very near future . . . A goodly number shared in the C.W.F. Mystery Car Drive on Oct. 3, with ultimate destination Parsley Bay. . . . Annual B.S. picnic was held on Oct. 8 at Bungool . . . J. V. Ellerby attended Fed. Conf. as an official representative from N.S.W.

## FORMER SUPERINTENDENT

(Mayfield, N.S.W.). B.S. anniversary on Sept. 25-26, commenced with teachers' dedication service, followed by Kindergarten demonstration in the afternoon, and B.S. session at night. Speaker was Ken Fennell, a former supt. On Monday night the speaker was M. Merrilees. Five scholars gained Dux prizes with full marks during the year. Students R. Brown and K. Farmer were on deputation for Woolwich Bible College on Sept. 11 . . . C.E. held a film night. Proceeds of \$20 were donated to Victoria Street Aged Peoples' Home . . . Worship service on Oct. 2 was recorded and broadcast over Station 2HD on Oct. 9. . . . 23 cars (approx. 100 people) competed in Mystery Car Drive . . . Mayfield people attended District Missionary Rally, held at Hamilton, to hear Hazel Skuce from India.

## WOMEN'S CONVENTION

(Inverell N.S.W.). Several ladies attended the Combined Women's Convention held recently at Keepit Dam, near Tamworth. The standard of the women speakers was excellent . . . Church appreciated the visit of Hazel Skuce. She presented the latest slides from India and gave a most informative talk . . . Geo. Johnson, from the B. and F. B. S., showed films and outlined the work of the Society . . . During the long weekend, C. Endeavourers journeyed to Armidale and visited the Wollamambi Falls, for a days' sightseeing and barbecue.

## GYMPIE RALLY - Oct. 29-30

Youth from Brisbane will leave Cherm-side Drive-In at 2 p.m., Saturday, and travel to the National Park, Maroochydore for barbecue tea, and then on to Gympie for the night rally. Further particulars from the Christian Educ. Dept. This will be the Young Adults / Young Marrieds activity for October.

This year's final rally in December.

## MAGNETIC ISLAND FIRE

(Qld.). 700 fire fighters converged on the island off the coast of Townsville to fight one of the worst fires seen in the area. The camp site was undamaged and although considerable acres of land were burnt out there was no loss of house property.

# THE WISDOM OF FAITH

BY G. SETSMAN

Abraham ventured into a land "not knowing whither he went."

Every moment, day, month or year, opens up a "no-man's land," virgin land; presenting to us the invisible. We may hesitate making plans, but we cannot hesitate entering. Life won't let us do it. Some pioneers were rowing down the River Murray. They were debating whether or not to stop at Echuca. However, while they were debating the question, they were carried past by the river.

Why are we undecided? Is it not because we lack faith, courage, conviction and ideals? An Englishman said, "Life is an affair of cavalry, a thing to be dashing used and cheerfully hazarded." To lose heart is to lose. Indecision, in a time when urgent action is needed, has crippling effects. While debating, chances of life pass by. While pondering, opportunities are lost. While complaining, we become stale, ill and wasted. Indecision results in boredom, unhappiness and deadness.

The story tells of a soldier missed in battle. He was found in a flower garden. On being asked why he was not in the front-line of action, he replied, "Sir, I am doing no harm." He was tried, convicted and shot for desertion. Are we contemplating, deciding, formulating, while others dare to live and follow their thoughts through to reality?

He who hesitates usually finds himself lowering his ideals, accepting the second best, and becoming a man of straw; lulling his conscience to sleep by indulgence and ease; following the line of presumption; disregarding courage and endurance, and shirking from responsibilities. He is in the flower-garden of morasses instead of in the frontline of battle.

He may take the line of fatalism, humming the well known tune, "Whatever will be, will be." The early settlers in Australia knew little or nothing of that tune. A. B. Paterson writes:

They came of bold and roving stock that would not fixed abide;  
They were the sons of field and flock since e'er they learnt to ride,  
We may not hope to see such men in these degenerate years  
As those explorers of the bush — the brave old pioneers.

'Twas they who rode the trackless bush in heat and storm and drought;  
'Twas they who heard the master-word that called them further out;  
'Twas they who followed up the trail the mountain cattle made,

Mr. Setsman is minister at Gawler, S.A.

We drink to you in silence now as Christmas comes again.  
To you who fought the wilderness through rough unsettled years —  
The founders of our nation's life, the brave old pioneers.  
—(from "Pioneers").

We can be such pioneers in the Twentieth Century. We need faith; and what is faith? "By faith Abraham obeyed the call to go out to a land . . . and left home without knowing where he was to go. He was looking forward to the city with firm foundations."

That call of God must reach our hearts also. "Awake thou that sleepest and arise from the dead." "Son of man, stand upon thy feet and I will speak with thee." Let us declare ourselves for faith in a strong and clean life, a faith that will not shrink. Throw off every encumbrance. Run with resolution. Take your share of hardship. Keep the rules. Quit you like men.

