

February 19, 1966

# "Creative Moments"



THE GOSPEL  
ACCORDING  
TO JOHN

(Page 3)

THE AUSTRALIAN

# CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

Registered in Australia for transmission by post as a Newspaper.

## THE WRECKERS GO TO CHURCH

There were outraged cries from those who love attractive and historic buildings when it was announced in Melbourne's newspapers that the church on the corner of Lygon St. and Queensberry St. was being demolished.

It was not one of our churches, although our members knew it well. It was only a few yards from our Lygon Street chapel and it was as familiar as an old friend. In recent years the Methodists, who owned it, allowed it to be used by another church which often had noisy and enthusiastic services during our Conference days. It also had the distinction of being the only church in Melbourne which conducted Sunday school on Wednesday afternoon!

There is something sad about the closing of any church. I remember one church where I served as student minister. It has since closed its doors because its surroundings became more and more commercialised and the sons and daughters of the church married and moved away.

But I am also reminded that a church can never really die. Buildings may have their day and fall into the hands of the wreckers, but never the church! Not even hell itself can touch the life of the church, said our Lord. In new chapels and new areas there are so many who have found the way to Christ through doors that are now closed.

Sentiment may bring a few tears when a building dies, but the real church is the people of God who live forever.

## "PRESBYTERIAN LIFE" GOES NATIONAL

The Victorian "Presbyterian Life" has long been a significant church journal. Its editor, W. S. Noble, is an experienced journalist who has dedicated his training and skill to the field of Christian communication. With his team of competent co-workers he produced a religious newspaper that was readable and progressive, and also faithful to the witness and programme of a strong and active church.

The last issue of Victorian "Presbyterian Life" and other Presbyterian State papers appeared in December, 1965, and in February, 1966, the first issue of a new national journal appeared — "Australian Presbyterian Life." It has many familiar features and, with more available space for general and special articles, Mr. Noble's able team of writers is supplemented by experienced penmen from other States.

In the first editorial of the new paper, Mr. Noble wrote: "For two generations we have been accustomed to thinking of ourselves not as Queenslanders, or Victorians, or South Australians, but as citizens of one Australian nation. Local loyalties remain, but they are merged in the united consciousness that we are all Australians. The hope of those associated with this new paper is that it will help us to build a stronger . . . Presbyterian Church of Australia, whose members will see themselves as bound by ties that stretch across State borders."

The vision of one national paper has been before the Presbyterian Church for nearly 100 years, but it took until now for all States to give the necessary support. Local church and State Assemblies will find their life and work reported and promoted, but there will be a new national strength for the Church issuing from this "one paper for one people."

What is true for the Presbyterians is true for us. The "Australian Christian" has been a national paper for sixty-eight years, but more than ever we need a common voice. The nation has indeed become more and more united over the years. Internal disasters have involved the whole nation and external dangers have menaced us into a coherent whole. People have been forced to think less and less of State boundaries. In fact, those boundaries are usually marked today only by the fruit fly inspector. Economically, socially, culturally, and even politically, the boundaries are being reduced to lines upon the map. Increased communications and transport facilities have made of Australia one people.

In churches of Christ we need to give even more careful recognition to the fact of our spiritual oneness. We are not strong enough to meet the dangers of a national secular society or the challenges to Christian living. We must make full use of the strength we have and make more effective our united and common witness. No one would suggest that a national journal is in itself sufficient for this task, but it can and should be the acknowledged voice of our whole brotherhood.

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## • BACKGROUND TO MORNING READINGS

# THE GOSPEL ACCORDING TO JOHN

The suggested New Testament readings for Sunday morning worship in 1966 consist very largely of John's Gospel. As a background to these readings, Cecil J. Robinson, minister of the Margaret Street, Launceston, church, agreed to write three articles dealing with the Fourth Gospel. This is the first.

The Fourth Gospel, from which our New Testament scripture lessons are currently being taken, is to many Christians, the most precious part of the New Testament. Clement of Alexandria, one of the early church fathers, referred to it as the "Spiritual Gospel."

The Gospel according to John is the Gospel that is different. Any careful reader of the four Gospels will be struck by the common presentation of the ministry of our Lord in the first three. For this reason they are called the "Synoptic" Gospels. The Fourth Gospel omits much that is in the Synoptics. It tells nothing of the actual birth of Jesus Christ; his baptism; the temptation; the last supper; the agony in Gethsemane, or of the ascension. Moreover it has no word of the healing of those possessed with evil spirits, and, most startling of all, it has no parables.

On the other hand, John tells much that is omitted in the other Gospels. He alone tells of the miracle at the marriage feast in Cana of Galilee; the story of Nicodemus; the epic of the woman of Samaria; the washing of the feet.

The reason for these differences is not far to seek. The fourth Gospel was written at a later period, and under very different circumstances. John writes in the time of the Gnostic heresies and the period of persecution.

### Which John?

But before we can say anything of the life of the writer of the fourth Gospel, it is important for us to know who that writer was. The importance of ascertaining the authorship of this Gospel cannot be exaggerated. The fourth Gospel claims to be the work of an eye-witness. No other Gospel makes this claim.

If then, the Gospel according to John, is the work of an eye-witness, the writer must have enjoyed intimacy with the Lord himself, and this Gospel would then be the work of one who knew Jesus better than any other, and therefore more trustworthy as a record of the life of the Saviour.

From the second century to the close of the 18th century, this Gospel was accepted by the Church as the work of the Apostle John, the son of Zebedee. This was first challenged by an Englishman, Edward Evanson in 1792. Since then, the authorship of John's Gospel has been the subject of considerable debate.

It is a reasonable assertion, that modern scholarship favours the view that, while this Gospel has the authority of the Apostle John, it was, in fact, written by John the Elder, who claims also to be the author of the second and third epistles of John.

The late Archbishop Temple wrote: "I regard as self-condemned any theory which fails to find a very close connexion between the Gospel and the son of Zebedee." Following Canon Streeter, the Archbishop, with many other modern commentators, takes the line that John the Elder, in some way received his information from the Apostle John.

It must be said, however, that the Gospel of John, was known and read by Christians as early as 180 A.D. (if not earlier). Irenaeus who wrote about that time, says: "John the Apostle, who leaned on Jesus' breast, himself set forth the Gospel while dwelling in Ephesus." There is abundant evidence to show that towards the close of the 2nd century the four Gospels were circulating in Europe, Asia and Africa.

The great church fathers like Irenaeus, Tertullian, and Clement were neither morally dishonest nor intellectually incapable and they had to deal with opponents who would quickly have exposed deceit and a detected error. The fact that a Gospel so obviously different should have been so universally accepted as Apostolic, is surely weighty evidence of Apostolic authorship.

The evidence to the contrary is not sufficient to exclude the probability that the tradition which connects the fourth Gospel with the Apostle John is the right one after all. Assuming this, therefore, what do we know of the writer of John's Gospel?

NO. 1

# THE WRITER

By C. J. ROBINSON

### The Son of Zebedee

We have no direct information regarding John's early life before he became a follower of the Baptist.

He was a son of the fisherman Zebedee who appears to have been in comfortable circumstances since he had "hired servants."

It is assumed rather than proved from various texts that his mother was Salome, a sister of Mary the mother of Christ. This young Galilean enthusiast was led through the Baptist's testimony to become a follower of the Nazarene. After confirming his faith by witnessing the miracle of Cana, John accompanied Jesus to Judaea and Jerusalem where he beheld other signs of the power and wisdom of Jesus. He then retired for a time to his old occupation on the Sea of Galilee, to become a little later "one of the twelve."

With his brother James, and Peter and Andrew, John is always named among the first four disciples, and with James and Peter he forms the band of three who were nearest in the companionship of the Lord Jesus. They alone were with him in the presence of death; on the Mount of Transfiguration; in Gethsemane, and in the High Priest's house in Jerusalem at the trial.

John was present at the crucifixion of Christ and received from his Master a charge to act as a son to Mary. On the resurrection morning, John went with Peter to the tomb, and it was upon him that it first dawned that Jesus had risen. This faith was confirmed by subsequent interviews with his risen Lord. After the ascension, John was with Peter in the temple when the lame man was healed. Later, these two were together in a mission to Samaria where they bestowed the Holy Spirit on those whom Philip had converted and baptised.

### The Son of Thunder

Some passages of scripture are suggestive of the character of John the

(continued on page 4)

# "CARGO CULT"

By H. J. MARGULL

**What is the Cargo Cult? It is a wierd materialistic god created in the imagination of simple people who believe that by using the white man's magic they too can call out of the sky and sea unlimited "cargo" of food, clothing, refrigerators, radios and motor cars all coming from a divine origin.**

Obsession with "things" is characteristic of our Western way-of-life. But crass materialism is most tragically expressed among the simple people of the Pacific when they succumb to the "Cargo Cult."

The first missionaries to land in the New Hebrides, the Rev. John Williams and James Harris, of the London Missionary Society, arrived at the island of Tanna, on Nov. 19, 1839.

From Tanna, Williams and Harris visited the nearby island of Eromanga, where they were both brutally murdered. In the next 30 years four more missionaries were murdered, but the Church was planted there and by the end of the 19th century most of the population had been converted.

By 1940, half the population belonged to the Presbyterian Church, and in Tanna, the first island to receive the gospel, there was a third generation church. Within that year the people were in the grip of a strange new religion called the "Cargo Cult," and many churches and mission schools were deserted.

Twenty-four years later the greater part of the once Christian population are still followers of the "Cargo Cult" and its mystical white leader, John Frum. The British administrator for Tanna considers that both the Government and Church have lost a generation of people, for they will not have anything to do with any authority.

The "Cargo Cult" has appeared in many parts of the Pacific: New Guinea, Solomon Islands, New Caledonia, Fiji and the New Hebrides. As Western civilisation spread through the islands the cult increased and seems to break out in a community without warning.

Some missionaries attribute its present development to the coming of U.S. troops to the Pacific in the Second World War. In the New Hebrides there were 120,000 troops, in New Caledonia as many as 200,000. The bewildered natives saw for the first time the black men (Negro G.I.s) wearing the same clothes as whites, flying in planes, eating the same food.

