

THE AUSTRALIAN  
**CHRISTIAN**

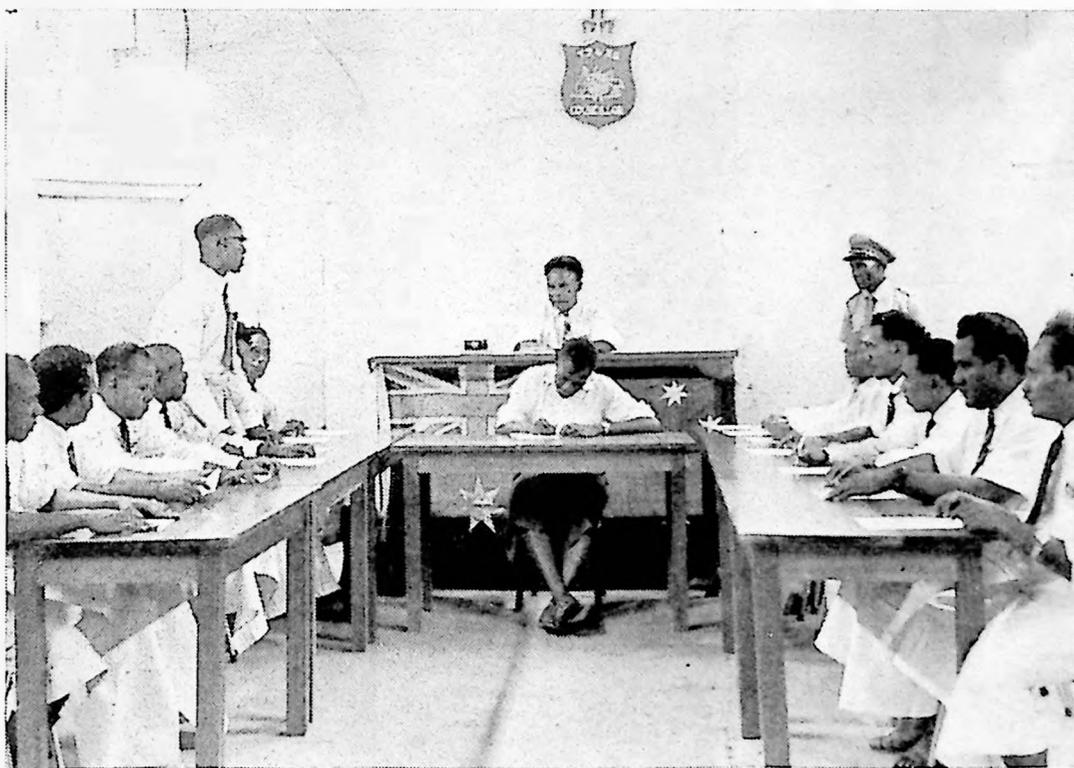
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**TOWARD MATURITY**



A LOCAL GOVERNMENT COUNCIL, NEW GUINEA.

—Dept. of Territories Photo.

## BARGAINING WITH GOD

The Old Testament Jacob was a very smart fellow. He took advantage of his own brother, Esau; he deceived his old blind father, and so upset the harmony of the home that he was sent away to stay with relatives until the fuss died down.

One day's journey from home, Jacob rested and dreamed he saw a ladder reaching to the sky with angels going up and down. He was greatly disturbed and said, "Surely the Lord is in this place!" But, in the morning, some of the awe had left him and old shrewdness came back. He said, "If God will be with me, and will keep me in the way that I go, and will give me bread to eat and clothing to wear, so that I come again to my father's house in peace, then the Lord shall be my God."

Jacob was putting a proposition to God, bargaining with him. If you do this, and this, and this, then you can be my God. He was ready to believe in the God he wanted, but he wasn't ready to serve the God he needed. Fortunately, that was not the end of the story. Years later, when Jacob was finished with bargaining, when life had chastened and broken him, when he was no longer arrogant but humbled, he was ready to serve the God he needed. God had not changed — Jacob had.

There is too much of Jacob in many of us. I once talked with a man who had been a strong leader in the church, but later had given it away. "Not any more," he said, "I served God faithfully and loyally as church officer, Sunday School teacher, and club leader. But when my little boy died, that was the finish." No matter how we sympathise with a man like this, and with his family in their loss, this is an example of the worst kind of bargaining. "I will worship God, so long as he does the right thing by me and mine." The God he wanted never did exist, but the God he needed so much in his bereavement was close to him all the time, if only he could see!

People may think they want a rich uncle God, or a meek and mild God, or a bread and butter God, or a sympathetic God, or a keep-me-out-of-trouble God, but their need is for a much larger God. The way to that larger God is not to try to build him bigger. The God we need is quite big enough. All that is required is to enlarge our hearts and minds so that we have a greater capacity to contain him. He doesn't have to change. We do.

## NEW GUINEA GROWING UP

All Christians have the problem of resolving the conflicting demands of the kingdom of God and the world of politics, economics, and social relationships. Some try to resolve the tensions by giving Sunday wholly to God, and the rest of the week wholly to family, job and country. This schizophrenic Christianity knows no peace or satisfaction on any day, anywhere, and it will not work on the mission field.

In mission lands, it may have been fairly easy once to concentrate upon evangelism, conversion and "spiritual" matters, and to give overtime attention to relatively simple health and hygiene problems of small villages. It is far from easy to do this today and the time has come for missionaries of all churches operating in New Guinea and Papua to take notice of the winds of change which are blowing through those territories and to help to shape the changes that are surely coming.

Some missionaries have made mission lands their permanent home and, like Garfield Todd, who became Prime Minister of Southern Rhodesia, have even entered politics. Others have stayed on to follow trades or professions independent of the missionary societies. Many, who tried to remain aloof from the political life of an emerging nation, succeeded only in becoming remote from the people.

In recent weeks, stimulated by the current elections in New Guinea, there has been a great deal of discussion of Australia's role. It is almost certain that one result of those elections will be pressure to advance the date of independence.

The average Australian, who thinks his country is doing a pretty good job up north with money grants, technical know-how, administrative expertise, and development projects, must have had a shock if he heard some of the things said in criticism of our policies and activities. Australia is genuinely anxious to help New Guinea to grow up and is trying hard

(continued on page 14)

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## He took a towel

*He took a towel;  
My Lord Christ took a towel!  
To shame them from their sordid strife,  
To lift them to a larger life,  
He took a towel in his hand,  
With hope that they might understand  
Their sin — the greater need  
Of all disciples  
Blind with greed!*

*Blind with their selfishness,  
How could they see  
The Cross, and all  
That goes with Calvary?*

—R. S. Cushman.



## THE AGONY OF JERUSALEM

Jerusalem the Golden, 1968, is a little tarnished. "The shout of them that triumph" and "the song of them that feast" are no doubt to be heard, but not among the 60,000 Arab population.

The atmosphere in this Israeli-occupied city is as taut as a piano wire, and it would be too easy to play emotional tunes on it. The facts must speak for themselves.

The milk and honey with which the Holy City was once blessed was the tourist trade. It has gone. Or at least it has gone from most of the Arab traders in Jerusalem, and its benefits are totally denied to the lacerated economy of Jordan which ruled here until last June. Jerusalem had accounted for 40 per cent of Jordan's Gross National Product from tourism.

There was a short sharp boom as the dust of battle settled and Jewish visitors from Israel, anxious to see places which for 19 years had been on the wrong side of the 1948 Truce Line, flocked into the Old City and went through the shops like a swarm of locusts. Prices were sensationally lower than in their own half of the city, and the shelves were soon stripped bare. The Israeli Government rapidly took over the

by HUGH SAMSON

of the British Council of Churches' Department of  
Christian Aid

economy, closing the Arab banks, curtailing trade with Jordan, and introducing tax and tariff levels which Arab traders and businessmen find crippling. Whatever benefits Christmas visitors may have brought, these were of only marginal and temporary help to the hard-pressed Arabs.

## TRADE STAGNATING

Adib Otaqui, the unhappy proprietor of the Jerusalem Clothing Factory, has kept all workers on his payroll chiefly to make clothes for refugee children. The made-up garments are distributed free by the Near East Council of Churches' Refugee Committee who import the cloth. Since June Mr. Otaqui's factory has made 5000 such pieces and he is awaiting the arrival of another 9000 yards of cloth from the U.S.A. for this purpose. But he now has practically no other business.

Cloth for the commercially profitable side of his trade lies uncollected in Amman, but that is now enemy territory—not Mr. Otaqui's enemy, but Israel's. He used to pay 40 per cent duty on imported cloth from England, Germany, Italy and the U.S.A. Now the Israelis have levied 86 per cent on all synthetic fibres and an even higher rate on pure materials. Mr. Otaqui's cloth in Amman might as well be in Australia. "I would like to be trading with Britain, taking advantage of devaluation," he says. "But it's out of the question."

Ironically, he has just received the new income tax assessment on the employees whose wages he is paying out of his own pocket. It is three-and-a-half times the old Jordanian rate.

## ARABS LOSE BUSINESS

A man who runs his own tourist agency shrugged his shoulders like the Arab hoteliers when I asked about business. "There are no tourists," they all said—discounting the Jewish visitors, who take their patronage to Israeli establishments.

The tourists from Europe and America will no doubt return, but even if they choose to do so, they will find it difficult to benefit the Arabs. One of the biggest and best hotels in Arab Jerusalem, hitherto serving tourists more or less exclusively, has sandbags across its entrance. It has been taken over by the Israeli Government as offices.

Arab tourist agencies are forbidden to handle tours outside the Old City and although this remains the chief attraction most tourists like to pull in visits to other places as well while in the Holy Land. So any package deal has to be arranged through an Israeli agency.

Even most of the Arab taxi-drivers have been effectively taken off the streets and replaced by Israelis. The Military Governor refused licences to all except 32 out of the 200 Arab taxi drivers. The favoured 32 are all older men, having held licences in the pre-1948 Mandate days.

## CHRISTIANS SHARE THE AGONY

Among defeated people you will always find bitterness. It is inevitable. And in every defeated country occupied by the victors it must be expected that the vanquished take second place. Magnanimity is a big, fat, impressive word, grossly under-exercised. The heel of the conquerors rests lightly and humanely on the people of occupied Jerusalem, but it is there and it is felt. Though the Israelis have swept away the barricades, the barbed wire, and the No-man's land which separated the Arab from the Jewish populations from 1948 onwards, Jerusalem is still a divided city.

Where does the not-inconsiderable Christian community stand today in Christendom's holiest of cities? Only outward observances remain the same. For the rest, Christians share the agony of occupation with their compatriots. The scrupulous carve-up of responsibilities between the Latin, Greek and Armenian branches of the Church, instituted with almost slide-rule precision by the old British administration, remains unchanged. The Israeli authorities told all Jews to keep away from the Christmas celebrations in Bethlehem, and offered free access to Israeli territory for Christian pilgrims from Jordan at Christmas time. But the church leaders in Amman jointly declined to accept the concession, no doubt fearing that to take advantage of it would imply recognition of Israel's right of occupation and her authority to admit or bar pilgrims from the place of Christ's birth.

Christians in Jerusalem and other parts of occupied Jordan are subject to the same tensions and privations and

(Continued on Page 4)

humiliations as the Muslims, and in so far as the overwhelming majority are Arabs their national pride is as deeply wounded. Brotherly love for the next door neighbours who have now moved into their homeland is strained almost beyond endurance, and in this near-intolerable situation the Christian communities there stand in great need of love and understanding from the whole Christian world.

### NEED NOT CREED

They also stand in need of practical help, not to offset their own material losses but to enable them to do their duty—to serve those who are suffering most, whether they be Muslim or Christian.

During the June fighting many Jordanian mothers gathered up their children and fled from bursting artillery shells, whining bullets and screaming jet planes that skimmed the surface of their world. In rocky hillside caves they lay hidden from the horror outside and their youngest children paid the price of death or malnutrition.

Some of the survivors are still being nursed back to strength at the Near East Council of Churches' Family Centre in the village of Qubeibeh which lies on what many believe to be the old Biblical road to Emmaus. Mothers daily bring their young children and babies here for supplementary feeding. Twelve local children died after living in caves nearby—most of them from gastro-enteritis. Under the supervision of Mrs. Sumaya Khour, this Christian centre has moved on from emergency to preventive care, and the mothers are taught how to supplement their normal family meals at home with special protein-rich foods prepared from locally-available ingredients. The centre also takes 60 girls at a time for one-year courses in home-making, nutrition, child-care, health and hygiene, and sewing.

## "I FEEL LIKE GIVING IT UP!!..."

Recently I wrote down more than a dozen names of men I know who have left the "full time" ministry. I ask "Why?" and come up with these thoughts:

### IT'S THE CHURCH!!

It's our form of government: the democratic, congregational set-up, where the minister seems to be at the mercy of his congregation. His future, reputation and effectiveness, e.g., his whole ministry is bound up with people he wishes to love dearly and who disappoint him, even crucify him. It is the business of shifting: it nearly "kills" a man trying to find God's will when he's called to a church. The expense, the manse contents and the like all add to the frustration. It is having a car: It is hard to find enough to buy, maintain, and cover the depreciation of a car. Yet I believe that our Churches of Christ framework is as good as any in which to work; other frameworks have human problems too. Our church is the kind of church Christ loved and gave himself for and so should I.

