

April 1, 1967

## ON DEPUTATION

(SEE PAGE TWO)



A FORTNIGHTLY  
JOURNAL OF  
NEWS, VIEWS,  
AND TARGETS

THE AUSTRALIAN  
**CHRISTIAN**

NATIONAL JOURNAL OF CHURCHES OF CHRIST  
REGISTERED IN AUSTRALIA FOR TRANSMISSION BY POST AS A NEWSPAPER

## OVER THE SHOULDER

1966 was a splendid year statistically for "The Australian Christian" in every area but one.

That the "Christian" is a brotherhood journal for the whole of Australia was reflected in the topics that were dealt with and in the supply of news and articles from every State.

There were 2,229 news items published, mainly from local churches, but there were many general news items to keep us informed. One church reported its news 28 times. On the other hand, there were 28 Victorian churches which did not report at all.

There were 334 articles written by authors in every State on hundreds of different topics. 1,073 were named as having joined our churches through faith and baptism. There were 79 editorials and 46 "Questing" answers. Tertius, whoever he or she may be, wrote 32 letters, and there were 163 other correspondents who wrote letters to the Open Forum page. 120 obituary articles told of the faith and service of those who died after living for Christ.

We feel some satisfaction, therefore, in the way in which we have recorded the ongoing history of our churches. As we said, statistically speaking, we had a good year. That is, in every area save one. Unfortunately, that one is the crucial area of finance.

It was with great regret that the Board of Management decided that the "Christian" would have to go fortnightly instead of weekly. But, having accepted the inevitable, it is our intention to make our fortnightly journal the best it can be.

Writing it and printing it is our business, and we shall work at it. Reading it is the job of the members of the churches in order to keep informed and in touch with the brotherhood.

One of our aims this year is to enlist every church officer and every auxiliary leader as a subscriber.

Pass the word along!

## DIDN'T KNOW IT WAS LOADED!

A few days ago Melbourne's largest store was convicted of selling a magazine containing obscene material.

We would be among the first to agree that our bookstalls are long overdue for a clean-up, but we also acknowledge that there are many censorship difficulties.

It is easy to set standards for size, shape and weight, but it is very hard indeed to set acceptable standards for things that require value judgments. It is more than likely that one magistrate would quickly excuse what another would roundly condemn.

One most disturbing feature about the Melbourne incident was that the salesgirl who sold the magazine was also charged in connection with the offence. She was subsequently exonerated, but not until after her name appeared several times in the daily newspapers.

It could quite easily happen that a sensitive Christian girl of the highest principles would be unwittingly caught in a situation like this.

Usually, one can be charged with complicity only when there is responsibility. If responsibility were required in this instance, the girl would be obliged to read, in the boss's time, all of the magazines she is expected to sell.

If she were competent to draw the fine distinctions which are expected of a magistrate, and if she were capable of assessing the value (or lack of it) of each magazine, she is unlikely to be found selling magazines.

In any case, if she reads all of the magazines on sale, leaving out the foreign language journals, she would certainly have no time for selling.

All of which argues that a so-called Christian community is being unjust in permitting police action against a girl who could in no way be held responsible for the alleged offence.

### COVER: ON DEPUTATION

Overseas Missions deputationists, Hariba Waghmode and Ray Veal, visited the north recently. On the cover they are shown being greeted by Barry Reid, minister at Townsville, Qld., at the Townsville airport. The block is by courtesy of the "Townsville Bulletin."

## THE AUSTRALIAN CHRISTIAN

119-125 Hawke St.,  
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Vol. 70

No. 10

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## DRINK!

*Drink ye all of it, all, not just a sup—  
Drink my faith, my love, said Jesus,  
Drink the fulness of my cup.*

*Drink ye all of it, all, not just my peace—  
Drink my dangerous living, dying—  
Drink my fearless, glad release.*

*Drink ye all of it, all, not just the sweet—  
Drink my bitter tears of anguish—  
Drink the dregs of my defeat.*

*Drink ye all of it, all, not just my pain—  
Drink my joy of life abundant—  
Drink my triumph, drink my reign!*

—E. Dent Lackey.

# LIBERTY . . . .

## LIBERTY!

I want to eat  
but there is no bread  
I feel cold  
but I have no clothes  
I want to plant  
but I have no land.

## LIBERTY!

I want to study  
but I have no school  
I want to live  
but I have no health.

## LIBERTY!

What is liberty?

Hunger?  
Pain?  
Misery?  
Death?  
Humiliation?

If this be liberty,  
What must slavery  
be like?

—unknown Brazilian poet.

(from "World Call").



# WHAT IS THE CHRISTIAN LIFE?

## A STUDY IN DEPTH

BY DENIS A. LADBROOK

### 1. "Come, Follow Me!"

The casual observer might be tempted to assess the content of the Christian life in terms of a response to God in those areas of life that could be called sacred — divine worship, private devotions, Biblical study, personal witness, and acts of love and service to one's neighbour.

This is sometimes seen as a distinct segment of life — to be differentiated from other areas like eating, sleeping, working, and recreation. These would fall into the category of the "normal life" as they are shared by the general public, and thus need not be specifically Christian.

As one grows in Christian insight, however, one realises that behind the outward actions and disciplines of the Christian's life lies a set of beliefs and convictions about God, man, and the world of human society, and about the relationships between all these.

By meditating on the four gospels, furthermore, one realises that following Christ cannot be condensed into a simple Yes/No decision. The degree to which we accept him, and are infused with the magnanimity and love of his Spirit, is a very significant thing. He calls us, not merely to a quantitative response in the sacred areas of life, but to a qualitative commitment at all levels of our personality, in every situation of life. By his own criterion we know that we are truly his people when streams of living water are flowing from our lives to those with whom we are interwoven in the intricate fabric of humanity.

### 2. "Launch Out into the Deep"

Perhaps we should examine the expression "The Christian Life," again. Does it mean only the life of the Christian person — or should we also see it in terms of the life of Jesus, the divine flow of quintessential life, as it is experienced in the Christian person? If this be accepted, we must seek for the specifically Christian content of life in the intangible realm of values, attitudes, and principles, as well as in

actions that are traditionally associated with being Christian.

To assess the integrity of our relationship with God, we would do well to examine the world of our attitudes. Perhaps we may start with these examples:

(a) Am I thoroughly Christian in my attitude to my work and employer? Work can be an act of worship, for what we offer to our employer we are also offering to God. This is because the quality of our work measures the depth of our integrity. Shoddy or incomplete work sabotages the prestige of the firm, and therefore devalues the worker in the eyes of God.

(b) How Christian are we in our family-lives? This is a crucial focus of attention in a society where the foundations of the family appear to be crumbling. Do we men assume the Fatherly function of God with regard to those he has entrusted to our care? Do we all realise that a child's capacity to love grows in accordance with the way that he is loved and treated by us? Are our homes havens of peace and sources of forgiveness and love, or do they tend to incubate division, tension, and conflict? The genuineness of our home-life is a measure of the genuineness of our Christianity.

(c) The whole range of inter-personal relationships reveals the extent to which we are sharing the divine life. Young people — you are as sincere and as honest with God as you are with the members of the opposite sex, and with your parents. Preachers and elders — you are as moulded by Christ as are your attitudes towards those who differ from you theologically. Businessmen — you are as Christian as your income tax return and your dealings with people in the trade and the general public show you to be.

The spirit of kindness, tolerance, and faith in the Eternal that we breathe when we read the gospel accounts of Jesus' attitudes is the functional heart of Christianity. The Christian life is a life in the Spirit. The spirit in which we do things is as important as what we actually do. The attitude in which our beliefs are held is as important as the beliefs themselves. The concern that

we have for other people demonstrates the extent to which we love God.

### 3. "The Fullness of the Stature of Christ"

To be really mature in the Christian way however, we need to invite the Spirit of God to explore that level of our existence that is even deeper than our attitudes and values. This is the innermost realm of our motives. We need to expose ourselves to the painful scrutiny of a deeply moral question: Why are we Christians?

The answers to this question are liable to spread over a wide range. Some people have adopted the Christian way of life as a type of spiritual fire insurance. Others hope thereby to stake a claim to their advantage in the life hereafter. In many of us, Christian convictions have been born out of the habits entrenched by a life-time of discipline; and there are hosts of other reasons. We may discover, however, under the searchlight of honest, God-guided introspection, that some of our motives are merely sophisticated reassertions of our own selfishness — or the desire to secure ultimate gain by the means of temporary sacrifice. This is the really deep water of being Christian.

What motives can be said to reveal the Spirit of Christ in our lives to the greatest extent possible? Jesus' life was characterised by a passionate love for God, and for humanity. A love that led him to the Cross. A love that gave itself for the well-being of others. This is something that can not be simulated by anyone who is merely infatuated with the man Jesus, or moved solely at the levels of intellect or emotion. One needs to feel the urgency, the crisis, the integrity of the Christ in one's bones. This involves a sensitivity to the will of God, coupled with a deep sympathy for man in his moral dilemma, that together leads us into roles of servanthood, reconciliation, and involved concern in our relationships with the people of the Twentieth Century for whom Christ died.

Here is the real focal point of the life of Christ in us — of the Christian life.

## • PART TWO

# "SHARPIES . . .

## SICK OR SINFUL?"

BY ALAN G. MATHESON

### Prevention

If it has been popularly thought that delinquency has been caused by a single factor, then it has been more popularly supposed that it can be cured by a "one shot" prevention programme. These programmes have included whipping posts, finger printing, military service, the prohibition of alcohol, coffee, tobacco, juke boxes, the censorship of films, the abolition of comics, the installation of street lighting, and even one proposal that parents should be prosecuted or sent to prison.

Research has now indicated that delinquency is a complex phenomenon that may be the result of a combination of a variety of psycho-sociological factors. Therefore, there can be no one all embracing programme that will combat and heal this thing, called juvenile delinquency.

It is my intention, only, to open up some areas of discussion and point to some of the directions that delinquency programmes are moving.

### (a) The Present Situation

The tragedy in Australia is that so little research work has been attempted. Generally it can be said that the adult community has lost contact with the Sharpie, the Mod, the Rocker, the Jazzer — call him what you like. An isolated report was made in 1956 by the Barry Committee, but prior to this the only analysis of teenage behaviour that we have, was made in the 1940's. As a result, much of the basic theory and practice of etiology, prediction and prevention has been formulated in America and England.

Our government controlled youth welfare department, as far as delinquency prevention programmes are concerned, can hardly be described as having any strategy at all. If there is any strategy, it is bound up in the very doubtful proposition that the more youth clubs, and the more playgrounds a community has, the less likelihood of anti-social behaviour. This kind of thinking is not the fault of officers within the department, they are severely restricted by an uninformed government and a generally apathetic public.

The church has also failed to realise that their mission, in part at least, is to the subculture of Sharpies, Mods, Rockers, etc.

a. The church in the main has ignored them.

b. The church has been fearful of them . . . "it is true to say that at the local level many churches are still terribly frightened to get beyond the narrow circle of young people whom they know and can recognise, and whom they can trust not to break windows and smash the furniture." ("Christian Comment," April, 1965).

c. The church rarely has encouraged young people to train and prepare themselves for welfare work among teenagers.

d. The traditional ideas of faith have been found wanting. Religion has become a segmental experience. It has been limited to personal values and personal salvation. To be effective our faith must create values that spread beyond the individual life into social relationships and concern for the well being of society as a whole.

### (b) Directions for the Future

How can the church, which must be the caring society, make contact with a generation of young people that are now three generations away from the church?

a. We have to ask local churches: Are you prepared to turn yourselves upside down? Are you prepared to have your church structures destroyed, if necessary, to find ways of identifying yourself with this modern generation, at whatever cost? Often a church has to abandon its premises and go out to where young people are, not as commando teams of hot gospellers, but in order to listen to the questions young people ask, in places where they are at ease.

b. Local churches will need to be informed and aware of,

- teenage needs and activities in the community;
- underlying causes of anti-social behaviour;
- and attempts to prevent it.

Congregations seeking to work out the incarnation of our Lord will be looking for ways to be involved in community youth activities, perhaps encouraging both their youth and leaders to take an active part in them.

c. Attempts must be made to influence local councils, political parties, and local members, into setting up community surveys of youth activities. At the suggestion of the churches this is already taking place in a number of communities.

d. Adventure camps, settlement houses, work camps, neighbourhood centres, counselling facilities, e.g., Service to Youth Council in Adelaide, street-workers, are all attempts to bridge the gap between adults and teenagers in a meaningful way.

e. If it is our belief that the church should point out to the community the way it should take in the renewal and restructure of society, then it is valid for the church to attempt some programmes of prevention. It is valid for the church to undertake any venture to demonstrate the love and concern of God for individuals.

One such programme that is attracting a lot of attention at the moment is the informal type of youth work that is carried out in a cafe setting. In Ascot Vale (Vic.) some initial attempts were made in this direction. Both minister and student assistant were involved in contact work in cafes in the area. It has meant late nights, many cups of coffee, and much "hanging around" before any meaningful relationships have been formed. The European Australia Christian Fellowship, a programme sponsored by the Victorian Council of Churches, is operating at far greater depth in its own cafe.

But let the individual or the congregation or group of congregations be warned they will need to understand what they are attempting, they will need qualified and sympathetic leaders and above all, patience, courage, and a belief in the sacredness of human personality.

Cafe-centred ministries will become more numerous as churches seek to take the gospel to our teenage subculture.

### (c) Conclusion

When the Sharpie and the Mod clash, when the editorials castigate and the politicians thunder, let the church remember that behind the delinquent is a person. That behind the mask is a hurt and miserable child twisted by violence, stunted by a lack of love, frustrated and bewildered. Let the church remember who they are, and seek to understand why they drift, threaten, attack and steal.

It takes money, time, thought, work, love, patience, and that special creative something which looks through the eyes of a teenager as well as the eyes of an adult, to reach the rebellious.

I wonder is it worth it all?

Or is the kid with a mask for a face right after all — we just don't care enough?

## BIBLE WEEK FOLLOWS CHURCH AND LIFE

As a result of the Church and Life Movement, Western Australian churches are planning a Bible Week, from August 20 to 27. March to June is set aside as a period of special preparation for ministers, and June to August for laity. —A.C.C.

Mr. Ladbrook is minister to the church at Wembley, W.A.

# TRUE SPIRITUALITY

BY PRINCIPAL E. L. WILLIAMS

Christians frequently speak of spirituality and refer to those who are spiritual. This prompts us to probe the meaning of spirituality. Who is a spiritual person?

In one of his books, Dr. Stanley Jones wrote: "When a group of Christian pastors in a certain city write to me, before coming to them, and suggest that I do not talk to them about such things as forgiveness of national enemies, but instead speak to them of 'spirituality,' then I know that the Christ of dogma is there, but the crucified is not there."

This suggests to us that we may easily fall into the error of dissociating spirituality from our involvement in economic, social, political racial and international problems with their attendant, unpalatable problems. However, true spirituality cannot be detached from the rugged realities of everyday life. The religion of the Incarnation is a religion of involvement and coming down to hard earth.

Spirituality may be sometimes identified with involvement in spiritual exercises such as prayer, Bible reading, meditation and the like. We would stress the importance of these, but point out that while they may stimulate spiritual life and may sometimes express spirituality, such exercises are not the ultimate in spirituality. True spirituality cannot be measured by the way we engage in and the amount of time we spend in praying, reading the Bible and meditating.

True spirituality stems from the Spirit. Back in 1843, in the Rice debate, Alexander Campbell emphasised this point. "I would not, sir, value at the price of a single mill, the religion of any man as respects the grand affair of eternal life whose religion is not begun, carried on and completed by the personal agency of the Holy Spirit. Nay, sir, I esteem it the peculiar excellence and glory of our religion that it is spiritual; that the soul of man is quickened, enlightened, sanctified, and consoled

A devotional talk to students in the College Chapel at Glen Iris, Vic., on the occasion of the first worship service in the 1967 College year.

by the indwelling presence of the Spirit of the eternal God."

The New Testament gives a clear lead in Galatians 5: 16-25 concerning the true spirituality which stems from the indwelling of the Holy Spirit and it is positively summed up in what Paul describes as the fruit of the Spirit. "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control."

We may say that true spirituality is basically a deep loyalty to spiritual values among which cardinal values are honesty, truthfulness, purity, kindness, generosity and the like. A truly spiritual person will be easy to live with, one who is in right relationship with God and his fellow men.

First in the fruit of the Spirit is love. In his exposition of 1 Corinthians 13, the late Dr. Drummond said the spectrum of love has nine ingredients: "Patience — love suffereth long; Kindness — and is kind; Generosity — envieth not; Humility — vaunteth not itself, is not puffed up; Courtesy — doth not behave itself unseemly; Unselfishness — seeketh not her own; Good Temper — is not easily provoked; Guilelessness — thinketh no evil; Sincerity — rejoiceth not in iniquity, but rejoiceth in the truth."

Here is a picture of true spirituality.

"If from all thy good gifts, O Lord, I may ask but one, let that one be the spirit of kindness!