How did they get all these things? Not by work, for you cannot carve or weave a radio set or a jeep, but by building wharves into the sea or making

airfields, by setting up control towers and then talking into a box until suddenly flames come out of the sky bringing cargo. The people reason that by using the white man's ritual they can have the same cargo.

One of the strange phenomena of the "Cargo Cult" is its apparently unconnected appearances. On an island life can be very quiet and normal, then without warning a prophet appears — it may be an old man or woman — who hears a voice telling them to get ready for the "Cargo" is coming.

After years of waiting the people become disillusioned with listening to two coconut shells (headphones) and talking to a box and the cult subsides. Yet soon it will break out in another village with new enthusiastic followers.

Some people have wondered to what extent a certain interpretation of the gospel has been an important factor. In many places in the Pacific the major impact of the gospel in the 19th century was to change the customs of the people.

When you ask the famous land divers

on the island of Pentecost in the New Hebrides why they periodically build a tower up to 100 feet high and then young and old men dive head first to the ground, with thongs tied round their ankles pulling them up a foot or so before they would be dashed on the ground, the only answer is "custom belong this place."

In a village where no native church member will light a fire to cook food on the Sabbath, or go near his garden, or sail a boat, it is because this is the custom which is now law. In the old days there were customs of dancing followed by debauchery and pig killings when a chief might, in a burst of pride, kill 50 or 100 of them in a day for a banquet, although this might bankrupt him for years; these perhaps had to be changed, but little was done to fill the vacuum in people's lives.

As one missionary reported to the Synod:— "We have clothed religion in black and sombre garments, rubbed the smile off its face as unseemly, suppressed the instinct to express our feelings dramatically as being evil, and brought people to confuse Christianity with so-called respectability, which is synonymous with drabness . . ."

"We must do all we can to make Christianity native Christianity."

—By Dr. H. J. Margull, World Council of Churches, from "The Bible in the World."

## THE GOSPEL ACCORDING TO JOHN

(from page 3)

Apostle, apart from his enthusiasm and receptiveness. The name given James and John, "Sons of Thunder," may suggest a sudden impulsive character with vehemence. There are other traces of this in their seeking, through their mother, positions of honour in the service of Christ; in their declaration of willingness to follow him no matter what the danger, and in their objection to some who were using the name of their Master to exorcise evil spirits while not belonging to the Apostolic band.

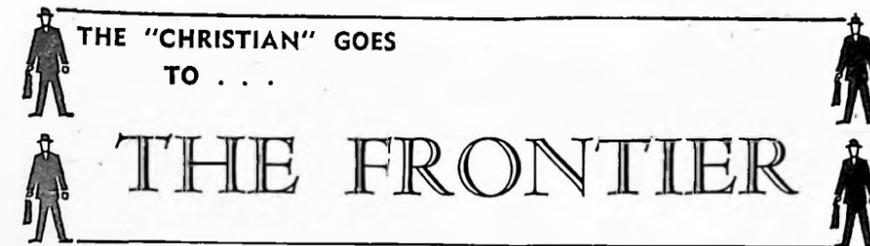
But a different side of John is revealed in the Gospel itself. Here he appears as the gentle disciple "whom Jesus loved." The differences, however, are those between a young man in all the full vigour of youth, and one who became mellowed by years and by contact with Jesus.

About 66 A.D., on the outbreak of

the war which led to the destruction of Jerusalem, John probably removed to Pella, on the opposite side of the Jordan, and then later to Ephesus. According to Irenaeus, Papias, Polycrates, Clement and others, together with the first two chapters of the Revelation, it would appear that John exercised a pastoral ministry over the churches of the Lycus Valley.

If we accept the authorship of the Revelation, the epistles and the Gospel as that of John, his writings give us a life of Christ from the viewpoint of an eye-witness, a revelation of the future glory of the Christian, and letters that inspire with the necessity of Christian love above all else.

The last days of the Apostle are shrouded in legend, but it is believed that he died a natural death in extreme old age.



"The church must undergo revolutionary change," that is what the "Christian" heard, when, with seventy others — both clergy and lay — it attended the National Study Course arranged by Australian Frontier at Canberra, December - January last.

"The Local Church in the New Reformation," theme of the course, needs to be prepared to face the facts of life — life, not as we assume it to be from within the church, but life as the man of the modern world faces it daily. That man is largely anonymous — he has a multitude of personal contacts, but friendship with only a few; the wide range of alternatives before him gives both freedom to choose and freedom to live responsibly.

On the other hand modern man is mobile — he lives with the cloverleaf and expressway, he is on the move, not only geographically but socially and occupationally.

The pulpit thunderings of the church against man in modern society are a blunder of the first magnitude — they reflect lack of understanding of both man and the world in which he lives and they reflect the nineteenth century character of the church, its theology, thought and attitudes.

Renewal will come to the church as it becomes more truly the church of the Lord Jesus Christ. Jesus was the "man for others" — when the church becomes the "church for others," then will come renewal.

In this understanding the course was led by C. I. Itty, Secretary of the Department of Laity, World Council of Churches, who came from Gen-

eva to lead the course. Himself a member of the Syrian Orthodox Church of Mar Thoma of India, C. I. Itty made a plea for greater meaning in theology and worship and a greater exercise of the servant nature of the church.

On the understanding of the modern world and the process of secularisation with its rapid change, Walter Phillips, of Adelaide, gave a series of lectures based on "The Secular City," by Harvey Cox (S.C.M.). To be seen, understood and dealt with as a gift from God into the hands of "man-come-of-age," who for the first time holds his own future in his hands, this process offers opportunity to the church, if the church has the will and courage to face its demands.

Hans Westerman, Deputy Director, Town Planning, Canberra, gave the course members an insight into the meaning of the modern city and showed the futility of the present denominational approach of the church, particularly in new areas.

"The church must undergo revolutionary change" — the basic conclusion of the course — was developed in practical terms by the workshop groups, which gave attention to the church working in various areas — suburban, inner suburban, new housing, country — and to the training of the laity. The working papers of these groups were presented to the course and will be published shortly.

Churches of Christ were represented at the course by G. A. Whiting (Hartwell), A. A. Avery (Home Missions), A. J. Matheson (Ascot Vale - Newmarket), D. J. Andrews (Richmond), R. W. Lawton (South Canberra), R. N. Gilmore (Brighton).

—Neil Gilmore.

## UNDERSTANDING ROLE OF CHURCH IN WORLD

"The great problem facing us today is to find a new understanding of the role of the Church in a society which is being progressively freed from religious control."

The Rev. Gordon Beatty, leader training director of the Church and Life Movement, said this in presenting his report to the annual meeting of the A.C.C. in Melbourne.

"The Church and Life Movement is the first large-scale effort by our churches to learn to speak of God in a secular fashion and so move towards a recovery of relevance," he said.

The movement has revealed the need for both clergy and laity to receive greater help from theologians and also the need for more open communication between clergy and laity.

In his written report, Mr. Beatty said "The movement is providing for many the first really sharp encounter with a theology that seeks to come to terms with our urbanised and secularised society."

"Tension points are understandable in view of the immense rapidity of change. At the same time, one is surprised frequently at the lack of acquaintance with current thinking on these issues."

"The experiences of the primary training would seem to call for a much more serious study of contemporary theology on the part of both ministers and laymen and a much greater sharing of the fruits of modern scholarship by ministers with their congregations."

"The gospel must live in human beings who become God's Word. This should not surprise us for we believe God became Christ, the Word.—A.C.C."

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# NO MAN'S DEBTOR

By GWENDA STEWARD

It was Christmas Eve — a good time for a husband and wife to look back and count their blessings. "We must be one of the most blessed of families," said my husband, and I heartily agreed as we rehearsed together some of the over-rulings of God over recent months.

To the Victorious Christian every phase of life is under the direct control of the Lord himself. Whilst writing this article, we are on holidays. This is a miracle in itself.

My husband came home one morning, "My dear, I hope you won't be disappointed, but we are unable to have the flat for our holidays at the beginning of January." I was disappointed, as I thought of the locums who had actually offered to do my husband's medical work. Yet I was reminded, ever so kindly, "the Lord knows and he has a purpose in this disappointment." I knew enough of past guidance to agree. And our Lord's ways are past finding out.

A few days later the locums rang to say he was unable to help after all — he himself needed medical treatment. What did our Lord have in store? Then we had the offer of a flat from December 18 to January 1, two weeks earlier than usual, and we had never been away before Christmas. "We'll take it," we agreed, praying then that the Lord would supply a locum at this unusual time. And he did. Almost immediately, a medico rang to say his friend was seeking a locum from Dec. 18 to Jan. 4. Did we know of anyone needing a locum? God's provision for us. Yes, our ways and needs are known to the One whose speciality is solving impossible situations.

Recently we were asked to meet some missionaries at the boat. They were to come to our home, where other friends

could come to see them. Through a storm in Melbourne, the boat was late, the occasion cancelled, and I had to inform the friends. This I was able to do, with the exception of one, and I had no idea how to inform her, except to ask the Lord's help. And he never fails! A little later our eldest daughter rang, "I saw Evelyn on the bus this morning, and I told her about the boat." Now, Evelyn never catches this bus on which Ruth saw her, but this particular day thought she would use this particular route, I could only thank God for his over-ruling.

Next day, when the boat finally arrived, I was driving the missionary family around the sights of Adelaide, when the mother said, "I wish we could see some of your family." At that moment I had to stop at the lights, and there, walking across the road was Ruth. She saw us and came over, much to the delight of these friends. That night I shared the experience with Ruth. "I felt a strong urge to change my lunch hour today," she said, and we both agreed that our Lord places these urges within to fulfil his purposes. "Great is his faithfulness."

Recently I bought material for a frock. The assistant warned me, "You won't find the right lining colour anywhere in Adelaide." I took the challenge, went home, and prayed about it. The Lord flashed in my mind the name of a particular shop in another suburb. I went to the car, drove off to this place, entered the shop, showed the material to the assistant. She turned around, took down a roll of material — a perfect match. Just a little matter! God does not need to prove himself — he is Mighty God. But again I proved his faithfulness.