### IT'S THE PEOPLE!!

They just haven't got a clue what a minister goes through in training and in ministerial work. They don't understand the tensions, frustrations, battles

Name and address of writer was supplied.

Many villagers whose homes lay on the battlefield returned from the sanctuary of the hills to find nothing but rubble. Other villages, in militarily strategic positions, were considered a potential danger to Israeli security and have since been evacuated and bulldozed to the ground. So the centre at Qubeibeh teaches uprooted people how to make do on nothing. They learn how to make cots for their babies out of cardboard boxes, beds out of odd bits of wood, clothes from sugar sacks, and—to add a little gaiety to a grim situation—necklaces from spaghetti.

### PEASANTS AND PROFESSIONALS

But although the outside world may think of Arab refugees as fleeing peasants whose simple material needs have now undergone a process of still further simplification, there are thousands of others who would no more think of living on international charity in an urban hovel, a hillside cave or an UNRWA tent than would the average British or American businessman. They are company directors, manufacturers, caterers, administrators, commercial representatives, lawyers, and so on. In fact, a cross-section of a nation. They, too, are refugees. They, too have lost livelihoods and property. They, too, need help to survive. So the Near East Council of Churches—again calling upon resources from Christians in other lands, channelled through the World Council of Churches—has added a small-loans scheme to all its other programmes of aid and mercy.

(Note. To help war victims in the Middle East, irrespective of religion, nationality, politics, or geography, the World Council of Churches has appealed to its members for \$2,000,000. The response will be channelled to the Near East Council of Churches and other relative agencies in the Middle East).

### SAYS A MINISTER

and confusion, and that dull ache in the brain caused by continual strain for long hours. The criticism, and what is expected of a minister is hard to take. He's flat out—yet 'tis said, "He doesn't visit" or do "this" or "that" particular thing. He's "too old," "too young," "too modern," "too progressive" or "too bossy." They expect him (and his wife) to do things they aren't prepared to do themselves. They resent him having a day off, yet the doctor says if he doesn't go steady he'll be in trouble. After coming home exhausted from leading a hectic camp people ask, "Did you enjoy your holiday?" People are more interested in business, sport, making money, etc. to be at church functions. They're too conservative, too critical; they don't want to be guided, disciplined, or helped. A minister does his best and gets rubbished. When he does please the people they resent his going. "The people are too difficult!" I've heard that before (Exod. 4: 1). Moses would never have been the man of God he was if his leadership had been easy. With God's help he made it, and so can I.

### IT'S ME!!

"I haven't enough brains, personality, and 'stickability.'" I can't preach, visit, teach R.I., handle finances, cope with difficulties, accept criticism, and

get along with people; I can't take the "grind" year in and year out: I can't keep the garden tidy: I can't keep up my Christian home life: there's not enough privacy—the phone and/or the doorbell rings in the middle of a hot roast dinner, or during the family or children's devotions. I have family and marriage troubles and they are usually caused or amplified by the church. The children are spoilt. I can't keep up with my standard in personal prayer, Bible reading, preparation, theology, and pastoral work as well as my own home life so rather than be a hypocrite, I'm getting out to be a "normal" person. I either stay in the ministry as a hypocrite with little genuine concern or keep on and end up a wreck, so I'll get out while I'm young enough to have another vocation where I can earn more money, study more, and make more impact on the world for Christ."

Some blame themselves because their wives, have troubles. "My wife has difficulties: 'She talks too much': 'She can't get on with people': 'People pick her and she can't take it': 'She's too capable and others resent it and make her do all the work': 'She should be at everything' or 'She's too useless' sum up the problems she faces." And then, when the minister and his wife sacrifice to attend functions, people who should be there are at home "relaxing" or "watching TV" when he and his wife would like to be "relaxing" also or doing something more profitable.

In seven years of ministry, I've faced or seen these things: "I feel like giving up" is a frequent thought. I have every sympathy for those who have, but trusting in God's resources believe that I never shall."

"STILL WITH IT."

## THE HIGH COST OF



### FACT 1

The COST to the smoker. Take for example a person who smokes an average of 30 cigarettes a day. For practical purposes let us suggest a packet of cigarettes costs 40c. The daily cost is 60c for 30 cigarettes, or \$4.20 a week, or \$219 annually . . . which over 45 years amounts to \$10,000, the cost of a suburban house. Where does the 40c go? 66% of it goes on indirect taxation. The Government gets the biggest slice . . . namely 26.4c. 25%, or 10c. a packet, goes to the advertising man and the various people who hold shares in the industry. This leaves 3.6% out of our 40c . . . which is the actual cost to the tobacco industry for the raw materials and manufacturing of these desirable 20 cigarettes.

In other words the smoker (sucker!) is paying over 1000% more for his purchase than it cost the manufacturer to produce. I suggest there is no other consumable article on the market we would purchase on this basis.

But let us continue. Of each cigarette smoked . . .  $\frac{1}{3}$  burns away while the cigarette is held in the hand . . . another  $\frac{1}{3}$  is stubbed out in the ash-tray, which means only  $\frac{1}{3}$  the packet is actually smoked . . . or 1.8c real value, for 20 cigarettes for which we pay 40c.

Two friends of mine told me what happened when they gave up smoking. One said he suddenly received a \$4.20 rise in his wage . . . which up till a few years ago he had burnt each week. Another invested the money saved in a block of land. It took only three years to pay off the land, at which time it was put on the market for re-sale. So instead of finishing up minus \$500 . . . after just 2-3 years the investment yielded \$1000.

FINANCE WISE is only one COST to the smoker. A more serious cost is to the HEALTH of the person who smokes. To assist us in this matter the following 20 FACTS are listed. These facts have been culled from specialists all over the world. They are worthy of serious consideration.

### FACT 2

It has been known for a century or more that TAR causes cancer. Cancer of the skin is a common occupational disease in asphalt workers. Constant contact over many years can develop cancer.

## 21 FACTS ABOUT SMOKING

by GEORGE SMITH, Director, Christian Welfare Centre, Perth, W.A.

This is portion of a talk given by "Uncle George" of Radio Sunday School, Station 6PM-AM, Western Australia.

### FACT 3

TAR is present in tobacco (up to 40 milligrams in Australian cigarettes—40% higher than U.S.A.). The very high temperature in the burning end of a cigarette causes the tar to be vapourised, and on cooling it condenses in small particles in the lungs and upper respiratory tract.

### FACT 4

In pipe smokers the tar condenses in the stem of the pipe and is not inhaled. The black sticky gooey mess that you see pipe smokers removing from the stem of their pipe is typical tar. Pipe smokers therefore are not subject to a higher incidence of cancer than non-smokers.

### FACT 5

The TAR in cigarettes causes cancer of the LIP . . . MOUTH . . . TONGUE . . . LARYNX . . . LUNGS and BLADDER. The kidneys excrete the tar which is concentrated in the bladder.

### FACT 6

The Medical Profession has definitely established that Cancer of the lung is a self-inflicted and preventable disease caused by cigarette smoking.

### FACT 7

One in every 11 heavy smokers will die a terrible death through cancer of the lung between 50 and 60. 2576 a year die in Australia from cancer of the lung.

### FACT 8

One third of all males who die between 50 and 60 die from cancer of the lung. Another third from coronary heart disease. Smoking plays a major part in causing this condition.

### FACT 9

The incidence of CANCER of the lung is rising rapidly and follows the same curve as the increase in smoking. In 1920 when few people smoked it represented 1% of all cancers of the body. By 1970 (50 years later) it is estimated that 18% of all cancers will be cancer of the lung.

FACT  
10

In Norway the Government has forbidden the sale of tobacco to minors. In U.K. notices appear in all public places warning of the risks of smoking.

FACT  
11

A survey of Australian doctors shows that 30% of doctors have given up smoking. The incidence of smoking amongst doctors has thus been reduced from 70% to 40%. The doctors are frightened. Are you?

FACT  
12

Filter tips do not help to prevent cancer. Filter tips help to sell more cigarettes, as a gimmick . . . and they also help for the smoker to smoke more . . . right down to the filter.

FACT  
13

As well as carcinogenic TAR, tobacco contains NICOTINE (between 1.4 and 2.6 milligrams), which is a narcotic poison. If over 20 cigarettes are smoked a day, this drug produces pathological spasm or constriction of the small blood vessels in all parts of the body. Small vices are placed on millions of tiny arteries throughout the body.

FACT  
14

Pipes do not filter out the nicotine as they do the tar.

FACT  
15

All types of smoking (cigarettes, pipes, cigars) play a part in the following diseases:  
High blood pressure.  
Coronary heart diseases  
Cerebral thrombosis or stroke.  
Irregularities of the heart beat  
Stomach and duodenal ulcers  
Chronic gastritis

In fact there is hardly an organ in the body that is not affected by heavy smoking. (Constriction of blood vessels in the placenta during pregnancy causes premature birth antepartum haemorrhage, and underweight under-nourished babes.

FACT  
16

The American Heart Association has stated that smoking is a contributory factor in coronary heart disease and recommend that all patients who have had a heart attack should give up smoking.

FACT  
17

The third dangerous effect of tobacco is to paralyse the cilia or small hair like projections in the bronchial tubes. It thus prevents the clearing of secretions from the bronchial tubes and causes all types of infective lung disease . . . Chronic Bronchitis  
Emphysema  
Bronchiectasis  
Tuberculosis

FACT  
18

It is never too late to give up smoking—even after 20-30 years of smoking, it has been proved that giving up the habit will reduce the risk of all diseases caused by smoking.

FACT  
19

Recent advertising of the dangers of smoking throughout the world has not reduced the sale of tobacco and tobacco shares have not fallen in price. WHY?

FACT  
20

Smokers are addicted to NICOTINE. They are drug addicts. Let's not beat around the bush. Let's call a spade a spade. Smokers are drug addicts. Other forms of drug addiction are an offence against the law of the land. Governments will not ban this drug because for them it is a lucrative income . . . in which they stand to gain 66% of the sales. Because smoking is an addiction it is far easier not to start smoking than to give it up. Many people want to give it up but CAN'T.

FACT  
21

The most important fact of all. 1 Cor. 3: 16, 17. "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you. If any man defile the temple of God, him will God destroy, for the temple of God is Holy, which temple ye are."

## KOFFEE KLUB EVANGELISM

Two weeks of penetrating evangelism were undertaken at Cowes, Phillip Island recently during the Christmas vacation period. This effective outreach was a carefully planned "Koffee Klub and Film Festival," sponsored by Campaigners For Christ of Melbourne.

Fifteen team members, including University graduates, medical students, engineers, teachers, nurses and young business men, fitted out the Anglican Hall as a theatre and coffee lounge using local materials to give a rustic and informal setting.

Christian films screened nightly made a deep impression on large audiences. The "Koffee Klub," operating from 10 p.m. till the early hours of each morning was a scene of constant activity. Team-members placed the claims of Christ before hundreds of holiday-makers. At no time was any resentment shown towards this direct but friendly and sincere approach. Numerous visitors expressed their gratitude for the opportunity to discuss spiritual things in this way. Several people of all ages received Jesus Christ as Lord of their lives.

A wide cross-section of age, occupation, belief and unbelief was repre-

sented in those engrossed in serious conversation. Team members were impressed by the deep-thinking, frankness, and spiritual concern shown by many.

This endeavour, the fourth of its kind in Cowes, underlines the tremendous responsibility facing every Christian today. There are many people, who, while their interests appear to be centred in the materialistic values of the world around them, will respond to a clear explanation of the gospel.

## HUMAN RIGHTS YEAR LAUNCHED

(London). International Human Rights Year—which aims to secure recognition and observance of human rights throughout the world—was launched in December when meetings and services were held all over Britain.

A call for the improvement of race relations from the Archbishop of Canterbury, Dr. Michael Ramsey, signalled the opening of the campaign. It marks the 20th anniversary of the proclamation of the Universal Declaration of Human Rights by the United Nations.—E.P.S.

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THE AUSTRALIAN CHRISTIAN

February 10

# EXPECTATIONS ON CHANGING MINISTERS

by GERALD M. FORD

on completing a ten year ministry  
at Fullerton, California.

These are days of great expectations. A pulpit committee labours and curiosity mounts. Who will be called? What will our new minister be like? What have we a right to expect?

The period of the going and coming of ministers can be an exciting time in the life of the church as hopes are lifted up. It can be a time of renewal as a congregation takes a soul-searching look at itself. It can be a rewarding time as congregational life issues forth with new commitment and deepened dedication. It is a time of looking ahead with exciting expectancy. What are some of these expectations?

You have a right to expect some things of your new minister.

You may expect him to be a man of prayer, and hopefully acquainted with grief. You should expect him to know something of the deep meaning of the gospel and the resources of faith in troubled times and for life in a dangerous world. If he is a man of prayer he should be expected to be more than just a comforting person. Prayer will make him a very dangerous person. The closer one draws to God the less likely he is to conform to the world. The more one seeks to know and follow the will of God the more ready he is to break established patterns and pioneer a more excellent way. This is dangerous to our prejudices and disruptive of our little systems, but this is the business of one who dares to proclaim a word from God.