"Let others have fame and fortune and jewels and palaces, if I may but have the kindly spirit! Give greatness and power to those that want them, but give me Brotherly Kindness! Make somebody else to be comely of visage, if only I may wear a kindly countenance.

"May I never wound the heart of any faltering child of thine! Make me to do the little unremembered acts that quietly help without intending it. Grant me to bear about the unconscious radiance of a life that knows no grudge, but loves all men because they are children of my Father who loved them enough to send his Son to save them." Amen.

George A. Miller.



## AMERICAN BAPTISTS AND 1969 EVANGELISM CRUSADE

(Valley Forge, Pa.). The American Baptist Convention's General Council reaffirmed here its decision of last November not to participate with other Baptist groups in the 1969 "Crusade of the Americas."

It said that the denomination "will be vitally concerned with evangelism during 1969-71," but this effort "will be integrated into the major thrust of the Christian Faith and Work Plan." This is the alternative denominational evangelistic programme approved by the General Council in November.

Spearheaded in the U.S. by the Southern Baptist Convention, the Crusade of the Americas is expected to involve about 100,000 local churches and 15 million Baptists in 26 nations.

An official of the Southern Baptist Convention has indicated that Roman Catholics will be invited to participate in the Crusade.

"I think it would be marvellous for Roman Catholics to take part in this great evangelism activity," said Dr. Wayne Dehoney, immediate Past President of the Southern Baptist Convention.—E.P.S.

## APPROVAL OF PRESBYTERIAN CONFESSION

(Philadelphia). The Confession of 1967 has been approved by two-thirds of the presbyteries or regional units of the United Presbyterian Church (U.S.A.).

William P. Thompson, stated clerk of the denomination's General Assembly, announced that 126 of the 188 presbyteries already have voted in favor of the new creedal statement. Fourteen registered negative responses.

The confession — part of a new Book of Confessions which includes the historic Westminster Confession and other creeds — will go to the church's 179th General Assembly next May in Portland, Ore., for final consideration.—E.P.S.

## GHANA BIBLE SOCIETY

(Accra). The Bible Society of Ghana was inaugurated on Feb. 19 at a rally held at the Black Star Square. The Rev. A. L. Kwansa, said the Bible Society "will help distribute the Word of God without note or comment in languages which all Ghanaians can understand, and also will sell it at a price that everyone can afford to pay." This, he stressed, will advance the Word of God.

It is intended to encourage the formation of Local Associations composed of members who will help promote the Society's objectives.

The Ghana Bible Society will be governed by an independent national council composed of 24 members, at least half of whom will be laymen and representatives of every region in the country, and as widely denominational as possible.—E.P.S.

## LETTER FROM RHODESIA

This letter came from two Church of Christ missionaries in Rhodesia. As we have not asked permission to print it, their names are not given.

While Christians in New Zealand and Australia are particularly concerned with the Vietnam struggle, we find ourselves in the second major trouble spot on the earth — besanctioned Rhodesia. Three thousand or so of our people are in prison, restriction, or detention, for political reasons. The total is not published, although 10 to 20 are taken away every week. No names are given, no accusations are made, no trials held and, if later released, no compensation is granted, although families may appeal for government assistance while a husband or father is away. Some of these men would cause trouble if freed because they are angry with present constitutional conditions and the general attitude and treatment they received from most Whites. But others are active Christians and church leaders, taken away because they are leaders and they dare to criticise government policy.

I tried to visit a prisoner last August. I took his sister with me, because she had a cake for him. The African constable at the gate of Gwelo prison was obviously surprised to see a white man

wishing to visit an African prisoner, and so he called the White Officer-in-Charge, who permitted the girl to enter, but not myself. "Why not?" I asked. "You must get permission from the local C.I.D. office first." The local C.I.D. office thought about the matter for a while, and then decided I could not visit the prisoner because he had had one visitor already that week — the girl I had taken there!

We arranged an evangelistic campaign in September, and invited one of our African ministers to be our guest preacher. He agreed, but was taken away the week before the campaign, held for three weeks, and then released, no reasons given. He was fortunate, as many are held for up to 10 years. As far as we know there is only one white man being held, a lawyer, who has won many cases for African clients, and is now in prison in almost solitary confinement conditions.

We are so concerned for these men and their families that I have been tempted to write another letter to the newspapers, but the government censor would not pass my last letter, so what is the use. Your prayers for these people and Rhodesia-under-sanctions, and an illegal government, are badly needed daily.

## AUSTRALIAN FILMS RAISE PRESSING ISSUES

(Melb.). Three television films made for national screening in 1967 examine questions of vital importance to the modern church. Titled "THE EMERGING PARISH MINISTRY," "THE CHURCH AND MENTAL HEALTH," and "CHURCH AND POLITICS," they are to be multiple-copied for release on hire to local parishes. What, basically, is the mission of the local church? Has the church of the twentieth century something unique to contribute to mental health? Where is the Church's place in political life? These

and other questions were posed to the key men in each field as the cameras moved around local parish, psychiatric hospital and clinic, cathedral and conference office.

Previewing audiences felt the issues raised will provoke useful, certainly lively come-back from church groups gathered together to view and re-view.

Detailed publicity is being mailed to most metropolitan and near-in country parishes, and the Christian Television Association is to handle bookings.

## Naracoorte Church, S.A.

REJOICES OVER —

48 PRIMARY CONFESSIONS OF FAITH  
28 REDEDICATIONS

THANKOFFERING \$1,900.00

Average Attendance 165 Over 31 Nights in

J. K. BOND TENT MISSION.

Thanking all who supported us throughout Australia in prayer.

## QUESTING

WITH  
A. E. WHITE



The place of the offering in our morning service has just been changed. We've always had the collection after the announcements which came after the Bible readings early in the service. Why change it?

I guess the change would not have been made unless there was some pressure to make it. This means that not everyone was happy about its previous position in the service.

In our democratic congregations we often face the question of a clash of preferences in areas where there is no prescribed order.

No one would ever suggest that the cup be taken before the bread in the Lord's Supper, because there is a clear scriptural pattern for this ordinance. There is no such provision for the place of the offering. Therefore, we can apply the rules of appropriateness and orderliness.

Unfortunately, we tend to read into our standing customs a binding authority that simply does not exist.

My own preference is for the offering to be regarded as a part of the act of sharing with our Lord at his Table, and for it to be received as soon as possible after the emblems have been distributed.

The bread and the cup represent our Lord's gift of himself for us. They are themselves a gift from God but they point to a greater gift. Similarly, the offering is not the whole of our giving to God. It is a symbol of our self-surrender. We find this relationship of our offering to commitment when Paul commended the giving of the Macedonians, "they first gave themselves to the Lord" (2 Cor. 8: 5).

When we adopt this attitude we can include the offering as a part of the communion service. In the bread and cup, Christ gives himself to us, and in the offering we give ourselves to him. As it is possible to eat the bread and drink the cup "in an unworthy manner" and not receive the redemptive gift of Christ, so it is possible to place our money in the plate without giving ourselves to the Lord.

The bread and the cup are important, but the gift of Christ is even more important. The giving of our offering is important, but the giving of ourselves has even greater importance in our Christian stewardship.

May I remind you, however, that the position of the offering in the worship service cannot justify dissension. Whatever is decided democratically should be accepted by all. This question is in the area of liberty.

# SMALL BEGINNING LARGE COMMITMENT

### Baby Son

Congratulations to Reg. and Beryl Combridge, Maewo, New Hebrides, on birth of a baby boy at the Ndui Ndui Hospital, Aoba, on March 7. Both mother and baby are well, and we praise God for the safe delivery of this little one.

### Returned to Australia from New Hebrides

On doctor's advice, Miss Ruth Edgell returned to Australia by air from the New Hebrides on March 10. Miss Edgell was flown to Adelaide, and then sent to Melbourne for further investigations. Please remember her in prayer.

### Returned to Australia from New Guinea

John Graham arrived in Sydney on March 18, after spending a term in New Guinea, where he worked with our mission as a handyman and evangelist. Mr. Graham will not be returning to our mission field, but we extend our appreciation to him for the work accomplished and pray for God's blessing as he seeks to minister in another field.

### Returned to New Guinea

Graeme and Betty Sonsie, after spending six months in Australia, returned to New Guinea on March 14. They will be stationed at Bunapas, where Mr. Sonsie will serve as a Technical worker and Mrs. Sonsie as a nurse.

### Overseas Mission Budget, 1967/68

At the Annual Meeting of the Overseas Mission Board, held in Adelaide, March 3-4, it was decided that there could be no increase in the mission budget unless there is a greater response from the churches. In reviewing giving for the first eight months of this financial year, the Treasurer, R. K. Johnson, advised that of the budget (\$158,650),

\$82,583 had been received for general, and \$22,236 for capital, making a total of \$104,819.

This was practically equivalent to the amount expected from the churches during the eight months period, but the figures were inflated to some extent by large gifts (other than Wheat for India) for special projects, which had increased the receipts in the capital account. Giving for the general working account was below that required, and the depletion of funds in this account is a matter for concern. It was reported that at the end of February, the actual bank balance for the General Account was only \$8523. At least \$14,000 is required at the beginning of each month for salaries and field budget remittances, and other accounts.

The Treasurer reported that while \$22,236 was given for the capital account, most of this was for special projects, and at the end of February the only funds available in this account for any purpose were \$568.00.

Unless there is an increase in giving, the work in the fields must be restricted. The Indian Conference has asked for an increase of \$4000 on the present budget.

These are days of challenge and opportunity. The world's population is increasing at an alarming rate. India alone increases her population by one million every month. Thousands in Africa and Asia are becoming literate every year. Old and new religions and communism are making an all-out effort to capture the minds of the great masses of colored people. The Christian church must avoid at all costs slackening the tempo of missionary activity. We must respond to mankind's needs and Christ's command, and be ready today for today's work and enter today's open doors.

Hudson Taylor said, "Let us make earth a little less home-like, and souls more precious." We need to re-capture that concern today.—R. McLean.

### MELBOURNE PREPARES FOR THE RETURN OF BILLY GRAHAM

It was announced this week that preparations for the return visit of Dr. Billy Graham to Melbourne, in 1968, were now under way.

An Organising Committee consisting of ministers and lay representatives of a number of church denominations has been formed, and Dr. Leon Morris, Principal of Ridley College, has been appointed Chairman of the Crusade.

The Crusade will be officially known as the "Billy Graham Crusade — Victoria," and meetings are planned from Feb. 23 to March 3 at the Myer Music Bowl.

John Robinson is Crusade Director, and a Central Crusade Office has opened at 130 Bourke-st., Melbourne.

Keith Walker is Treasurer, and Sub-Committee Chairmen include Leonard Buck (Prayer), Ralph Davis (Finance), and Robert Coles (Publicity).

Dr. Morris said, "Our immediate objective is to obtain the support of as many churches as possible. We want this Crusade to be church-related. We look to see people converted and brought into the life and fellowship of the churches. Our first activity must be to establish organised prayer groups and to enlist prayer partners throughout Victoria in the all important ministry of prayer for the Crusade. Plans for this are going ahead now.

"The success of the 1959 Crusade was undoubtedly due to the faithful prayer support given by thousands of Christians all over Australia. In Melbourne alone this resulted in more than 26,000 people committing their lives to Christ. Next year we hope for an even greater response despite the shorter duration of this Crusade."

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# WORLD NEWS

### 250th ANNIVERSARY OF TAMIL BIBLE

(Madras). The 250th anniversary of the Tamil Bible was marked with thanksgiving services in many churches, dramatic performances and film-showings.

The first Tamil New Testament was published by Bartholomew Ziegenbalg, a German Lutheran missionary, in 1716.

In a special message issued in connection with the celebration, Bishop Lesslie Newbigin, of the Diocese of Madras of the Church of South India, writes: "This is a very significant event in the history not only of South India, but of the world-wide church. I believe this was the first full translation of the Bible into any non-European language after the very early translations made in the first centuries of the church. The Tamil people have had the Bible in their own tongue longer than any other people of Asia."—E.P.S.

### CHINESE CHRISTIAN LEADERS REPORTED DETAINED IN CAMPS

(London). A number of leading Christians in South China have been detained and placed in an "indoctrination camp," according to a report in the "Church Times."

A correspondent in South-east Asia writes that those imprisoned include the Anglican Bishop of Fukien, the Rt. Rev. Michael Kwang-hsu Chang; his two assistant bishops, the Rt. Rev. Moses P. H. Hsieh, and the Rt. Rev. Y. T. Liu; his secretary, Mr. Yang Wei-Chung; the Methodist leader, Dr. James L. Ding; and other prominent Christians in the area.

However, it said, "We still believe there is room for cautious hope."—E.P.S.

### BROTHER LYNDON, ELDER

(U.S.A.). President Lyndon B. Johnson was elected an elder at First Christian Church, Johnson City, Texas. He has been a member of the church there since 1923. It has been reported that the position will be an active one, not simply honorary.

### LIBEL SUIT IN SOUTH AFRICA

(Johannesburg). The Supreme Court has begun hearing the libel case brought by the Rev. Beyers Naude, director of the Christian Institute, and Prof. Albert Geysers, head of the Divinity Dept. at Witwatersrand University, against Prof. A. D. Pont, of the Afrikaans Univ. of Pretoria.

The case arises from a series of articles written by Professor Pont.

Professor Geysers and Mr. Naude claim that the articles describe them in derogatory terms as supporters of Communism, sabotage and war against their country. Prof. Pont alleges he wrote the articles without malice, that they were factual and in agreement with the views of the Dutch Reformed Churches in South Africa. The plaintiffs are asking £20,000 (\$56,000) damages.—E.P.S.

### GEORGE MACLEOD TO RESIGN

The Very Rev. Dr. George F. MacLeod, who was created a life peer in Queen Elizabeth's New Year's honours, has announced his intention to resign in September from the leadership of the Iona Community which he founded in 1938. An eight-man committee has been set up under the chairmanship of the Rev. Dr. William Nell, of Nottingham University, to consider the future of the Community, its plans, manning and financial structure.



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## OPEN FORUM

### TO FIND THE ANSWER.

To the Editor,

P. C. Williams, of Queensland, has expressed his concern at what he calls our "complacent denominationalism," and yearns for a return to "the rugged individualism of Churches of Christ." I, too, am troubled by the sad statistical sheets presented year after year by our churches. To skim down the current Vic.-Tas. records and note that communicants declined in 53 of the 134 churches reporting, and that S.S. numbers declined in 69 of 144 schools reporting, is rather dismaying to say the least. But to imagine that the position can be healed by a return to rugged individualism is merely to add error to complacency.

Surely it is time that we forgot the frontier individualism which we inherited from our forefathers, and listened to the New Testament speak to us about the Body of Christ. The fierce desire for congregational autonomy, and the domineering positions strong men have achieved in many congregations, have not worked to the glory of the gospel at all — in fact, much to the contrary.

I suggest that the decline in evangelistic fervour is not related to the decline in rugged individualism, but rather more to the fact that our leaders have not clearly resolved what it means for the church as a body to be on mission.

We have hesitatingly come some of the way from an individualistic and pluck-the-brand-from-the-fire sort of evangelism, but have not yet come to grips with the strategy of whole congregation evangelism. We cannot act effectively in evangelism as isolated units, for the church is part of the gospel — and we as a brotherhood have not wholly accepted this.

## LETTERS FROM TERTIUS . . .

### SHELLEY AND MARTHA GOLDNEY

To the Editor,

*I am no highbrow, so when I quote you something about a poet, please do not think that I am at home with the muses. I never got beyond "The Sentimental Bloke" and the "Man from Snowy River." As a matter of fact, the quotation I mention was on the bottom of a magazine page to fill an odd gap where a "commercial" wouldn't fit.*

*The quotation was about Shelley the poet. It said of him, "He was as a nerve, o'er which do creep the else unfelt oppressions of the earth." It didn't sink in the first time. When I read it again I could only think of Martha Goldney who goes to our church. Before any of us wake up, Martha has taken the children of the mother rushed into hospital, she has discovered and given hospitality to the newcomer, she has anonymously seen that a deprived lad has his educational opportunities, she has come first into the bereaved home with a table-load of food, and she has never failed to unearth every pride-concealed case of hardship with an unerring sense of love and compassion.*

*We always ask each other, "How did she get to know?" The minister says it's radar. The elder says she has a "hot line" to God. I think she must be a sort of exposed "nerve of God" to be stumbled over in the darkness by some lost soul who triggers her into instantaneous action.*

*As an erudite editor and a student of psychology, you might be able to tell me why Martha, who neglects herself so unashamedly, is always happy, and I, so obtuse to the needs of others and so acute to my own, am so often miserable.*

TERTIUS.

Furthermore, on an inter-congregational level, we do not need a resurgence of following prize preachers hustling round from one congregation to another, but things more in the line of team ministries, total church programmes, and a preparedness to take notice of people beyond local congregations.

I believe we ought to be mighty concerned about declining numbers, but let's not look in the wrong direction for a solution! —Alan F. Cant, Vic.