"Come, then, stiffen your drooping arms and shaking knees and keep your steps from wavering. Do not then throw away your confidence, for it carries a great reward."

And pressed across the mighty range where now their bones are laid.

But now the times are dull and slow, the brave old days are dead  
When hardy bushmen started out, and forced their way ahead  
By tangled scrub and forest grim toward the unknown west,  
And spied at last the promised land from off the range's crest.

O ye that sleep in lonely graves by distant ridge and plain,



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## VICTORIA

### ROTARY EXCHANGE STUDENT

(Robinvale, Vic.) Rotary Exchange student, Don Zahniser, of Buckingham, Pennsylvania, U.S.A., has been welcomed among us. C.E. enjoyed Don's talk on his own local church . . . C.W.F. visited Red Cliffs for Missions Day. Miss H. Skuce was guest speaker . . . Church welcomed Mr. and Mrs. A. Avery and family, Mrs. Burnham, of Ballarat, Ian Mackenzie, of Geelong, each of whom shared in our activities during the month. Robyn Chislett has returned home from N.Z. Earle Chislett has been chosen to share in work camp in N.G. next year . . . B. S. Scholars, Neil Rogerson and Ian Licence won the Athletic Championships of the High School for under 14 and 15 age groups respectively . . . Shirley Westmore is in P.A.N.C.H. for specialist treatment, Mrs. A. D. Staley is in Mildura Base Hospital for an operation . . . Les Brooker was guest speaker and artist at the B.S. anniversary and concert. Glen Chislett led the children's singing in a capable manner. One of our Sunraysia Campers returned home with a plaster bangle around a broken wrist. She, with others, enjoyed a successful camp.

### STEWARDSHIP PROGRAMME

(Harcourt, Vic.) Planned Giving Campaign has been arranged for circuit, Oct. 24 to Nov. 4, led by A. A. Avery. . . Successful S.S. anniversary, on Sept. 25, had A. A. Avery (H.M. Dept.) as guest speaker in afternoon and evening.

### BUILDING PROGRESS

(Glen Waverley, Vic.) Good progress is being made with first stage of building project, the Educational Unit, to be opened on Dec. 11 . . . K. Balson, R. Laird and K. Peard have been elected to the Church Board . . . A presentation was made to the Handasyde family who have left for W.A. . . . Members have shared in Wednesday evening discussion groups on the Uniting Church. Approx. 100 members have participated in current series of House Church, now a vital part of church life . . . Young people, led by A. Smart, D. Lloyd and minister, R. Hillier, attended "camp with a difference" at Hall's Gap . . . 13th anniversary services were marked by good attendances and the appreciated messages of D. Smith and C. Dow.

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### PLANNED GIVING PROGRAMME

(Doncaster, Vic.) A four weeks' programme, under the direction of A. Avery, has concluded. Throughout the work of hostessing and canvassing a wonderful spirit prevailed. The Family Dinner was a highlight, when 258 attended in the new Christian Education Centre. The theme of "The Need of the Giver to Give," was continually stressed, and after commissioning counsellors at a Sunday morning service, they called on their brethren, and over a period of three years, \$59,329 has been pledged to the work of the Kingdom . . . At the gospel youth service, Mr. Avery was the speaker, and Beth. Crouch made her decision for Christ. Mr. Avery was supported by the Cheltenham singing group, "The Wanders Free."

### 93rd B.S. ANNIVERSARY

(North Fitzroy, Vic.) The 93rd anniversary featured a teachers' dedication service, school choir, conducted by A. Arnot, "Message of the Hymns," the film, "Voice of the Deep," reunion and family teas, and prizegiving and Cradle Roll awards. Guest speaker was S. Bannon. The play, "The Good Samaritan," was presented by young people. Guest soloist was Miss V. Barnden . . . The Y.P. were in camp at Marysville, Oct. 7-9, under leadership of Robert Aghan. . . There was a parent thanksgiving service on Oct. 9.

### DOOR-KNOCK ASSISTED

(Sunshine, Vic.) 16 members assisted in district "Freedom from Hunger" Door-Knock; \$150 collected . . . Church endorsed financial budget, with total distribution of \$380 to brotherhood Depts. and other causes . . . R. Story showed U.F.M. film, "Pasiya," at prayer fellowship and Y.P.C.E. meeting . . . Large parcel of manchester displayed by ladies prior to despatch to Norseman Aborigines Mission . . . At the 39th anniversary services, A. Wignell, V. Quayle, D. Gardner and J. Kotre were speakers. Scholars' singing was commendable, as most practices were to tape-recorder accompaniment . . . Youth and Bring-a-Guest services improved Sept. attendances. Visiting trio from Essendon, and soloist, were appreciated . . . 11 Y.P. attended Western Suburbs Youth camp at Parkdale. "Echoes of Camp" presented at gospel service, Sept. 25. N. Cheal, Essendon, preached at morning service.