You have a right to expect that your new minister will serve with full integrity and that he will use all the skills at his command. Dependability in motive and trustworthiness in confidence may be expected of him. He will not be an expert in all fields—people don't come that way. He will offer worthy insight into many fields and will make major contributions in some fields. Your life and your church may be enriched by his unique contributions.

You have a right to expect your new minister to be creative and to find some better ways than we have found. Against the background of his experience as well as that of the congregation to which he comes he will want to pioneer some new beginnings. He will pick up the heritage that we hold, cast into it his own unique gifts, and send it forth enriched for the facing of the days in which we live. You have

You have a right to expect some things of your former minister.

You have a full right to expect that your former pastor will stay out of the way, that he will not interfere with the pastoral ministry of his successor nor enter into debate regarding the policies of the church. When a minister accepts a call to another location and leaves his responsibility for a congregation to his successor he must also leave his privileges with that congregation to his successor.

You may expect that he will not be back to perform weddings, conduct funerals, or enter into other aspects of the pastoral ministry. Rather than a denial of friendship or affection, this expectation is born of the hope for a strong pastoral ministry and for profound church loyalties.

When a minister habitually returns to a former church for weddings and funerals he selfishly holds a relationship he enjoys. In retaining this for himself he precludes the effective pastoral work of his successor by keeping from him those great experiences through which his work often becomes most meaningful. Such a practice of retaining pastoral relationships after leaving a church also leads to the effectual withdrawal of some persons from the church as they come to identify their church with their favorite pastor instead of with the congregational life of their community of Christians. Such a habit of returning also works an injustice on the congregation which one takes as his new responsibility. There are not hours enough to keep up with the pastoral requirements of one congregation, to say nothing of two.

You may expect your former pastor to uphold you in prayer and love and friendship and to be anxious to greet you most cordially on any occasion. But you may also expect him to stay out of the way with the hope that his successor may have those same joyous experiences and meaningful relationships which he has been privileged to cherish.

Anticipating a new minister is an exciting time, and a period which ought to be filled with the evaluation of our hopes and the increase of our determination. Expectations may be lifted up in order that they may come later to be lived out.

"The Christian."

# CRIME AND SOCIAL PROBLEMS IN ENGLAND



**CRIME:** Whilst a very high rate of crime maintains in England, the latest crime report indicated a decrease of indictable offences of 1.2% over the last year, with a further decrease of 5% in the first three months of 1967. However, crimes of violence showed an increase of 152 over the total of 702 in 1965. 790 people were arrested for drug offences against 341 in 1965. There is a clamour in some quarters to restore capital punishment, but this is not on the basis of an increase in the murder rate, which has fallen over the last 3 years. In 1964 there were 155—1965; 153—1966; 143. Perhaps some folk still feel that punishment is a deterrent for crime.

by A. R. JONES, A.U.A.

In the meantime, Britain tries persistently to deal with the offender. For those who must be kept secure, it has spent £4 million; on structural alterations £1,700,000; guide dogs £13,000; anti-escape equipment £200,000, including a closed circuit T.V. and £90,000 on extending phone systems.

At the same time the Home Office is to begin the biggest reform of the entire criminal process since the mid-19th century, and this will include criminal law, the work of magistrates and penal problems, to have a more realistic treatment of criminals and to give consideration to the victims. This long-term study of and research into penal problems, which will take 10 years, is considered by Britain's 2,250 lawyers to be long over-due. It appears that in areas where we deal in judgment of our fellow men and where continual research and reform are so necessary, the public are always so slow and reluctant to move. However, the present Government feels that the criminal law is confused, obscure and uncertain and does not give sufficient importance to the freedom of the individual. The present system of prosecution will possibly change to the Scottish system, where the responsibility will pass from the police to a public prosecutor. Treatment of the offender was already receiving alteration with the possibility of introducing non-custodial penalties and the possibility of reparation to the victim by the offender.

In the prisons themselves a new concept of reform in the treatment of prisoners has emerged. In most prisons today the prisoner is nothing — or a number. His work has no meaning for

him. He is simply serving the Government and feels no use to himself or society. One Prison Governor stated the position very clearly when he said, "Nothing destroys a man's soul so quickly as a feeling of being useless, of just being a number, of feeling that his work is only worth a token payment which is made so that the Government feels it is not engaging slave labour. It gives self-respect when you know your life still matters and that it is useful, although in a prison—that you are working and earning and that you are paying your own way and even paying your debts."

Consideration is being given to paying men for their work and allowing them to keep themselves, their family — pay their debts, buy amenities and save what they can. The English Government has paid £1,100,000 to 3000 victims of crime for personal injuries received, which comes from State funds. This payment could be taken over and paid by the prisoner and instead of losing all his self-respect, he would gain it and benefit himself and society.

In the Gloucester Prison an aircraft factory has installed £25,000 worth of equipment, and with union approval, prisoners are being trained as machinists and at present the money earned benefits the Prison service. Such a scheme is economically sound and for the prisoner has therapeutic value. Could this plan be the answer to the high cost of crime that every nation has to face today? It is surely worth investigation.

The running of one's life is not taken away completely from inmates. They do make some decisions as to trade training, parole plans, leisure time activities, expenditure of earnings, church attendance. Denying the right to make decisions removes incentive and responsibility. Men must be taught responsibility and decision making, rather than denied the opportunity.

A certain amount of freedom remains in prison. Although basic freedom is taken away, men can participate in self study courses, enter club activities, enjoy a hobby or just sit and read the daily paper. On Sundays they need not attend church if they decide against it. They do not have to get up for breakfast if they choose not to. Does this make prison too easy, and even desired? But is there any better luxury than personal freedom? Further, men know that to achieve parole they must have a successful record of participation and co-operation in the prison programme.

**IMMIGRATION:** Although Britain is exporting thousands of migrants every year to Canada, South Africa and Australia, she is also importing many coloureds from India and the West Indies. The coloured population is now about 1 million and expects to be 3½ million by 1985. It was very noticeable, as in the U.S.A., that the dark skinned people were taking many service jobs such as porters, drivers, etc. The women are very prominent in railways as porters and on buses as conductors. Problems are beginning to arise with a little prejudice being shown in some shops and migrants moving in to streets and whites moving out. It has been suggested that the living standards of some migrants are below par, and that they will eventually take over whole areas. They will if whites move out instead of staying and saving the area for the standards that will exist. Demonstrations by whites for racial segregation have led to requests to the Government to broaden the race relations Act to cover all public places, including shops, so that it becomes illegal to maintain any type of colour. Migrant children are also causing a problem in some schools because of their inability to speak English, which emphasizes the need of special classes to teach English.

**POKER MACHINES:** From a casual reading of Britain's daily papers, one gathers that Britain has a few problems and has some of which are her own making. Any State which introduces poker machines and still has a conscience will regret the consequences. A stiffer licensing system is now being introduced in Britain which will insist that machines pay out a fair percentage of takings to customers. This measure has been made necessary because striving protections rackets have grown round the spread of the machines throughout the country. The new licence will not permit a supplier of machines, under any conditions, to share in the takings. The Home Secretary aims to put strong arm gangs out of business by this simple measure. The usual procedure here is that club owners are threatened to install certain machines and give a share of the takings and in return the premises will be protected from other gangs. If the owner refused, his club would be broken up. The Act can limit the premises where the poker machines will be installed.

A prominent tea-shop in London has now installed the machines and proposed to place them in all their shops throughout Britain. The winnings will be in the form of tokens, which can be changed for goods in the shop. It would have been a wise Government to have refused to legalise the machines in the first place. It would have saved the Government the present trouble that is on their hands and saved the public money, that it can ill afford to lose. It becomes a craze with many people. We have seen people feverishly working two machines with two hands until all their money is gone, and sadly and hopelessly they

(Continued on Page 24)

## My Neighbour's Pen

WHAT  
OTHER  
JOURNALS  
ARE  
SAYING



### LOST HERITAGE.

Let's face the terrible truth: The 30 million Africans suffering under minority governments in the southern part of the continent have lost faith in America and in the West as a whole. A mood of pessimistic realism bordering on desperation is settling over the struggling African nationalist leaders and their people.

Here at Kitwe, in Zambia, I have just sat in on a Seminar on Apartheid, Racial Discrimination and Colonialism in Southern Africa, sponsored by the United Nations. What I heard both in the sessions, and in conversations outside the hall, has shaken me.

If, under the United Nations' resolutions, neither Rhodesia nor South West Africa moves noticeably toward majority rule in 1967, the die will have been cast. The West, especially United States and Great Britain, will bear the blame for favoring kith and kin and lucrative enterprise over right and reason.

In general, Africans are a peaceful people. When their friendship has been spurned, their peacefulness exploited for the gain of others, and their great patience finally exhausted, such people become courageous, dedicated and obsessed warriors in a righteous cause.

The restraint learned during years of domination and oppression gives them

prolonged nourishment during the dark night of decisive struggle. That in the end they will win the struggle is generally conceded by both blacks and whites in Africa and around the world.

—Ralph Dodge in  
"Christian Century."

### THE GOD OF THE GAPS

It is absolutely certain that during 1968 further blows will be dealt at the faith of those whose confidence is still in the God of the gaps. A contributing factor to man's confused understanding of the Christian faith has been the reasoning of those whose ground for belief in God has been that he can do the things man is not able to do. For them, God's existence has depended on the way in which he fills the gaps in human understanding.

Man has never progressed beyond the concept of the holy war. He still fails to realise that there can be no crusade, because God judges both sides of the conflict. Whatever moral difficulties man's positive scientific achievements have produced, his most serious failure is the messianic megalomania which prevents him from seeing that he is part of the sinful situation which is the life of the whole world.

—"The Spectator."

### THE FELLOWSHIP OF THE LEAST COIN

Women are invited to participate, along with Christian women of every continent, in the Fellowship of the Least Coin. This is primarily a prayer fellowship, as the praying hands in its symbol indicate. Many pairs of hands folded in prayer form its basic circle.

It can be truly said that these hands encircle our earth.

To join with others in this fellowship does not involve a person in any extra regular meetings. It does involve her in a world-wide, inter-denominational ministry of reconciliation and concern.

Like a pebble dropped in a quiet pool, an idea born in the heart of a

woman of India has spread in ever widening circles of Christian concern.

A tangible token of sharing in a world-wide fellowship of prayer was needed—one that would be the same for women everywhere, be they rich or poor, educated or illiterate. The thought came that the "least coin" of each country could be such a token.

Today tens of thousands of women join their sisters in Christ across the world in praying for one another, as they set aside a "least coin" each month. The coins are prayer tokens, and represent an accumulation of prayers for those in need, physical or spiritual, in any part of the world.

—"Church and Community."

### THE FINAL DRIVE

It is shocking—and a reflection on the whole system of international refugee work—that in 1967 HCR and the international community should still be seeking solutions for European refugees who came within HCR's mandate as far back as the immediate post-war period. Our conscience cannot be at rest as long as we know—and we do know—that today in Italy, Austria, Germany and Greece and also in countries around the Mediterranean Basin and in the Far East, men and women have been waiting 10 or 15 years for the chance to start a new life.

To be sure the camps as mass repositories of misery have disappeared in these areas. Yet there are still people whose problems are as unsolved today as they were when they first asked for our help.

Who are they, those who have waited so long and known so many disappointments? Are they so handicapped as to be beyond all rehabilitation?

I appeal to all who are in a position to help—governments, voluntary agencies, prospective sponsors—to join with my Office in finishing what has been so long overdue: to give to each of these refugees the long-awaited possibility of either finding a human solution to his problems in his present country of asylum or in a country abroad. Until this is done we will have failed in our duty.

—Prince Sadruddin Aga Khan,  
United Nations High Commissioner  
for Refugees.

—"U.N.H.C.R. Reports."

### UNFAIR ATTACK

Another illustration of obsolescence is the motion picture "Hawaii." In contrast to the book on which it is supposedly based, the picture goes to absurd lengths to caricature and ridicule one of the early New England missionaries in Hawaii. Anyone who knows anything about the situation soon realises how unfair this portrayal is. Unfortunately, however, many viewers know little about past missionaries and hardly any more about contemporary ones. The result is that they are unaware of the distortion and are strengthened in the anti-missionary bias that is now prevalent. The producers of the picture are no doubt making money, but they are doing harm by fighting the wrong battle at this time.

—"Christianity Today."

## NOTED AND QUOTED

### CHANNEL 23

The T.V. is my shepherd, my spiritual growth shall want.  
It makes me sit down and do nothing for the cause of Christ, because it requireth all my spare time.  
It keepeth me from doing my duty as a Christian, because it presenteth so many good programmes that I must see.  
It restoreth my knowledge of the things of the world; it keepeth me from studying God's Word.  
It leadeth me into the paths of failure to attend the Church services and working in the Kingdom of God.  
Yea, though I live to be a 100, I shall keep on viewing my T.V. as long as it will work.  
For my T.V. is my close companion, its sound and picture they comfort me.  
It presenteth entertainment before men and keepeth me from doing important things with my family.  
It filleth my head with ideas which differ from those set forth in the Word of God.  
Surely no good thing will come of my life because my T.V. offers me no time to do the will of God, and I will dwell in spiritual poverty for ever.

## OPEN FORUM

### CHILDREN OF VIETNAM

To the Editor,

Twice within living memory, the world has seen two conflicts which were supposed to be wars to end all wars but yet again the cruelty of war tramples on human dignity and leaves legacies of responsibilities to people safe with their families in their own homes.