### COMPUTER CHRISTIANITY.

To the Editor,

When the recent Science Congress was being held in Melbourne, one lecturer showed how the computer was used to mark out different soils of some land in England. The data was fed to the machine and the work was done. But, there was a boundary in the land, some of which belonged to another parish, and the computer, not having done church history, didn't tell them that.

As I followed the lecture I said to myself, "Why shouldn't the computer be taught some of these things and be used to this end?" I began to think I must write to you about the matter. The trouble was, however, I didn't know anything about computers, and so I thought I'd leave it for someone who did. Sure enough, Dr. Jauncey came forward with an article on Computers and the Bible, which was very helpful, but it didn't just follow what I had in mind.

Don't you think it would be a good idea to get a good computer and feed to it the New Testament statement on certain doctrines and teaching, such as baptism, the church, its ordinances, etc.? In a day when so many are so unsure it may come up with some very decided answers as to what the New Testament really teaches about these matters. In fact, I'm very much of the opinion that it would substantiate what has been shown in the past by some of the early Restorationists as to what the New

Testament says about those differences which divide denominations . . .

Oh, well, it seemed a good idea at first, but remembering that people disregard, reject and alter so much in the New Testament, or even claim that their particular communion has the right to do so at will, and some individuals do anyway, a computer wouldn't be much good, would it?

—Wilkie J. Thomson, Vic.

### THE PLACE OF THE MINISTER.

To the Editor,

Like Malcolm Morton (in "A.C." March 4), I cannot boast Church of Christ forbears. Mine were Roman Catholics until about 1830. For my first 22 years I regularly attended the Church of England, and grew to revere all things pertaining to it. Then came a suggestion that I go along to the Church of Christ, where my mother attended when a girl. "What!" I exclaimed, "those funny people?" However, for 47 years now I have been one of the "funny people," and I have always thanked my Lord that Mr. Harward preached a four-square gospel that first visit, and made no unkind criticism of "my" church. Had he done so, I would never have been persuaded to listen again, for I loved it so deeply.

In retrospect, I still love the beauty and the reverence of the worship, the sincere friendships I still retain, the lessons I learned. One Bible truth ingrained in my mind is, that God planned all the Priestly Garments worn in the Tabernacle of the Wilderness "for glory and for Beauty," that GOD gave all the minute details, even to the girdles. All were to be "HOLINESS TO THE LORD." How very beautiful these garments of blue, scarlet and purple must have been! These like the Tabernacle, and its rich golden and brass vessels, were all symbolical.

Now — if God, who is changeless — saw fit to ordain such beauty for his earthly Tabernacle, who is MAN to scoff today, if God's servants wear a distinguishing garb. Did not JESUS wear a seamless robe? I can well imagine the uplifting influence a snowy-white surplice (emblem of purity) would have on our congregations. A clerical collar would raise the minister's status 100 per cent in the neighbourhood — even if he did not hold with the idea himself.

It seems to me at times, that some very good things have been left behind, things to which I can never return — because of the Baptism question.

Further, the chosen and well trained mature servant of the Lord must be allowed precedence over the layman — even over the much revered Elders. These, however, do have the "right" to control the young novice, so that all may be carried out in the worship meeting "decently and in order." But once the congregation is assured that their minister is "in God's will," he should be allowed entire freedom to act and say, without fear or favour, that which God has laid upon his heart. I am sure I am safe in saying that there is not one line in the N.T. to substantiate the idea that authority was ever given to laymen over the minister. HE is God's mouthpiece, and it is only as we realise this and subdue all destructive criticism, that we can hope to reap a "Harvest."

—M. A. Cox, N.S.W.

## • NEW TESTAMENT TRAIL (3)—

# Light in the Darkness

## ISTANBUL and the Patriarch ATHENAGORAS

ISTANBUL is one of the oldest cities in the world. Originally founded as a Greek colony by Byzos, King of Megara in the 4th century B.C., it became known as Byzantium. Not until Constantine the Great made the city his capital, however, did it renounce paganism and become nominally Christian. This famous ancient centre, which has resounded to the mighty preaching of John Chrysostom (the golden mouth) nevertheless fell eventually to the Mohammedan conquest of the Turks in 1453. From that day it has become increasingly given over to Islam, and only with difficulty has the Christian faith been maintained as "a light in a dark place."

Magnificently situated on the narrow strip of water known as the Bosphorus, the city which is also a port, commands the Sea of Marmora on the south-west, and the Black Sea on the north-east. The delightful stream which the Turks call the Golden Horn, separates the suburbs of Galata and Pera from the old town, while the Bosphorus itself divides the European and Asiatic sections of this kaleidoscopic metropolis of ancient and modern. No better example of the changing fortunes of Constantinople can be discovered than in the famous church of St. Sophia (literally: the shrine of Holy Wisdom) which under Ottoman dominance became a mosque and is now a museum.

Today, Istanbul is the bustling home of nearly two million people, and there are so many interesting places to be seen. The skyline of the city is dotted with splendid palaces and bulging domes, and is almost completely dominated by the tall, graceful minarets of its 500 mosques. From the balconies of these shimmering spires, five times a day — at dawn, at noon, in the early afternoon, late afternoon, and at sunset — the "muezzins," with their plaintive wailing notes, call the faithful to prayer. It is a strange and sobering thought that in this city, that Constantine by imperial decree made the capital of the ancient Christian world, there are today only a few dwindling churches in the midst of a multitude of mosques! So much for imperial decrees in relation to the faith!

At Istanbul we toured the principal buildings in the city, including the Blue Mosque, Santa Sophia, the Hippodrome, the Basilican Cisterns and Dolmabahce Palace. We drove along the Golden Horn, and the full extent of the Bosphorus opening on to a glorious view of the Black Sea proved very rewarding.

Among other impressive places were the Roman Aqueduct, the Covered Market, and the Ottoman Sultan's Palace and Treasury, built in 1468, while on the

Asian bank of the Bosphorus stands the large Military Hospital, which has become famous because Florence Nightingale made this building her headquarters as a nursing-post in 1854 during the Crimean War.

One of the highlights of our short visit to Istanbul, however, was the pleasant contact our group had with the Turkish Patriarchate, and our interview with the Patriarch Athenagoras, the official leader and spokesman of the Eastern Orthodox Churches. Patriarch Athenagoras gave us a very cordial and genial welcome, especially when he realised that we were all the way from Australia. He looked very tall and straight, and clad simply in black, with a long grey beard, as he stood with outstretched hand to greet us. His dark, piercing eyes smiled a

### BY DR. A. G. ELLIOTT

welcome as, in very good English, he plied us individually with personal questions — about our religious and spiritual interests and our national outlook as Australians abroad.

The Patriarch showed keen interest in Australia and in Australians, both "old" and "new." He proved himself to be quiet conversant with our immigration policies and was also not unfamiliar with the problems of our native peoples. In the course of a very hearty conversation, he produced a boomerang and some mulga-wood ornaments which had been sent to him by Eastern Orthodox migrants settled in Australia. He told us a little of his early life, too. Though born in a tiny village in Turkey, he spent much of his early days in country ministries in Greece. Then, later, he became Archbishop of the Orthodox Communion in New York, U.S.A., where he remained for eighteen years. It was in this experience, he said, that he had learned so much of the English-speaking communities around the world.

He spoke very highly of the Turkish people, although it was evident that he was speaking with considerable restraint concerning the obvious friction between the Greeks and the Turks, with particular reference to the Cyprus question. Nevertheless, he obviously wished to convey the notion that only spiritual perception and kindly patience will solve man's basic problems.

Although he is obviously advanced in years, Patriarch Athenagoras displayed remarkable vigor, both physically and mentally, as well as a commendable alertness and whimsical humour. After we had chatted informally for some

time, refreshments were brought in, and it became evident that Turkish Christians are also very hospitable. Throughout the interview, the Patriarch showed a genuine friendliness, spoke at length on the importance of mutual understanding between Christians of different national backgrounds and traditions — and made a special point of stressing the wonder and joy of the fellowship that is possible because we worship the same Saviour and Lord. His genial humour was further borne out when he suggested that perhaps because of his extreme age he might be pardoned for regarding the gentlemen and the ladies of our party, respectively, as the spiritual "sons" and "grand-daughters."

Further discussion on the spiritual situation in Istanbul, and in Turkey generally, made it fairly clear that while a considerable degree of mutual respect does exist between the vast majority of Mohammedans and the comparatively unobtrusive Christian minority — the growth of the Christian community is nevertheless fraught with great difficulties. It was evident that Christianity was indeed "Light in the darkness." Some of our group of Australians couldn't help being reminded of the relevance of the passage in John's Gospel, which so eloquently portrays not only the conditions in Turkey, but also the situation as we find it in so many areas back here in our own land: "In him was LIFE; and the LIFE was the LIGHT of men. And the LIGHT SHINETH in darkness; and the darkness comprehended (overtook) it not."—John 1:4,5.

Finally, the Patriarch asked us each one to pray for him in his task of administration and spiritual leadership among his people. He then graciously posed with our Australian group for a photograph, and we took our leave realising that even amid the apparent darkness of Mohammedan legalism, traditionalism and superstition, there was being maintained constantly a light shining in witness to the Christ of Calvary, the Light of the World.

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# Peace, War and Pacifism

BY C. R. BURDEU

The two articles on Peace and War, by Stan Neighbour, were excellent, and cost him a lot of research. However, it is my purpose to show that pacifism is the cause of all or most of our international trouble. In previous notes I used the scripture, "Without the shedding of blood there is no remission." To me, when it is paraphrased, this means without sacrifice there is no freedom. By refusing to be implicated one way or the other puts us with the "no opinion" of Gallup.

I am not a warmonger, although I am proud of having served in the 1st World War. Moreover, I have done more for peace than, perhaps, all the pacifists in our group together. As Social Service secretary, I was responsible for the introduction to Conferences, resolutions on peace, and you know how Conference deals with the resolutions, as a formal duty to be got over quickly in about ten minutes. I submitted to Conference a Snowball Peace resolution wherein our State Conference requested that the resolution be referred to Federal Conference, which, in turn, would refer it to other Federal Conferences in Australia, and our World Convention, for reference to World Conventions of other denominations. You can have your guess as to what happened.

Pacifism is the cause of all our international problems. After the First World War, President Wilson suggested the League of Nations. It was scoffed at in his own country, until he died of a broken heart. It was ignored by nearly everybody else, yet it was a great ideal. I was keen on it, and belonged to the Union, and lectured on it. Had all nations been loyal, it would have been the solution. However, because of the isolationist and pacifist attitude of the American populace, America refused to join the League. The League had no military power, but it had the power of sanctions. Italy decided to acquire North Africa. She bombed Ethiopia, etc., killing many innocent folk, and took possession, where she settled her people. The League protested, and finally imposed sanctions. Britain loyally withdrew her goods to her loss of a good customer, but other leading nations supplied Italy with all she required. Those sanctions would have disciplined Italy, but Britain suffered by her sincerity. So Italy had a great and simple victory in defiant aggression. The League and Britain had severe losses from which they never recovered. The pacifist nation got fat.

Seeing how easy it could be in a world of inaction and fear, Japan suddenly had an "incident" in Manchuria. Her army was sent there against the protests of the League. Japan's incident brought about the invasion of the whole of China, killing many people, including missionaries. That exercise was a great

victory for Japan and a further loss for the League.

These things were a great inspiration to the rising German Nationalist party. They could see that no-action groups and pacifists in the other nations prevented any real opposition. So Germany planned. They wanted to adjust some losses of the First World War. The German people were therefore easily led and Nazism grew to be a monster. Hitler and his leaders had no doubts about the future, for Italy and Japan had got away with only a token opposition. The rest of the world were not prepared, morally or physically.

Denmark, Sweden and Norway had disarmed, became pacifist, so Hitler simply invaded their countries and used them to manufacture for his forces. They reluctantly worked for their enemy against their friends.

Hitler took Austria and got away with it. Then he sent "tourists" into Czechoslovakia. These "tourists" turned out to be soldiers. The Government was taken over. Everybody seemed to know what was happening, but apart from League protests, nothing was done. It then seemed that Hitler was about to enter Poland, ostensibly to retake the Danzig Corridor which she lost after the First World War. Britain warned Germany that to enter Poland would be accepted as a declaration of war. Hitler did enter Poland, and Britain did attack Germany, and we have the tragedy of Dunkirk. Hitler took everything before him. He slaughtered six million Jews. Britain lost her status, lives and gold, and looked like losing everything.

Russia, the opportunist, knew how to bargain with Germany, later with the Allies. Now she does not have to fight. She gets others to fight for her while she provides the armaments. She is taking her time by infiltration to achieve her end. America was a mighty help in defeating Communism in Korea and restoring South Korea to a great people. Now she is trying to do the same in Vietnam. By our pacifism and demonstrations we definitely help the atheists in their aggression.

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## QUEENSLAND

### STUDENT MINISTER

(Southport, Qld.). An induction service on March 5, was conducted by K. Burkhead at Southport, when Ted. Watson, a student of Kenmore Christian College, commenced his ministry at Southport. Mr. Burkhead is Qld. Conf. Pres. . . . On March 8, a welcome was given to Mr. and Mrs. Watson and their two small children, by the church. Various youth groups and fellowships rendered items. The Salvation Army was represented, and also contributed to the entertainment. Supper time provided an opportunity for further acquaintance.

### H. J. FINGER RESIGNS

(Harlaxton, Qld.). Mr. and Mrs. Finger have notified the church that they wish to conclude their ministry in July . . . The church is praying for mission planned for May, with E. T. Hart . . . G. Large was welcomed back into fellowship of the church after a year at Whyalla . . . Opportunity was taken to say good-bye to Mrs. Kane as she leaves to reside in Brisbane . . . The church project to raise \$2,000 for Maewo Hospital Block, in 12 months, has been successfully concluded . . . Visit of Hariba Waghmode and Ray Veal has increased knowledge and interest in the work of missions in India . . . The annual meeting elected elders: H. Lowe, H. Scholl, H. Large; deacons: D. Lowe, K. Reed, R. Smart, H. Sterkenberg, L. Male, H. Christensen.

### "OPERATION OUTREACH"

(Camp Hill, Qld.). The church recently embarked upon an ambitious and extensive programme of Outreach. Through a planned programme of Contact, Cultivation, Commitment, Conservation, every endeavour will confront the community with the claims of Christ. Already 3,000 homes have been circularised with a Pastoral Letter extending an invitation to the services of the church. A follow-up visit will be made immediately. At periodic intervals specific personal invitations will be given to special guest services. Already three married couples have been added to the fellowship of the church this year. The women of the church are preparing for a Woman to Woman Outreach Programme, to be led by Mrs. Stirling (Canberra) during October. Almost the entire membership is preparing their lives through a planned daily Bible reading programme.



## WESTERN AUSTRALIA

### NEW CHURCH FURNITURE

(Bridgetown, W.A.). A new pulpit and communion table, made by local members, was dedicated on March 5 . . . A good display of produce was on show, March 12, for Harvest Thanksgiving. Money donated for goods will be divided between the Social Service and the church at Manjimup . . . Miss Joan Shephard and Yvonne Elwin have gone to Perth to work . . . P. Kellar is supt. of S.S., and attendances have been about 45-50. 45 children had an enjoyable picnic at Willow Springs . . . 18 women attended the first Woman to Woman meeting, which was in the form of a social games night.

### SCARBOROUGH BAPTISMS

(W.A.). L. Thomas has been elected as elder. Seven delegates were nominated as State Conf. representatives . . . Geo. Smith, Social Welfare Director, addressed the Senior Bible School on "Dangers and Uses of Alcohol" . . . K. J. Patterson briefed the church on plans for Outreach and Development in the State . . . A. Walkington led the service when Jan Hutchinson, Heather Walkington and John Davey were baptized the same evening, two others confessed their faith in Christ.

### THE CHURCH AT THE FAIR

(Kalgoorlie, W.A.). Much interest was shown in the church stand at Kalgoorlie-Boulder Country Fair. This was a display of dolls depicting several different Biblical scenes; also books and literature. During 1966, book sales at our shop in town amounted to \$1077 . . . The annual meeting elected 13 deacons for the ensuing year . . . Young people joined with others from Norseman Mission and Esperance for a C.E. picnic rally at Norseman on Labor Day. Y.P. and some families enjoyed a barbecue at Lake G'dgie . . . Recent speakers have been Mrs. Shirley Ludgater, from the New Hebrides Mission field, and Don Gale, from the Andes Evangelical Mission, Bolivia . . . A young man was recently baptized. . . S.S. supts. for year are: Senior, J. Elsbury; Primary, O. Pannell, and Kinder, Mrs. G. Kokins. Church joined in the Bible Society thanksgiving service.

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## FRUIT FOR PINJARRA

(Mandurah, W.A.). The Harvest Festival, on March 12, provided fruit for the natives at Pinjarra . . . The church is in sympathy with Mr. and Mrs. Baillie in the loss of their son . . . Mr. and Mrs. Duke have moved, but Mr. Duke will return to take the services every three weeks. Mr. and Mrs. Wright now reside in Albany . . . Mrs. Johnston and Mrs. Armstrong have been added to the teaching staff . . . On Mrs. Livingstone's retirement, Mrs. Birch is now C.W.F. Pres. . . . The church annual meeting was chaired by Mr. Dovey . . . The church is in good heart but is in urgent need of a minister.