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### NUMBERS UP

(Box Hill, Vic.) B.S. anniversary attracted a larger attendance than for many years. Singing was outstanding, splendid addresses given and a large number of additions to Cradle Roll. Improved equipment has been added to the B.S. . . . Mr. and Mrs. Cumine have been welcomed from Hobart. Mrs. Spencer is recovering after fall when she broke her leg. Mrs. R. Clark welcomed back after hospitalisation . . . 50 ladies attended the combined C.W.F. groups meeting. Thanksgiving offering was \$219 . . . Ian Wilson welcomed back to fellowship after a year with R.A.A.F. in N.S.W. . . . Over 80 attended the screening of "The Greatest Story Ever told" . . . Recent speakers have been Neil Graham and J. Way.

### BUS TO CHURCH

(The Patch, Vic.) A bus was hired to take members to the Sunday evening service of Federal Conference. Local Sunday night services have been recommenced . . . The half-yearly business meeting reported that the membership is now 41 . . . Mrs. Easton was out for the first time this week, after two operations. Mrs. Cleghorn is progressing after being involved in a motor car accident.

### MINISTRY EXTENDED

E. K. Morrison, minister of Robinvale church, Vic., has accepted a joint invitation from the Robinvale church and the Dept. of H.M. and Evangelism, Vic.-Tas., to extend his ministry for a period of three years to the end of 1970.

All have greatly appreciated the leadership given by Mr. and Mrs. Morrison, and the church is currently developing a long-range programme in evangelism and stewardship.

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# PERSONAL

## DISCIPLESHIP

Glenda and Christine Casley, Janine Sherriff, Warracknabeal, Vic.  
 Kay Sharrad, Raymond Philp, Flinders Park, S.A.  
 Sylvia King, Graham Creighton, Bayswater, Vic.  
 Pat. Hunter, Colleen Howell, Scarborough, W.A.  
 Mrs. Beth Mercer, Manning, W.A.  
 Margarite Barker, Gilgandra, N.S.W.  
 Mr. and Mrs. Kingsmier, and Dianne, Mrs. J. Emmerton, Devonport, Tas.  
 Mrs. Shirley Creer, Inverell, N.S.W.

## MEMBERSHIP

Mr. and Mrs. Williams, North Beach; Mr. and Mrs. Wilton, Nollamara; Mrs. Boag, Perth (City); Mrs. E. Newell, Maylands, — to Scarborough, W.A.  
 Mrs. Begby, Hindmarsh to Flinders Park, S.A.

## MARRIAGES

Beverley Adkins to Elliot Weller, Bayswater, Vic.

## DEATHS

Mrs. A. M. McPherson, Warracknabeal, Vic.  
 Mr. Beckly, Mandurah, W.A.  
 Wm. Smith, Balwyn, Vic.

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## BALWYN (Vic.) BIBLE SCHOOL ANNIVERSARY

### OCTOBER 23

3 p.m., Featuring Kindergarten and Primary. Speaker: Mrs. D. Ingamells.  
 7 p.m., Featuring Middle School. Speaker, L. Barker.

### OCTOBER 30

7 p.m., Bible School Special with Senior Scholars.  
 Leader, J. Burns — Bright Singing.

## "A LOOK AT EVANGELISM"

### TWO PUBLIC MEETINGS FOR YOUTH AND ADULTS

Sponsored by the Department of Home Missions and Evangelism in association with the College of the Bible and the Department of Christian Education.

### NOV. 2 — "WHAT DO WE BELIEVE ABOUT EVANGELISM?"

(Restoration concepts — Biblical foundations — our stance today.)

### NOV. 9 — "WHAT IS THE FUTURE FOR THE GOSPEL?"

(Secular man and God — current thinking — the church's role.)

### SWANSTON STREET, MELBOURNE — CHAPEL — 8 p.m.

Panel participants include E. L. Williams, M.A.; L. E. Jones, B.A., B.D., Ph.D.; K. J. Clinton, B.A., B.D., S.T.M., Dip.R.E.; G. H. Gilmour, B.Com.; K. R. Bowes, M.A., S.T.M., Ph.D.; A. E. White, B.A.

## BIRTH

DENISON (nee Wise). — With thanks to God, Dorothy and Ken are happy to announce the arrival of twin daughters, Suzanne Maree and Katrina Jeanette, born at Hobart October 11, 1966. All well.

## ENGAGEMENTS

MILLIGAN-LEVY. — The engagement is announced in Sydney of Sandra Ivy, third daughter of Mr. and Mrs. W. A. Milligan, Oak Park, Vic., to Robert Eric, eldest son of Mr. and Mrs. E. S. Levy, Dulwich Hill, N.S.W.