The Committee of Responsibility for the Children of Vietnam has, as best it can, accepted responsibility for those children who are in desperate need of help in Vietnam. The Committee, which is immutably non-political and non-sectarian, was formed following the publishing of a letter in the "Age" from the Rev. Doctor H. R. Smythe, Vicar of St. James Church of England, East St. Kilda, calling on people troubled by the plight of the children in Vietnam to render assistance. We have sought to learn what the real needs of the children are and have been addressed by A. B. G. Carden, Surgeon and Team Leader of an Australian Surgical Team, and Miss W. M. Skelly, Director of Hospital Visiting, Vic. Div., Aust. Red Cross, who has only recently returned from six months' duty in South Vietnam. Miss Skelly's address saw many of our worst fears corroborated—children suffering from hunger and malnutrition, orphanages crowded and poorly staffed by untrained personnel, shortages of clothing and medical supplies, poor standards of hygiene and all with so little help offering. Miss Skelly stated that there were actually thousands of children in orphanages (and many of these orphanages are substandard) and thousands who should be but are living in poverty and need.

This letter is an appeal to your congregation to become a member of the Committee of Responsibility. Individual membership is \$2 annually and \$10 for organisations. If each congregation in Victoria would join as a \$10 contributor we would ask you to see your donation as part of a sum of money which would be of sufficient size to be able to give aid on a scale sufficiently large to have some impact in an area where so much needs to be done. It should be mentioned that it has been resolved that aid will be forwarded to agencies approved by the Commonwealth Government, not that we do not acknowledge with great regret children are suffering throughout Vietnam, but because we feel that there are far more children than we can help available in approved areas without wasting donated money on litigation, however desirable the object.

If your organisation is prepared to join the Committee—and it would be a wonderful filip to a small group of people who have raised over \$500 to date for the Red Cross and Save the Children Fund—kindly forward your contribution to the Honorary Treasurer, A. P. Reynolds, 1a Irilbarra Road, Canterbury, Vic. 3126.

N. C. H. Jackson, Hon. Sec.

## LETTERS FROM TERTIUS

### FEAST OR FESTIVAL

To the Editor,

Our morning presidents and many of the communion hymns refer to the Lord's Supper as a feast. When I was a small boy I used to think that it was odd to call it a feast, because only a little bit of bread and only a little bit of wine were consumed.

I thought about it again on Sunday when we sang, "Feast after feast thus comes and passes by and passing points to the glad feast above." I thought that it must be called a "feast" in the New Testament. So when I got home I held up dinner proceedings while I looked in my concordance. I found a verse in 1 Corinthians 5:8 that says, "Let us keep the feast." And I thought of Brother Angus who starts his presiding with, "As the Scripture says, Let us keep the feast."

After lunch I read the rest of the passage, and found that it is not about the Lord's Supper at all. It says that the Christian life is a sort of new Passover as redeemed men feed on the Bread of Life.

I wonder if we should still use the word "feast" for the Lord's Supper. It's at least confusing for small boys. Perhaps "festival" would be best with its emphasis on joy and victory without the modern connotation of the word "feast," which is "a feed."

Mr. Ed., does this sound like horse sense to you?

TERTIUS.

### THE COVENANTS

To the Editor,

Along with Christmas cards and carols come the appropriate scripture readings from Matthew and Luke to celebrate the birth of Jesus.

Have you noticed how the O.T. Covenants come alive in the words, "the oath that he swore to Abraham . . . the throne of his father David?"

Then maybe at the communion service we hear the words, "this is the new covenant in my blood which is shed for you"; I wonder how his disciples evaluated those words. Probably as much as his reply to Peter, "Upon this Rock will I build my church."

We are alive to the mission and teaching of the church, but this should include the Covenants. Do we regard them as "old hat"?

In the "Age" (22/12/67) an article entitled "Is the Sunday School Finished?" suggested we are "bushed." When one is "bushed" how desirable it is to return to the old path and find a light. I suggest that both church and school will find an excellent curriculum in the Way of the Covenants. It will embrace all scripture.

—P. H. Luke, Vic.

### BAPTISM AND SALVATION

To the Editor,

I submit some questions with N.T. teaching regarding the place of Baptism in God's plan of Salvation.

Q.1. Did Jesus link Baptism with faith as a condition of Salvation?

A. Mk. 16: 16. "He that believeth and is baptised shall be saved, but he that disbelieveth shall be condemned." While Jesus here linked faith with baptism as a condition of salvation, he also stated that disbelief, alone, will condemn.

Q.2. Is baptism coupled with repentance for remission of sins?

A. Acts 2: 38—"Repent and be baptised . . . in the name of Jesus Christ for the remission of sins."

Q.3. Salvation requires being "IN CHRIST," but does the N.T. say we are baptised into him?

A. Rom. 6: 3—"Know ye not, that as many of you as were baptised into Jesus Christ have been baptised into his death?"

Q.4. Does faith in Christ make us "children of God" before our being baptised into Christ?

A. Gal. 3: 26, 27—"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ."

Q.5. Whilst the N.T. mentions things that save us, such as grace, the Blood, faith, repentance, etc., does it say baptism also saves us?

A. 1 Pet. 3: 21—" . . . even baptism doth also now save us . . . by the resurrection of Jesus Christ."

Such scriptural truths show that God has placed baptism in his plan of salvation through Christ. To many today this teaching is unacceptable, yet it remains as the irrefutable and unchanging word of God.

No one will deny the ability of Moody, . . . Billy Graham, and many others as popular preachers, but the question remains: do these men have authority to overrule or nullify the N.T. on the matter of baptism or any other truth of the Gospel? —C. Offer, Vic.

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## THE WAR IN VIETNAM

To the Editor,

The war in Vietnam was inevitable. Had Vietnam not provided the excuse, some other country would have.

The unwavering stream of lust, violence and sadism that pours from the studios and publishing houses of America has had to have its effect, and the American people must erupt into orgies of murder, rape, arson and torture. Just as the decadent insanity of European art exploded into the insanity of two world wars, the sadism of American "art" will keep bursting into its own kind of wars. Europe at its worst still held to some ideals and fought its wars with some regard to international codes, with some regard to non-combatants and with strict respect to neutrals.

But America shows no ideals. Her foes are small backward nations with no possibility to retaliation on American soil, and against these she uses all the

fiendish armament the vilest brains can devise. Gas (outlawed and not used by any nation, except America) and napalm are rained on the women and children of the enemy and their charred bodies numbered with the Viet Cong dead. American napalm has a substance added to prevent it being wiped from the skin—a fiendish torture no other nation uses. Prisoners are taken but few become prisoners of war. They are tortured or dragged to death behind American tanks and trucks. This is not Viet Cong or Communist propaganda—it's openly admitted by the Americans themselves.

To think our own Government is so weak as to aid this wickedness! Our turn could easily come, and the charred and gassed bodies of our women and children and frail old men laid out and counted as "communist dead." For whenever America is thwarted they raise their nose to the moon and howl "Communist!"

—John J. Alderson (Vic.).

## INTERNATIONAL JURIST REPRESENTS CHURCHES IN SOUTH AFRICA COURTROOM

(Geneva). Dr. Arthur Larson, a U.S. authority on international law who has served as a consultant to two American Presidents, appears today as an "observer" in a Pretoria, South Africa, court where a request for leniency is being presented on behalf of 33 South-West Africans convicted of terrorism.

The South-West Africans were tried under South Africa's Terrorism Act of 1967, which was made retroactive to 1962. Under the Act, any person can be arrested for causing embarrassment to the government in affairs of state. The penalty for conviction ranges from five years in prison to death.

In announcing his verdict Judge Joseph F. Ludorf said he had decided not to impose the death penalty. Sentence is expected to be pronounced later this week after arguments in mitigation are concluded.

Dr. Larson flew to South Africa on behalf of the Lutheran World Federa-

tion and the Commission of the Churches on International Affairs (C.C.I.A.). The latter is an agency of the World Council of Churches but also represents the Lutheran Federation in legal and political matters.

Arrested before the Terrorism Act became law, the defendants were held in solitary confinement for at least 200 days and then formally charged the day after the Act was passed. All but one of the men are members of the Evangelical Lutheran Ovambokavango Church or the Evangelical Lutheran Church in South-West Africa.

The United Nations General Assembly recently passed, by a vote of 110 to 2, a resolution terming the trial of the South-West Africans a "flagrant violation of their rights" and of the U.N. resolution passed on Oct. 29, 1966 which had declared South Africa's mandate over South-West Africa at an end.—E.P.S.

## OBITUARY

A. V. Stimson.

Mr. Stimson lived all his life in the Canley Vale area, with the exception of service in two world wars. His mother and father were foundation members of the Church of Christ at Canley Vale (Mr. and Mrs. George Stimson). Mr. Vic. (as he was affectionately known), was baptized on Feb. 3, 1904 and welcomed into membership at Canley Vale. He was church secretary for a period of 20 years; S.S. superintendent for about 30 years; and an elder of the church for 17 years until his passing. He was also active in Brotherhood work. Mr. Vic. had a constant concern for those who were in need of financial and/or practical help and has given freely to many within the area. Here was a man who was respected and liked by all who knew him, and a man whose first concern was to bring people to accept Christ as their saviour. The tenor and example of his life brought credit to his family, the church, and Christ. His absence will be greatly felt within the church.—K. Farmer.

Miss Janice Dunn.

The church at Hartwell, Vic., was saddened to hear of the sudden and tragic death in a car accident on Christmas morning of one of its kindergarten teachers, Miss Janice Dunn, aged 22 years. Janice had grown up in the Sunday School and Good Companions over the years of her girlhood. After accepting Christ as her Saviour she had willingly and most capably taken on teaching the little ones for whom she showed great love and patience. Of a sunny and cheerful disposition she was noted both in her family and church for her unselfishness and consideration of others. Her employers and workmates too, were free in their testimony to her helpfulness and example to all. Recently engaged, Janice was to have been married later this year and with her fiancé, Garry Phillips, was planning towards this happy event. Services at the funeral director's chapel and at the graveside were conducted by the Hartwell minister who also conveyed the church's heartfelt sympathy to the sorrowing parents and relatives.—M.J.S.

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## Books for Information Inspiration and Pleasure —

### DOES ANYBODY HERE KNOW GOD?

By Gladys Hunt (Zondervan Publishing House), Aust. \$5.40

The women brought together by Gladys Hunt in this book may seem at first to be an incongruous group. They cover a wide range of social positions, occupations and interests. The articles and stories by and about women mostly concern themselves with the female of the species made newsworthy because of family importance, wealth or achievement. The common factor is God, whom they all know personally.

Most of the women faced more storms than calm in their lives before they found a meaning for existence. They eventually discovered — whatever their need — that Christ was the answer.

The women include a girl trombonist, a Japanese survivor of Hiroshima, a girl who shared life with 13 servants (including two chauffeurs) but whose parents did not love each other, a Wycliffe Bible translator, an author, an actress, an opera singer, and a baroness who once owned a 300-room castle. There are 18 women who do know God and who share their knowledge with the reader.

They all found resources for living. Take, for example, Dorothy Horton. She married a young doctor who died within two years from cerebral haemorrhage. She married again and found great happiness in her Air Force husband and two children until she was stricken with polio. Doctors said she would never walk again, and her world was one of pain, loneliness and despair. How she won through to victory and faith is just one of the fine testimonies of this book.

Recommended for church libraries and women's groups.

### OUR RISEN LORD

By Marcus Loane (Zondervan Publishing House), Aust. \$3.30

The resurrection of our Lord is being called into question more and more in these days of challenge to central Christian doctrines.

This is a devotional rather than an apologetic study of the Resurrection. The book is conservative and evangelical and is unashamedly committed to the view that as the disciples on Olivet became like new men in a new world, we shall be similarly powerful as witnesses to the Risen Lord in our world, if we are dedicated to the Christ and the Holy Spirit power of the Resurrection.

This is no specific defence against the present attacks

### TV: CHILDREN AND RELIGION

In "Woman to Woman," two mothers discuss how much children can be expected to understand about God. Can parents show their children how to live? Is there any value in formal religious education? A.B.C. TV: N.S.W., VIC., Sunday, Feb. 18, 9.30 p.m.

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which are not even mentioned, but it is a statement of a bishop's conviction that the gospel record is true.

### THE OLD TESTAMENT STORY

By Carl G. Howie (Teach Yourself Books, The English Universities Press Ltd.), Aust. \$1.35.

For many years the Teach Yourself series has published books on almost every conceivable subject and made it possible for people to educate themselves cheaply and entertainingly at home.

Many religious topics have been included in the series including Biblical archeology, the Christian faith, Christian theology, and even a Bible atlas. This book tells the Old Testament story in a connected narrative beginning with Abraham and ending with the Maccabean Revolt.

Although the Old Testament contains so much history the ordinary reader is likely to be frustrated by Numbers and left floundering by Leviticus. This volume tries to deal with the people and events of the 39 books in one connected story.

It has a scripture index, but a name and subject index would have made it even more useful for the average reader.

Recommended for church and Sunday School libraries and general reading.