Recently, during a particular testing time, I went shopping. There I met a woman from another area who "hap-

pened" to be shopping here: "Were you in particular need on Wednesday?" she asked me, and, recalling the day, "Yes," and I told her why. She told me how she specially prayed for me and my husband, that day.

One morning, being awakened at 2 a.m., I felt urgently persuaded to pray for a friend. During the day the phone rang, and I heard the voice of my friend at the other end, though she lived 20 miles away. She told me of waking in great fear and restlessness at 2 a.m., and a little later being amazingly comforted and at peace.

I cannot understand at times the ways of my Lord — I can only acknowledge his sovereign power, and his great mercy upon me.

Why do we want to run our own lives when there is One adequate for and equal to any occasion. The true Christian knows no defeat. He knows that all things work together for good to them that love God and are called according to his purpose (Rom. 8: 28).

He can rejoice no matter what the outward signs — no matter what the outward circumstances, for his victory is in a victorious and wonderful Saviour. The Lord is no man's debtor.

## BRITISH AND FOREIGN BIBLE SOCIETY

### 126TH ANNUAL DEMONSTRATION

TUESDAY, FEBRUARY 22, 1966,

7.45 P.M.

### KEW CITY HALL

(Cotham Road and Charles St.)

#### GUEST SPEAKER —

W. LEON DALE,

M.B.E., M.Sc.,

Senior Lecturer in Geography, Monash University —

12 Years University Lecturer in Malaya.

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## NEW SOUTH WALES

### WOMEN'S WORLD DAY OF PRAYER - N.S.W.

On Friday, Feb. 25, the day set aside this year for the Women's World Day of Prayer, most of the Christian Women's Fellowships associated with our churches in N.S.W. will be sharing with other Christian women in prayer fellowship gatherings. In addition to central services in the city of Sydney, many suburban and country centres will be taking part in these special meetings.

### YOUTH CONSULTATION "ECHO"

(N.S.W.) Representatives from N.S.W. who attended the National "Youth Consultation" in Melb., were called together for an "Echo" gathering on Feb. 5, to discuss and assess the findings of the "Consultation" and determine how they apply to the N.S.W. scene in the realm of vital youth activities. Youth Director, Bruce Armstrong, convened this meeting to ensure continuity in planning and future development in the ever-widening sphere of Christian Education.

### SISTER PAULINE JONES

Sister Pauline Jones, of Bexley North, N.S.W., who recently returned from a lengthy term of service on the New Hebridean mission field, is temporarily engaged in serving as relieving matron at the South Sydney Women's hospital, Camperdown, a worthy institution which functions under the direction of the Sydney Rescue Society.

### BUILD THE CHURCH DAY

Sat., Feb. 26 has been set for a Scholar Drive in churches in N.S.W. The Bible School workers throughout the State have been asked to go out into their district visiting — both door to door and recommended addresses — looking for new scholars. This is to initiate a 10-week Scholar Drive Competition, commencing on Feb. 27.

### MEDICAL POST-GRADUATE HONOURS

Word has been received from Great Britain that Dr. Roy B. Millar, of the church at Burwood, and a well known personality in our N.S.W. brotherhood, who is at present overseas, has received the Diploma of Ophthalmology awarded by the College of Medicine of the Universities of London and of Dublin.

### WOOLWICH MEN — EXAMINATION SUCCESSES

In addition to those mentioned in "A.C." Jan. 22, these past and present men of Woolwich College have featured prominently in recent University and College of Divinity Examinations. Harold Hayward, L.Th., received passes in Arts at Sydney University. In Melbourne College of Divinity Examinations, Colin Wheat has completed the Diploma of Religious Education, and Bruce Armstrong has done well in the first stage of the Dip. Rel. Ed. Others who have been successful in various subjects in the L.Th. examinations are Max Hall, David Schofield, David Surtees and Barry Reid.

Congratulations are extended to these men as they continue to further their studies and thus fit themselves for more useful and effective service in the cause of Christ.

### DOLLARS FOR DEVELOPMENT

N.S.W. Dept. of Christian Education. Feb. 13 - March 20 is the period allocated to the D.C.E. by the Finance Co-ordination Committee for an appeal for finance.

The appeal has been called "Dollars for Development" and is timed to capitalise on the conversion to Dollars and Cents. The proceeds are for the development of the 40-acre Camp and Conference Centre at Lake Macquarie (near Newcastle). Posters and booklets designed by D. Surtees, minister of Bowral church, have been distributed to all N.S.W. churches.

### C.E. GRADUATION

(Hamilton, N.S.W.). A graduation service for C.E. was held Feb. 6. Scripture readings were given by John Bennetts and Janet McKenzie. The pledges were read by G. Wooten and Y. Cockerill. N. Fraser gave the dedicatory prayer and K. Shaw was soloist. . . . G. Butts, J. Bennetts, Ian Corlin and Mark Hallett gained successes in recent exams. . . . The Christmas Bowl of Remembrance offering realised \$108.

### Women's Christian Convention 8th CENTRAL CONVENTION

MARCH 4-6,

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#### Speakers:

Mesdames R. C. Kerle, A. M. Chambers, M. Fewchuk; Miss F. M. Cook.

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Brochures and information: Mrs. R. Myers, 37 Bouvardia-st., Punchbowl N.S.W. Phone 75-3465.

## To the Instructor . . .

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who can chant commandments from one through ten,  
whose voice looms loud in firm Amen—  
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the holy verses his tongue commands?  
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though he slur a phrase,  
if he search its meaning?

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and not *by rote!*

—by Genia Melin  
"Int. Journal Christian Educ."

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# IT MAKES ALL THE DIFFERENCE

BY W. R. HIBBURT

WHEN SIGNIFICANT INSIGHTS GIVE THE CLUE TO TRUTHS THAT ARE ETERNAL

The zest of the scientific research worker is for significant facts — facts that expand insights or prompt the clues to the solution of problems.

The contemplation of significant facts accounts for the discernment of spiritual truths. God's Word provides ample examples of this feature of revelation. Even untoward circumstances, as in the case of Hosea, can provide significant facts. Despite the unfaithfulness of his wife, and his forgiving love, her unfaithfulness continued. His reflection on the persistence of his love provided the clue that if one so human could so love, surely God's love for his wayward children could be unceasing. Such was Hosea's spiritual insights. Jeremiah verified it in an affirmative statement: "The steadfast love of God never ceases, his mercies never come to an end; they are new every morning" (Lam. 3: 22, R.S.V.).

Jesus used significant facts to alert the mind of hearers to the character of his Heavenly Father and his Father's will. He prefaced much of his teaching with significant facts. (1) Wherefore if God so clothed the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith." (2) "Behold the fowls of the air; they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" (3) "What man is there of you, whom if the son ask for bread will give him a stone? . . . How much more shall your Father which is in heaven give good gifts to them that ask him?" (4) "Consider the lilies of the field, how they grow; they toil not, neither do they spin . . . even Solomon in all his glory was not arrayed like one of these."

Significant facts were used to alert awareness of eternal truths. The parables of Jesus were in a setting of everyday significant facts. The implications were obvious, so obvious that the story of the Good Samaritan was climaxed with the words, "Go thou and do likewise." Much of the Apostle's teaching resulted from significant facts as they observed them. It was not money that was evil, but the love of money was the embryo of its evil; it was not the world that was evil, but the friendship with the world that accounted for its evil.

Our generation is indebted to a company of men and women who registered their spiritual perception in permanent poetic form. The spiritual significance that quickened the minds of William Wordsworth and Robert and Elizabeth Barrett Browning, was bequeathed to all generations in their poetry. The imagery contained in many hymns is spiritual significance fashioned into words. A contemporary author, Rita Snowden, has an aptness for presenting ordinary day by day encounters with a vital significance. Travel, historical incidents, personalities cause her books to scintillate with spiritual significance.

Discipleship trains the mind in an awareness that rivals the research worker in his domain. The disciple seeking spiritual truths learns to distill from things significant salient truths that link the meaning and loveliness of life with things eternal. He comes into possession of facts that win for him an awareness that at the centre of life is a loving Heavenly Father, who knows, cares and shares.

In the context of that clue is born the insight that one's life is significant in the purposes of God.

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THE AUSTRALIAN CHRISTIAN

# Further Call on Vietnam

The Annual Meeting of the Australian Council of Churches, meeting in Melbourne, has issued a further call to the Federal Government asking it to increase its efforts to bring about a peaceful settlement in Vietnam.

This is the third formal approach by the Council to the government over Vietnam in the last 12 months.

The 70-member annual meeting, at Queen's University College, originally had before it a draft resolution asking the government "to do all in its power" to bring about a peaceful settlement.

This was strengthened to ask for increased efforts after speakers had said the government should be taking much greater initiative than at present.

The resolution also set out the principle upon which the Council believes Australian initiatives should be based. This is "that any negotiated settlement of the Vietnam issue should be based on ultimate self-determination by the people of Vietnam, with safeguards provided against undue coercion of any kind."

The statement urges that no effort be spared to seek peace in Vietnam by unconditional negotiations and that all participating parties in Vietnam be included at the conference table.

The Council believes that cessation of the bombing of North Vietnam will help to make the right atmosphere in which peace negotiations might start.

It will press upon the government, the churches and voluntary agencies the urgency of increased steps to alleviate the human suffering caused by the conflict and endorsed the call of its inter-Church Aid Division, to the churches, to support the programme of the East Asia Christian Conference to bring aid to the peoples of both North and South Vietnam.

It called attention to the need for international planning now for the reconstruction and development of Vietnam once the war has ceased.

In a final resolution on the issue, the Council called upon members of the churches in Australia to study the issues involved in the war in Vietnam and to pray persistently for all leaders and peoples involved.—A.C.C.

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February 19

# When I Attend My Church

by M. E. Elliott

*I appreciate the right to worship in the church of my choice and am thankful that its early leaders prayerfully built a foundation on Christ which was as firm in depth as his teachings and as broad as his love.*

*I am refreshed spiritually by the Fellowship, the worship services of music, sacraments, prayer and message.*

*In the service of our elders, deaconesses and deacons I am reminded of our trustees and functional committees who also serve.*

*I am conscious of my church's influence on our community through the dedicated lives of my fellow members.*

*I am proud of our ministers and their families as their presence lightens and brightens and as they counsel our youth and us who are troubled.*

*I am thankful for our faithful teachers and helpers who train our youth from nursery to adulthood.*

*I am thankful for our church building which was provided by members before me and to those who look after its maintenance and cure.*

*I know my church, I like my church: I hope to help it carry on, that those who follow may find here the Christian opportunities which I find.*

—"The Christian."