## APPROACHING MARRIAGE

MacKENZIE - COMBRIDGE. — The marriage will be solemnized in Hamilton Church of Christ, N.S.W., on Saturday, October 29, at 3 p.m., of Janet Isabella, elder daughter of Mr. and Mrs. J. MacKenzie, Parry-st., Hamilton, N.S.W., to Robert Malcolm, only son of Mr. and Mrs. W. Combridge, 102 Main-rd., Argenton, N.S.W. Mr. W. Howard will be officiating.

## DEATHS

JEFFERY, Robert Ewen Alexander. — Of 9 Greycliffe-ave., Vaucluse, N.S.W., on September 27, 1966, beloved husband of the late Linda Muriel, and loved father of Linda, Horace (R.A.A.F., deceased), and dear father-in-law of Marie.

SMITH, William James Andrew. — At 1 Grace-st., Mont Albert, Vic., Oct. 10, 1966, beloved husband of Doris, loved and loving father of Jesse, Ian and Margaret; dear brother of Meg; fond grandpa of Tanya, David and Mark.

BEAMES, V. J. — Suddenly, at his home, Duffy-rd., Balcatta, W.A., Victor John, dearly loved husband of Hazel, loving father and father-in-law of Kay and Don Lane and Bob and Rosalyn; dearest grandad of Michelle and Anthony. Aged 58 yrs. "In Heavenly love abiding."

MANTON (Barnes). — Hazel Florence, at 74 Regent-st., Preston, Vic. (suddenly), on Oct. 12, loved sister of Myrtle Hattersley, dear sister-in-law of Jack, also Elsie Barnes (Guest Home, Oakleigh), daughter of the late Clara Barnes (formerly of Brighton church), sister of late Wesley Barnes and late Olive Hobbs, mother of Wesley Manton, aunt of Rowley Piper and Halbert Hobbs, Horsham.

## IN MEMORIAM

CROUCH. — In loving memory of Bessie, passed away October 20, 1962, wife of Stanley, loving mother of Will and Joan, Reg and Eva, Edwin and Dulcie, Betty, Harry and June, Olive and Ken, Mavis and Alf, dear grandma of her fourteen grandchildren.  
 "God has her in His keeping;  
 We have her in our hearts."

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## IN MEMORIAM

HADDOW, Nat. — Treasured memories of our beloved husband, father and grandpa, passed away October 22, 1965. "Down the lane of memories the lights are never dim."

—Inserted by his loving wife and family.

SIMPSON. — Cherished memories of Frederick Horace, called Home (suddenly) October 19, 1965. Dearly loved husband of Amy, loving father of Joan (Mrs. R. M. Walker) and Barbara (Mrs. B. C. Fleming).

"For ever with the Lord."

## BOYS' SUNDAY, NOV. 6.

1966 Theme:

"Boy! THIS is THE Life!"

For further information, write or telephone the Victorian Department of Christian Education, 217 Lonsdale-st., Melbourne, 32-2449, or after hours — Lynsday Smith, Explorer Chief, 181 Station-st., Ascendale, Vic. Phone 90-2944.

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## BENDIGO - Vic.

### CENTENARY CELEBRATIONS

#### OCT. 29 - NOV. 6, 1966

Saturday, 29th — CENTENARY DINNER and SOCIAL EVENING.

Sunday, 30th — 11 a.m., Worship and Communion.

3 p.m.—P.S.A. and Official Opening of New Minister's Study, Church Office and Foyer.

7 p.m.—Gospel Service.

Guest Speaker: A. Ross. LLOYD (Vic.-Tas. Conf. Pres.).

Guest Soloist: Miss Jean Milne.

During the week there will be a Bus Tour around Bendigo, Church Family Picnic at Ravenswood, C.Y.F. Concert, Prayer Meeting, and concluding with Special Services on Sunday, November 6.

Former members are invited to share in this happy occasion.

For further details contact Mrs. C. F. Houston, 4 Davies Court, Bendigo, Vic.

## COMING EVENTS

BRUNSWICK (Vic.) 84th CHURCH ANNIVERSARY, NOV. 6. 11 a.m., A. R. Lloyd (Conf. Pres.); 3 p.m., P.S.A., K. J. Clinton, B.D.; soloist, Miss V. Barnden; 7 p.m., R. E. Burns. All are welcome.

EAST BURWOOD (Vic.), Highbury-rd., 8th CHURCH SCHOOL ANNIVERSARY, OCT. 23 and 30. Theme "Christ Is the Answer." Visiting speakers and special singing by scholars.

TOOTGAROOK (Vic.) 15th CHURCH ANNIVERSARY, OCT. 30. 11 a.m., L. E. Brooker; 3 p.m., P.S.A., with L. E. Brooker; (Basket Tea); 7 p.m., Film, with D. Good. Everyone welcome.