## STUDY BOOK AVAILABLE

"All Things New," the preparatory study book for the Fourth Assembly of the World Council of Churches, is now available in Australia.

The book contains information about the W.C.C., the themes of the next Assembly (at Uppsala, Sweden, in July, 1968), and seven Bible studies on renewal.

The book is available from A.C.C., 511 Kent-st., Sydney. Price 45 cents.

## UNITY PRAYER OBSERVANCE

The Week of Prayer for Christian Unity will be observed in Australia from Thursday, May 4 to Sunday, May 14.

Theme of this year's observance is "Called to One Hope." Despite continuing divisions, Anglicans, Protestants, Roman Catholics and Orthodox Christians throughout Australia will join in prayer during the week.

The observance is sponsored by the World Council of Churches and the Roman Catholic Unity Centre, Lyon, France.

An introductory leaflet, prepared by the sponsors, points out that prayer for unity is not just a form of wishful thinking. It is following in the steps of Christ himself, who began this prayer.

The leaflet notes that "for Christians, listening, praying and working cannot be separated from one another. Prayer stands at the centre, but it presupposes listening together and is intended to lead to working together."

Copies of study and prayer materials for use during the week are available from inter-denominational Week of Prayer for Christian Unity Committees in each State.—A.C.C.

## HARVEST DECISIONS

(North Perth, W.A.). Harvest Thanksgiving services were held on March 12. At the gospel service two young people made decisions . . . Palm Sunday was observed at evening service on March 19. . . . A successful youth service was held recently . . . The Youth Fellowship combined with Scarborough young people to provide a programme at the Aged People's Flats at Coolbinia . . . The Ladies' Fellowship had a film evening . . . Mrs. Cecily Goff is progressing after a serious motor accident. Mrs. York, senr., and Mrs. Lavery are meeting with us again . . . The S.S. picnic was held on Labor Day at Mosman.

## VOLUNTEER TEAM FOR CEYLON

A team of five volunteers prepared to work for about six weeks renovating a Ceylon farm school are being sought by Australian Inter-Church Aid.

The request for a work team came from the Salt Springs Farm School, at Trincomalee. The school provides training in farm management and practice, to slum-dwelling and orphan children.

Money given by Sunday School children to Australian Inter-Church Aid helped finance its development in recent years.

The school operates on land given by the Ceylon Government. It has faced considerable difficulties and a year ago was extensively damaged in a cyclone.

Australian Inter-Church Aid is now seeking five men to work for up to six weeks on the farm. Each will be asked to provide his own travelling and living expenses. Accommodation will be provided.

Team members required are:

- An experienced contractor familiar with timber clearing, tractor handling and machine sawing.
- A bulldozer to carry out and, in some cases, supervise repairs to buildings.
- A farmer with experience in maize growing.
- An experienced well-digger and/or adviser on water supply.
- A poultry farmer.

It is hoped that a team can be gathered to arrive in Ceylon in the first week of September, or as soon after as possible. Further information can be obtained from "Work Team Secretary, Australian Council of Churches, 511 Kent-st., Sydney."—A.C.C.

## CO-OPERATIVE MINISTRY

(N.Z.). John H. Vickery, the son of E. Ray Vickery, has become the new Methodist minister at Te Atatu, Auckland. The significant thing about the appointment is that Mr. Vickery, trained at Glen Leth College, and a minister of our Churches of Christ in N.Z., does not cease to belong to the Churches of Christ.

His service will help in finding a national basis for a fully reciprocal ministry for churches now negotiating for union in the Dominion.

Mr. and Mrs. Vickery have two children, Andrew (two), and Mark (five months).

## Focus on Vic-Tas., Social Service . . .

### 1. GENERAL SOCIAL SERVICE WORK

Daily, by letter, telephone contact or personal interview, family and personal problems are brought to our notice. In every situation something is done to lift burdens or find solutions to problems. Often service needs to be extended over a number of years, as was the case with a family of seven, with an invalid father. Regular assistance has been necessary over several years. Two children have gained scholarships and are now working. The problem from the financial point of view is on the way to being solved.

Assistance is given by way of money and/or material relief (3,682 garments were distributed locally during the past two years, and 28,302 were sent overseas through Inter-Church Aid.) An amount of \$450 is paid annually to the Inter-Church Trade and Industry Mission as our share to support a full-time chaplain. C. Young continues his outstanding ministry in the hospitals.

### 2. CHRISTIAN FELLOWSHIP ASSOCIATION

Since C.F.A. began in 1935, \$70,011 have been distributed in relief and interest-free loans; \$5,027 being distributed in 1966. These amounts equated with human need, reveal outstanding service.

### 3. HOMES FOR THE AGED

There are 164 elderly persons in our three Homes. Most of these are members of our churches and the majority are pensioners.

Extensions are under way for a new wing to accommodate an extra 23 patients at the Will. H. Clay Nursing Home. Buildings and equipment will cost \$205,000. A Commonwealth grant under the Aged Persons' Homes Act, and a State grant through the Hospitals and Charities Commission, will cover two-thirds of this cost.

**FINANCE.** If we had not received bequests of \$2,300 for Social Service in 1966, there would have been a deficit of nearly that amount in this account. We cannot depend on similar income in future years.

The rising cost of Homes' maintenance is a constant problem. During the past two years wages alone have increased by \$260 per week. The total cost of maintenance for the three Homes during 1966 was \$175,141. Towards this amount only \$2,594, from personal gifts, and \$917 from churches, were received. If we are to maintain our service in the Homes for pensioners there is a need for greater support from members and churches. If churches which use the budget system would distribute according to the formula suggested by the Conference Executive, and based on Departmental estimates, the needs of all Departments would be met.

Gifts of \$2, and over, to any of our Homes and Social Service Fund are deductible for income tax purposes.—W. T. Atkin.

### EASTER DRAMA

(Oakleigh, Vic.). On March 19, the young people presented an Easter drama entitled "A Night on a Hill." This was very impressive and appreciated by all. . . . Five deaconesses were elected for 1967 . . . \$153.29 was received for Tas. Bushfire Relief . . . 15 Explorers attended the camp at Wood's Point over Moomba weekend . . . A. Baker (C.O.B.) has now been appointed student minister.

## THINGS TO COME

#### WESTERN AUSTRALIA

**APRIL:**  
3 Conference Youth Service, at the Christian Centre.

#### VICTORIA

**APRIL:**  
1 —C.W.F. Thanksgiving Service, College of the Bible, 3 p.m.  
1 —C.E. Sports Day.  
7 —Explorers' Swim Night.  
8 —Good Companions: Field Day.  
9 —VIC.-TAS. STATE CONFERENCE BEGINS. Devotional Prelude, President's Address, Swanston Street.  
10 —Conference — Ministers' and Secretaries' Tea, Brotherhood Centre; Business Session, Nicholas Hall.  
11 —Conference — Business Session, Nicholas Hall.

#### QUEENSLAND

**APRIL:**  
7-9 —"This Is It" — Ipswich. Rally No. 5.  
7-9 —Women's Camp at Caloundra.  
14 —"This is Life" — Gatton.  
24-27 —Minister's Conf. — Caloundra.  
28-30 —State Conference.

### WORLD CONVENTION ADELAIDE — 1970

### THIS IS LIFE Rally

(Gatton, Qld.). A "This Is Life" Rally was held on March 17, with Arnold Caldicott, of Toowoomba, as guest preacher. Bruce Gaunson and Des. Stowe, first year students at Kenmore College, delighted the crowd of 150 with their gospel singing and guitar accompaniment. . . . An approach to Principal N. W. Briton, of the Qld. Agricultural College at Gatton, has resulted in the arrangement of a monthly evening service for the students in the College chapel. Many countries are represented in the 400 students enrolled. The plan is to present an attractive gospel music and singing programme, followed by the spoken gospel message. . . . A combined Good Friday morning service was held with the local Baptist congregations, in the Tent Hill Baptist chapel, with the Gatton minister, Maurie Pieper, preaching the message. . . . Recent Tasmanian Fire Relief appeal was \$130.00.

### NEW LIFE CRUSADE

(Naracoorte, S.A.). The New Life Crusade, in the tent, entered its fifth week with splendid attendances and good response. On the Monday evening, which was to be the final night, a buffet tea was held, and opportunity given to say farewell to Mr. Bond and Mr. and Mrs. Benz. Then A. G. Leane made the announcement that Messrs. Bond and Benz would be prepared to extend the crusade for four days. The church gladly accepted their offer and there were further decisions. There were 31 nights of the Crusade. Average attendance was 165; primary confessions 48; rededications (including restorations) 28. Total number of public response: 76. Appreciation is extended to all who assisted and supported the Crusade in prayer.

### DECISIONS AT KYNETON

(Vic.). Three senior members of the B.S. made decisions on March 12 and were baptized on March 19. . . . The S.S. picnic was held at Vaughan Springs. . . . M. Arnot is student minister.

### INDUSTRIAL CHAPLAIN

(Beverley, S.A.). C. Watson, Director-Chaplain of Inter-Church Trade and Industry Mission, was recent speaker, with Mr. Quilliam, Flinders Park, as soloist. . . . The Women's Fellowship provided special singing for Harvest Thanksgiving service on March 5. Parents attended B.S. in the morning, when prizes won the previous year were presented. A number visited their children in class and met the teachers, and then attended worship service. . . . Det.-Sgt. Barry Cox was guest speaker at the youth service on March 12, and later at the coffee hour. The young people showed great interest in his work. The Young Ladies' Choir gave musical items. Other young people also took part.

### TO CONCLUDE IN 1967

(Hamilton, Vic.). The minister, Alan Page, has advised us that he will conclude his ministry at the end of the year. . . . The sum of \$118 and a carton of new linen, were given by members to the church appeal for relief, following the Tasmanian fire. The Women's Fellowship also forwarded \$10 to the fund. . . . The Harvest Thanksgiving was held on March 5, and several boxes of food were given to the married students of C.O.B. . . . O. Marchant has become treasurer, as C. Jones will be transferring to Melb. with the P.M.G. . . . The "B" grade cricket team is top of the ladder, having made scores of over 350 in each of the last two matches. On Feb. 18, Norm McPherson made 202 n.o., and Barrie Hadden, 111 n.o.

### LEADERSHIP AWARDS

(Broken Hill, S.A. Conf.). R. Garner and K. Watters were presented with certificates on completing the Assistant Leadership Course set by the Vic. Dept. of Christian Educ. . . . The annual business meeting of the church was held March 19 and N. Sonsie and E. Garner were elected as elders. N. Schorn is B.S. supt., and Mrs. W. Best, Kinder. supt. . . . The G.B. and Explorers held first parade for year, with a good response from club members. . . . R. Gasikin and J. Gardner, of W.E.C., spoke at a well attended after-church meeting on March 19.

### HARIBA WAGHMODE AT WOOLWICH

(N.S.W.). While attending the N.S.W. Conference meetings, Hariba Waghmode enjoyed the hospitality of Principal and Mrs. Stephenson, at Woolwich College. Mr. Waghmode addressed the student body at the chapel devotions, and also gave several lectures dealing particularly with the history, background and general development of the educational and evangelistic work on our Indian Mission Field.

### PREACHER SOUGHT

(Fairfield, N.S.W.). Church is praying for guidance in providing a full-time minister. Ed. Holt has been giving a splendid lead as part-time preacher. . . . Hariba Waghmode inspired with graphic account of Indian work. . . . The Grant family has been welcomed from Austral. A C.Y.F. group has been formed, with Christine Grant as pres. . . . Church has a deep prayer concern for Mrs. White in her prolonged illness.

### 40 YEARS AN ORGANIST

(Fremantle, W.A.). A study chair has been presented to C. W. Sagers in recognition of his faithful service as an organist for 40 years, and as treasurer for over 23 years. He will continue to serve in both capacities. . . . At Hilton, a C.W.F. has been commenced, marking another extension of the work. Mrs. J. Sonsee is president, and Mrs. R. McConkey, secretary. . . . Mrs. K. Ludgater, of the New Hebrides, visited the church, C.W.F., the B.S. and C.E. groups to share the vision of missions. . . . Prayer support is requested for the Mission to Youth, April 2-7.

### Radio

#### "SEX: DELIGHT OR DECEIVER?"

The changing attitudes towards sex, morality without religion, and love outside marriage are among the subjects to be considered over the A.B.C. in April in the series, "Plain Christianity," Sundays at 9.30 p.m. (9 p.m. in S.A.).

On April 9, two doctors, an Anglican and an R.C., discuss birth control and the purpose of marriage.

On April 16, another doctor will speak on "The Servant of Love," and two students will probe "Youth's Dilemma," on April 23.

A minister engaged in youth work ends the series on April 30.

1967



## TASMANIA

### THREE DECISIONS

(Devonport, Tas.). There were three decisions on Feb. 12. . . . The S.S. picnic was held at Port Sorell, in ideal weather. B.B. won the judges' special award for decorated float exhibited at Dahlia Festival parade. . . . A parade of B.S. personnel was held at gospel service during which camp films were screened to a large congregation. . . . On March 8, C.W.F. ladies from Ulverstone met with Devonport ladies, at Devonport, for a combined meeting. Mrs. J. Heard, Women's Conf. Pres., was guest speaker. . . . A combined meeting of Devonport and Ulverstone prayer and Bible study groups was held in Ulverstone on March 8. Guest speaker was A. Ross. Lloyd, Conf. Pres. . . . A number of church members attended Conference in Launceston.

### TASMANIAN DISTRICT WOMEN'S CONFERENCE

Margaret St. Church of Christ, Launceston, was the venue, when women from many parts of the State joined together for their Conference on March 5, 1967. Mrs. E. Heard, the Vic.-Tas. President, who is so dear to Tasmanian hearts, brought greetings from the Victorian women, and spoke on the theme of the Conference, "What in the World is the Church?" Devotional messages in song were rendered by the Margaret Street Sextet, and Mrs. M. Alderton.

The Annual Report covered the activities of our women in such avenues as Aborigines Mission clothing, Overseas Missions support, and the giving of food, clothing and finance to Bethany Children's Home. Monies received through the Executive totalled \$1271.77, with an additional \$544 being raised for other purposes by the various C.W.F. groups.

The Third Annual Camp of Tasmanian women was again a highlight of our year, and the benefit derived in getting

### S.A. MINISTERS' FRATERNAL

The Fraternal meets at Gawler Place, Adelaide, Monday, April 3, at 10.30 a.m. Speaker: B. Pearce, Sec., B. and F. Bible Society, S.A. Subject: "The Bible in South-East Asia."

### TASMANIAN FIRE APPEAL

(Melb.). In view of possible demands to meet other appeals, a message from Tasmania suggests that the appeal for help for families suffering loss in the bushfires in Tasmania be closed.

Over \$13,000 has already been received. Churches holding money for this purpose are requested to forward it at once to the State Dept. of Social Service. A more detailed report of the response will be published.

There has been a splendid response to this appeal and cases of immediate need have been met. Of course, the final assessment of damage has yet to be made, and cases of continuing hardship may be revealed. These will be met according to the opportunities provided.

THE AUSTRALIAN CHRISTIAN

### DISTRICT CONFERENCE

(Margaret-st., Launceston, Tas.). The Tasmanian District Conf. was held at Margaret-st. over March long weekend. Over 230 attended the combined communion service on the Sunday morning, at which A. Ross. Lloyd, Conf. Pres., was the speaker. Don Smith and Viney Longthorp conducted the evening service, after which Mr. Longthorp showed D.C.E. slides to a fellowship hour in the school hall. The Women's Conference was the best attended for some time. A book stall in conjunction with Conference was well patronised, and some good reading matter has gone into many homes. . . . The Saturday night "Youth in Service" featured an interview between John Harrison (a member of work-party Project '67) and a lad recently returned from service in New Guinea with "Volunteers Abroad." Members of the I.C.E. formed a special choir to lead the congregation in 20th century hymn singing, and provided items. . . . The C.W.F. combined with Invermay ladies to meet the Women's Pres., Mrs. E. Heard, on March 7.

together in this way, was stressed. The President, Mrs. A. W. Gilbertson, underlined the importance of the Bicheno Camp Project, stating that all Tasmanian C.W.F. groups were undertaking to provide the necessary monies to completely furnish Flat No. 1 by May this year.

In conclusion, the Annual Report stated the sentiment that is in all our hearts — that "our loving thoughts and prayers go out to our sisters in the South who have experienced loss and sorrow in the recent disastrous fires. The year has started on a sad note with many heavy hearts, but let us lift up our hearts unto God from whence cometh our help."

This time of devotion and stock-taking was a source of inspiration and challenge to all groups represented, and to every woman present as each realised that we are indeed "members of the body of Christ" working together for his Church Universal.—Doris Allen, Sec.