## HONOURS TO

R. J. O'KANE

(N.Z.). We join with many people in offering congratulations to Mr. R. J. (Bob) O'Kane in the honour bestowed upon him as one of the 10 New Zealanders to be awarded the first fellowships from the Winston Churchill Memorial Trust Fund. Mr. O'Kane is a member of the Bishopdale Church of Christ in Christchurch, where he serves as Bible Class leader. The fact that he was chosen from some 235 applicants is a testimony both to the worth of the Y.M.C.A. and the contribution he has made as a Y.M.C.A. Secretary during the past 18 years. Mr. O'Kane's study in youth and Y.M.C.A. activities overseas will involve him in a six-month programme in Europe, Britain and America. ("N.Z. Christian").

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1966

## LEPROSY MISSION RECORD

Giving to the Mission to Lepers (New Zealand) last year reached £105,500. The Rev. Murray H. Feist, the Mission's Secretary for New Zealand, said that this figure had been exceeded only once — in 1964 — when two donations totalling £10,000 had been received. These were special gifts in lieu of legacies, made in the donors' lifetimes, as the Mission is exempt from gift duty.

"Though general donations were down a bit," Mr. Feist said, "all concerned with the Mission to Lepers are tremendously grateful to the people of New Zealand for their continued and generous support, specially because our opportunities are increasing so excitingly, new areas being opened to our doctors, and because all costs are mounting." ("N.Z. Christian").

## Churches of Christ BIBLE COLLEGE in New South Wales

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THE AUSTRALIAN CHRISTIAN

# QUESTING

WITH

A. E. WHITE



Is it possible that Christians are too gentle? Shouldn't we sometimes take a whip and drive out those who profane the earth which is God's temple? Nazi Germany was made possible by Christian weakness, and the Communists grow strong on our apathy. Don't we need a new Crusade?

When I was a boy I was captivated by the stories of the Crusades, as most boys were. I even remember a stage when I lumbered around with a huge shield emblazoned with a Cross. With my long sword (wooden) I made havoc of the Saracens of Coburg, and set free the oppressed.

As I grew older I discovered that I had been taken in. The real Crusades were not as romantic, as noble, or as successful as I had imagined. It was in 1095 that Pope Urban II promised remission of sins and everlasting reward for those who joined a Crusade to free Jerusalem.

The Pope's hearers were persuaded and with a cloth Cross on their garments to symbolise their allegiance to Christ, they set out on their mission of conquest. In the name of God, armies fought, plundered and slaughtered.

Temporarily, Jerusalem was brought under the authority of the Pope — but there were few, if any, obvious spiritual gains, and Jerusalem itself was lost again to the Moslems. Latourette says, "The Crusades constituted a complete reversal of the attitude of the early Christians towards war." Ironically, the Crusades actually weakened the missionary work that was being done in the Near East before the Crusades began. Instead of helping the cause of Christ, the Crusades meant a setback from which the Church has still not recovered.

No, I certainly do not think that we need a new Crusade of force! Yes, I certainly do think that we need a new Crusade of Christian love and concern and, if necessary, sacrifice!

In the whip in the hands of Christ, I see the symbol of the wrath of God, not an indication that man has authority to administer that wrath on earth. The symbol of the love of God is still the Cross, and this must be worn in our hearts. I guess it is still easier to use the whip than wear the Cross, but the Cross and not the whip is our weapon.

Peter had the warrior crusading spirit when he brandished a sword in the Garden. Jesus rejected that method of warfare and went on to Calvary. The world is still waiting for the Church to follow him.

It is not the sword of the warrior that we lack, but the Sword of the Spirit.



## SPOTLIGHT ON N.S.W. . . .

# "NEW TESTAMENT CHRISTIANS"

"We preach Christ crucified" (1 Cor. 1: 23). "Christ liveth in me" (Gal. 2: 20). These "punch lines" are the keynote in New Testament Christianity. What was the essential characteristic of the believers of New Testament times? Surely it was their zeal for Christ, their quality of witness? They "preached Jesus." Evangelism was their primary concern.

N.S.W. Churches in the main have endeavoured to be true to this basic urge of the early Church, and with 1966 before us we must all redouble our efforts in evangelism both at home and abroad.

Christmas Camps conducted by the Department of Christian Education at Lake Illawarra again afforded an invaluable opportunity to present the gospel challenge. There were four primary decisions registered at the Junior Boys' Camp, and five at the Junior Girls' Camp, as well as a number of reconsecrations. The Baladoran Coloured Convention, with David Hammer and Harold Long as speakers, proved to be a spiritual highlight for the native folk of the district.

The Social Service Department, led by the Chairman, John Boswell, and the Director, Charles Cole, recently convened a gathering of interested members of the N.S.W. brotherhood at Enmore, to give practical consideration to a proposal to establish a 40-bed hospital as a new venture among our churches.

Woolwich College commences its 1966 session on Feb. 23, when new students will be welcomed, the "Open Day," an annual public function, being held this year on Sat., March 5. Woolwich Extension Lectures will be conducted this year at Burwood, commencing April 14. The courses for 1966 will include New Testament, Preaching Preparation, Church Administration and Evangelism.

Conference President, Colin Bowser, continues his task of service and leadership. Among his more recent duties was the official opening of the new contemporary church building, halls and classrooms at Auburn.

Welcome and Induction Services

have been featured in many places as ministers have taken up new pastorates, and in consequence the preaching force in the State has been considerably strengthened. Furthermore, at least nine congregations look forward with keen anticipation to new leadership and new conquests for Christ.

For every evidence of the leading of the Spirit in our churches in N.S.W. we thank God and take courage. It is our firm conviction that in a day and age when many of our cherished beliefs as a people are being called in question, we must still proclaim the New Testament message, "We preach Christ crucified." But proclamation is not enough. We must also be true in life and witness to him whom we proclaim. The witness of Paul must also be seen in us — "Christ liveth in me."

In J. B. Phillips' preface to his "Letters to Young Churches," he writes: "These letters were written, and the lives they indicate were led on the background of paganism. There were no churches, no Sundays, no books about the Faith. Slavery, sexual immorality, cruelty, callousness to human suffering, and a low standard of public opinion were universal; travelling and communications were chancy and perilous; most people were illiterate.

Many Christians today talk about the difficulties of our times, as though we should have to wait for better ones before the Christian religion can take root. It is heartening to remember that this faith took root and flourished amazingly in conditions that would have killed anything less vital in a matter of weeks.

The early Christians were on fire with the conviction that they had become, through Christ, literally sons of God. They still speak to us across the centuries. Perhaps if we believed what they believed, we might achieve what they achieved."

Let us ponder these words as — in N.S.W. and throughout Australia — we make 1966 a year of Evangelism! For in no other way can we maintain our claim to be New Testament Christians.

## MOVEMENTS

### TEN YEARS AT BLACKBURN

(Vic.). On Feb. 4, a farewell evening to Mr. and Mrs. Amos and family was held. R. V. Amos has been the preacher at Blackburn for the past 10 years, and will now be taking up a ministry at Surrey Hills, Vic. G. Kruse (elder), H. Cornell (rep. auxiliaries), Mrs. Miles (rep. ladies), and Rev. K. Bennett (Ministers' Fraternal), all spoke highly of the excellent service given by the preacher and his family during his ministry. A sheath of flowers was presented to Mrs. Amos, and B. Graham (sec.) on behalf of the church, made a presentation to Mr. Amos. Both suitably responded. Large crowds attended the concluding services on Feb. 6, when R. V. Amos chose as his subjects, "The Kind of Church I Would Like to Leave Behind Me at Blackburn" and "There Is a Faith That Really Satisfies."

### EARLWOOD MINISTRY

(N.S.W.). Farewell was given on Jan. 29 to P. E. Thomas, the minister at Earlwood for the last three years. Mr. Thomas was greatly respected and loved by everyone here for the wonderful work he has done. He will be sadly missed as he takes up the call of the ministry at Taree. Nealford Hodgekiss, formerly minister of the church at Sunshine, Vic., has come to take up the full-time ministry. Mr. and Mrs. Hodgekiss, Wendy and Mark, were welcomed at an induction service on Feb. 5.

### WELCOME TO R. K. SANSOME

(Rockhampton - Nth. Rockhampton - Moongan, Qld. The weekend of Feb. 4-6 was a happy time for the churches, when R. K. Sansome, of Enfield Heights, S.A., commenced his ministry. An induction service on Feb. 4, was conducted by A. McK. Surtees, president of Qld. Conference. A new hall at North Rockhampton was officially opened on Feb. 5, followed by a welcome tea to Mr. Sansome and his family. Messages of welcome were brought by the Conf. Pres., a representative of the Ministers' Fraternal, and various church auxiliaries. The Youth and Christian Education Dept. has purchased a Camp at Emu Park, 26 miles from Rockhampton. This will greatly assist in the work among the young people of Central Queensland.

### COLIN DREDGE INDUCTED

(Ascot Park, S.A.). On Feb. 4, a welcome social evening was tendered to Mr. and Mrs. C. G. Dredge. Conference Departments were represented. Mrs. Outlaw, Pres. of C.W.F., greeted Mrs. Dredge on behalf of the women and made a presentation of a sheaf of flowers. Miss Margaret Chinnick sang two solos. Supper concluded a happy evening. C.H.J. Wright, now of Brighton Gardens, and formerly minister at Albion, Qld., Mr. Dredge's home church, was present at the social, and on Feb. 6 he inducted Mr. Dredge into the ministry. Elder G. J. Outlaw welcomed Mr. and Mrs. Dredge into fellowship. Mr. Dredge then led the communion service. At night Robin Frost was soloist.