### MONGANGA PAUL (The Congo Ministry and Martyrdom of Paul Carlson, M.D.)

By Lois Carlson (Hodder and Stoughton), Aust. \$3.25.

This is the story of the man who went back from safety into the dangers of the Congo rebellion in 1964 and who gave his splendidly equipped and dedicated life for a stupid mob. He died from bullets from the gun of a young Simba who did not even know him.

The story is told by Lois Carlson, wife of Doctor Paul. It tells of his early interest in medicine, his training, his romance, his marriage, and the happiness that belonged to a young doctor who was doing what he liked doing.

But in 1961 he felt constrained to accept a short term appointment in the Congo as a missionary doctor. He loved the people so much, was so conscious of their need for him, and the people loved him so much in return, that it was easy for the Carlson family to accept the invitation that came for them all to go back to Africa.

Overseas missionary service can be as dangerous today as at any time in the 19th century or earlier. It can also be as significant and redemptive. We might think that Dr. Paul's life was wasted in Africa, but nothing given to God is really wasted. Not only did his service and sacrifice make a profound impression upon many Congolese, his martyrdom has helped many others to follow Christ into the great African continent. This book may well influence and inspire others to follow in Dr. Paul's steps.

For church libraries and for missionary motivation.

## KENMORE GRADUATES

In the "A.C." for Jan. 27, 1968, the news story of the first graduates from Kenmore Christian College, Qld., was printed. The photo blocks of the first two graduates, Miss Muriel Holt and Trevor Holmes were delayed because of

the mail strike, and are printed below. Mr. Holmes has begun a ministry with Latrobe Terrace, Geelong, and Miss Holt will serve at Norseman, commencing in March.



TREVOR HOLMES



Miss MURIEL HOLT

### INVERELL EVANGELISM

(N.S.W.). Young people of the various churches have been attending training sessions for the Ibar-None Youth-to-Youth Evangelism Crusade in Inverell, Feb. 3-11. Roland Mitcheson from the Ambassadors for Christ team has been class leader . . . A teacher training course on Jan. 23-25 proved profitable and informative. The sessions included instruction on the use and preparation of puppets, films, filmstrips, flannel-graphs, stick figures, story and song preparations and many other helpful ideas for Sunday School and youth workers . . . The weekly Bible Study group has commenced to study the Book of Esther.

### VISITING PREACHERS

(Harcourt, Vic.). Visiting speakers have included Barry Rice, who has completed course at Adelaide Bible Institute, and has enrolled at Kenmore Christian College, and Miss Norma Hall (formerly of Castlemaine), now of Winnipeg, Canada, who is the only ordained woman preacher in our Canadian brotherhood.

### AWAITING MINISTER

(Inglewood, W.A.). The church has farewelled Mr. and Mrs. Turner and family to Springvale, Vic., and now looks forward to the arrival of Mr. and Mrs. Parry, and family, from S.A. We sincerely thank all speakers who have helped at Inglewood during our time without a minister . . . A recent talent scheme raised \$1692.

### WOMEN MINISTERS

Forty of the Church of Scotland's 60 home presbyteries are in favour of the church admitting women to the ministry on the same terms as men. Voting by presbyteries was called for in a decision made by the General Assembly. —E.P.S.

### QUEENSTOWN EDUCATION CENTRE

(S.A.). A new Christian Education Centre for the Queenstown church will be officially opened on Sunday, Feb. 11 at 3 p.m. by E. P. C. Hollard, minister of the Glenelg church. The centre, built at a cost of \$6,500, will include a hall, kitchen and office. The church choir and Mrs. Peter Johnson will render musical items.

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### BIBLE PRIORITIES FOR 1968

(London). As president of the United Bible Societies, the Most Rev. Dr. F. D. Coggan, Archbishop of York, has enumerated three major needs for 1968: New translations, new books, new readers. The U.B.S. is now entering the second stage of a world campaign designed to emphasize "The Book for New Readers."

New translations must convey the original message in up-to-date language, the Archbishop noted. Attractive and inexpensive editions of the Bible and portions of it are needed. "New Readers" implies that the laity in the Church must be trained to study the Bible and to promote its use.

"This is a vast and urgent task," said the Archbishop. "To the churches I appeal. See that the dissemination and study of the Bible are given high priority. To all my Christian brethren I appeal. Read it yourself regularly. Encourage others to study it. By your prayers, gifts and enthusiasm see that those who have never had the message of the Bible are given a chance to obtain a copy."—E.P.S.

### 1968 BAPTISM

(Whyalla, S.A.). A baptismal service was held on the first Sunday in 1968 for Barry Taylor. A young woman made her decision at this service . . . Mrs. Hughes Snr. has returned to W.A. after spending several weeks at the manse with her son, D. M. Hughes . . . Several films have been screened in preparation of the Leighton Ford Crusade . . . We shared with members of the Baptist church for a watch night service on New Year's Eve.

STRATHALBYN. Recent speakers have been Ivan Nixon (Blackwood), G. Bee (W.E.C., Tas.), Glen Adams (W.E.C., N.S.W.), B. Elsemann (Murray Bridge), Mr. Brown (N.S.W.), and Mr. Newell (Milang) . . . The church extends sympathy to Mrs. McMurtrie in the death of her father . . . Mrs. Bartlett, Mrs. Pilmore and Leanne Dinning have been patients in Strathalbyn Hospital. Lisa Phillips underwent surgery in Adelaide Children's Hosp., and Mrs. W. Maddern is in St. Andrew's Hosp. . . Mr. and Mrs. Brian Stanford were farewelled on leaving for Adelaide.

## APPOINTMENT FOR DR. R. W. GRAHAM

President W. A. Welsh of the Lexington Theological Seminary has announced the appointment of Dr. Ronald W. Graham to the Seminary faculty as from Sept., 1968. He is to fill the Thomas Chair of Exegesis as Professor of New Testament.

Dr. Graham is presently assistant professor of New Testament and acting dean at the Divinity School of Drake University, Des Moines.

A native of Australia, Dr. Graham is a graduate of the College of the Bible in Melbourne, and the University of Queensland. He is also a graduate of the Divinity School of Drake University and received the Ph. D degree from the University of Iowa.

Before going to the United States in 1954, Dr. Graham was a minister with our churches in Australia.

Dr. Graham and his family will move to Lexington in August.

## DEVONPORT BRIGADES

(Launceston, Tas.). A large contingent of young people from the Devonport Church Youth Brigades recently presented a vigorous and versatile programme . . . During the annual vacation of our minister, Mr. Read, and family, in Brisbane, the pulpit has been occupied by visiting guest preachers and local brethren.

## YALE CHAPLAIN AND ANTI-WAR EFFORTS

(New Haven, Connecticut). Yale University chaplain William Sloane Coffin, Jr., is one of five persons who have been indicted by a federal grand jury in Boston for conspiring to aid, abet and counsel persons who wished to avoid being drafted into the U.S. armed forces.

Indicted with Mr. Coffin was Dr. Benjamin Spock, noted child psychologist. Maximum penalty for conviction on the charges is five years in prison and a \$10,000 fine.—E.P.S.

## THINGS TO COME

### NEW SOUTH WALES

**FEBRUARY:**  
10—Opening of New Church Building — Liverpool West.  
17—Opening of New Church Building — Greenacre.  
21—Opening Session, First Term, 1968, Woolwich Bible College (Open Day, Sat., March 2).  
25—"Crusade" Sunday in all churches — Preparation for Billy Graham Crusade.

### VICTORIA

**FEBRUARY:**  
11—ANNUAL OFFERING — ABORIGINES' MISSION DEPARTMENT.  
17-18—C.E. Missionary Week-end and Annual Meeting.  
21—College of the Bible resumes.  
21—H.M. and Evangelism District Prayer Rallies.  
23-25—Missionary Camp — Monbulk — C.W.F.  
24—College of the Bible Garden Party, 2.30 p.m.  
24—South-Western Dist. Conf., Latrobe Terr., Geelong.

## WORLD CONVENTION ADELAIDE — 1970

## EDITORIAL (continued from page 2)

to avoid either of the dangerous extremes of too soon or too late. The Government is reluctant, however, to hand over control when such large parts of New Guinea and Papua are backward and politically inarticulate. But it is obviously impossible to wait until all New Guineans are educated and responsible before giving the people control of their own lands. (Does every Australian vote intelligently and act responsibly?)

The desire for independence is a strong emotion and will not be easily kept quiet. Whether they are ready or not, many New Guineans feel that they have a right to shape their own destiny, make their own mistakes, and, if they want to, make their own friends. They are showing resentment at being so dependent and inferior.

"Your paternalism, your continual oversight of our affairs is irritating to us. You assume too much, and the benevolent role fools none of us . . . There is no equality or fraternity possible so long as your people keep your sense of social superiority . . . Why talk about a unity that does not live? Why keep up all this propaganda unless—what we all believe—for your own purposes of exploitation and political dominance?" This was not said this month about New Guinea. It was actually an outburst by a Mexican against U.S. dollar imperialism way in 1917, but we were reminded of these words when we heard New Guineans criticising Australia's migration laws, political dominance, economic programmes, and other policies as they concern the Territory. The tone was the same and the desire for independence was as strong.

The world of politics and commerce can and often does ignore the kingdom of God, but the church cannot ignore the world of politics, commerce, and social change, which is also in the area of God's redemptive concern. The church and its missionaries, however, have not had much to say in the present discussions.

We do not necessarily want our missionaries to become politicians, but we do want them to walk with their people into New Guinea's exciting future. Even if it costs us more, we should be encouraging our missionaries not only to speak for God to the Territory, but also to speak for the Territory to the world until the emerging people find their unity and speak for themselves.

## LINK BROKEN WITH AUSTRAL

A long association with the Austral Printing and Publishing Co. and "The Australian Christian" was broken when Harold Ballenger retired recently.

He commenced as a compositor in 1919 when Douglas Pittman was manager and A. R. Main was editor. He later became a linotype operator and for many years most of the material printed in our national journal and much of the general printing for our churches throughout Australia passed through his hands.

His wife was also associated with the Austral Company for many years and at a farewell dinner tendered to Mr. and Mrs. Ballenger many interesting and often humorous incidents were recalled.

## MINISTRY AT FORESTVILLE

(S.A.). N. Gavros concluded his ministry on Jan. 28. The church is now without a full time minister. C. L. Smith has commenced a part time ministry. A team of young people from the Missionary Orientation Camp, conducted one meeting and a team of our own young people, led by Graham Bradford, presented an excellent play as an entire evening service. At a farewell to the Gavros family on Jan. 26 a presentation of a 35 m.m. camera was made. A large crowd attended to say farewell . . . L. Lovell, Mrs. C. McKenney, Mrs. E. Taylor and a large band of helpers worked from 7 a.m. until 11.30 p.m. during the recent National C.E. Convention.

One of the features of the evening was the spontaneous tribute by his workmates to the way Harold Ballenger had encouraged and helped apprentices and younger printers.

## MINISTER FOR GARDINER

(Vic.). Les. Dewberry, now serving at Box Hill, has accepted a call to the church at Gardiner, and will commence at the completion of his present term.

## HOLIDAYING FROM MISSION

(Mandurah, W.A.). Norseman Mission children have been spending their holidays at the Mandurah Aboriginal flats. The church was packed throughout the holiday season . . . Mr. and Mrs. Eichner have returned from Germany . . . Rosalee Weeks has completed her studies at P.B.I. . . . A combined service was held at the waterfront here with the Salvation Army band (Floreast Park) leading the service. Soloists were Mr. and Mrs. Uren . . . We are still without help which is urgently needed in a growing town.

## A WORSHIP SERVICE to conclude the Bromley State School CENTENARY CELEBRATIONS

will be conducted in the Dunolly Church of Christ by former pupils and teachers — 7 p.m., SUNDAY, APRIL 14

## MINISTERS

### R. M. WILSON CONCLUDES

(Kingsford, N.S.W.). Mr. Wilson concluded his ministry on Jan. 28. An after-church fellowship was held to bid him farewell . . . On Feb. 25, college student Barry Brown will commence a weekend ministry . . . The secretary, E. Smith, is recovering from illness . . . Dedication services were held in the homes of Mr. and Mrs. Dennis Bruce and Mr. and Mrs. Max Wilson.

### MORRIS FAMILY FOR S.A.

(Subiaco, W.A.). The church farewelled the Morris family on Jan. 7. Many friends came from Nedlands, Inglewood, Maylands, Wembley, Wembley Downs and city churches, also from other churches in Subiaco and representatives of conference departments. The church presented Mr. and Mrs. Morris with a transistorised clock. Chris Morris played his clarinet during the evening—he will return to Balcombe Army School of Music. Mrs. Furr sang a solo . . . Mr. and Mrs. Skilling have left for Bible Study in Auckland for two years . . . Miss Judith Gordon begins a two year Bible Study course at Woolwich in February . . . Mr. and Mrs. Frank Lawrence, Neville, Jenny and Rodney have left for Adelaide.

### CHANGES AT RED HILL

(Vic.). The ministry of M. Keatch concluded on Jan. 14. Members and representatives of other churches attended farewell. G. Thomson and R. Smith spoke of work done by Mr. and Mrs. Keatch and an envelope of notes was presented. Mrs. E. White (C.W.A.F.), and Mrs. M. Prossor (C.W.E.F.) also made presentations to Mrs. Keatch . . . J. Sutton commenced a 10 weeks' interim ministry on Jan. 21 . . . The aim of \$400 set by church for special New Guinea project was over-subscribed . . . Renovation of manse in preparation for the coming ministry of Mr. and Mrs. John Turner is in progress.