### SUNDAY CONFERENCE

(Maryborough, Vic.). Members travelled to St. Arnaud on March 19 for the evening service, this being the first time the Midlands Conference has been held on Sunday. Bet Bet - Dunolly - Wedderburn - Maryborough and St. Arnaud were represented. . . . The half-yearly business meeting elected: elders, F. Drake, A. Kennedy; deacons, E. Branton, R. Mathews and H. Walters, and sec., R. Walker, and treas., A. Kennedy.

### VISUAL AIDS WITH A DIFFERENCE

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## SOUTH AUSTRALIA

### S.A. WOMEN

The March Conference meeting took the form of a "Special" for Overseas Missions. The opening part was in the usual form, with Miss Hammond presiding. 201 attended including 127 delegates.

The most interesting piece of correspondence was a letter from our President, Mrs. Lawton, who is on tour of some of our churches in U.S.A., in her capacity as World President of C.W.F. She hopes to return by Mid-April.

Eileen Lewis conducted the interview with Dorothy Geyer and Inez Compston in a most interesting way. The needs of and our responsibility to Overseas Missions, was brought to the fore. Specially printed folders for order of service, devotions by Mrs. Cunningham, and a violin solo by Mrs. Oxenberry, all contributed to the beauty of the worship.

In her closing challenge, Miss Geyer suggested that if we continually refer to "Our" Overseas Missions, we must care, give, and constantly pray.

### HARVEST DISPLAY DONATED

(Ascot Park, S.A.). There was a fine display for Harvest Thanksgiving on March 12, and the goods were sent to the Christian Rest Home at Everard Park. Two young men made decisions on March 12. Max Cooper is making good progress after surgery.

### FOOD FOR OTHERS

(Croydon, S.A.). Harvest Thanksgiving services resulted in a large quantity of groceries, jams and vegetables being sent to our Christian Rest Home at St. Georges, and to Colebrook Home for Aborigine children. A number of young people, headed by Dr. R. Wight, of Youth for Christ, conducted service and after-church fellowship on March 12. Appreciated vocal and instrumental items were given. "E" grade tennis team won premiership. Initiations have lifted Good Companions' membership to 18. David Ash was baptized.

### MISS GEYER IN S.A.

(Hampstead Gardens, S.A.). Church was privileged to have a visit from Miss Dorothy Geyer, when she showed slides of the Indian work. One young man made his decision on March 5. B. Lamb was baptized on March 12. Mr. and Mrs. W. Moore have returned after spending eight months with their daughter in England.

### BUILDING OFFERING OF \$511

(Murray Bridge, S.A.). Harvest Thanksgiving and church building dedication services were held on Feb. 26, with P. R. Whitmore, of Nailsworth, as guest speaker. The Building Fund offering exceeded \$511.00. Ladies of the Aborigines Mission Comm. from Adelaide, attended Women's Afternoon Fellowship. Mrs. E. Dinning spoke to W.E.F. of her experiences as a missionary in India, on Feb. 22. 24 people from Murray Bridge attended the Southern District Conf. at Goolwa, on Feb. 21. Men's Fellowship meeting, on Feb. 28. elected G. Howell as pres. G. A. Bywaters is one of three Cabinet Ministers seeking the position of Premier of S.A., when Mr. Walsh retires in May. E. Lucas, B. and F. B. S. representative, spoke to the B.S. scholars on March 5, and at night, in the John Dohler Hall, local churches combined to hear the B. and F. B. S. representative, and to see the film, "Crowded Ways". Two of our young people, Heather Jarvis and Kevin Francis, recently gained scholarships.

### "BACK TO RED CLIFF" CAMP

(S.A.). The young people of the brotherhood have for many years been camping at the "Red Cliff" beach, near Tumbly Bay. Over the past 3 years, 2½ acres of land has been given, a new hall and kitchen and toilet block have been added. These new amenities will be opened and dedicated on Sat., April 22, 1967.

The first camp was held in 1934, and was led by Ira Durdin. Since then, except through the war years, camps have been conducted annually. It is thought that this was the first Churches of Christ camp in S.A., and probably in Australia. At present five camps are held annually, with the prospect of more.

An invitation is extended to all past campers, and friends, to share on April 22: Opening and Dedication, 3 p.m.; Barbecue Tea, 5 p.m.; Variety Concert, 7 p.m.

### HELPFUL TRANSFER

(Bordertown, S.A.). The church welcomes Roy Arnold, by transfer from Colonel Light Gardens. He is a teacher at the High School, and will act as church organist and teacher of one of the senior discussion groups. Les. Williams takes over leadership of I.C.E. from Pauline and Bob Webb, now serving at Carnarvon. On March 5, Joy Riches preached a challenging sermon at the gospel service. Mr. Kromak made his decision. Young people then enjoyed song and supper at Don Verco's residence. On March 12, a squad from the Temperance Alliance, led by Mr. Paddock, talked with young people, and held a coffee hour, with Methodist and Cong. youth combining with our own. Members have shared in mission at Naracoorte. Mrs. Lloyd Brown has now been transferred to a hospital in Adelaide. Joanne Buckley and Cheryl Milne have joined the long list of young people who have gone to Adelaide for higher education. Both have been devoted members of the young people's fellowship and C.E. groups. C.Y.F. are cutting and selling wood to raise money to buy amenities for Carnarvon.

### TO U.S. AND N.Z.

(Hawthorn, S.A.). Bill Bowden is travelling to Nelson to speak at Keswick Convention and at crusade meetings at Motueka. Ern. Stephenson is undertaking a special 10-week course at Dayton, Ohio, U.S.A., on electronic computer systems. Mrs. C. Robertson has left on a 14-day cruise to N.Z. and Fiji. Mr. and Mrs. W. Ferris have celebrated their 40th wedding anniversary. A church family picnic was held at National Park, Belair, on March 18. Y.P.C.E. enjoyed a car rally and barbecue supper.

### NEW SUPERINTENDENT

(Loxton, S.A.). Leo Higgins has been appointed B.S. Superintendent. Miss Winsome Higgins is visiting her sister, Merle, at Norsesman Mission. Recent speakers have been David Crepper, Alan Chapple, L. A. Chapple, L. B. Swanbury and G. A. Sawley.



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## NEW SOUTH WALES

### CRAFT NIGHT

(Chatswood, N.S.W.). The March meeting of C.W.F. (Evening) took the form of a Hobbies, Arts and Crafts night. Lorna Piper illustrated various crafts from her experience as an occupational therapist. 67 women attended a most successful demonstration and buffet luncheon given by Nestles of Aust., on March 1. We look forward to a helpful year together with our new student minister and his wife, Mr. and Mrs. R. Kallmier. Despite oppressive weather conditions, men of the church worked hard to carry out maintenance on church building and grounds. The annual C.F.A. dinner was held in our Fellowship Hall, women of the church catering for 85 guests. Mrs. Baker is back in fellowship after recent successful eye operation. Children enjoyed themselves at B.S. picnic, although it was held indoors due to rain.

### NEW CHAPEL PLANS

(Liverpool West, N.S.W.). Following unanimous decision of the church to proceed with a new chapel, plans and specifications are now being finalised. H.M. Director, Kevin Crawford, will hold special Gospel Outreach services during May. A Youth Fellowship has been formed, and Sandra Hailes appointed president. The minister, D. O. Norling, is presenting series of messages on "What Churches of Christ Believe". Students from Woolwich College conducted service on Feb. 26. The annual business meeting of the church re-elected H. H. Cox as sec, and Brett Willis as treas. and elder, and appointed G. H. Sloman as elder.

### MINISTER WELCOMED

(Beverly Hills, N.S.W.). Mr. and Mrs. Geoff. Hopson have been welcomed to the full-time ministry of the church. They are settled in the new manse. Both have joined the B.S. staff. Mr. and Mrs. Fred. Taylor, married at Enmore, N.S.W., 50 years ago, celebrated their golden wedding. Church has contributed \$109 to Food for India from Christmas Bowl offering; \$167 to Tas. Bushfire Appeal, and \$50 to Boys' Home from fete stall. The Manse Fund was augmented by \$240 from stall at Rose-land's Charity Fair. The B.S. had successful picnic at Kusnell, followed by special youth service.

### OUTREACH CAMPAIGN

(Albury - Wodonga - Lavington, N.S.W.). An "Outreach Campaign" is progressing favorably. An outdoor picture was screened on Feb. 26, followed by supper, when discussion took place. After a check up only one available member was absent from the every-member-present service. Work on new building at Lavington is progressing slowly, with voluntary labor. Gary Bruce was baptized on March 12. Mr. Craig has completed a year of service, and his ministry is fruitful.

### MISSIONARY VISITORS

(Inverell, N.S.W.). Members of the C.E. joined with Baptist young people recently, when Miss Fishwick, of the Sudan Interior Missions, showed slides and gave information on this area. Two young women from the Wycliffe Bible Translators visited Inverell. Miss Christine Kilham spoke to the church on March 5, and on March 8 both women illustrated and outlined the extensive task of Wycliffe among the Aborigines in Northern Australia. The annual S.S. picnic was held at the Glen Innes Park on March 11. Swimming, organized games and a bountiful picnic lunch were features. The Bible study group have commenced a series of studies on the Book of Philipians.

### STALL FOR BOYS' HOME

(Hornsby, N.S.W.). The C.W.F. conducted a stall at the Boys' Home fete on March 11, which resulted in \$148.34 being contributed to the Home. The C.W.F. also conducted a slides evening on Feb. 25, to aid the Building Fund. Slides were shown by Mr. Simmons of his recent trip to Canada. At the annual C.F.A. meeting, J. V. Ellerby was re-elected a representative on C.F.A. Board of Directors. \$98.75 was contributed by members to the Tasmanian Bushfire Relief Fund. Guest speaker on March 12 was F. Stephenson, and the gospel service was conducted by the Young People's Bible Study group. The message was given by L. Riggall, their leader. Guest soloist was Mr. Brice.

### DIANA CATTS IN N.S.W.

Miss Diana Catts, missionary teacher at the native school on our Mission Station at Chungribu, New Guinea, is at present on furlough. She brought a greeting to the March meeting of the State C.W.F., and also shared in the N.S.W. Women's Conference and the Overseas Missions sessions of General Conf. Miss Catts' home church is Marrickville.

### ADDITIONS AT HOLROYD

(N.S.W.). There have been two recent additions by faith and baptism. Colin Crago is student minister. The "Hour of Power" group continues to meet each Wednesday evening.

### WOOLWICH REUNION

(N.S.W.). The Annual Reunion of ex-students of the N.S.W. Bible College was held on March 16. Many former students, now in the preaching ministry, shared in the meeting and in the fellowship of the tea that followed. Principal Stephenson and Dr. Elliott were present, also recent arrivals in the State, such as Geoffrey Hopson, from Qld., and now at Beverly Hills, and David Hammer, from New Guinea, and now at Bexley North. New members and country members were welcomed. Opportunity was also taken to offer good wishes to Denby Holmes.

Officers elected for the ensuing year were: Pres., George Wladyskiuk; vice-pres., Roger Foletta; sec.-treas., Geoffrey Hopson. Mr. Hopson was also appointed editor of the ex-students' magazine, "Koinonia."

### TREASURER RELINQUISHES

(Hamilton, N.S.W.). The annual church business meeting, on March 7, had the minister, W. Howard, in the chair. V. Cockerill, N. Fraser and J. Moran were re-elected as elders. Mrs. Howard is again Pres. of the C.W.F., and Mr. Howard B.S. general sup't. Because of ill-health, our treasurer, David Brown, who has faithfully served in that capacity for 20 years, had to relinquish his position. The sincere thanks for such faithful service to the church is extended to him, and members wish him a speedy return to full health and strength. Stan. Roberts has accepted the office of acting treasurer. John Roberts, Henry Parsons, Mrs. Edgar, are at present in hospital, and H. Mensen and Mrs. Downes are on the sick list. At the C.E. after-church fellowship, on Feb. 5, the film, "The Pulse of Life" was screened. R. Jefferson was guest at this meeting. Dr. Lionel Gurney, leader of the Red Sea Missions, was guest speaker on Feb. 19.

### MINISTERS v. COLLEGE CRICKET

(N.S.W.). The annual cricket match between the N.S.W. Ministers' Fraternal and the Woolwich College team was played on March 13, at Bexley Oval. In addition to players there were many onlookers and urgers.

The ministers fielded a rather formidable side, but contrary to expectation, on a wicket that was still moist from the recent heavy rain, the students ran out winners by a margin of 25 runs. The scores: Woolwich College, 105 (Garry Towle 29; Keith Farmer 14; Bill Flett 14); Ministers' Fraternal, 80 (John Sedman 27; Dennis Nutt 20). Bowling honors went to David Forrest for the students, and Mervyn Bedwell for the ministers.

### DENBY HOLMES FOR MALAYSIA

(N.S.W.). The church at Hurstville announces, with great regret, the resignation of the minister, Denby Holmes, who has led the work in this district with distinction since 1961.

Mr. Holmes will serve as a military chaplain. He concluded his ministry with Hurstville at the end of March and will serve with an Australian unit in Malaysia.

Mr. Holmes will be a great loss to the work in N.S.W.

### MEN'S WORK

(N.S.W.). One of the highlights of the Men's Work Committee in N.S.W. has been the Annual Tea at Enmore Tabernacle, during Conference. This year was no exception. Norman Edwards, of Belmore, was chairman, a musical item was provided by Tom Newberry, and the special speaker was F. J. Stephenson, of Chatswood church. State C.W.F. catering was of a very high order.

Special features of the Men's Work were announced to the meeting, including the project for June, which will be known as "Operation Enmore," when voluntary workers will paint the lower hall and anterooms at the "Tabernacle." Veteran minister, Dan Wakeley, was also commended for his special article written for the men of the N.S.W. brotherhood and published in duplicated form.



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Taking the whole gospel to the whole world is the task of the whole church.

The College trains men and women for the service of God at home and overseas.

YOUR PRAYERFUL AND PRACTICAL SUPPORT IS SOLICITED.

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

# PERSONAL

## DISCIPLESHIP

Brinmore Lamb, Hampstead Gardens, S.A.  
Mrs. O. Gormon, Mrs. Fitton, Lloyd Gormon, Carnegie, Vic.  
Vivien Lander, Cheltenham, Vic.  
Gary Bruce, Albury - Wodonga - Lavington, N.S.W.  
Ian Baulch, Hamilton, Vic.  
Jan Hutchison, Heather Walkington, John Davey, Scarborough, W.A.  
Loretta Hauser, Harcourt, Vic.  
Irene Burdett, Mairilynne Griffen, Ararat, Vic.  
David Ash, Croydon, S.A.  
Mr. and Mrs. Cousins; Mr. and Mrs. Uscinski; Mr. and Mrs. Yager and Cheryl, Camp Hill, Qld.

## MEMBERSHIP

Eric Hancock, Collins-st. Baptist to Hartwell, Vic.  
Marilyn Jones, Carnarvon to Subiaco, W.A.  
Mrs. R. Boase, Surrey Hills to Parkdale, Vic.  
Mrs. E. Newham, senr., Surrey Hills; Miss S. Peck, Ormond; Mrs. Cocks, Misses P. and H. Ellis, Miss Skellon, Mrs. Hurford - to Carnegie, Vic.  
Mr. and Mrs. A. Leech, Miss C. Leech, D. Leech, Ashburton to Brighton, Vic.  
Graham Large, Whyalla, S.A., to Harlaxton, Qld.  
Mrs. Kane, Harlaxton to Annerley, Brisbane, Qld.

## CHANGES OF ADDRESS

John R. Evers (secretary, S.A. Aborigines Committee), 1 Melton-st., Blackwood, S.A. Phone 78-1158 (Adel.).  
G. Hopson (minister, Beverly Hills), 8 Beresford-ave., Beverly Hills, N.S.W.

## ACCOMMODATION IN CANBERRA

### In Private Homes.

Several Canberra church families have grouped into "OPERATION TOURISM" to raise money for the South Canberra Building Fund. They offer private accommodation to any visitors to Canberra with bed and breakfast at reasonable rates.

As well as accommodation, they offer the warmth of friendly Christian homes.

For Your Next Trip to CANBERRA, TRY "OPERATION TOURISM."

For particulars, write to Mrs. R. BALL, 20 Munro-st., Curtin, A.C.T.

As you help yourself, you will also help the South Canberra Building Fund.

Roy Arnold, Colonel Light Gardens to Bordertown, S.A.  
Mr. and Mrs. Berry, Baptist church to Ascot Park, S.A.  
Miss N. Catterina, Morwell to Northcote, Vic.  
Jennifer Gittins, Hampstead Gardens, S.A.  
Miss Val. Parker, Ballarat to Maryborough, Vic.  
Mrs. Johnston, Perth to Mandurah, W.A.

## MARRIAGES

Helen Richardson to Bob Bodey; Miss Lehmann to Ron Gething, Subiaco, W.A.  
Margaret Barnett to Jeffrey Welden; Anne Faulkner to Philip Deane; Margaret Gardiner to Bob Clements; Lorraine Yates to Derrick Jones, Cheltenham, Vic.  
Joan Galletly to Noel Parker; Kay Taylor to Bruce Harman, Carnegie, Vic.  
Thelma Burch to Robin Leach, Croydon, Vic.  
Faye Sharp to Malcolm Trompf, Balwyn, Vic.  
Jean Scott to Keith Marsh; Sandra Jane to Graham Delbridge, Parkdale, Vic.  
Lorraine Tully to Brian Fooks, Beverley, S.A.