### BROOKLYN PARK FAREWELL

(S.A.). One young lady from the B.S. was baptized on Jan. 23. Soloist was Miss Elaine Storr. J. W. Lewis completed a seven-year ministry on Jan. 30. After preaching his final gospel service to a large congregation, he was farewelled at an after-church social hour. Deaconess Mrs. M. Lewis, and Elder, D. Young, paid tribute and presented gifts on behalf of the church. Both expressed thanks to Mr. and Mrs. Lewis and family for their loyal and devoted service, and wished them well in their future ministry.

### CIRCUIT INDUCTION

(Vic.) G. Jackel was inducted to the Wedderburn - St. Arnaud Circuit on Feb. 4. A. Chiswell chaired the meeting and representatives from Boort, St. Arnaud, Ballarat and Melbourne were present. D. Smith conducted the induction service and brought a charge to both congregation and minister. Dr. Warmbrunn brought the reading and messages of welcome were given by civic representatives and members of the local clergy.

Mr. Jackel commenced his ministry on Feb. 6, and addressed the Wedderburn congregation. C. W. Jackel, who was visiting, presided over this service. In the evening, Wedderburn combined with St. Arnaud and there were 46 present when Mr. Jackel spoke on "The Living Word of God." Following the evening service a welcome was given to Mr. and Mrs. Jackel by civic representatives, and all members of the local clergy were present. Wedderburn have carried out extensive work on manse improvements.

### CHANGE IN MINISTRY

(Gilgandra, N.S.W.). The church farewelled Mr. and Mrs. Flint and family, and welcomed Mr. and Mrs. Barry Benz. Mr. Benz is the new minister. The church was saddened by the passing of R. Morris, at 91 years of age. The church had a visit from C. E. Bowser, Conf. Pres.

### ALLAN GORDON FOR WEST

(Geraldton, W.A.). The church announced that Allan Gordon, who concluded a successful course of training at Woolwich Bible College, N.S.W., in Nov., 1965, has accepted an invitation to serve in the ministry of the church. Mr. and Mrs. Gordon take up their task in Geraldton shortly.

### "KESWICK WEEK - 1965"

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### J. E. BROOKE - FINAL MEETINGS

(Ringwood, Vic.). J. E. Brooke held final services, Jan. 16, to large congregations. Church farewell to Mr. and Mrs. Brooke and family was held before the holidays, when representative speakers expressed appreciation of Mr. Brooke and his work at Ringwood. Appropriate presentations were made. L. E. Snow, of Maidstone, commenced an interim ministry on Feb. 13, to good attendances. Local brethren, W. F. Nankivell, I. Smith and A. O. S. Baker have been filling the gaps in preaching plan. There were two confessions during this period.

### NORTH SYDNEY NEWS

(N.S.W.). On Feb. 4, the church officially welcomed their new minister and family, Mr. and Mrs. N. Flint, and sons John and Paul. Mr. Vautier, from Mosman, led the welcome service, after which a presentation was made to Barry Brown, who expects to enter Woolwich this year. Mrs. Rickwood is now in a rest home at Neutral Bay; Mrs. Murphy is making good progress after her serious operation, and Mrs. Lacombe is now in England on her overseas tour.

### DEACONS INCREASED

(Ma Ma Creek, Qld.). At the annual meeting the number of deacons was increased from 7 to 11. The minister, F. J. Winter, has been engaged for a further 12 months. Fran. Cole has been welcomed home from the New Hebrides, where she served for a year. She brought greetings from the native churches and led devotions at C.W.F. At a social gathering, on Feb. 9, she played a tape-recording of native hymn singing and showed slides of the mission work. Recent speakers have been M. H. A. Pieper, of Gatton, and V. G. Boettcher, of Ipswich. A student from Kenmore Christian College has been invited to be guest preacher once a month.

### COMBINED CHURCHES' MEETING

(Busselton, W.A.). A feature of the Festival of Busselton, held over the Australia Day weekend, was the combined churches' Sunday evening meeting, held in the open air in the grounds of St. Mary's Church of England. Special speaker was George Smith, Conf. Pres. for Churches of Christ in W.A. About 1,000 were present at the gathering. College for Christians (midweek Bible study group) commences a study in "Basic Christian Beliefs" this month.

### FINAL MONTH OF CIRCUIT

(Stirling East - Aldgate Valley, S.A.). Among the speakers who assisted during the final month of the circuit were R. Clark, G. Venus, K. Dover, J. Hoyle, D. Kirkpatrick and Glen Pearce. Mrs. N. Scarlett gave a special message on "A New Day" on Jan. 2. Aldgate Valley invited S. E. Riches, on Jan. 30, to prepare the church for the coming of the new preacher. The churches welcomed back J. Greenwood, father of Bill Greenwood, W.A., and R. Knight, from hospital after serious illness. Mr. and Mrs. A. Brittain have moved to Hillcrest. Mr. Brittain was a deacon, S.S. teacher and youth worker.

### BOWL APPEAL - \$200

(Glenelg, S.A.). Christmas Bowl appeal reached approx. £100. Church will share in Church and Life Movement. D. K. Beller is convener of a district sub-committee of this Movement. After years of excellent service, R. Beaumont has been succeeded by T. Lockett as editor of church paper. Men's and Women's Fellowships combined for opening night in the home and grounds of Mr. and Mrs. Wilf. McGlasson. Over £500 has been received for Special Overseas Mission project. Mr. and Mrs. Glover have celebrated their 65th wedding anniversary. Interior of church building has been painted. Glenelg is responsible for our 5DN broadcasts this year. C. E. Curtis is minister.

### VISIT FROM PRESIDENT

(Goolwa, S.A.). The State President, M. T. Lawrie, addressed the church recently. Other recent speakers have been Mr. and Mrs. B. V. Coventry. Forty visitors were present on Jan. 30. A Baptist visitor is a generous giver to our Building Fund. Ronnie, the son of the minister, R. W. Saunders, dedicated his life to Christ prior to continuing studies at Adelaide University. David, second son of Mr. and Mrs. Saunders, won a scholarship.

### IMPROVED ATTENDANCE

(Hawthorn, S.A.). Since the erection of the new chapel attendances at the services have improved. Several recent decisions for Christ are very encouraging. Much visitation and activity is in progress prior to a mission which is to be conducted by J. K. Bond, with W. J. Bowden as song leader. S. R. Beck, our most capable secretary for many years, has not sought re-election to this position. W. H. Dillon is the incoming secretary, and G. C. Knight has accepted the position as asst. secretary.

### WRONG TITLE

(Perth, W.A.). In the "A.C." for Jan. 29, Miss Barbara Johnstone, of the Subiaco church, was reported as holding the office of State Organising Secretary of the Girls' Brigade. There is no such position. Miss Johnstone is the State Training Officer for the Brigade in W.A. We regret the error.

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## PRAY AND PLAN FOR FEDERAL CONFERENCE MELBOURNE — OCTOBER 12-18, 1966

# ON THE ROUND WITH MEALS ON WHEELS

An organisation which operates in most capital cities, and does much to enable sick and aged people to remain in their homes is "Meals On Wheels."

That it is supplying a great need is evidenced by the fact that in Perth last year 53,776 hot meals were delivered to shut-in people, in addition to 9,271 three-course dinners which were served in the dining hall.

The only qualification needed to have a hot meal delivered, at a nominal cost, is inability to cook for oneself; and the service, apart from its value to the recipients, is of economic importance to the State, in that many who otherwise would be suffering from malnutrition are saved from becoming inmates of hospitals and other institutions.

In addition to a hot meal at the Centre for those patrons who eat in the dining hall, hot showers are available for any who, living in rooms, find it difficult to gain access to a bathroom. Arts and Crafts are taught weekly, and a lounge room with easy chairs and a television set is very popular, while just across the hallway, a library, with hundreds of books, is open every day.

The Headquarters of the Perth Centre is a large home in Cleaver St., set in its own garden, and with a fine airy dining hall seating 64 people. The large kitchen, with its blue-tiled floor and stainless steel benches, is a hive of industry every morning, as volunteer drivers, with their helpers, arrive to collect the meals, which are placed in individual aluminium containers in nests of three, and then kept warm in hot-boxes.

Perhaps the best way to see the distribution of "Meals On Wheels" is to come with me on the daily round. We check the names on our list and find we have a new customer today in a street not familiar to us, so a quick look at the large map on the dining-room wall shows us just where it is.

Whilst packing the meals we are given last minute instructions: "See if you can collect any money from No. 23. She owes for over 30 meals; and would you please cut up Mr. Jones' meal when you serve him? I forgot to do it this morning, and he has a broken wrist."

We pull out into the traffic and a drive of about ten minutes brings us to No. 23, which is located at the back of an empty shop. A narrow lane between two high brick walls leads to the back room, the door of which is open, revealing a small table with plates on it ready to receive the dinner.

"Do you think you could pay anything on your account, Mrs. Blank?" we ask as we transfer the meal from the containers.

"Well, now, I'm glad you asked me, because I was going to fix you up as soon as my brother comes down from the country, but my blood pressure has been so high this week the doctor says it's a miracle I'm here to tell the tale."

We hasten to sympathise. After all, high blood pressure, and low income, plus an elusive brother is as good an excuse as any other for not paying, so we leave it at that.

Our next call takes us to two retired prospectors who share a home so like all

the others in the street that we have been known to knock on the wrong door. They are as happy and optimistic, as prospectors would have to be.

"Good morning, how is your mate's rheumatism today?" we ask, following one along the narrow, bare passage to the back of the house where, on a table neatly covered with a clean newspaper, are set two plates and spoons.

"He's not so good today, so he stayed in bed, but I reckon he'll be better tomorrow," he says, as he takes the plate of food to an inner room where his mate is lying.

"Thank you, kindly, for bringing our dinner, and here's some flowers for you." He hands us a small posy of sweet peas, tied with a piece of string. "I grew them in the back yard — can't dig for gold down here, but we can dig for sweet peas." And for as long as those sweet peas bloomed we received these small tokens of appreciation from the old gentlemen.

Threading our way through the busy traffic, we drive northwards to a pleasant suburb, where each home stands well back from the street, looking cool and comfortable with its green lawns and flowering shrubs. Along the garden path we go to the open door. A pleasant voice calls out, "Come in," and we go through the entrance hall, our feet making no sound on the soft carpet, and into a spotless kitchen, where an elderly lady is seated waiting for her meal. On the table is a glass of iced water waiting for us, which is most acceptable as the day is warm.