### TO CONCLUDE AT SHEPPARTON

(Vic.). D. Bruce McIntosh has indicated to the church that he will conclude his ministry there at the end of his sixth year in Jan., 1969.

### SNOXALLS LEAVE CIRCUIT

(Warracknabeal-Brim Circuit, Vic.). A large and representative group of people from churches and community organisations met Dec. 31, 1967, to pay tribute to Mr. and Mrs. B. C. Snoxall and daughter Linda for their energetic and creative leadership over the past four years. Both churches witnessed considerable growth during their ministry. Mr. H. J. Newell and Mr. F. A. Wardle spoke highly of the contribution made to both church and community life. W. McPherson as chairman of the Circuit Board, endorsed the remarks of commendation. Mr. R. S. Wardle, circuit secretary, made a presentation on behalf of the churches . . . Mr. C. G. V. Thomas to commence ministry Feb. 4, 1968.

### ASSISTANT AT SWANSTON ST.

(Vic.). The city church has appointed John Tudor, B.Comm., L.Th., as full-time Assistant Minister. He was inducted into the ministry of the church on Feb. 4 and will devote much of his time to the church's increasing work among the College and University population of Melbourne. Mr. Tudor is a graduate of Melbourne University and of the Melbourne College of Divinity. He has served recently with the Education Dept. and has ministered part-time to the churches in the Albury area . . . The church is glad to report that Dr. Lloyd Jones is making progress in health and it is hoped that it may yet be possible to retain his service as the minister of the city church, even for a time with limited activities.

### ROY DIXON COMMENCES

(Marrickville, N.S.W.). Roy C. Dixon commenced his ministry on Jan. 14. He and his family were welcomed at a public meeting on Jan. 13. P. H. Morton, N.S.W. Conf. Pres., expressed greetings on behalf of the brotherhood. Other speakers included Rev. Ken Fox, Pres. of Marrickville Ministers' Fraternal, and Alderman Mahoney, representing the Mayor of Marrickville, who pledged the support of the council, which recognised that it could not attain its goals without the help and co-operation of the churches . . . The four weeks' services of Ian Titterton, Woolwich student, were greatly appreciated . . . Church was saddened by passing of Mrs. M. Beekman and Mrs. A. Maxwell . . . The Ladies' Fellowship honoured 90th birthday of Mrs. C. Hunt.

### M. D. KEATCH INDUCTED

(Bayswater, Vic.). The induction service for M. D. Keatch was conducted by Dr. Keith Bowes. Mr. and Mrs. Keatch and family were officially welcomed by Ray Davis. When Mr. Keatch led the evening service he was assisted by C.W.F. Choir. Rev. and Mrs. Wilson (Methodist), and Rev. Moorhouse (Church of England) were present at informal gathering at which supper was served.

**MALVERN (Vic.).** Recent speakers have been L. Finger, R. Pfeifer, F. Illingworth, M. Moody and F. E. Buckingham. Organists who have helped have been Margaret Clydesdale, Pat Thompson and Ken and John Briggs. Soloists have been George Haisley, Lyle Williams, Steve Corlett and Mrs. Ghys . . . Mrs. Potter is in hospital.

## BILLY GRAHAM FOR MELBOURNE, 1969

The Billy Graham Crusade Victorian Committee announced that agreement has been reached with Billy Graham to conduct a full scale and State-wide Crusade in February, 1969. He will visit also Auckland and Dunedin early that year.

Originally planned for March this year, the Crusade was cancelled because of Mr. Graham's ill health. On latest report he is making a marked improvement and now plans to visit this year Brisbane on April 5, 6, 7 and Sydney, April 20-28.

### TERM EXTENDED

(Brooklyn Park, S.A.). Our minister, W. Philp, has been re-engaged for a further three year term as from Feb., 1969 . . . The costly B.S. picnic has been replaced by smaller and separate departmental outings. The slogan "Out-reach" has been chosen to pinpoint help for others in need, using B.S. funds to the best practical advantage. . . . All tennis teams are in the top four of their grades.

### FIRST MINISTER FOR ORANGE

(N.S.W.). The new work at Orange received its first minister and family on Jan. 7. Mr. and Mrs. R. H. Hawkins moved into the manse which will also be the focal point of church services. After settling in it is expected that Mr. Hawkins will secure employment until the work is established sufficiently to support him full time. The official opening of the manse was on Feb. 4 by a delegation from Sydney led by Mr. Morton, Conf. Pres.

### FAREWELL TO MISSIONARIES

A capacity crowd of approximately 200 crowded the North Sydney Church of Christ on Jan. 30 to farewell Miss Judy Simpson and Mr. and Mrs. R. Whan who left on Jan. 31 for New Guinea. Mr. and Mrs. Ellis who were en-route to New Guinea were also present and were introduced. Noel Flint led the meeting and greetings were brought from the Federal Pres., A. W. Stephenson; N.S.W. State Pres., P. H. Morton; N.S.W. C.W.F. Pres., Mrs. F. Elsmore; Chairman of the Aborigines Missions, H. Long; Canley Heights, Balladoran and Gilgandra churches. A. Hodgekiss and N. Flint introduced the outgoing missionaries. Miss R. Rofe showed slides of the area in which they will serve. Solos of inspiration and dedication were sung by Misses M. Gasnier (Beverly Hills) and M. Schriener (Austral).

Each missionary-elect responded thanking each for their interest and love and many gifts. Some had travelled over 300 miles to be present. Throughout the whole programme emerged the respect and love felt for these young people and the final prayers of dedication of people and missionaries were offered by H. Long and N. Flint.

Share in Prayer and Giving

## ABORIGINES' OFFERING

FEBRUARY 11

# WRIGHT THINKING

## FACING TROUBLE

Resentment is one of the most destructive forces of our mental and physical well-being. It breeds bitterness, depression and disease. It causes nervous breakdowns and mental unbalance. It kills joy and fosters self-pity. It is one of the most evil things in the world.

Some years ago there was a man whose young and lovely wife was killed by a drunken motorist. The desolate man was left to face the world alone with twin children—a boy and a girl. That he should be broken in sorrow for a while everyone understood and expected it, but when the shock had passed, and the edge had come off his grief, he burned with a concentrated hate against his wife's "murderer." Always (and not without justification) he referred to the drunken motorist as a murderer.

by C. H. J. WRIGHT

His home grew darker and darker. He became a sullen recluse. The children felt that they had lost not only their mother but their father. And they had! In a sense, he had died as much as his wife had done, and there lived in his place a morose monster of whom the children grew half afraid. That is the kind of response some people make when they get a hard knock in life—they turn sour, bitter and resentful. But others face it in a different way. A young man was attacked by tuberculosis and sent to a sanatorium. He had just returned from the war to his home and business. At first he was bitter and resentful and asked the usual question, "Why?" But one day he took himself in hand and said to the chaplain, "Padre, how does a man face up to a thing like this?" He wanted to make a positive response to the situation—he saw it as a challenge. This is the way a Christian ought always react when he gets a hard knock in life.

The first thing to do is to assure ourselves that God is in the situation, whatever it may be, and is waiting to use it. Trouble is not just "the kick of

a blind horse." It may look like the capricious turn of the wheel of fate. But whatever it may be, or however it may happen, God is in it and he is calling to us, if we listen, for some action which he will suggest. It is in this faith that life must be met if we would find the right answer. Resentment and bitterness only cloud our judgment. Whatever darkness may cover us at the moment, God is in it waiting to guide us. He and we are facing it together.

Our immediate response to a situation may be prompted by hurt, pride, resentment, or the desire for revenge, but the response God would have us make to life is always positive and constructive. What can I learn from this misfortune or this disappointment? What action does love or faith in God's purpose suggest? What would Christ have me do?

If we can make this our response, the situation will turn to our good and the good of others. In one of his novels J. B. Priestly sets the scene in an aircraft factory during the last war. Among the characters described is a war cripple who was employed sweeping floors and going around with the tea-waggon. When things are going badly the manager one evening gets into talk with him. "You're the most cheerful chap in this shop," he says, "and you've probably had the most trouble." Sam replies, "I take no credit for that. You see what happened to me was, I came out at the other end, as you might say. When one packet of trouble after another came, I raged and stormed and shouted, "Why is this happening to me? Then the wife died. That finished it. I said to myself, 'Sam, don't expect nothing no more.' I remember sitting for a day and night just waiting to die. Then, I thought, I might as well give the old place a clean up while I'm waiting. And ever since, just because I expected nothing and asked for nothing, I've had everything. I couldn't die, so I started living but in a different way."

There is no word of religion here, but is not this just what the religious attitude to life really means? Sam's

response to trouble was, "Might as well give the old place a clean up." Isn't that just what God wants? A bit of positive service is the shortest way out of the Slough of Despond—the way to defeat resentment, bitterness and depression—give the place a clean up just where we are—do something that will put love and faith and hope into the situation.

One final word — do you remember that terrible picture in the second book of Kings where Samaria was besieged by the Syrian army? The city was famine-stricken. Everyone was wearing sackcloth, the sign of distress, except the king. He still wore the royal purple. One day confronted with a tragic instance of his people's suffering, he expressed his horror in the customary way—he rent his robe. The people stared in wonder, for they saw the king was wearing sackcloth underneath his royal robes.

That was a royal thing to do. The splendour of purple without—but sackcloth beneath. Can we rise to that? Our disappointment, our pain and sorrow there beneath, known to ourselves and perhaps our closest friends, but outside, seen by the world, the robe of cheerfulness, the royal ministries of love, the garment of praise.

### HOME MISSIONS VICTORIA—TASMANIA

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### W.A. HOME MISSIONS

## RIVERVALE & EAST VICTORIA PARK

The Rivervale and East Victoria Park churches joined to share a circuit ministry at the beginning of 1966. Together they serve the rapidly developing South Eastern section of the Perth metropolitan area, with its variety of community groupings, ranging from the old established urban, and State Housing Commission sub-divisions to the new and vast housing projects established by large scale building and development firms. The residents are from vastly different social groupings. There is a predominance of aged persons in the old areas, stable families in the newly established suburbs, and migrant and young married families in the very new and rapidly growing areas. Here both churches have developed a distinctive and valuable witness.

Rivervale church was established in 1954. Its early development was through the hard work of a small group under the leadership of D. R. Stirling. These members built, by voluntary labour, the excellent brick all purpose chapel at the eastern end of Rivervale and enables the church to serve the surrounding and newly developing areas of Belmont, Cloverdale, Redcliffe and Kewdale. Rivervale has developed into a church that is keenly evangelistic in its attitude. This attitude has found expression in two specific periods of mission during the past two years. However it recognises that mission is a continuing activity of the Church and thus through a very active participation and co-operation with the Brotherhood Social Service work, and Church School programming, contact is made with many throughout the area. All aspects

of the church life reflect this attitude and numerical and financial growth has resulted.

East Victoria Park was also established in 1954 as a result of the combination of the Victoria Park and Carlisle churches. The striking and impressive feature of this church is its desire to become involved in a community witness. This has involved close co-operation with the other local churches. The church was instrumental in the commencement of Inter-Church Trade and Industry Mission in W.A., because it recognised the need for an expression of mission within the local Welshpool Industrial Area. The members have participated in the Church and Life, and Bible Week studies sponsored by the Ministers' Fraternal. Community needs, e.g., old age, have been studied, and an effort made to find a ministry to these needs in the name of Christ. This community awareness is aided by the location of the church building with its prominent position, on a main highway. It continues to serve well the local community.

Both churches have been appreciative of the guidance of the Home Mission Committee, their early financial assistance and the continuing encouragement that is forthcoming as they both minister to their common South Eastern Area. They have, where necessary, worked together or in close co-operation and it is pleasing to note that the development of the Cloverdale S.S. was commenced by an East Victoria Park member, and is now continued by the active support of Rivervale members. —Ian Allsop.

### GOOD TIMES AT ALBANY

(W.A.). Full meetings have been experienced over the Christmas-New Year period. Following the gospel service on Dec. 31, a number went to the manse for supper, slides, singing and chit-chat, until the Watch Night service at 11.30 p.m. Twenty-two were squeezed into the lounge for an impressive commitment of the New Year to God. Attendances have been around the sixties . . . Bank approval has been given for loan money for stage 1 of our building project. The prayers and goodwill of the Australian brotherhood are solicited that the young church may discharge her responsibilities in this undertaking.

1968

### ABORIGINAL VISITORS

(Freemantle-Hilton, W.A.). Children and missionaries from Norseman Mission visited here on Jan. 7 and 14. Young people took evening service on 14th with Don Taylor as speaker . . . Among many visitors were a former minister, R. K. Brittain, his wife and family (S.A.), and former members, Mr. and Mrs. W. W. Saunders (Vic.). Mr. Saunders addressed the church . . . Several young people shared in C.S.S.M. Beach Mission at Mandurah. Wayne Burns and John Ismail have been accepted for training at Perth Bible Institute . . . Mrs. J. Sonsee of Hilton was a Good Neighbour Council delegate at Citizenship Conference at Canberra.