LYGON-ST. CHURCH, CARLTON (Vic.), 112th ANNIVERSARY and Homecoming Day, Nov. 6, 1966. 11 a.m., Worship, Fellowship, Communion; 3 p.m., P.S.A.; 7 p.m., Bright Gospel Witness. Special guest speaker for three services, Dr. Jas. H. Jauncey. Loving welcome to all. Hospitality provided.

RICHMOND (Vic.) CHURCH ANNIVERSARY, OCT. 23. 11 a.m., Speaker, E. Otts; 2.45 p.m., P.S.A. Speaker, D. J. Andrews, B.A., LL.B.; 5 p.m., Fellowship Tea; 7 p.m., Speaker, T. Morrison; soloist, Miss Jean Milne. Former members and friends are invited to share in this happy occasion.

FOOTSCRAY (Vic.) BIBLE SCHOOL ANNIVERSARY, NOVEMBER 6, 3 p.m. T. Ede, 7 p.m. "God Speaks." An original programme by Miss M. McCrackett, including choir speaking, drama and song. 5 p.m. Tea for scholars and visitors.

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- PRAYERS FOR YOUNG PEOPLE. William Barclay, 40c. Now in cheap Fontana paperback edition.
- PEOPLE MATTER MORE THAN THINGS. By George Burton, 75c. The Youth Leader of the Mayflower Family Centre tells his remarkable story.
- THE GOSPEL ACCORDING TO PEANUTS. Robert Short and Charles Schulz, 55c.
- GIVE ME THIS MOUNTAIN. Helen Roseveare, 90c. An autobiography by a hero of the Congo Uprising.
- TWELVE ANGELS FROM HELL, by David Wilkerson, 80c.

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## IVANHOE - BRIAR HILL

(Vic.) Ivanhoe: 49th church anniversary, on Sept. 18, had H. Street, York-st., Ballarat, as speaker at both services. Afternoon visit to Briar Hill, buffet tea, and "Back to Ivanhoe" films were greatly appreciated. . . . Office-bearers elected were: N. Fisher, chairman and B.S. supt.; H. Earl, sec.; F. Chipperfield, treas. . . . Over 100 attended film night, "The Greatest Story Ever Told," organised by church girls' basketball club. . . . Budget for next year envisages target of \$244. . . . Owing to ill health, H. Earl has been granted two months' leave of absence from secretarial duties. . . . C.M.F. and C.W.F. combined for screening of film, "Hungry People" . . . B.S. anniversary, on Oct. 2, featured pageant, "Children of the Bible," and special singing.

Briar Hill: C.W.F. enjoyed Floral Art demonstration by Rita Roberts. . . . Local office-bearers appointed were: N. McGowan, sec., and E. Fisher, treas. . . . Church is combining with Ivanhoe in missionary project to provide launch for New Hebrides.

## FEDERAL CONFERENCE REPORT NEXT ISSUE

## Swanston 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 - PREACHING

7 p.m. — GOSPEL HOUR.

HOMECOMING SUNDAY, OCTOBER 23



# OBITUARY

Mrs. L. E. Annear.

On Sept. 5, at Launceston, Tas., there died, in her 96th year, a remarkable Christian woman in Mrs. L. E. Annear. She was baptized at Margaret St. during the ministry of Stanton H. Wilson, about a quarter of a century ago, but before this had been active in the Methodist Church. She came from a family that has given the church some of its finest workers. Two brothers, Charles and Ernest Nicholls, and two sisters, Mrs. Cummings and Mrs. Porter, all deceased, are still household names in the Launceston church. Mrs. Annear married in 1891, and had 10 children. Many of these, together with their children, and their children's children, as well as nieces and nephews, are maintaining the family witness to Christ. Mrs. Annear was a modern Dorcas. Her hands were never idle in the creating of things of beauty for the work of missions and societies. At one time she spent several months at Norseman Aborigines Mission sewing for the children, and helping her daughter and son-in-law, Mrs. and Mr. Griffiths. Her residence in the semi-isolated area of Blackwall, on the Tamar River, made it difficult for her to attend services as often as she would have desired, but she never failed to express her appreciation of the privilege of being at the Lord's Table. Our occasional visits to her home were extremely rewarding, and one came away feeling that he had received more than he gave, so deep was her love for Christ, and so simple her faith. Her tired body was laid to rest at Launceston Cemetery on Sept. 7. A large crowd attended the services conducted by the writer.—C.J.R.

Mrs. Evelyn Fax.