Feeling refreshed after the cool drink, we move on, and in due time our 14 meals are all distributed. We return to the Centre with the empty containers.

While grateful for the nourishing meal, these folk are equally glad to have the daily visit of a friend, and, however short the conversation, it temporarily dispels the despondency and loneliness which so many old people endure.

A feeling of security is engendered also, as they know that even if no other person should call through the week, every day at dinner time they will hear a knock on the door, and a voice call, "Meals on Wheels' here, may we come in?"

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FLOWERS FOR ALL OCCASIONS.

# EVERY CHILD SHOULD BE DROWNPROOFED!



BY HARCOURT ROY  
Educational Supervisor, Wadham Lodge Sports Centre.

"Mummy, I can swim." The eager-faced schoolchild runs into the house waving a cardboard certificate. Last week she was a sinker, but today she has managed to flounder one length of the school bath and can now claim entry to the ranks of "swimmers." Her parents may assume their daughter to be safe in and around deep water. But so-called swimmers drown by their dozens around our coast and in our rivers and lakes every year. How can this apparent anomaly be explained?

Easy, they just were not "drownproofed." This is a term given to a simple method of personal survival, developed in America, by which a beginner, even a non-swimmer, can remain afloat on the surface comfortably and pretty well indefinitely.

Many thousands of children and adults have been drownproofed in United States, where such procedure is given priority over conventional swimming instruction. It is realised and acted upon by swimming authorities there that a school's swimming programme that attempts to introduce swimming strokes to beginners before they have been drownproofed is a neglectful, shortsighted and deficient system.

Floating on the back is impractical: vision is restricted to the sky, so you cannot see where you are heading or what may be coming, and wave-slap sends water running down hill through nostrils and mouth. It is also quite difficult for many people, who seem unable to master the balancing knack of the horizontal float.

Take a tip instead from the seal — or as I prefer, the turtle. Hence my "turtle float" for drownproofing. These creatures, through generations of water experience, have learnt to make the fullest use both of the body's natural buoyancy and the water's natural uplift. Not for them the tiring expenditure of precious energy in fighting to keep the head above water. Why keep the head up anyway? Let us be realistic and drop it comfortably, easily into the water — right in, and relax, stop struggling. The alligator, hippo and turtle do so with no distress at all — right in, plunk, face downwards. And so can humans.

Firstly, it must be understood that the human body is virtually unsinkable, if handled correctly. After all, we do have built-in buoyancy tanks — the lungs. With only a normal breath the

lungs will contain enough air to float the body steadily to the surface, without any movement at all from us; even if we have jumped into deep water and sunk initially like a stone. This re-emergence takes a surprisingly short time — if you believe it will happen, remain calm, relaxed and motionless. This is an entertaining little exercise, remembering that initial, normal, inward breath before hitting the surface on the way in.

Now, upon reaching the surface (on the way up), deliberately face downwards, similar to a mushroom if you like, or a jellyfish, the most difficult part of the trick is to have enough faith in the success of the procedure to remain face downwards and motionless. Physically, this is easy to do; but psychologically it may at first take considerable self-discipline.

So when first experimenting, it is best (if you are a sinker), to try it out in waist-deep water. Then all you do is simply remove your feet from the bottom, let them hang limply downwards while you submerge your face in the water, placing your arms loosely folded in front of the head, aiming to keep all but the back of the head below the surface — literally wallowing like a seal. And if you still have that normal inward breath comfortably held, you will be bobbing gently in your first drownproofing position. This is the Turtle Float.

But you have to breathe. This is how you do it. Always commence your breathing action before you feel the need to do so, to avoid build-up of tension and panic. Do it like this: keeping the lips tightly compressed, begin to exhale through the nostrils, quite forcibly; as you do so, begin lifting the head and making a gentle downward stroking movement with both arms and palms — only a slight stroke.

By the time the exhalation is completed, your face should have broken the surface unhurriedly, easily like a seal, with your mouth just an inch above it — no more. Inhale smoothly through the mouth and drop the head back into the water again.

If you lifted the face and the head too high, you may subsequently submerge a little deeper — nothing to be alarmed about, you'll come up again, inevitably. This is because the additional weight

of the lifted head pushes you under. It emphasises the need to keep the head low — indeed, as much of the body under the surface as possible at all times. Remember, you are using the water, not fighting it.

Now if this little extra submergence disturbs you, to resume the Turtle Float, make a secondary slight downward stroke with the arms before replacing them loosely in front of the head in the resting position. And you train to attain this resting position comfortably for 10 seconds, before starting the whole cycle over again. Now you have done it all. There is just the rhythm and the timing to perfect, and you are drownproofed. And this easy action can be performed indefinitely and becomes progressively easier and less troublesome or tiring the longer you keep it up.

This is because muscular activity requires a lot of oxygen. This is why treading water, or swimming around becomes tiring and is impractical for drownproofing. But the lazy quiescent body in the drownproofed position requires progressively less and less oxygen, particularly if you can conquer all fear and alarm and so remove all inner, residual tension, which is an oxygen-burner. Neither do the limbs tire, because you are hardly using them, certainly not the legs, which just hang limply. It really is most restful. The eyes should be open at all times, so that you retain control and can judge your depth, the surface and so on.

Drownproofing should be introduced into all school swimming programmes, with the headmaster or mistress making it a compulsory exercise before any swimming stroke is attempted. Splashing across one width of a swimming pool with held breath is not proof that a person is drownproofed.

A child who can just manage this is a potentially greater liability and self-hazard in a deep-water emergency situation. But a drownproofed child, even if still not a swimmer, is perfectly safe, happily bobbing about with a minimum of fuss until picked up. This may upset the swimming purists and the enthusiasts who see only potential champions in the pool. But it is turning a vast number of sinkers and timid toe-dabblers into confident seals and turtles. Stroke perfection can always follow. — "Times" Educational Supplement.

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# PERSONAL

## DISCIPLESHIP

John Hall, Colin Stafford, Cheltenham, Vic.  
Mrs. Jean Dallinger, Ma Ma Creek, Qld.  
Stella Kain, Brooklyn Park, S.A.

## MEMBERSHIP

Mr. and Mrs. J. Hughes, South Yarra to Oakleigh, Vic.  
Mr. and Mrs. N. Hodgekiss, Sunshine, Vic. to Earlwood, N.S.W.

## CHANGES OF ADDRESS

George Powell (minister, Maylands church, W.A.), 35 Ninth-ave., Maylands, W.A.

J. Robinson (secretary, Sunshine church, Vic.), 67 Chapman-st., Sunshine, W.20.

D. P. Holloway (minister, Georgetown, N.S.W.), 17 Parkview-st., Georgetown, N.S.W. (Phone 68-2828).

Jas. W. Lewis (minister, Maylands Church of Christ), 38 Devitt-ave., Payneham South, S.A.

G. C. Jackel (minister, Wedderburn - St. Arnaud Circuit), Reef-st., Wedderburn, Vic. (Phone, Wedderburn 187).

Dawson-st., Ballarat, Vic. — Minister: F. C. Hunting, 1143 Eyre-st., Ballarat. (Phone 55953). Assistant Minister: John Byrnes, 27 Victoria-st., Ballarat. (Phone 27164).

R. L. Dockett (secretary, Enfield Heights church), 28 Warwick-st., Enfield, S.A.

M. A. Thompson (secretary, Murray Bridge church), 30 Joyce-st., Murray Bridge, S.A.

G. T. Lawrie (minister, Keith church), Poplar-ave., Keith, S.A.

A. J. Lloyd (minister, Croydon church), 11 Jackson-st., Croydon, Vic. 723-1457.

## DEPARTMENT OF HOME MISSIONS AND EVANGELISM

### DISTRICT PRAYER RALLIES

ROBINVALE	February 23
LATROBE TERRACE	February 23
MALVERN	February 23
ORMOND	February 23
SPRINGVALE	February 23
COBURG	February 23
COLLINGWOOD	February 23
MITCHAM	February 23
HARTWELL	February 23
LAUNCESTON	February 23
HOBART	February 23
WILLIAMSTOWN	February 24
WARRAGUL	March 2
BALLARAT	March 2

## MARRIAGES

Margaret Waller to Frederick Goodman, Oakleigh, Vic.  
Dawn Chatley to Ron Fisher; Tania Just to Jeff. Prentice, Ivanhoe, Vic.

## DEATHS

W. T. Alderson, Sunshine, Vic.  
James Grimble Deston, Northam, West. Aust.  
W. N. Inglis, Warracknabeal, Vic.  
R. Morris, Gilgandra, N.S.W.

## Welcome to HAZEL SKUCE

### PUBLIC MEETING

to welcome Miss Hazel Skuce of India. All churches are urged to send delegations.

**NORTH ESSENDON CHURCH**  
Berry-st. (off 82 Keilor-rd.), Nth. Essendon.  
**MONDAY, FEBRUARY 28, 7.45 p.m.**

## WARRAGUL CHURCH (VIC.) 80th ANNIVERSARY.

**SUNDAY, 6th MARCH, 1966**  
Services 11 a.m., 2.30 p.m. and 7.30 p.m.  
Speaker: A. R. PIGDON.  
Fellowship lunch provided.  
Past members specially welcome.

## THE PATCH CHURCH, VIC. Church Anniversary and Temple Day Offering SUNDAY, 6th MARCH, 1966

11 a.m. — E. W. ROFFEY, B.A.  
7 p.m. — Principal E. L. WILLIAMS, M.A.  
Hospitality arranged by contacting Secretary, E. H. Beament. Ph. 756-6175.

## ASCOT VALE (VIC.)

## 75th Anniversary and Homecoming Services MAY 8, 1966

We would love to have fellowship with all our past members, but would ask that you please contact:

**B. STERLING**  
61 Francis-st., Ascot Vale, Vic. (37-8905).  
"Come to the mother church on Mother's Day."

THE AUSTRALIAN CHRISTIAN

## ENGAGEMENTS

**BROAD - FAWCETT.** — Mr. and Mrs. A. J. Broad, "Lynlea," Pyramid Hill, have pleasure in announcing the engagement of their second daughter, Gladys Winsome, to Harold Bruce, elder son of Mr. and Mrs. H. O. Fawcett, Yarraville, Vic.