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# PERSONAL

## DISCIPLESHIP

Meryl Speare, Hervey Bay, Qld.  
Barry Taylor, Whyalla, S.A.  
Philip Tyler, Hartwell, Vic.  
Fred Robson, Miss Glynis Hawkins, Andrew Wilson, Kingsford, N.S.W.  
Mr. and Mrs. B. Sitlington, Ross and Cherie Firth, Ron Bailey, North Williamstown, Vic.  
Elaine Davis, Bayswater, Vic.

## MEMBERSHIP

Mr. and Mrs. K. D. Horne, and Graham, from Cowandilla to Brooklyn Park, S.A.  
Mr. and Mrs. Roy C. Dixon, Brian and Peter, Hawthorne, S.A., to Marrickville, N.S.W.  
J. Adermann, Mr. and Mrs. R. Peaker, and Robert, from Nambour to Hervey Bay, Qld.  
Mrs. Searey, from Brighton Gardens, to Strathalbyn, S.A.

## CHANGES OF ADDRESS

J. R. Back, minister Dapto Church of Christ, The Manse, Thirroul Rd., Dapto, N.S.W., 2530.  
H. Hargreaves, retired preacher, 10 Basingstoke-rd., Mitcham Nth., Vic., 3132. Phone 872281 (Melb.).  
F. B. Burt, (minister Croydon, S.A.), 20b Henry-st., Croydon, S.A., 5008.  
G. B. Carslake, (minister, Bunbury church), 124 Clarke-st., Bunbury, W.A., 6230.

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## MARRIAGES

Rhonda Wyatt to Pete Gasner, Brooklyn Park, S.A.  
Cheryl Hoglin to Noel Butler; Anne Williams to Anthony Rees, Fremantle, W.A.  
Leonie Reid to John Kuznik; June Toms (Mrs.) to Frank Lawrence, Subiaco, W.A.

## DEATHS

May Beekman, Alma Maxwell, Marickville, N.S.W.

## NORTH WILLIAMSTOWN (Vic.)

### 80th

## Church Anniversary

SATURDAY, FEBRUARY 24—

### GRAND CONCERT

SUNDAY, FEBRUARY 25—

11.00 a.m., Speaker: D. A. V. Thomas (Belmont)  
3.00 p.m., Re-union Hour—Afternoon Tea.  
4.45 p.m., Fellowship Tea.  
7.00 p.m., Speaker: G. H. Gilmour (Conference President)  
Items: The Campbell Singers.  
Hospitality and Accommodation provided.

Contact Secretary, Mr. G. T. Bryant, 83 Elizabeth-st., Newport, Vic., 3015, phone 391-2046

## TO LET

A large Holiday House, RHYLL, Phillip Island, Vic. Also large Flat at SAN REMO. Apply San Remo Phone No. 41 or 783-7716 (Melb.).

## APPRECIATION

BOOTH.—Mrs. T. Booth and Fay (Mrs. J. Whimpey) wish to sincerely thank all relatives and friends for the many kindnesses, floral tributes, letters, cards and personal expressions of sympathy received in the recent sad loss of a dearly loved husband and father.—5 Hillcroft-st., Reservoir, Vic.

## ENGAGEMENT

PASCOE-TAYLOR.—The engagement is announced of Joan, second daughter of Mr. and Mrs. R. J. Pascoe, 27 Blantyre-ave., Chelsea, Vic., to John, eldest son of Mr. and Mrs. H. Taylor, 2 James-st., Seaford, Vic.

## RUBY WEDDING

PIEPER-BOETTCHER.—Mr. and Mrs. Alex Pieper announce with pleasure and gratitude the 40th Anniversary of their wedding at the Church of Christ, Marburg, Qld., on Feb. 1, 1928; officiating minister the late W. J. Campbell. We are thankful to God for a Christian family; Eila and her husband (Stan); Maurie and his wife (Deirdre); Juanita and her husband (Alan); and eleven grandchildren. — Present address, 30 Dunn's Terrace, Redcliffe, Qld., 4020.

## SILVER WEDDING

ELBOURNE (ECCLES).—George and Violet have pleasure in announcing their 25th wedding anniversary, celebrated at Ascot Vale Church of Christ, January 9, 1943, by B. V. Coventry.— Present address, 25 Bokhara-rd., Sth. Caulfield, Vic.

## DEATH

SANDO.—On January 24 (suddenly), Henry Joseph, 23 McLeod-rd., Carrum, (formerly of Northcote), beloved husband of Daisy, devoted father of Isabel (Mrs. Stirling), fond father-in-law of Les., dear grandad of Heather and Bruce, loved brother of Hazel (Mrs. Stephens). "In God's Care."

## IN MEMORIAM

JENKIN, Linley.—In loving memory of a dear husband and father, who was called home on Feb. 10, 1950. "In God's Care."—Florence, John and Pam.

PRINCE.—In loving memory of my dear wife, Florence Irene who passed away suddenly on Feb. 4, 1965. Late of Moreland and East Kew. "Wonderful memories."—Charles.

TREMBATH, Roy Whitfield.—Treasured memories of my beloved husband and our dear father, passed away February 4, 1965. Sadly missed by Meg and family, Gwenda, Ronice, Harold and Marlon. "So Dearly Loved."

## TO LET

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## APPRECIATION

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NEWMARKET (Vic.)

## 84th Anniversary

SUNDAY, FEBRUARY 25,

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An interesting Programme :::: Afternoon Tea  
An opportunity for Fellowship :::: Everybody Welcome.

Note: Visitors will be very welcome when the College resumes at a service on Wednesday, February 21, at 9.30 a.m.

# IF I BECOME A CHRISTIAN . . . ?

"If I become a Christian what will happen afterwards?" was one of the questions that has been asked at the discipleship classes being held at Bramfito on the Keram River. "Our fathers followed the native spirits and their ways. What will become of us when we give up these spirits and follow God?" That was another posed by an elderly ex-serviceman well in his fifties. Each fortnight he walks for five hours through swamps alive with mosquitoes, and over hills, to get to the classes and then five hours walk back home again. There are 58 who have their names down to attend. They come from four villages and these have to walk for an hour or up to five hours

by **FRANK BEALE**  
of New Guinea

through the rain at times. But usually there are many more who come and listen and learn of this new thing. There are another 26 attending classes at Tsumba.

For new it is! They had contact with Roman Catholicism since the war but to quote from an ex-Roman teacher who attends the classes at Tsumba, "We never heard that Jesus died because God loved us. We never knew that there was a Holy Spirit that could send away evil in our hearts. Some of us joined the Catholics or let our children be christened because we thought something would happen, but it hasn't."

In 1964 our work began at Tsumba on the Ramu. The Tsumba folk speak the same dialect and are close relatives of the Keram people. In 1966 the first group of people at Tsumba were baptized. These included some whose home had been at Bramfito. They had migrated to Tsumba to begin planting coconuts under the guidance of the missionary. Now they began to witness. The witness was not just of words but of living. The man who before was

notorious for getting cross and for sorcery became easy-spoken and friendly. If Christ can get rid of sorcery then there were others who wanted to be "with it."

Their fear of sorcery was such that they carried bows and arrows from house to house in their village to shoot any sorcerer who might attack them. If something could get rid of sorcery they wanted to share.

Mixed in with this was the materialistic side that they were being helped to plant coconuts. It seems incredible that grown men can't plant in a straight line or evenly, even when given a mark. But this is so here and this area has been an economic backwater with its consequent continuous cargo cults. They flocked in to find the European who would get out in the sun and actually help them plant coconuts in a proper manner! It became a "Christian Coconut Cult" in the outer areas, but it gave the opportunity to preach to the men who control the village life.

So a visit to a village would be made. The proposed garden would be inspected and advice given and/or work commenced on planting. Then later in the evening, a meeting. The whole village gathers, men on one side, women on the other and pigs, dogs and children indiscriminately about. It doesn't matter what day it is—could be Monday or Friday, but the invitation would be extended to the missionary to speak. At the end of the address, someone repeats what he can remember of the address, speaking in the local dialect. Then comes a discussion on what they had heard—questions—answers—debate as to the meaning of this "new talk" to their lives.

The elected representatives from a distant village stands up and smites his head and says, "My ignorance is broken. If I had heard this news before I would have been a Christian a long time ago."

A walk for another day to another village. Repeat performance — a man

stands up and says, "I'm a nogood sinner. I couldn't be a Christian."

"Maybe you can't but the Holy Spirit, if allowed to work in your heart, is able to help you be a Christian."

"I'm not good enough."

"No one is."

"Perhaps I can try."

"Come and hear the talk more."

So he comes sometimes to the discipleship classes. He has to walk from eight to 10 hours each way. He is not on the roll but he is listening.

These are not big villages. They are of about 50 to 100 people, scattered and tucked away among swamps and ridges often three or four hours' walk away from each other. And there is no other way but walking to reach them. So it is wear out the soles of your boots but save the souls of these people. Let's make no mistake, much of the motive is materialistic and is tied up with the idea that God wants them to plant coconuts. But as Paul said, "A door is open and effective."

## CAN MISSION CHURCHES SURVIVE?

(Angola, Africa). The New York "Times" reported that this West African country's Protestant missions are "gradually facing extinction." In support the paper said that Protestant missionary staff had dwindled from 250 in 1961, to 65 today.

However, Dr. Nordby, Methodist Mission Board executive secretary and former missionary to Angola, argues that the present strength and viability of the church and its future potential for mission are not dependent upon the number of missionaries.

Quoting a recent report, he said, "As the missionary group has become steadily less in number, the African leaders have taken over more and more the leadership responsibility. The 'do-it-yourself' programme due to the loss of missionary personnel and the ever-present persecution, are producing a church that is stronger spiritually, and at the same time a church that is increasing its programme of activities."

Dr. Nordby added, "Suffering and persecution is not a possible future, but a daily reality to large segments of the church. It is therefore a great tribute to the faith and courage of Angolan Christians that the work of the church not only maintains itself but grows."

## R.C. INCREASE

On the basis of the last census it is estimated that Roman Catholics will comprise the largest church in Australia within 10 years, and will have overtaken the Anglicans.

Sixty-six per cent of Catholics attend church regularly compared with 14 per cent of Anglicans. The Anglicans had a nominal adherence in 1961 of 35 per cent. This has dropped to 33 per cent.

## ABORIGINES MISSIONS

# NEW SUPERINTENDENT AT NORSEMAN



Mr. and Mrs. D. P. BUTLER

The Federal Aborigines' Mission Board announces that A. D. Pallett has relinquished the position of Superintendent of the Norseman Mission Children's Homes, as from the beginning of the new school year. He has occupied this position for most of the three years he has been at Norseman. His work has been appreciated by all. As

Mr. and Mrs. Pallett have been interested in work amongst teen-agers for some time, they wish to give special attention to this phase of the work. Their decision has been influenced by the Native Welfare Department desire to send a large group of teen-agers from the Western Desert area to Norseman Mission this year. They plan to take over a group of these boys, and give them the specialised attention that is needed.

D. P. Butler has accepted the position of Superintendent in Mr. Pallett's place. He and Mrs. Butler have been at Norseman for three years, and have done excellent work with groups of girls, while at the same time Mr. Butler has been doing a good deal of the office and store work in connection with the Mission. They plan to continue their interest in this group of girls, with some adjustments to the staff position.

Although there is close co-operation between the Children's Home and the Christian Centre work, they represent different aspects of the work. Mr. and Mrs. K. N. Stevenson remain in charge of the Christian Centre, which is concerned largely with adult work, radio, and outreach.

## NEW MISSIONARIES FOR ABORIGINES WORK

Mr. and Mrs. R. J. Barlow, of Maryborough, Queensland, with their family, are proceeding by road to Carnarvon, W.A. Mr. Barlow is a Fire Brigades officer, and has represented the State in St. John's Ambulance contests. It is expected that this first year at Carnarvon will help to provide the in-service training necessary before a permanent field of service is decided upon.

Miss Muriel Holt, who has now com-

pleted her two-year missionary course at Kenmore Christian College, Queensland, has been appointed to Norseman Mission, and expects to arrive there in March. She has had nursing training also. Her first appointment is to assist in the Children's Homes work.

Please remember these new workers in prayer, as they enter this important work amongst the aborigines.

## INDONESIAN MUSLIMS THREATEN "HOLY WAR"

In an open letter to General Suharto, head of the Indonesian Government, Muslim leader Fachruddin threatened to start a holy war against Christians. On the island of Celebes, Muslim youths broke into 15 Protestant and R.C. churches and smashed furniture. They also damaged theological colleges, pastors' houses, and church-owned buildings.

Though some radical right-wing Muslim groups have always agitated for a Muslim state, the latest action is seen as a reaction to the recent number of Christian conversions. Muslims are concerned that thousands of their members have turned to Christianity.

With this new threat come continuing reports of revival, mass conversions and baptisms from many areas of the Indonesian archipelago.

—"World Vision."

## MRS. VISSER 't HOOFT DIES

(Geneva). Mrs. W. A. Visser 't Hooft, wife of the former general secretary of the World Council of Churches, died here on Jan. 6 after a long illness courageously borne.—E.P.S.