## DEATHS

Mrs. W. B. Casley, Brighton, Vic.  
Miss A. Taylor, Bentleigh, Vic.  
Mrs. Gale (senr.), Bridgetown, W.A.

## IN MEMORIAM

PHILLIPS, Harriet. — Treasured memories of dear mother, who passed away at Cremorne, N.S.W., on March 27, 1947. — Inserted by her daughter and son-in-law, Elsie and Wal. Dale.

READ. — A tribute of affectionate remembrance to Walter James, beloved husband of Martha, and father of Lloyd, Gwen (Mrs. Walmsley) and Mark. Passed away March 24, 1960. "Till the day break . . ."

## APPRECIATION

NEWHAM. — Mrs. Netta Newham, Mrs. Newham, senr., and family, express their deep appreciation to all friends who have sent messages of love and sympathy to them during their recent sad loss of a beloved husband, son and father.

"And from the ground there blossoms red  
Life, that shall endless be."

Chaplain C. YOUNG, and daughters Nancy and Betty, wish to convey to a great company of sincere friends throughout Australia, their grateful thanks for the loving sympathy expressed following the death of their beloved wife and mother, Catherine Young. Please accept this as our expression of appreciation.

## BIRTHS

YOUENS (Waters). — To Janine and David, at Margaret Coles House, on March 8, a son — Peter David. A brother for Mark. Both well.

HARRISON (Sargent). — Born March 7. Just what we wanted; a son for Carol and John (Chick), a brother for Zina, Daryl, Catherine, Deborah, John, Raymond, Ian and Stella.

ROCHE (Jones). — On Feb. 28, at Wellington, New Zealand, to Verna and David, a daughter — Kathleen. Sister for Erin and Maurice.

## ENGAGEMENTS

BLANKS - SHAY. — Mr. and Mrs. F. R. Blanks, 20 McCrae-st., Reservoir, V.c., have much pleasure in announcing the engagement of their elder daughter, Valerie Jean, to Victor Albert, son of Mr. and Mrs. C. Shay, Cochrane's Creek, via Bealiba, Vic.

WARMBRUNN - BLACKLEY. — Mr. and Mrs. R. Warmbrunn, Burwood, V.c., and Mr. and Mrs. T. Blackley, Ashburton, Vic., have much pleasure in announcing the engagement of Susan and David.

ANDERSON - ALBURY. — On March 18, Mr. and Mrs. E. Anderson, of 6 Della Torre cres., Ivanhoe, Vic., were happy to announce the engagement of their younger daughter, Yvonne, to Roderick, only son of Mr. and Mrs. B. Albury, 294 Buckley-st., Essendon, Vic.

HARRIS - WINTER. — Mr. and Mrs. N. Harris, 22 Clifford-st., Warragul, Vic., have much pleasure in announcing the engagement of their younger daughter, Glenda Joy, to John Frederick, third son of Mr. and Mrs. W. J. Winter, 84 Clifford-st., Warragul, Vic.

MOIGNARD - LADBROOK. — On March 4, the engagement of Gwen Moignard, Canberra, A.C.T., to John Ladbrook, Walkerville, S.A., was announced with pleasure.

WEBSTER - HOWARTH. — Mr. and Mrs. L. F. Webster, 41 O'Keefe-st., Preston, Vic., have pleasure in announcing the engagement of their elder daughter, Sandra Faye, to Keith Leonard, only son of Mr. and Mrs. L. Howarth, 29 Henty-st., Reservoir, Vic.

## APPROACHING MARRIAGE

DAVEY - TURNER. — The marriage of Barbara, younger daughter of Mr. and Mrs. E. C. Davey, Lower Mitcham, S.A., and John, younger son of Mr. and Mrs. W. Turner, Albert Park, S.A., will be solemnized at Westbourne Park, S.A., on Saturday, April 8, at 4 p.m.

Consult . . . !

**GORDON W. ANDREWS**

Representing . . .

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LIFE, FIRE AND GENERAL  
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848-1871 62-0201

22 Hephurn-rd., Doncaster, Vic.

## MARRIAGE CELEBRATED

LEGG - NEWHAM. — The marriage of Faith Lorraine Legg with David Geoffrey Hamilton Newham was celebrated at Surrey Hills Church of Christ, Vic., on Saturday, March 25, at 4.30 p.m. R. V. Amos and L. A. Trezise officiated.

## RUBY WEDDING

FEARY - BRANTON. — Janice and Laurie announce, with pleasure, the 40th anniversary of their parents' (Mr. and Mrs. Bert Feary's) wedding, celebrated at the York-st chapel, Ballarat, Vic., on April 9, 1927, the late G. T. Fitzgerald officiating. Present address: 187 Eureka-st., Ballarat, Vic.

## GOLDEN WEDDING

BOXHALL - DAVEY. — Congratulations, Mum and Dad, on the 50th anniversary of your wedding, which was solemnized at the Presbyterian Church, Evandale, on March 7, 1917, by Rev. Mabin. Love and best wishes from your children, the in-laws, 19 grandchildren and all your friends. Present address: J. A. Boxhall, 6 Pickard-st., Lenah Valley, Tas.

## DEATH

TAYLOR. — On March 12, Sarah Alice (Sis.), of 9 Roma-st., Bentleigh, Vic. (formerly of Trafalgar and Alphington), sister of Jim (dec.), Lily (Mrs. W. R. Ward, dec.), and Ettie (sister-in-law of Ross (Mr. and Mrs. A. R. Lloyd), loved aunt of Alice and Keith Bates, David and Anne Lloyd, and John and Carolyn Lloyd.

FERGUSON, Thomas Archibald. — On March 26, dearly loved husband of Jean, 2 O'Brien-st., Newcomb, Geelong, Vic.; loved father of Netta (Mrs. H. Coleman, Ararat), Nancy (Mrs. A. Coleman, Bayswater), and Ruth (Mrs. A. Carr, Geelong). "Until the day dawns."

## BACK TO THE TUMBY BAY REDCLIFFS CAMP CELEBRATIONS

SAT., APRIL 22, 1967.

3 p.m. — OPENING and DEDICATION of BUILDINGS and PROPERTY.

5 p.m. Tea. 7.30 p.m., Variety Concert.

Everyone Welcome, especially Past Campers. (Donations gratefully accepted). If requiring accommodation please contact H. L. Gray, Ungarra, S.A.

## PREACHERS' PROVIDENT FUND

Preachers and Church Treasurers are reminded that contributions to Superannuation Accounts and Church Subsidies are now due for the year 1967. Cheques should be made payable to "The Preachers' Provident Fund," and forwarded to the Fund's Treasurer, H. Bell, 13 Rounce-ave., Forestville, N.S.W.

## SPEECH and DRAMA

THEORY EXAMINATION QUESTIONS SET BY MAIL.

and Corrected. Help Given with Sample Answers.

Sister D. Goodin, A.T.C.L., L.T.C.L., F.T.C.L.,

"The Den," 43 Windsor-ave., McKinnon, Vic.

## NEW GUINEA PROJECT 1967

Glen Waverley (Vic.) C.Y.F. is holding a FILM NIGHT on Friday, April 7, 1967, at 8 p.m., featuring "BYE BYE BIRDIE" and Cartoons. The donation of 40 cents will go to the New Guinea Project '67. Further information and tickets—Peter Clark (560-9630), Helen Dunk (560-8831).

## HARDWARE STORE

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Any age considered. Full or Part-time.

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Week-end House Parties Fully Catered For, or Self-Service if desired.

Excellent Appointments on Farm Property — Christian Atmosphere.

10 per cent of all Cash Receipts to Missions.

(Guest Accommodation School Holidays only.)

Write Mrs. H. McDonald  
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or phone Yarra Junction 265.

## LOVELY RECORDS

"The Crucifixion," by John Stainer. New Jersey Oratorio Society, \$5.75.

George Beverly Shea — Famous Gospel Singer: "Southland Favourites," \$5.25; "Fireside Hymns," \$5.25; "Billy Graham Favourites," \$5.25.

"Were You There?" — two sermons by Peter Marshall, \$4.95.

Many Others — Write for Lists.

**Keswick Book Depot**

317 Collins-st., Melb. (62-5581)  
100 Ryrie-st., Geelong (Tel. 4229).

## VICTORIA . . .

### BACK TO SEVEN

(Chadstone, Vic.). The church annual meeting decided to resume 7 p.m. service for trial period . . . P. R. Staley was elected elder . . . The minister, P. E. Perry, is now engaged in part-time school-teaching with the Education Dept. . . . Combined worship held on Maundy Thursday and Good Friday . . . Explorers' Club collected \$300 for Hobart Bush-fire Relief.

### VICTORIAN MINISTERS' WIVES

(Melb.). A Ministers' Wives' Luncheon will be held on Women's Conference Day, Wed., April 12, at 12.30, at St. Kilda Town Hall. All ministers' wives invited.

### DEATH OF T. A. FERGUSSON

We regret to announce that T. A. Fergusson, one of our ministers, died in Royal Melbourne Hospital, on March 26. Since leaving Queensland, Mr. Fergusson has had ministries with churches at Geelong, Shepparton and Nth. Williamstown. At the time of his death he was serving with the B. and F. B. S. The funeral service was conducted at the Latrobe-Terr. church, Geelong, on March 29.

The sympathy of the brotherhood is offered to Mrs. Fergusson and family. An obituary notice will appear later.

### SEVEN DAY TOUR TO

### CANBERRA AND THE SNOWY MOUNTAINS.

AUGUST 12 to 18, 1967.

Church of Christ members and friends are invited to receive some of the experiences of the Eight Day Tour round Victoria by travelling with the same COACH CAPTAINS and Christian friends.

The TOUR will leave Melbourne on Saturday morning, August 12, travel via Wangaratta, Albury and Yass Junction to Canberra for the weekend. Several days will be spent in the Snowy Mountains and then return to Melbourne via Khancoban, Mt. Beauty and Mt. Buffalo.

The cost will be \$71, and as the total number may have to be limited, those interested are urged to send their name, together with a deposit of \$2, or more, to:—

Alon H. Fergeus,  
3 Van Ness Ave., Glen Iris, Vic.  
Tel. 29-754 (Melb.).

## Swanston Street Church

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

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

APRIL 2—

11 a.m.—WORSHIP - COMMUNION - PREACHING.  
Part 4 — "FUNDAMENTALS OF THE FAITH."

7 p.m.—GOSPEL HOUR — "KNOW YOUR BIBLE"  
"PROPHETS ON PARADE." Series 5.

"A NEW WORLD SOMEWHERE!" (Ezekiel).



# VICTORIAN-TASMANIAN 102nd ANNUAL CONFERENCE

APRIL 9 to APRIL 16, 1967

## INSPIRATIONAL AND FELLOWSHIP SESSIONS

### 1. DEVOTIONAL PRELUDE

Sunday, April 9, 2.45 p.m. — Swanston St. Chapel.  
Presidential Address: A. ROSS. LLOYD — "GOVERNED BY LOVE."  
Choral Items by Churches of Christ Choral Society. Offering.

### 2. BROTHERHOOD FELLOWSHIP RALLY

Sunday, April 16, 2.30 p.m. — Melbourne Town Hall.  
Organ Recital, Glen S. Witham. Choral Items by Augmented Churches of Christ Choral Society.  
Offering, Conference costs and Preachers' Provident Fund.  
Conference Preacher: LLOYD E. JONES, B.A., B.D., M.Th., Ph.D.,  
"THE CHURCH RESURGENT."

## BUSINESS SESSIONS

NICHOLAS HALL, 150 Lonsdale-st., Melbourne.

### 1. MONDAY, APRIL 10, 7.30 p.m.—

Affiliation - Benalla Church. Conference Executive Report. Devotions.  
Properties' Department Focus. Voting.

### 2. TUESDAY, APRIL 11, 7.15 p.m.—

Motions: Commission on Joint Action for Mission; Alterations to Constitution, Clauses 10, 11, 14, 16. Advisory Dept. Report. Devotions.  
Dept. of Christian Union Focus. Dept. of Home Missions and Evangelism Report. Voting.

### 3. THURSDAY, APRIL 13, 7.15 p.m.—

Christian Women's Fellowship Report. Motion: Unified Promotion.  
Avonsleigh Church Motion. Dept. of Social Service Focus.  
Devotions. Overseas Mission Dept. Report. Voting closes.

### 4. FRIDAY, APRIL 14, 7.15 p.m.—

Christian Men's Fellowship Report. Motion: "Australian Christian" deficit. Aborigines Mission Dept. Focus. Devotions. Dept. of Christian Education Report. Motion: Unification of D.C.E. and D.H.M. and E.

### 5. SATURDAY, APRIL 15, 7.30 p.m.—

Literature Dept. Focus. Motions: Capital Punishment; Vietnam Peace Discussion. College of the Bible Report. Election results.  
INSPIRATIONAL — The Campbell Singers and N. S. Moore.  
INDUCTION OF NEW PRESIDENT.

## SECTIONAL SESSIONS

### 1. MINISTERS' AND SECRETARIES' TEA —

MONDAY, APRIL 10, 5.45 p.m. — Reception Room, Brotherhood Centre.  
Address: S. M. Gilmour, Treasurer, Christian Building Trust,  
"Creative Brotherhood Trusteeship."

### 2. MINISTERS' CONFERENCE —

TUESDAY, APRIL 11, 9.45 a.m. and 2 p.m., Reception Room, Brotherhood Centre. Guest Speaker: Rev. S. C. Moss, Secretary, Clergy In-Service Education Committee: "The Public and Private Worlds of the Minister." Discussion. Business. Discussion on "A Biblical Approach to Unified Promotion." Matters of Moment.

### 3. C.O.B. OLD BOYS' CLUB —

TUESDAY, APRIL 11, 5.30 p.m., Reception Room, Brotherhood Centre.  
Annual Get-Together. Tea, Fellowship, Business.

### 4. WOMEN'S 81st CONFERENCE —

WEDNESDAY, APRIL 12, 10.15 a.m., 1.45 and 7.15 p.m., ST. KILDA TOWN HALL. Organ Recitals. Devotions. Business. Vocal Items. Committees' Focus. "Golden Bags" for College of the Bible. Missionary Speakers. Offering. Evening Rally Speaker: Rev. Dr. H. A. Wood, M.B.E., "Christians in Earnest."

CONFERENCE IS THE BUSINESS OF ALL MEMBERS.  
ALL ARE INVITED TO ATTEND AND SHARE.



## VICTORIA

### SERVICE RECORD

(Maryborough, Vic.). A splendid record of service was recognised when the Mission Band elected its officers on Feb. 1. Mrs. F. Drake, secretary, has served for 18 years; Mrs. R. Bursill, treasurer, for 9 years, and Mrs. F. Davies, President, for 5 years. The ladies have accepted the responsibility of clothing an Aboriginal girl of 7 years . . . An offering has been taken for the Tasmanian Bush Fires . . . Kevin Walters has returned home from Epworth Hospital.

### DUX OF DENTAL SCHOOL

(Balwyn, Vic.). Just prior to her marriage with Malcolm Trompf, Faye Sharp graduated as Dux of the Dental Nursing School . . . An enjoyable S.S. picnic was held at Sandringham . . . The Monthly Shoppers' Service has recommenced, with good interest and numbers . . . Church members entertained Balwyn Evergreens Club with P.S.A. . . . The gospel service has returned to the usual hour of 7 p.m.

### VISITING SINGERS

(Preston, Vic.). Evening services have been greatly helped by visiting soloists, in addition to Mrs. B. Quaife, of our own church . . . Mr. Crossman has delivered messages on themes based on The Crucifixion, at gospel services, and a good interest is manifest . . . On March 12, Mr. Crossman exchanged with T. Lane, East Preston.

### ARARAT ADDITIONS

(Vic.). Two young ladies have recently confessed Christ and have been welcomed into the fellowship . . . Ken Selwood is in residence as a student at the Federal College of the Bible, Glen Iris . . . \$63.85 has been forwarded to the Tasmanian Bush Fire Appeal . . . Recent speakers have been W. White, Cheltenham, F. Funston, Nth. Essendon, F. Gason, R. Johnston and Ken Selwood, of Ararat . . . Building extensions have proved their worth in increased attendances at all auxiliaries . . . Mrs. Hayden, of Dorcas Society, Melbourne, spoke to C.W.F., which arranged three cartons of clothing to be sent for this work.

### PLANNED GIVING RENEWAL

(Croydon, Vic.). Guest speaker on Feb. 26 was Kevin Harvey, who was meeting with us for two weeks as we conducted our Planned Giving Renewal Programme. A special Family Evening was held on Feb. 27, with Alan Rowe . . . A C.M.F. tea was held on March 5 . . . C.W.F.F. members celebrated their seventh birthday on March 7. Visitors were present from Eastern District churches. . . . Prayer meeting was held in house, with good attendance . . . Explorer Boys' Club has a membership of 33. Leaders are N. Thomas, G. Goulding, C. H. Grenness, and recently appointed Doug. Smith . . . A very successful B.S. picnic was held on Feb. 18, at Mordialloc.