**STEPHENSON - FARMER.** — Mr. and Mrs. F. J. Stephenson, 409a Sailor Bay-rd., Northbridge, N.S.W., have pleasure in announcing the engagement of their elder daughter, Margaret, to Keith, twin son of Mr. and Mrs. H. Farmer, of 30 Seaview-st., Caulfield, Vic.

## APPROACHING MARRIAGE

**MORRISON - BULLEY.** — The marriage of Valda Lorraine, youngest daughter of Mr. and Mrs. M. C. Morrison, 20 Kalang-rd., Hartwell, Vic., to Maxwell Thomas, younger son of Mr. and Mrs. C. F. Bulley, Upper Hawthorn, Vic., will be celebrated at Hartwell Church of Christ, Highfield-rd., on Saturday, Feb. 26, 1966, at 4 p.m., Dr. Whiting, B.A., M.R.E., Ed.D., officiating.

## DEATHS

**ADDICOTT.** — On February 13, at R.M.H., Lily, dearly loved mother of Bob, Alma (Mrs. R. Jermy), Jean (Mrs. G. Vafiopulous), Albert and Ted; mother-in-law of Jean, Ray (dec.), George, Jeanie and Olive; loving grandma of Graeme, Glenda and Philip, Rosalie and Cheryl, Con and Chris, Barry, John, Robyn and Jan. In our hearts and in God's care.

**ADDICOTT, Lily.** — Passed away Feb. 13, loving sister of Miriam Cousins. "Forever with the Lord."

**ALDERSON.** — On Feb. 5, Wilfred Thomas, 18 Fifth-st., Eildon (late of Sunshine and Bet Bet), loved husband of Bertha, loving father of Glenice (Mrs. R. Iliff), Heather (Mrs. J. Missen), Ron and Jack; dear Pop of 10 grandchildren; "Our darling at rest till the day breaks and the shadows flee away."

## IN MEMORIAM

**NICHOLS.** — Treasured memories of my dear husband, and our darling Pop, James William, who was called Home Feb. 9, 1955. Ever remembered by his loving wife, also Beryl, Charles, Dorothy and Gwenyth. "St. Leonard's," Edgar-st., Glen Iris, Vic.

## SALESWOMEN WANTED

Pensioners desiring to supplement income selling health wares door to door invited to contact C. K. Milne, 167 Collins-st., Melbourne. Phone 63-2072.

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## THE CHURCH at THE PATCH

(Vic. - In the Dandenongs)

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**FEBRUARY 26, 2.45 p.m.,**

by

Conference President, **F. J. FUNSTON.**

These cottages have been built in a delightful setting at the corner of The Patch Road and Ridge Road, Kallista. Turn right at the Kallista State School.

A stall will be conducted and afternoon tea available.

The cottages will be open for inspection and the brotherhood is invited. Make it a picnic afternoon.

## BOARD AVAILABLE

**BOARD** at reasonable rates for young men who are students at University or other schools. Malvern-Glen Iris district (Melb.). "Glenburn," this office.

## CARPENTERS REQUIRED

A building firm in Portland (Vic.) requires carpenters who must be competent tradesmen. Either single or married men interested in the benefits of living in a thriving country town and working in a virile brotherhood church can contact Mr. Don Langley, Box 95, Portland, Vic., or ring Portland 21289. Aft. hrs. 22367.

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## WANTED TECHNICAL TEACHER NEW HEBRIDES

A technical branch is to be added to the Londua Training School and a teacher is needed to teach elementary carpentry. The teacher will also be required to service and maintain the 240-volt lighting plant at the Ndul Ndul Hospital and other diesel and petrol motors used by the mission.

A young married couple is preferred, but the Federal Overseas Mission Board will welcome enquiries from any who have the qualifications and are willing to offer themselves for this ministry.

Please write to:

**Mr. R. S. McLEAN, Federal Secretary,**  
53 Tarragon Street, Mile End,  
South Australia.

1966

## CAMP DEVELOPMENT AT EPPALOCK

(Vic.). The first stage of the Camp buildings at Eppalock is now completed. Just before Christmas, Frank Richards hammered the last nail to complete the toilet block. Campers still have to live in tents and cook in the open air (they love it!), but the toilet block permits hot showers and other amenities. We now look forward to developing stage two.

A camp was held during Christmas week, under the leadership of student minister, of Bendigo, Milton Drake. Al-

ready plans are well in hand for the big Easter Camp.

The Camp is situated on the banks of the Eppalock Reservoir, and is being developed jointly by the Central and Northern District Conference and the Department of Christian Education. An open invitation is offered to church groups and individuals to try out Eppalock for: picnics, water-skiing, camping, hiking, etc.—R. V. Longthorp.

## CRIPPLED CHILDREN APPEAL

(Melb.). The attention of church members is drawn to the G.T.V. Channel 9 "Yooralla - Austin Hospital" Telethon on Feb. 25 . . . The telethon will commence at approximately 11.0 p.m. on Tuesday, Feb. 25, and continue through Wednesday, Feb. 26 . . . The appeal is for the hospitals' work among children. While church members all have their own responsibilities to their church's work in this field, many will want to identify themselves with this annual appeal on behalf of crippled children.

## REVIEW AND PREVIEW

(Robinvale, Vic.). A review and preview tea meeting was held on Feb. 6 to consider the Developing Programme of the church since the arrival of E. K. Morrison six months ago. Selected questions were directed at members of the Board covering all aspects of the church's life. Opportunity was given to members to ask questions or make comments. Guests at this meeting were D. H. Smith and Dr. C. Warmbrunn, representing the Dept. of Home Missions. Mr. Smith spoke at the gospel service . . . A family fellowship was held on Mrs. Boram's front lawn on Jan. 14, and on the 16th we welcomed the Methodist-Presbyterian congregation, who were awaiting their new minister. Representatives attended the induction service the following Thursday night . . . The C.Y.F. has resumed after an absence of several years . . . A Thompson Bible was presented to Miss S. Staley, now teaching at Benalla West. Miss J. Staley is training for Domestic Science Teaching in Melbourne.

**GUEST SERVICES**  
(Warracknabeal - Brim Circuit). The second series of guest services of five of the Protestant Churches in Warracknabeal took place in the Methodist Church on Jan. 30. Following the service the meeting was addressed by the minister, Mr. Abbey, on the Church and Life Movement, seeking to interest the churches in a deeper interest in church life.

**PRESTON.** During the absence of the minister, G. W. Barnett, on holidays, morning services in Jan. were addressed by C.M.A. visitors. Evening services were led by local brethren, and C. Johnson, of East Preston.

## FAMILY SPONSORED

(Dandenong, Vic.). The Christian Men's Fellowship offered to sponsor a migrant family. After two families postponed their coming, we were allocated a husband and wife and mother from Istanbul, giving us only three days' notice to prepare a home for them. The church responded magnificently to the challenge, and on Sunday afternoon 30 people moved in furniture and crockery, washed dishes, mowed lawns, scrubbed, polished, painted, repaired, made beds, etc., etc., etc. More came on Monday morning and all was ready to receive the family in the afternoon. Work has been found for both the man and his wife. These newcomers from Turkey were most appreciative and worshipped with us the next Sunday . . . On Jan. 23, Miss Hazel Slocombe spoke to the church about her work with the Aborigines at Carnarvon . . . A young man made his decision on Jan. 9 . . . Mrs. Graham Brown is in Royal Melb. Hospital after being seriously ill for a week.

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# STAR HOUSES IN BOMBAY

BY J. MAIN

I went down to Bombay to show pictures again after Christmas. First to Ambernath to show them in the place where Pastor Bhonsle used to live, but, unfortunately, although the projector worked in the same place in the afternoon when we previewed the films, there was not enough power at night. We could get no sound and only a very weak picture and I decided that it was best to give up — it was a pity, for there were 300 or 400 people there. I tried to explain that it was the power, and not something wrong with the projector, but I got some rather disbelieving looks. The first thing I did when we arrived at the flat was to test the machine, and it worked very well.

The flat was impressive — it was my first time inside, though I saw it while it was still being built. The ample balconies provided a good theatre for our second screening, this time successfully. We had a much smaller crowd, but more selective, there being members of the church there, and some people out of the other flats.

I have been thinking of using the films for small, invited audiences in various homes. I thought to encourage the people here to invite a group of about 20, partly Christian and non-Christian, and to show the films and then discuss it and its message over a cup of tea. In Bombay, especially, I think that this would provide more of a real contact with the people. Mr. Bhonsle has invited me there again about Easter time, and we may try this method once or twice there.

The showing to big groups is a bit vague, and you establish no real contact with the people. They know that somewhere in the middle there is someone who brought the films and is showing them, but not much more.

This I felt was the case at Vikroli on the last night, when a huge crowd

gathered in the same place as we had over a thousand last year. The crowd which gathered was a real challenge, and they watched through the films and heard the message, but we could establish no personal contact with them. We trust that the Lord will guide us in our ministry with the films.

I think that, as far as I was concerned, the challenge of the trip was the immenseness of Bombay and the work that is to be done there. Across the busy road from the flat at Chembur there is a housing settlement. In this there are about 120 buildings, in each of which there are 36 flats, and in each flat at least one family. Even a conservative estimate adds up to over 20,000

people right there, and ours the nearest Christian work. In Chembur there are four or five such settlements, in nearby Ghatkopar many more, and in Bombay . . . ?

As we travelled from place to place I was surprised at the number of stars sticking out from buildings. At Christmas time Christians put out their lamps, decorations and, above all, their stars, on long bamboo poles. By these stars you could tell where the Christians were. Many would be Roman Catholics, and many would be nominal Christians celebrating their festival as Hindus celebrate Diwali.

Even a work among these "star" houses would be most rewarding I am sure. At one place we saw the star soaring above some hovels, houses tied together with corrugated iron, hessian, cardboard and cow dung. Yes, there were Christians even in there, and I wondered what we are doing to help and reach them, and the countless others in similar dwellings, people needing Christ and all that he offers in a loveless work.

Bombay, to me, constituted one big challenge.