Sometimes we wonder how one person can cram so much into one lifetime! After 67 years of a full and Christ-centred life, Mrs. Evelyn Fax, of Albert Park church, in Adelaide, S.A. died on Sept. 23, after a brief sickness. Her passing has left a great gap in a wide circle of brethren among the churches, and removed a life of surpassing influence and value. Mrs. Fax was a daughter of foundation members of the Prospect church, served the Lord for 56 years in Prospect, Hawthorn and Albert Park, and found time to nurse a husband who had ailed for 39 years, as well as share in the larger life of the church's outreach. She was a deaconess in the churches mentioned. She served the Women's Conference on two occasions as President, she represented the women on the Home Mission Dept. for many years, travelling far and wide to tell the story. When the Girls' Basketball Association began, with 6 teams playing social games, she was the first president. Now around 160 teams play in a regular association. She sang in the Choral Association, served as asst. sec. of the Women's Conference, and finished her days as a B.S. teacher.

About 12 years ago she, and her late

husband Len, moved to Albert Park, a newly developing area. It was natural that the H.M. Dept. should talk to Len, and Ev. Fax about starting a church in their home. Today's great equipment and splendid membership and school is a fitting testimony. Another one was in the refusal of the men in their street to keep their motor mowers going after 10.45 a.m. on Sundays out of respect to Mr. and Mrs. Fax and their church.

Around Adelaide today are a number of elderly people who will miss her ministry. As superintendent of the prayer groups, she organised visits to shut-ins for prayer gatherings, entertained many of them in her home, and left a legacy of good works in so doing.

The three Winner girls from Prospect church have always been devout members of the church, and can be found working quietly at Koongarra Park and Unley churches. Mrs. Fax's three children simply followed the parental example and after decisions for Christ, proceeded to spend their lives for the highest. Glenda (Mrs. Neville Coombe) of Prospect church, served as sec. of Women's Conf.; Ron was first sec. of Albert Park church, and is now waiting to assist in commencing yet another church, whilst Allan and his family are active members at Chatswood, in Sydney. These all we commit to the loving care of the Father who has been their reality.

The large and representative group at the chapel was a fitting testimony to one whose life ever showed forth the praises of God and made the abiding person of Christ real to those with whom she shared her life.—E. P. C. Hollard.

Elsie May.

Elsie Tully was born at Doncaster, Vic., Oct. 25, 1894. One of seven children, she grew up in a home where the church was of great importance. With other members of the family she confessed her faith in Christ and became a member at Doncaster. Subsequent to her marriage to Allan May, she moved to Hawthorn where, for 24 years she was a regular and faithful disciple, supporting the ministries of such men as T. H. Scambler and Princ. E. L. Williams. In 1963, Mrs. May and her husband moved to South Box Hill. She transferred her membership to Wattle Park and became a faithful witness, worshipping with her son and his family until failing health made this impossible. For the past few months she was a patient in several hospitals, and her death on Sept. 17 was a welcome relief from suffering. The church family at Wattle Park miss her quiet, faithful witness to her Lord, and rejoice that her son Bruce and his family are actively involved in the work she loved.—J. McCormick.

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1916

Correspondence. I frequently hear presiding brethren quote Jesus as saying, "This is my body, broken for you," but we know that Jesus never said anything of the sort. 1 Cor. 11: 24 has been mistranslated. The body of Jesus could not be broken without breaking the scriptures also. "A bone of him shall not be broken" (Ps. 34: 20). Reply: Doctors quite properly speak of broken skin as well as broken bones. So with Jesus. Though no bone was broken, his body was. His skin was broken by the thorns, his flesh was broken by the nails and spear. His heart was broken. If our brother is right, we must abandon some of our sweetest and most appropriate hymns. But we don't have to, the word "broken" is justified by the facts of the Saviour's death.

God in History. "I see the hand of God which saved that 'contemptible' little army at Mons from the big battalions of Germany, and in that battle of the Marne, when the tide of German success knew its first ebb. I see it still more clearly in that calm sea and shrouded moon and the mysterious blindness of the Turk, which made possible the miracle of Gallipoli."—Prof. McIntyre, Moderator Pres. General Assembly.

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# OPEN FORUM

## THE WAR IN VIETNAM.

To the Editor,

I accept the basic premise that the fall of South Vietnam to Communist influence would jeopardise the security of the whole of South-East Asia, and ultimately of Australia.

I would emphasise the need for economic and political solutions to the tremendous problems that exist in Vietnam, but these solutions cannot be effected without military security.

The gospel does not specifically lay down rules for the conduct of the state? We as individuals are commanded to obey the government in all matters that lie within its purposes — the government exists to guarantee our protection and welfare. As Christians we can influence the government to justice and mercy, but once its decisions are announced, we must abide by them unless its demands are contrary to our conscience toward God.

Christians faced with conscription fall into three categories:—

1. Those who feel that the government's demands on them are reasonable and that "thou shall not kill" is a prohibition of murder only.

2. Those who feel that they personally can have no part of killing operations, and who offer instead non-combatant service.

3. Those who feel that the government has no right to engage in killing operations under any circumstances, and who will not co-operate at all with the State in this matter.