## VICTORIAN NEWS

### VICTORIAN C.W.F. COUNCIL

At the March Council Meeting, R. Gleeson, Secretary-Manager of the Council for Christian Education in Schools, spoke on the work of the Council and the value of school chaplains. He thanked the women for their decision to help support a chaplain at Footscray Girls' High School, saying that the value of school chaplaincies had been established beyond doubt. Dividends would be paid in the lives of those who would benefit.

Mr. Longthorp announced plans for a series of Family Life programmes designed by the Christian Educ. Dept. to be put over at the local level.

Appreciation was expressed of Mrs. Heard's splendid leadership throughout the year, and of Mrs. Rankine's dedicated work as Secretary for the past five years.—F. Morris, Asst. Sec.

### ADDITIONAL TERM

(Bentleigh, Vic.). The church annual meeting, on March 15, reappointed A. R. Pigdon for an additional three-year term of ministry. N. Carter and B. McIntyre were elected to fill vacancies on Officers' Board. Other retiring officers were re-elected . . . The church was saddened with the death of Miss A. Taylor.

### MINISTER'S ILLNESS

(Harcourt, Vic.). Illness of the minister, C. W. Jackel, is still causing concern at Harcourt and Castlemaine, but work in all departments is being well maintained. We are grateful for assistance being received from both Ballarat and Bendigo churches. A. Mudford conducted a baptismal service on Feb. 11. A Youth for Christ team was in the district, Feb. 24-25, and visitors were welcomed from many centres. 100 were present at the main rally.

### FROM NEW HEBRIDES

(Northcote, Vic.). Jack Edwards, missionary on furlough, showed slides and spoke at recent Wed. night meeting . . . Miss M. Corgdon, a former caretaker of the church, passed away at the Oakleigh Guest Home . . . Donations for Tas. Fire Relief amounted to \$205.

### BAPTISMS

(Carnegie, Vic.). Two ladies and a B.S. scholar were baptized on March 4. A B.S. lad made decision. Seven have been welcomed into fellowship. Mr. and Mrs. B. Ferguson sang a duet . . . John Todd has left for England . . . Harvest Thanksgiving service was held on March 19, gifts being donated to Emmaus and Will H. Clay Homes. R. S. A. McLean, of Overseas Missions Dept., was speaker at night . . . L. Chapman was a recent guest speaker.

### SECRETARY HONORED

(Parkdale, Vic.). The church annual meeting paid tribute to the retiring secretary, H. Rees. New appointments made included: sec., A. Scott; asst. sec., J. Flavin; treas., L. Bullock, and B.S. supt.

at Como Pde., J. Brown . . . B.S. picnic, on March 18, was held at the Zoo. Groups of five children, with an adult, were formed before leaving by train, and were used to direct activities for the day . . . Good Friday service, at 9 a.m., was combined with Methodists, in our chapel . . . In tennis, B3 team has reached the finals. Three other teams were eliminated after reaching the final four.

### \$820 ALLOCATED

(Footscray, Vic.). Total allocation of funds to brotherhood depts. for 1966 was \$820, with a further \$80 to interdenominational organisations . . . The ministry of F. B. Alcorn and family is greatly appreciated . . . 12 church ladies shared in fellowship of the C.W.F. picnic at Yan Yean . . . The Good Companions' Club has been re-formed, under leadership of Mrs. N. Livett and Miss Cherie Hawk . . . Young people participation in the evening services has increased interest and attendances.

### \$260 FOR FIRE RELIEF

(Blackburn, Vic.). An amount of \$260 was raised towards the Tas. Bush Fire Relief Appeal . . . B.S. picnic was held at Ferny Creek on 25th . . . Explorers held a church parade and participated at gospel service on 26th. . . 36 men attended C.M.F. tea on 27th. C. Lang gave an illustrated talk . . . J. Manalack, of Boronia, was the guest speaker on Feb. 19 . . . The minister is A. Cant.

### SWIM NIGHT

The Victorian Boys' Explorer Swim Night will be held at Richmond Baths, on Saturday, April 8. (Some notices advertised it for the 7th.)

### WEEK OF PRAYER

Secretaries and ministers are advised that Week of Prayer material is available from Rev. B. R. Kyme, 42 High St. rd., Ashwood, S.E.11, Vic. Phone 25-3701.

### EASTER CANTATA

(Box Hill, Vic.). The Easter cantata, "Alleluia," was rendered on March 19, under the leadership of Eric Hammond. The first of a series of monthly youth services was held that evening, led by Malcolm Humphries, student assistant minister. Two B.S. girls made the good confession . . . Gordon Gray has had to undergo further surgery and is still in hospital. Mr. Thompson is convalescing after a long period of hospitalisation, and Mrs. Reed, senr, recovering after a fall . . . Recent visitors included Mr. Olney, from Norseman Mission Station, where he worked on the installation of lighting plant donated by Box Hill to the Mission . . . Mrs. Muller, C.W.F. Pres., has been elected as Conf. Junior Vice-Pres. . . . B.S. girl made her decision for Christ on Mar. 12.

### NOTABLES AT CHURCH

(Cheltenham, Vic.). Many notable personalities have been our guests in the interview segment of our evening services. The Rt. Rev. R. E. Davies, Lord Bishop of Tasmania, being our most distinguished guest, and others, including brilliant university student, Chris Cordell, St. Kilda footballer, Ross Smith, F. Chipperfield, Secretary of the S.E.C., and Mafron S. Jennings, of Peter McCallum Clinic . . . 40 C.Y.F. leaders met on Feb. 19 for dist. leaders' conference. Presentation made to Reg. Hickman, on his acceptance as student for ministry at C.O.B. . . . Ray Barnett presided at the Lord's Table on 60th anniversary of his baptism . . . \$75 sent for Christmas Bowl appeal. \$200 sent for Hobart Fire appeal. . . . 50 ladies bottled pears for our Homes and Hospital . . . The minister, G. K. Moyes, was guest speaker at Conf. of all churches from Ballarat, Geelong and Colac, at Ballarat, on March 4. . . . Elected at 110th annual meeting were: sec., K. G. Hilbig; treas., C. A. Ferris; S.S. supt., G. L. Daff; auditor, R. W. Barnett; elders, R. W. Barnett, V. C. Stafford, W. F. White, J. N. Ayers . . . A dedication service for all office-bearers was held on March 12.

### SPECIAL TRAIN PLANNED

(Brighton, Vic.). Plans to extend the S.S. picnic to include all church members involves hiring a special train to run to Bacchus Marsh for the day . . . A Junior Fellowship (12-14 years) is now a part of the young people's activities. A full year's programme has been arranged for Friday nights . . . Brighton members presented the passion drama, "Casey," by P. W. Turner, on March 17, at "Impact," and at Brighton church on March 19 . . . "Scholars' Tea," a new venture for all S.S. scholars on the resumption of school, stimulated interest and improved attendance . . . The minister, R. N. Gilmore, and Mrs. E. Whetton attended the "Camp Farthest Out," conducted by Roland and Marcia Brown, in February. Other members attended night sessions . . . The Inter-Church Council, an outcome of the 1966 Church and Life Movement, is now operating in Brighton. Plans are being made for community service projects.

## SELLING YOUR HOME?

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## Books for Information Inspiration and Pleasure —

### TEN FINGERS FOR GOD

By Dorothy Clarke Wilson. \$3.25. Hodder and Stoughton Ltd.

As Dr. Paul Brand listened to the famed dermatologist speaking of the skin problems left by leprosy, he found his attention wandering. He was not interested in skin. He was interested, very interested, in hands. He loved human hands, and the claws and stumpy fingers of the leper victims drew him irresistibly. He said to Dr. Cochrane, "You've been a leprosy specialist all these years, and you say you don't know about hands! Surely something can be done for them!"

Cochrane exploded, "And whose fault is it that nothing is done? Mine or yours? I'm a skin man. It's you, not I, who are the bone man, the orthopedic surgeon. There are more than ten million leprosy patients in the world, but not one orthopedic surgeon has ever studied the deformities of leprosy."

Brand found it almost impossible to believe that, although there were more deformed hands due to leprosy than to polio, or road or other accidents, and with thousands of orthopedic surgeons busy about their profession, not one should concern himself with the hands of lepers. So Paul Brand gave his ten fingers for God so that lepers might use their hands.

He began his research in 1947, and brought hope and rehabilitation to thousands. This book is the fascinating

story of his life and work. It brings to the missionary scene a drama of real life that makes Dr. Casey and Dr. Kildare look like pale imitations.

Major characters playing minor roles in this true life story are Dr. Howard Somerville, Dr. Ida Scudder, and Paul Brand's mother. There is not much about Granny Brand, but what there is makes the book good value in itself.

For those who have not forgotten that Jesus went about preaching, teaching and healing (and also for those who have forgotten) this is a book to read and keep. It is also a must for church and Sunday School libraries.

### FOUR TO DAVID SHEPPARD

Four Booklets published by Scripture Union, and released in Australia by Emu Book Agencies Ltd. 17 cents each.

These four booklets make for bright reading about significant topics. They are written by David Sheppard, whom we last saw in Australia as a member of the English Test Cricket Team. The booklets are directed to young people and they have been criticised for giving answers that are too quick, too easy, and too smooth. Maybe there is some truth in this but when you realise that each booklet contains only twenty-four pages, you cannot reasonably expect an exhaustive treatment.

The titles are *Working, Arguing, Loving and Belonging*. There are drawings and strip cartoons to get the message across in the modern manner. The text is written in everyday language. The discussions in the book are largely taken from real life tape recordings of young people in the Sunday Group at the Mayflower Family Centre in the East End of London, where David Sheppard is an Anglican minister.

These are ideal for church bookstalls and for reinforcing the Christian way of life. They could also be left for casual browsing at C.Y.F. meetings, and subsequent discussion.

## Books may be obtained through your brotherhood bookshops

Churches of Christ Bookshop, 146 Beaufort-st., Perth, W.A.

Churches of Christ Bookroom, 189 Gawler Pl., Adelaide, S.A.

The Austral Bookroom, 217 Lonsdale St., Melb., Vic.

The Book Depot, 69 Campbell St., Sydney, N.S.W.

Churches of Christ Bookroom, 428 Ann St., Brisbane, Qld.

The Austral Bookroom, 217 Lonsdale St., Melb., Vic.

## OBITUARY

### Harold Henry Garth.

Mr. Garth died on March 25, in his 82nd year. The chapel at Reservoir, Vic., was filled with many who had assembled to pay a sincere tribute to his life and influence, and to share with his wife and family. The service was conducted by the writer, assisted by F. B. Alcorn, the immediate past minister of the church. Mr. Garth was born in Hobart in 1885, and came to live in Victoria very early in life. At the age of 17 he was baptized by the late J. W. Baker, at the Nth. Fitzroy church. He married Emilie Frank on March 3, 1909. They lived at Wonthaggi, and from there went to the oil country in New Guinea. In later years they took up farming at Wandin. This compelled them to live in isolation from our churches for some time, but they returned to Melbourne in 1922, where they took up membership with the church at Preston. Mr. Garth became a deacon and then an elder. From there they moved to Thomastown, transferring their membership to Reservoir, where he served also as deacon and elder for some time. Mr. Garth was always fond of singing and assisted in the choir at Nth. Fitzroy, and in other churches. He was always interested in the Council for Christian Education in Schools, and was a noted exponent of personal evangelism. Harold

Garth will be greatly missed and long remembered by his large circle of friends, and especially by his brethren at Reservoir, where he was deeply loved. He leaves Mrs. Garth, now 92 years old, six children living (one son was lost in World War 2), twenty-three grandchildren, and thirteen great-grandchildren. We commit them to our Lord, and give thanks for a life well lived.—A.W.C.C.

### Sarah Alice Taylor.

On Sunday, March 12, following a heart attack, Miss Taylor died at the age of 72 years. She spent her early days at Trafalgar, and after coming to Melbourne was baptized by I. J. Chivell, at Ivanhoe, where she spent most of her life. Of recent years she had lived at Bentleigh, and was in membership with the church there at the time of her death. She was possessed of a cheerful disposition and was characterised by good-will and good works. Her life truly exemplified the faith she professed. She will be greatly missed by her sister, Mrs. A. R. Lloyd, her companion, Miss Giblett, and all who knew her, either as "Auntie" or friend.—A.R.P.

### Bertie Sydenham Leopold Pateman.

The church at Parkdale, Vic., has been much saddened by the death of Bert Pateman, on Jan. 27, 1967. Transferring from Berwick in Feb., 1925, he had

been active in the work at Parkdale through all but the first year or so of its history, and occupied many positions of leadership. Until a couple of months before his death he was a diligent agent for "The Aust. Christian" and "Missionary News."

He had a fantastic flair for recording events. Throughout the years he had kept notes of all meetings of the church, and of the people involved. It was commonly accepted that if anyone wanted to know about previous days the one to ask was Bert Pateman. He not only had the facts, but they were in such order that he could put his finger on what was wanted. His aptitude in keeping records fitted him admirably to be assist. sec. for a number of years.

His concern for people and efforts to keep in touch with members and contacts took him many a mile on foot and bike, and cost him a regular outlay in postage. He was able to bring news and information to the minister and others and was watchful and ready to welcome visitors to the services.

For years he had cared for his wife in indifferent health but, as both were so keen, this did not prevent his regular attendance at both services and prayer meetings. To his wife, three sons, and all the family, we offer our sincere Christian sympathy. P. Perry conducted funeral services, in the absence of the writer.—B. Crowden.

# FREUD PROVOKES A LETTER

BY FRANK GRIFFITHS, W.A.

Frank, to my beloved niece. Greeting.

So you have been reading Freud and found what he has to say about sex disturbing.

You are quite right in saying that the Christian church has not yet faced this knowledge. It is a price of learning that all truth can disturb and will haunt you until you face it honestly. That is why I am glad you asked those questions.

At the risk of making it over-simple I shall point out the two most startling things in Freud's thinking. First, there is what he calls the Oedipus complex. The basis of this theory is that there is a strong tendency for a boy to become jealous of his father, or conversely a girl to become jealous of her mother.

The second startling thing is the way he made clear the extent to which sex influences every one of us. In fact he often writes as if the whole of human personality could be explained in terms of the primal sex urges which he calls the id.

Freud hotly denied this, but many writers point out that he often wrote as if it were so. Popular thinking assumes that he did teach this, and it has had a far reaching influence in the modern attitude toward sex.

Let us look at the second point first, the theory that every human urge and motive can be traced to sex. It is, of course, certain that sex has a very great influence. That this was denied and ignored for so long Freud called "the great hypocrisy." It is important to note that his special work was the treatment of mentally disturbed people. In this treatment he developed the technique of psycho-analysis. This is largely the method we now call "free association." It is simply to relax and either to write down or say what comes into the mind. One thought leads to another, and Freud found that this led back to material that seemed to give the key to nervous tension leading to mental illness. Much of this had long been forgotten by the patient, but came to light with this simple method.

Even more startling was the fact that patients tried not to remember certain incidents. Freud saw that this "resisted material" was of great importance and the real key to mental illness. And almost always it was sexual in nature. So far his real discoveries were as startling as he thought they were and they were unquestionable. He had discovered that sex is a very important factor in human personality and that it can be a very disturbing factor.

To prove this you would only have to try the method of free association on yourself. Think of any simple thing and then as your mind moves from one

thought to another you will soon discover that you are thinking of something strongly sexual.

Two other things will probably impress you. The sexual thought will have a highly emotional content. Then you will probably catch yourself out trying to avoid thinking of something sexual. Freud saw that this resistance is very significant. It underlines the fact that we are sexual creatures and all that we feel and do is deeply coloured by this fact.

It goes deeper and shows that sex can be a problem. It is a problem so great that it often takes control. In many cases it is only overcome by a long and bitter struggle, often to the point of physical agony. This fight can be a slow torture only fittingly described by the words, "I am crucified with Christ." Of course, there is nothing new in this, as Paul said, "When I would do good evil is present with me."

But Freud was misled in his interpretation of the important facts he discovered. Some think this is because his experience was with abnormal cases. He dealt with those in whose lives sex had taken control. This was by dominating the life or, in the more subtle and dangerous way, having been driven underground. Unrecognised and distorted sex took charge and destroyed the life.

He forgot that this need not be so and was able to ignore those who had learnt the art of controlling sex. That is why he was able to assume sex as the one factor in personality.

You can be like him and see men and women helplessly driven along by the current of sex. He could do this

because he forgot the myriads who swim against the stream of their own desires and overcome.

There are those who get to the goal of victory and purity and peace. It must be confessed that this goal is reached often after much pain and struggle.