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"I'm waiting for Sunday School to open."

### CONSOLATION FOR SECRETARIES

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If he attends a meeting, he's butting in.

If he stays away, he's a shirker.

If he offers a suggestion, he's a "know-all."

If he says nothing, he's useless.

If the attendance at the meeting is slack, he should have called the members up.

If he calls them up, he's a pest.

If he asks a member for his subscription, he is insulting.

If he doesn't, he is lazy.

If the meeting is a big success, the committee gets the praise.

If it is a failure, the secretary is to blame.

If he asks for advice, he is incompetent.

If he does not, he is swollen-headed.

"Ashes to ashes, dust to dust,

If the others won't do it, the secretary must."

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# OPEN FORUM

## OTHER ORATORS.

To the Editor,

Wouldn't it be better if we all "Stuck to our own knitting?" Why should a religious journal be used to hallow the memories of departing politicians who had little or no association (actively, at least) with the Church.

To describe the ex-Prime Minister as the most accomplished orator Australia has known in this century is doing a dis-service to one of the fathers of Federation, Alfred Deakin, that silver tongue of the mother State, W. A. Holman, the greatest satirist of them all, Frank Anstey, and certainly the most humorous, Sir Geo. Reid. Even the Welsh master of invective, W. M. Hughes, ranks some place if only for the oft-quoted remark that as a wartime Prime Minister, R. G. Menzies could not lead a team of homing pigeons. Hughes, although not religious, knew the Bible from cover to cover, and often quoted appropriate passages. On the other hand, Menzies made few references to religion except for such banal comments as the "God be praised" at the last press conference in referring to the marriage of one of his ministers.

If your readers want any further de-bunking of the Menzies tradition they might care to read the summation of the New York "Time" magazine.

—P. C. Williams, Qld.

(Ed. I read "Time" at your suggestion. It said, in addition to some de-bunking, that Menzies was "the greatest orator his country had yet produced.")

## TRADITION AND COMPROMISE.

To the Editor,

As one of the "watchdogs" may I raise another warning bark? A bark in time may save many howls later. We should be very cautious in our moves towards unity with the Uniting Church of Australia.

It is evident that the gulf that divides us from these churches is much wider than some people realise. Doctrine is not the only obstacle in the way to unity. There is the divergence of moral and Christian principles.

In seeking to form a local Ministers' Fraternal, I presided over a meeting where ministers of the Anglican, Presbyterian, Methodist and Churches of Christ discussed the proposed Fraternal. They asked me what we would do in the

community as a Fraternal, and what do fraternalists usually do?

From my past experience as secretary of three different fraternalists, I told them that Ministers' Fraternalists had very effectively fought the liquor problem and advanced the cause of temperance. This was presented merely as an illustration of what such fraternalists could do among other things. The meaning of Temperance was then made an issue of strong controversy in the meeting. Not one of the others believed in total abstinence. Each of them had an ash tray before him and, through clouds of tobacco smoke, vehemently denounced total abstinence. I felt like the odd one out. The Methodist minister stated that he could not preach on the subject of temperance because he had members in his congregation who drank alcohol.

Furthermore, the Methodist man was desirous of having membership of the fraternal open to the R.C. Priest, Mormons, Jehovah's Witnesses, and all such who came under the banner of religion.

Consequently, a local Ministers' Fraternal does not exist. More recently moves are being made by the Methodist minister to conduct combined church dances in the town. This man has become an alderman of the Council, which permits and assists the conducting of Regattas on Sundays.

When we read 1 John 2: 15-16 and Rom. 12: 2, I am led to ask: How can we consider unity with those who will inevitably lead us into this same laxity of moral principles? Perhaps some brotherhood comment would be profitable on this.

—D. H. Paddon, N.S.W.

(Ed. I am reliably informed, however, that there are other Methodist ministers who neither drink, smoke, nor dance, and actively crusade against all three.)

## FORCE IN RHODESIA.

To the Editor,

"The use of force . . . justifiable" in Rhodesia, indeed! Are we to be as much taken in with the propaganda of the Colonial Office as it seems Dr. Desmond Crowley has been? In fact, the economic sanctions against Rhodesia are an act of war, unjustifiable war.

Until the Government headed by Mr. Smith decided to cast off the rubber stamping of petty clerks of the Colonial Office, thousands of miles away, the British Government seemed happy enough, then suddenly they become unspeakable

tyrants oppressing the native peoples, etc., etc. Truly the leopard changed his spots quickly!

Let us face this business for what it is, for what Sir Robert Menzies recognised it to be, a trivial internal matter concerning a certain amount of protocol, which if satisfied would suddenly make Smith and Government quite clean and fit to be mixed with. The use of sanctions and of force against Rhodesia would and do confirm that Britain is seeking to subdue a rebellious colony.

Let us face the cruel facts of international politics. We will not, Britain will not, indeed no nation will go to war unless they think it will be to their benefit, certainly they will not go to war to help an enslaved(!) African people. It will be for their own benefit. Anyone who believes to the contrary would be better employed seeking help from the fairies at the bottom of their garden.

Let us face other unpleasant facts too. The rebellion of Mr. Smith would be justified if his name happened to be a jumble of unpronounceable letters and his skin happened to be black.

—John J. Alderson, Vic.

## CHILDREN IN CHURCH

To the Editor,

As a minister's wife, and mother of three small children, may I say to young mothers that I feel there is no real argument as to whether or not we should take our toddlers to church.

It is our Scriptural God-given right, our privilege, and our duty to take all our children to church, to train them from tiny babes to discipline themselves to sitting quietly, even if it does take patience and tolerance (and not only from parents).

No one has the right to hinder us from this duty, for the words of Jesus are very clear on this matter, and I would be very careful before I would dare to even suggest a mother keep her little ones away, lest the stern rebuke of Jesus apply to me (Luke 18: 15).

The disciples wanted to send them away because they were probably noisy, wriggling and bothering a few who were possibly more interested in being "bothered" than in what Jesus was saying! They did not worry Jesus, however, tired as he must have been.

To suggest that any mother who would organise her home and family to get them all to church, would take a toddler merely to amuse herself, is preposterous and ridiculous, how much easier it would be to make baby the excuse for staying home!

The mother who makes a very real effort to get to church is far less likely to be bored than those who only have themselves to think about.

Children can be taught to love church if the parents obviously love going, and if Jesus taught his disciples tolerance in that day, it is up to us mothers to do our share too, in disciplining our little ones to sit and worship, and we can only do this by constant attendance, patience and good common sense.

—Shirley Mansell, N.S.W.

# AN ABORIGINAL GEM

BY DAVID LEWIN

This short story — a true one — is that of a little elderly Aboriginal widow who, during her lifetime had spent years on the banks of the Murray River at an Aboriginal settlement called Cummerajunga, which is out from Echuca.

"Cummera," as it was affectionately known to the dark people, was in earlier years one of the largest settlements in southern New South Wales, and many Aboriginals now residing in Victoria, and elsewhere, originally came from this area.

This reserve was like a sanctuary for the dark people, and they had their camps and huts along the river bank. Little friendly bright-eyed boys and girls played amongst the gum trees, and to visit them, say, on a motor cycle, was like driving into a swarm of bees, for as soon as the machine came to a standstill, the visitor would be surrounded by eager, enquiring children.

One usually crossed the Murray by means of a punt, but when this was not working it was the little dark boys' joy to row the visitor across in a small boat.

The people at the settlement as a whole were homely, quietly spoken and, for the most part, truly appreciative of any sincere friendly approach by a white person.

As in most settlements, of whatever race or colour, there was a mixture of various types of people. In earlier years the dark people in this area had their own Aboriginal pastor, but great assistance was given by a white railway engineer-driver from Echuca — in an honorary capacity, of course — and this humble, sincere Christian man had a real love for the dark people, so much so that he and his wife took an Aboriginal girl into their home for some years, treat-

This article appeared in the staff magazine of the "A.M.P. Society," by whom the writer is employed. Mr. Lewin has been very interested and active in Aboriginal Welfare, and he brings to this ministry a warmth of Christian friendship and concern. The "Gem" referred to is Mrs. Atkinson, of the church at Mooroopna, Vic., who died last year. A tribute to Mrs. Atkinson appeared in the "A.C." Oct. 2, 1965.

ing her as another member of their family.

It is very interesting to know that this same girl later married, and is now the mother of four little dark children, the eldest of which has been given a scholarship by the "Save the Children Fund," and is being educated at a boys' Grammar School in a Melbourne suburb.

Well, now, we have been somewhat on a "walkabout" in giving this background, but it is hoped that it will help us in our thought concerning our Aboriginal friends.

Let us turn to our little elderly Aboriginal widow of this story. With very little of this world's goods she was accustomed to enduring bravely the ruggedness and inconvenience of camping in a hut, and to the casual passer-by she was but another Aboriginal woman existing on the fringe of civilisation.

And yet — and yet — when at the age of 81 years she came to the end of her earthly journey (August last year), men and women — Aboriginal and white — unashamedly wept at her passing.

A typical Australian white "man of the world," who has known what it means to lose war comrades, openly wiped away his tears and said, "If ever there was a Christian it was Nana Atkinson."

At the funeral service some white people journeyed from over 200 miles away as a last loving gesture, and the mission hall at the settlement could not accommodate all who came along.

What was it that caused this sincere expression of affection?

This dear old lady was known far and wide for her unceasing concern for others, and she travelled miles to help those in need, whether her own relatives or friends — Aboriginal or white. One white family in Deniliquin well remembers facing a crisis in their household, and the one who willingly came to their aid and for a time acted as mother to the children was "Nana Atkinson." She had the love of Christ in her heart and she put it into action.

It is very touching to know that this same white family took this Aboriginal

lady into their home in the latter end of her life, and treated her as one of the family. She was loved by them all, and after the funeral the white lady could not control her grief at the loss of such a dear friend.

Death held no fears whatever for the old lady, and she radiated a sure hope and faith which she longed to share with others. One of her recent great joys was to know that one of her grandsons is preparing to be a Christian preacher to his own people.

The relating of this personal experience may appear to some to be of little interest, but others will join the writer in being humbly thankful that there is another side to the tragic racial hatred and outbursts throughout the world today.

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