This last view seems to me to undermine the whole purpose and function of human society and the State, and a term of imprisonment is not too much for such conscientious objectors to pay for their convictions. What would Christ have done if conscripted? I believe he would have chosen the course of non-combatant service, as befitting his ministry of compassion, but he would have gratefully appreciated the services of the combatants who ensured the security of society.

—John M. Stanhope, Port Moresby.

## ENVELOPES FOR CHILDREN.

To the Editor,

It has been my privilege for many years, as secretary of the church, to hand out annual appeal envelopes.

Repeatedly children ask, "Can I have one?" Often there have not been enough envelopes for one to a family. "Why should the child not have one?" "Why should it always be given to adults?"

I have advocated that this be brought before Federal and State Conferences, that in all departments of the church more envelopes be forwarded so that children can participate. I have advocated that parents in our church share some of their intended gift with their children.

If parents would only take the trouble to read, show, and explain the various

leaflets that come in appeal envelopes, they would do the magnificent job of teaching our children, the gift of Sharing, Caring, Partnership, Ownership, Belonging.

—(Name and address supplied).

## SABBATH.

To the Editor,

In your Oct. 1 issue you have the heading, "Concern for Sabbath." The news item goes on to say, "The half-yearly business meeting expressed concern for Sunday observance."

## \$300 RAISED

(Redcliffs, Vic.). Final profits from annual fair were over \$300 . . . Women's Missionary Rally, with Miss Hazel Skuce as guest speaker, was attended by ladies from Berri, Loxton and Moorook, S.A., and Robinvale, Vic., as well as all Churches of Christ in Sunraysia. Another meeting was held at night. B.S. anniversary, Oct. 2, and tea, concert and prizegiving on Oct. 4 were successful, despite inclement weather. Les. Brooker was guest speaker.

## PARENT DEDICATION

(Moreland, Vic.). On Oct. 9, a parent dedication service was held for Mr. and Mrs. Blake and Michael . . . Miss Carolyn Cook has resigned as supt. of the Kindergarten Dept. Special training classes for Kindergarten teachers will commence in Nov. Miss Linley Goldsworthy and Miss Anne Jenkins, have joined B.S. staff . . . Young people very ably conducted evening service recently. . . . The 7 p.m. service has resumed, after three months' trial at 5 p.m. . . . Church School anniversary services were held Oct. 2, with Richie Gunston and Doug. Nicholls. Church School competition for "Cents for Susan" resulted in \$60 being forwarded to Aborigines Dept.

## "BACK TO GROTE-ST."

## 120th CHURCH ANNIVERSARY

"A WITNESSING CHURCH."

SUNDAY OCT. 30, 1966

Guest Speaker: A. W. CLAUDE CANDY.

11 a.m.—BROADCAST 5KA

3 p.m.—"DOWN MEMORY LANE." Reminiscences — Supporting Artists.

7 p.m.—MIGHTY WITNESS SERVICE.

Former members and friends invited, meals provided for those who notify intention to be present to R. L. Packer, 52 St. Andrew-st., Walkerville, S.A.

## Federal Conference Report

— NEXT ISSUE —

In many other sections of the Christian church I have noticed a gross ignorance on the difference between the Sabbath and the seventh day of the week and Sunday, which is the first day of the week. I was, however, very surprised to see this error published in the official paper of the Churches of Christ in Australia, who claim to be a people of the Book.

—D. J. Hall, W.A.

(Ed. We are well aware of the difference between the Jewish sabbath and the Christian Sunday. However, Sunday is often referred to as the sabbath in popular speech. The Oxford Dict. gives as second meaning: "Christian Sunday, especially as day of obligatory abstinence from work and play.")

## — OBITUARY —

### Mrs. Harold Trotter.

Mrs. Harold Trotter (nee Grace Hillebrand) was born in the mining town of Birringa, near Bendigo, Vic., 66 years ago, into a home which loved Christ and the church. A small congregation met in her parent's home and she was baptized when 10 years of age, in a dam on the mine property. Shortly afterwards the family moved to Melbourne and became members of the Fairfield church. On her marriage to Harold Trotter, 43 years ago, she became a member of the North Fitzroy church and continued there for the remainder of her life. Her work at North Fitzroy is well known. Her faithfulness and loyalty to the church were outstanding, and in recognition of her life and work, especially amongst the women of the Mission Band, the church appointed her to the office of deaconess. In addition, she entered into the work of the General Conference, and was vitally interested in the work of the Temperance Committee. Her life reached out into various other spheres of service. She was an ardent worker in the W.C.T.U., and for 21 years served on the Women's Auxilliary of the Preston and Northcote Community Hospital. For 10 years she was also a member of the Northcote High School Committee, and was a friend to the many young men of the football club who came frequently to the home with her sons Les and Graham. We thank God for her work and commend to the love and care of God her husband and all members of her family.

—J.T.