A Christian psychiatrist tells of a young woman who came to him in great distress. She found it very difficult to control the mighty urge of sex. This troubled her more because she was a youth leader and felt that she was letting her girls down. She was not as good as they thought. He did not excuse her failure. But he pointed out that in her struggle and humility in judging herself she had underlined the greatness of human personality. She was probably not as good as the girls thought she was but she was certainly better than she thought herself. It is somewhere here that divine grace and help turns a sinner into a saint.

With regard to what Freud calls the Oedipus complex it is true that boys can come to have a jealous resentment for their fathers, and girls for their mothers. But it is certain that it need not be so. Where children grow up in an atmosphere of friendly love and sharing it will not happen. When it does it is probably but one aspect of a total selfishness that wants everything for itself, including the parent of the other sex. That God was willing to trust his Son to the influence of that happy, holy home in Nazareth shows that this need not be the result.

If we, like Mary and Joseph, love our partner and our children in an unselfish way they will catch this love and learn it too.

It was Freud's greatness that he enlarged our knowledge. His limited understanding seemed to lead him at times to assume that love had to be selfish and demanding.

In spite of Freud, Purity and Peace are still found together. And a home can still be the centre of health and happiness and holiness.

The Lord bless you.  
And help you to overcome.

Farewell.

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# My Neighbour's Pen

WHAT OTHER JOURNALS  
ARE SAYING

## WOUNDS OF WAR

We agree with the United Nations Secretary-General U Thant — that South Vietnam is not strategically vital to Western interests and security. We reject, as he does, the domino theory whereby it is held that the United States must win in South East Asia or fight for its survival on its home ground. But we do not underestimate the danger of this war to the U.S. The war — not the Vietcong — can destroy our sanity and our soul. Rationality — a firm grip on the facts the truth and the human and political realities — is always one of the early casualties in war. Ours has already been wounded, but as yet not unto death.

—“Christian Century.”

## RACIAL EQUALITY

The goal of complete social equality (in N.Z.) has not yet been reached. This is what the Governor-General (Sir Bernard Fergusson) pointed out. He said that while re-reading the Waitangi history he had been struck by one thing: “In those early days when people talked about ‘New Zealanders’ they meant exclusively the Maori. It was not until



the middle of the century, or even later, that the phrase was fully established as embracing both races, but you and I know — and I make no apologies for saying this yet again — that the process of becoming one nation is still not complete, not even after all these years, not even after all that we have shared together in peace and war.”

Race and colour prejudice are too easily aroused and nurtured. We need frequent reminders of the terrible social, cultural and spiritual wounds they cause or maintain.

—“N.Z. Christian.”

## MISSIONARY DROP-OUTS

Four hundred missionary “drop-outs” in twenty-five years is the record of one of our historic denominations, according to a self-study made by this group. Under “health” and “psychological” causes come such items as (a) crises early in the missionary’s experience; (b) friction among missionaries; (c) frustration over meagre results; (d) disagreement with mission policy; (e) misunderstandings with national Christians, and others.

It is easy for some of us to believe that many missionaries would have been

saved from a lost career by a course of in-residence training . . . For the greater glory of the God whose mission we serve, let’s not balk at thoroughness of preparation.

—“World Vision.”

## TO SET AFLAME

It is not sufficient to say that we live in a world in crisis, because every age has had its crises. It is not profitable to God or man to say the problems are so complex that nothing can be done to meet life’s needs. In contrast, fulfilment in the Decade of Decision must be based upon the affirmation in word and deed that this is God’s world and we are his children. The opportunity before us is one in which the humanitarian deed is needed as the expression of God’s love. Such a deed must set aflame the love of Christ in all men that we may truly be a part of the body of Christ.

—Kenneth A. Kuntz in “World Call.”

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## “THE AUSTRALIAN CHRISTIAN” 50 YEARS AGO

1917

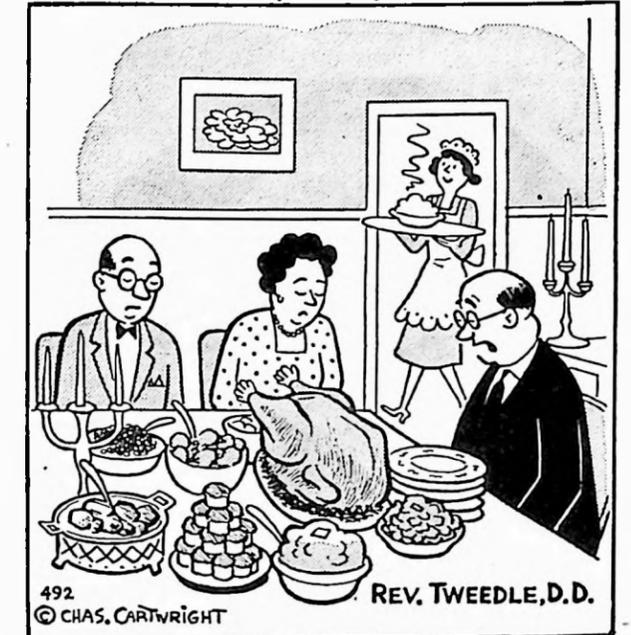
**BITS AND PIECES.** On Feb. 17, a working bee was arranged to build a school building in one day at Berwick, Vic. . . . The preachers of Melbourne churches will be entertained at tea by the South Melb. church, after which a big public meeting will be held. The preachers’ choir will sing. A. R. Main will preside, and addresses on “The Restoration Movement” will be given by J. E. Thomas, Gifford Gordon, and Thos. Hagger. Church members are invited . . . Several of the religious peoples in Vic. have united in the conduct of a Navvies’ Mission in connection with big public works. The H.M. Comm. has been invited to join in this work.

**THE AUSTRAL CO.** The 50th half-yearly meeting was held. The manager, D. E. Pittman, referred to the difficulties of the printing business in war time, and mentioned that the weekly requirements of paper for “The Christian” costs three times more than before.

**CIGARETTE PLAGUE.** The Imperial Tobacco Co. showed a profit for the year of £3,912,229. This gives some estimate of the enormous consumption of tobacco. . . . We are aware that upon the sea, or in the trenches in the depths of winter, or in the lonely, weary, watches upon the battlefield, the smoking habit is a very comforting and soothing one. If this is such a boon to our brave men we would like to see them all use a pipe rather than smoke these poisonous, nerve-destroying cigarettes.

—J. E. Thomas.

## Church Chuckles by CARTWRIGHT



492  
© CHAS. CARTWRIGHT

REV. TWEEDLE, D.D.

“Bless this bountiful food and forgive any trespass against my low-calorie diet!”

## OPEN-ENDED STORYTIME

### ROOM WITH A VIEW

An Ashram is a community of Christian families. They have everything in common, and at the same time they are on a mission. Now, in this Ashram, in Delhi, a man was showing me around. He showed me the farm, the library, the place where they eat and have discussions. All is in a very simple style. There are no chairs there, we all sat on the floor. Everything is small huts. No air-conditioned rooms! Afterwards he took me to the Chapel. In the Chapel I sat down to pray. I just wanted to say a word of prayer for that community, and for myself, and for other concerns that I had at that moment.

As I sat and looked, it was strange. There was a small wooden cross actually hanging on a thin wire that was almost invisible and behind the cross there was no wall. You know, I am used to thick walls behind the cross. In our churches there is not merely the walls, but there are so many things in front of you that you are almost shut in. But in this Chapel, as I looked at the cross I could look beyond, not to some flowers or some gardens — there wasn’t any such thing. Not even a flower.

What I saw when I sat in that pew was some dirty linen hanging from the bathroom in the community place. I could see bedrooms, people walking in and out, people with brooms dusting the path. And I could see the cattle roaming around, the cows and the sheep and everything — I could almost feel the cow dung — actually the smell comes right into the chapel! And I could see people walking in the streets. “For heaven’s sake, how can I pray in that kind of place? When I just look, I can even see the cross is almost submerged in the whole scenery behind — the dirty linen, the kitchens, the farms, and the bedrooms and everything. No, I can’t pray in that kind of place.”

—C. I. Itty in “The Local Church in the New Reformation.”

## WHERE TO GO AND WHERE TO STAY

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THE AUSTRALIAN CHRISTIAN

# WRIGHT THINKING

— BY C. H. J. WRIGHT  
**DEALING WITH  
DOUBT**

Some of us who have been brought up religiously cannot escape the feeling that doubt is somehow sinful. We get the kind of guilty feeling we had when, as little children, we first doubted whether our parents really did know everything, or were quite, quite perfectly good.

I do not believe honest doubts are in the least sinful, although they may be exceedingly painful, unless they are either the result of mental sloth which prevents us from thinking things through as far as we are able, or a defence which we have set up to prevent the impact of God upon some part of our lives.

Doubt is sometimes a device subconsciously designed to shelter us from an uncomfortable challenge. It is not the doubt which has to be treated, but the moral failure underlying it. If we want to deal honestly with our doubts we may need to ask ourselves: Is God making some demand of me I am not prepared to face? Is he asking me to put right something that is wrong in my relationship with someone? Am I trying to avoid tackling a habit I know ought to be dealt with. Our doubts may be the result of some moral failure — or they may be the result of some disappointment in life.

A young woman once came to me, because, she said, she was losing her faith in God. I discovered her real problem was a disappointment in love. The doubt was but a symptom of the other problem.

But it is not always so. Sometimes honest doubt is the central problem. What can we say about that situation? First, remember that all men of faith had their problem of doubt. Jeremiah, Job, Habbakuk, Nicodemus and Paul all had their moments of uncertainty. One of the chosen twelve disciples was renowned for his doubt — "doubting Thomas" he has been called.

Horace Bushnell went through a period in his life which he described as a time of "agonies of mental darkness concerning God." Yet his sermon "On the dissolving of doubts" is said to be one of the greatest sermons preached in America. Martin Luther was a man of great faith, but once he said, "Sometimes I believe and sometimes I doubt." Doubts are caused by intellectual questions and by difficult experiences. These men faced both, but came through it all to a deeper and stronger faith.

Second: Be as critical of your doubts as you are of your faith. If you find it hard to believe God created the universe, is it not just as hard to believe the universe was created by chance?

A Dean of the English church has told how once he was travelling in

Russia with a girl Communist, who called herself an unabashed materialist. The sun began to set over some snow-clad hills, and both of them stood silent and awed by the beauty of the scene. Afterwards the Dean asked the girl how she fitted her feelings in the presence of that sunset into her materialistic philosophy of life. She hesitated, then confessed she could not fit them in.

How could anyone fit into a materialist view of life what all of us feel in our deepest moments? When we are in love, when we hold our first-born baby in our arms, when we are really stirred by great music or great character, when we read the Gospels and hear the voice of Jesus. We feel "immortal longings" in us, we are conscious of a "Presence that disturbs us with the joy of elevated thoughts."

Third: When doubt threatens, hold on to the surety you do know. "When you sit stuck before a problem," a maths teacher used to advise his boys, "begin by putting down what you do know." Follow the faith you have. This was the experience of Bushnell. He frankly admitted there were many things he did not know, but there were some things he did know: truth was better than falsehood, love was better than hate, courage was better than fear. Be faithful to what faith you have.

Fourth: When doubt comes, recall the testimony of others. A traveller tells how once he was in Japan for a month, and always within sight of Mt. Fuji. Yet he never once saw the sacred mountain. It was the rainy season, and thick clouds obscured all views. But, he says, he never doubted the mountain was there. Its snow-capped summit was the motif of designs on china and fans and screens. Hotels and tea-houses proclaimed their situations as commanding fine prospects of it. Trips to it, and arrangements for climbing it, were advertised. It was impossible to believe so many thousands of people had in so many ways been victims of a delusion.

So surely it is impossible to believe so many millions in so many different ways and in so many different ages have been victims of a delusion in their certainty of God.

As someone has said, "Carlyle may not always have seen God, but he had no doubt his old mother did." We may not always be certain of God, but Isaiah was, Paul was, Francis of Assisi was, Wesley was, Luther was, and supremely, Jesus of Nazareth was sure of God. We note his quiet certainty, his sure confidence, his peace of mind even on the night he was betrayed, and when we look at him dying on the Cross, and still saying, "Father," we can doubt no longer.

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NEWS and ADVERTISEMENTS will be received until FIRST MAIL, FRIDAY, APRIL 21.

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THE "CHRISTIAN" GOES  
TO . . .

# MOORO OPNA

## PART 1.

When we think of some places, we tend to get a mental picture. Paris is all artists and towers; London is Beef-caters and bridges; New York is junior executives living it up. These mental pictures may have little relation to reality.

Take Moorooopna — some of us think of a few gnyahs beside the Goulburn River, a few coals under a gum tree, and the remains of a roast snake meal. All this a few miles from respectable Shepparton.

Moorooopna, in fact turned out to be an attractive town, equally as respectable as its younger, bigger and wealthier sister across the bridge. It has a long and progressive history. It was the fifth of all the many towns of Victoria to have its own treated water system. When it installed its own independent electric power plant, it was the smallest town in the State to do so. Not that it is tiny. According to the "POP" sign at its entrance, it has 2,700 residents, and on my first drive through its main street I counted 40 shops after passing the fine hospital.

My main interest was in the church and the church people. We have a reasonably good looking building in the residential section, not far from the centre of the town. It boasts a new and attractive toilet block in clean, red brick. Tyrell Turriff built it last year. Tyrell is not a bricklayer, but has long been a friend of the Aborigines, and is a member of the committee which serves them. When a fellow church member heard that Tyrell was going to start laying bricks at his age, he said something like: "If you're game enough to do the work, I'll provide the bricks." This kind of faith would make us all wise.

Mr. and Mrs. Turriff lived in a caravan on the church property while Tyrell worked on the job. He was pretty slow, they tell me, but the job has a professional finish. He organised a team of

C.M.S. men to pour the concrete foundations and floor, Tyrell laid the bricks, and put on the roof, and every Sunday he was back at his "Teens class at North Balwyn.

It was a job well done in the best tradition of our movement, which has so often translated compassion into practical everyday living. Familiar skills are used and, if necessary, new ones developed, in all things giving the best to the Lord.

No wonder the Moorooopna church has a special affection for Tyrell Turriff.

In the Sunday School I found about twenty children and five teachers. Some are from Shepparton church, and they provide transport from Rumbelara and parts of Moorooopna, as well as leadership for the school. Ken and Gwyn Wittick are there, and Ross and Perlina. The largest class was of eight primary department boys and girls taught by Daisy Higgins. She is also the Sunday School and church organiste. Her scholars were interested, responsive and well controlled — although some came from undisciplined homes!

Later, in company with Roy Clydesdale, I visited some of the homes. Roy is an interesting fellow. He is one of the town's most prominent citizens, and knows its history and its people. He has always loved and served the Aborigines. A couple of years ago he concluded his service with the Moorooopna Water Trust and Sewerage Board, and is now living in retirement. Retirement! Now, that's a funny word! I don't know what his official commitments were before he retired but if he did any more than he does now, he was over-worked.

Officially, he is a part-time minister (or should it be missionary), with the Aborigines Mission Board. He deals with the social, employment, moral and spiritual problems of the Aborigines. He works long hours and has an amazing capacity for work, physically and mentally. He is pastor, preacher, and gen-

eral provider. We wish him many more years of fruitful retirement.

Roy took me to see Jeff and Bay Atkinson. Jeff is the son of the late Eddie Atkinson, the well-remembered, beloved pastor to his own people at Moorooopna. Jeff's home is one of about seven scattered through Moorooopna. Provided by Aborigines Welfare Board, the house reflects the genuine efforts being made by that Board to encourage full acceptance in the community. The house is splendidly cared for, inside and out. The furniture and furnishings are attractive and tasteful. The garden was still a picture of color and beauty, even though the roses, which had been the prime feature were finished.

Jeff is now a young looking grandfather, with a regular job with a box-making firm. In his day he was a well-known Australian-rules footballer, and in one match kicked 26 goals! There was a row of football trophies on top of a cabinet.

The Atkinson home is often pointed out as a success story of what the Aborigine can do and be. Their home and life can stand inspection. Unquestionably, they are an inspiration to others. It is significant that this is a Christian home. Jeff is a preacher and leader and his testimony is strong for Christ.

—A.E.W.

(continued on April 15).

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## THE LAST WORD

Weight.

I am not able . . . because it is  
too heavy.

—Numbers 11: 14.

Take thou the burden, Lord,  
I am exhausted by this heavy load,  
My tired hands tremble  
And I stumble, stumble,  
Along the way.

Oh, lead with thine unfailing arm  
Again today.

—Kagawa.



A man's reach should exceed his  
grasp,  
Or what's a heaven for?

—Robt. Browning.



Definition:

**Biliousness:** Liver complaint sometimes  
mistaken for piety.



A donkey, even though he has been  
to Mecca, is a donkey still.

—Arab proverb.



Some doctors believe in shock treat-  
ment; they send them out the first of  
each month.



The Texas cowboy ambled into the  
local blacksmith's shop and picked up a  
horseshoe without realising it had just  
come from the forge. Dropping it, he  
quickly put his burned hand in his pocket  
and tried to appear nonchalant.

"Kinda hot, isn't it?" asked the  
blacksmith.

"Nope," replied the cowboy, "it just  
don't take me long to look at a horse-  
shoe."