### Miss Elizabeth Dixon.

Recently the church at St. Arnaud, Vic., suffered a severe loss in the sudden death of Miss Elizabeth Dixon. She joined the Maryborough church in 1916 during a mission conducted by Jesse R. Kellems, but soon transferred to the Prahran church and entered the College of the Bible in 1920. After leaving College she assisted the church at Prahran in many ways, particularly with catering, helping others, S.S. teaching and general assistance. At St. Arnaud she was most regular in attendance at all services and is greatly missed by many friends who held her in high esteem. —Graeme Jackel.

# OPEN FORUM

## HOLIDAY HOMES WANTED.

To the Editor,

At this time each year we endeavor to find holiday homes for the 90-100 children (not delinquents) resident at this Children's Village, and I am wondering if any of your readers would be willing to offer to take a child into their home over the Christmas holiday period, Dec. 17, 1966 to Jan. 14, 1967.

If so, full information will be furnished on application to me at the above address.

It has been our experience over many years that "holiday parents" have enjoyed sharing their homes and their love with children who, for various reasons, are denied real home life with parents.

Any assistance given to us and to the children in this regard will be very greatly appreciated by us all.

—A. J. Wignell, Principal, Northcote School, Bacchus Marsh, Vic.

## CHRISTMAS CARDS.

To the Editor,

As the Christmas season will soon be with us once again, may I urge that folk make the sending of Christmas cards meaningful by sending cards which tell out the Christmas message — that is, cards which have reference to the birth of Christ, either in picture or in word.

A card with a Surf scene, or a Gum Tree, has no significance to Christmas whatsoever. By sending an appropriate card we would certainly be consistent with our profession that we are a Christian country.

—E. E. Edwards, Qld.

## CHURCH UNITY.

To the Editor,

When a proposal is put to a meeting the opposition jumps up and down madly for a while, then says, "Look at the disunity this thing is already causing. We'd better forget the whole idea." So the proposal is dropped.

Disunity is a feature of the personality of man which should not be used as a lever in an argument.

While a disagreeable atmosphere exists no scheme can be made to work satisfactorily, but, if the whole group were anxious to work together for a common cause, almost any scheme can

be made to work, and the ones that don't can be discontinued without any fuss or ill-feeling on anyone's part.

This is the problem with the move for unity itself. There are too many personal barriers which are not being taken down to allow unity to become a reality.

If all Christians could be made to overcome their own personal prejudices and seek only to give weight to the common cause of proclaiming Christ and his Word to the world, then it will be discovered that there will be no need for an Ecumenical Movement, because unity will be achieved as a natural phenomenon rather than as an act of (church) Parliament.

—D. B. Price, Qld.

## NO PLACE FOR ROME.

To the Editor,

Seeing that for over 120 years the Churches of Christ in this State have sought to achieve "Christian Unity," as an objective, included in our "Restoration plea" of our churches, it is logical that we should be most interested in unity discussions taking place.

The Roman Catholic Church is well aware of this quest of "Christian Unity," as illustrated by its attitude towards Protestants, who are no longer branded as "heretics," but simply, as simple misguided people who need the further and fuller instruction of Rome.

Some of our over-zealous people assert that "Christian Unity" which is to include the Church of Rome, "has got to come." "Has it?" "God forbid!" Christian Unity, yes, but only on the basis of authority of the Scriptures. To really believe that Christian Unity can be achieved on any other basis is a poor appraisal of the intelligence of Christians generally.

—H. Hargreaves, Vic.

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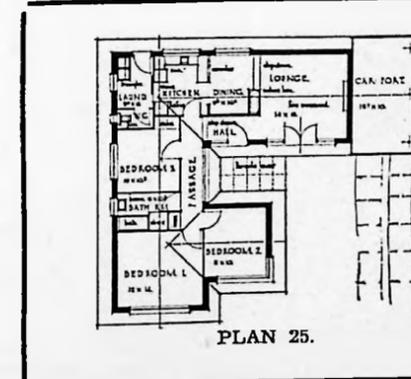
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**THE LAST  
WORD**

"There is a lad here."

—John 6: 9.

Who touches a boy by the Master's  
plan

Is shaping the course of a future man,  
Father or mother or teacher or priest,  
Friend or stranger or Saint or beast,  
Is dealing with one who is living seed,  
And may be the Man whom the world  
shall need:

For who can measure the pride and  
joy  
That may grow some day from a little  
boy.



Where there's a shadow, the light is  
not far distant.



Doubtless God could have provided us  
with better fun than hard work — but  
I don't know what it is. To be born  
poor is probably the next best thing.

—J. M. Barrie.



**Definition**

**Why:** The word that invented science.



No one is completely useless. Even  
the worst of us can serve as a horrible  
example.



If you look like your passport picture  
you aren't well enough to travel.



"Can you tell me who made you,  
Johnny?" asked the church school  
teacher.

"God made part of me," answered  
Johnny.

"What do you mean by that?"

"Well, he made me real little, and I  
just grewed the rest of me myself."

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