## SICILY EARTHQUAKE VICTIMS

(Geneva). Gifts are already flowing in from agencies related to the W.C.C. Division of Inter-Church Aid, Refugee and World Service to help victims of January's earthquake in Sicily, and, eventually, to rebuild the shattered area.

It is estimated that about 30,000 people lost their homes. So far, 300 bodies have been recovered, and another 1000 persons are reported missing.

The agencies have agreed that their gifts shall be channelled to the Italian Protestant Church Federation, which will make immediate allocations to Caritas Italy, the Roman Catholic service organisation, and to the Red Cross.

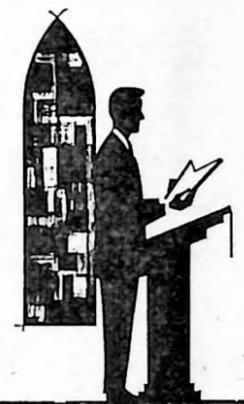
—E.P.S.

## FRENCH CLERGY ON 'STRIKE'

(Lens, France). Roman Catholic priests, Protestant ministers and Jewish rabbis joined the general strike called by trade unions in this northern French coal mining town to protest government plans for pit closures. This action would throw 30,000 men of the region out of work over a period of seven years.

Priests celebrated Mass as usual and were ready to perform emergency duties, but no burials or weddings were conducted.

Asked whether this could be interpreted as a political move, the Bishop of Arras, said, "Every change has a political significance. But our aim is simply to draw attention to the human suffering caused by unemployment in the area."—E.P.S.



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# CONVERSION IS . . .

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Conversion is a decision about a king-Christ who has become the Kingdom. It is a personal encounter with Christ.

Conversion leads to true godhood, authentic manhood and real neighbourhood.

Sometimes we know conversion when we turn to the world in kindness, asking forgiveness for the times we have not followed the nudge of God.

Conversion is both surrendering yourself and discovering your true self.

Conversion in the Bible is often a turning back to the covenant with God which you have broken.

To be converted to Jesus is to be converted to God's future in your present.

Conversion is the work of the Holy Spirit upon the whole man, having an intellectual impact, a psychological impact and a volitional impact.

Personal conversion and social change are both necessary, for true conversion involves both me and my brother.

In the Old Testament and in the New Testament, conversion is, in the first instance, commitment to and participation in a dynamic movement forward.

Conversion is a continuous growing in

maturity in all realms of life as a responsible member of the Christian community and through it of the world-wide human society.

Conversion, in the biblical sense of the word, means a realisation on the part of the converted individual that he is not self-sufficient and autonomous.

Man is converted only by and in the one community of the Holy Spirit through which he is converted to "one personal God."

Conversion is a revolution in the life of an individual. Conversion is a call to turn from every other loyalty to follow Jesus in personal devotion.

Conversion can be an instantaneous event, a crisis in which the person receives the clear revelation of the love of God, or it can be a gradual unfoldment.

Conversion is the sign of the lordship of Christ at work in the world.

True conversion can only authenticate itself by commitment for mission.

Conversion is about the kingdom of God and our commitment to God's will for the world.

Conversion is something which happens along the way of responding to the invitation and taking part in God's mission.

This list of definitions was compiled from discussions or from preparatory material at the 5th Ecumenical Evangelism Conference, Wisconsin, U.S.A., 1967.

## OBITUARY

### Graham Cyril Booth.

The church at Reservoir has sustained a severe loss at the passing of Graham Booth who died on Dec. 27 following a sudden illness. Whilst seeking to prepare the church garden for approaching weddings, one very hot morning, he collapsed and died before reaching hospital. He was born at Carlton in 1918 and was married to Thelma Stewart at Thornbury in 1944 by J. Searle. He made his decision under the ministry of Wallace Jackel at Thornbury and later transferred to Reservoir where he served and worshipped for about 15 years. He was elected as Deacon and later as Elder and for many years served as Church Secretary. His services in all these offices have been deeply appreciated by all members of the church. His interests were centred

upon the youth work and he spent much time as leader of the Y.P.C.E. and as teacher in the B.S. Many young people have been led to Christ by his consecrated life and interest in their lives. His interests outside the scope of the local church were many, and they included the Oriental Missionary Society, Post Office Christian Association, and Open Air Campaigners. His missionary outlook was extensive. The funeral service was conducted at the church at Reservoir when F. B. Alcorn assisted the writer in the presence of a crowded congregation. Many people from all walks of life in which Graham Booth had been engaged were there to pay sincere tribute. The value of his life and service is realised the more as time goes by and we give thanks that such a man was used of the Lord in our midst for those years. Mrs. Booth and Fay continue to carry on the principles and some of the activities of their dear one, and we all commend them to the love and protecting care of our heavenly Father. — A. W. C. C.

### JOOST de BLANK DIES

(London). The Right Rev. Joost de Blank, 59, the former Archbishop of Capetown who clashed repeatedly with the South African Government on its policy of apartheid, died on Jan. 1. Dr. de Blank had been a semi-convallescent since last July.

When Dr. de Blank arrived in South Africa in 1957 to become Archbishop and Metropolitan of the Province, he resolved not to speak out against the government's policy.

But the following year he posted a sign at the entrance of the Anglican Cathedral Church of St. George that said in letters a foot high: "This cathedral is open to welcome men and women of all races to all services at all times."

Dr. de Blank was particularly critical of church groups that did not act against racial segregation. In 1960 he lashed out at the Dutch Reformed Church for its failure to denounce apartheid.—E.P.S.

## MISSIONARY ORIENTATION CAMP

by R. S. A. McLEAN

From Jan. 3-10, young people from every State gathered at the Girls' Hostel, Medindie, S.A., to obtain detailed information concerning missionary service with our Overseas and Aborigines Mission Board.

Attending the camp were Dr. and Mrs. P. Shannon, W.A., appointed to India; Mr. and Mrs. R. Whan, N.S.W., and Miss J. Simpson, N.S.W., appointed to New Guinea permanent staff; Mr. and Mrs. T. Ellis, S.A., and Miss E. Smith, Vic., appointed to New Guinea as voluntary workers, and Miss M. Burgermeister, Vic., appointed to the New Hebrides on short term (two years).

Other campers included Bible College students, nurses, teachers and a carpenter. Lectures were given by missionaries home on furlough and others who have served on our mission fields. Practical lectures on bushcraft, outboard motors, boat safety, etc., were given by D. Nelson of the National Fitness Council, the S.A. Coast Guards and an engineer at Hannan Bros., an Adelaide firm that handles outboard motors.

The camp proved to be a time of rich fellowship as experienced missionaries gave detailed information on field conditions, relationship with fellow workers, qualifications for mission service, etc. Practical activities such as bush walking, boating and motor maintenance enabled campers to enjoy fellowship in the open air and gain an insight to some of the practical matters that are a vital part of missionary service.

Campers had the opportunity to meet the Federal Overseas Mission Board and

S.A. State Overseas Mission Committee. The comment by campers was "They're really human." The camp has provided an opportunity for the Board to get to know young people who may apply for missionary service.

The Overseas Mission Board deeply appreciated the ministry of all who assisted in the camp, particularly Mr. and Mrs. S. Matthews, Camp Parents, Mr. and Mrs. Young who prepared the meals, and Mrs. E. Lewis and members of the camp committee.

Campers commented that "the camp was well worthwhile" and camp organisers said "successful beyond our expectations." It is expected that another Missionary Orientation Camp will be held next year.

## KERAM RIVER OUTREACH (N.G.)

In Revelation 14: 6 we read: "And I saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people."

Today there are those who say that the day of mission work is ended. Can this be while there are those who have not heard the Gospel of Jesus Christ? Only a few weeks ago John Bolton and Frank Beale went on a patrol during which they contacted hundreds of needy souls. Some were showing a real hunger and desire for truth, questions were asked which revealed a longing for spiritual satisfaction, and our mis-

sionaries were entreated to come again and talk more of the wonders of salvation.

If you look on a map of New Guinea, in the Western Highlands, you'll find the Schrader Ranges in which the Keram River has its beginning. This river can be reached by some hours of travelling—much of it on foot—from Chungribu and Tumba. John and Frank set out from Tumba. In the week over 10 villages were visited, each night crowds of people gathered around the house in which the men were sleeping and a gospel service was held after which a time of discussion revealed the thoughts and longings of the people.

The word had been sent some weeks before that this patrol would take place. People came from many miles away to see and hear the visitors. On Sunday some folk travelled five hours to hear the word of God and then five hours home again—through jungle and swamp.

In every village the men were made welcome and a meal of boiled fowl and sweet potatoes were offered to them. After eating this two or three times a day, tinned sausages seemed a luxury. Later this month, John and Frank will patrol the lower Keram, ending at Angoram on the Sepik River. After this patrol we will all consider how we can effectually evangelise this area.

This week two young men from the Tung Church are attending the Keswick Convention at Banz. We are hoping they will come back and share their experiences with other folk here. The meetings will be in English but translated into Pidgin and Motu.

The Christmas Sing-sings have been in full swing for weeks now. Tung is particularly involved and the life of every person in the village has been affected.

The hospital at Bunapas is still filled with measles cases. As one village recovers another succumbs and the epidemic continues. There have been a few cases of chicken pox.

As a new year begins we look forward to the arrival of new workers and the opening of Pir and Asau. We pray that the Lord's Name will be truly glorified and that many people will accept the Lord Jesus Christ as their Saviour. —New Guinea News Letter.

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## INTERSTATE NEWS

### PROGRESS AT CHELTENHAM

(S.A.). Under vigorous and enthusiastic leadership Cheltenham is making advances in every department. This industrial community is presenting a strong challenge to the practical outreach of the church. Capacity gospel service congregations are often composed of a high percentage of non-members. Lack of space and equipment are growing problems . . . Special emphasis this year will be on participation in the Leighton Ford Crusade and Planned Giving . . . Total membership is now 103, 25 decisions for 1967, 23 baptisms . . . Dennis Cook gave valuable assistance while on leave from Glen Iris . . . R. W. Saunders, the minister, has been with the church for one year.

### CHANGE OF SECRETARY

(Warracknabeal-Brim, Vic). Following the resignation of the W'beal church secretary, Martin Suter, a meeting of church members was held at which Maurie Sherriff was elected as a deacon and Cliff Rogers as secretary . . . At the 74th Church Anniversary of Warracknabeal Church A. E. White was guest speaker at both services. He also spoke at a Men's Tea, at which 31 men were present. Mrs. Mavis Wardle, of Brim, was guest artist at night . . . Scripture Union Christmas Services were held at Brim and W'beal. Bruce Harmer, who is secretary of S.U. for the Circuit, showed the audio-visual "The Crunch." B. C. Snoxall spoke at Brim, while the guest speaker at W'beal was the S.U. district representative, Don Kube. Mr. Kube also used his electronic organ to play for the congregational singing and also presented organ recitals.

## CRIME & SOCIAL PROBLEMS (cont'd from p.8)

walk away, never realising that the machines are made to win.

**POVERTY:** Poverty is a real problem in England. It concerns not only the pensionable groups, but also a large number of wage earners. 150,000 wage earners who remain in full time work would be just as well off or nearly so if out of work. There are also 30,000 men whose families are deliberately kept in poverty under the "wage stop" rule, which means that if out of work they will be no better off. A strong move is being made by the Transport and General Workers Union for a £15 a week minimum wage to relieve the dire situation of these families. It is felt in many quarters that the high unemployment benefit, which is higher than the wage of some workers, is producing a nation of idlers.

**ALCOHOLISM:** The World Health Organisation estimates that there are 3.5 alcoholics in every 1000 of population in England, i.e., up to 500,000 alcoholics in the country. Research involving investigation of 279 firms in

### TWO FAREWELLED

(Dandenong, Vic.). After a helpful assistant ministry, Malcolm Gaskin was farewelled at the close of his college training. The church also said goodbye to Miss Mina Bergermeister on leaving for New Guinea to teach for two years . . . The church annual meeting appointed E. Hudson as Elder; and E. Reveleigh as Secretary . . . The C.W.F. raised \$298 at their annual fete . . . The church was saddened to learn of the death of Mr. and Mrs. J. Mackley's two year old son, John . . . Mrs. Albie Jones has been in Royal Melbourne Hospital for some months . . . For 1968 Mrs. C. Brough is pres. of C.W.F. afternoon group, and Mrs. Nicholas is pres. of evening group . . . R. Hillier outlined new B.S. curriculum to the church officers.

### WEDDING MILESTONES

(Kensington Park, S.A.). Congratulations have been extended to Mr. and Mrs. Hoffman who recently celebrated their Golden Wedding and to Mr. and Mrs. Crowhurst who have reached their 59th . . . The church combined with S.S. for Communion Service on Dec. 17. At the conclusion of the service prizes were presented to successful S.S. scholars . . . Christmas gifts were distributed to patients in the Adelaide Hospital, and two private hospitals and "shut in" folk in the district . . . At Christmas Day services an offering was taken for Bowl of Remembrance Appeal . . . Rex Chamberlain recently spoke and showed slides of his work in New Guinea. We enjoyed the singing and guitar playing of a student from Gilbert Isld. Mission . . . David Brook (Missionary from Japan) also spoke of his work in Korea and Japan . . . Final C.W.F. meeting was compered and devotions given by Mr. and Mrs. Parry. They will be serving at Inglewood, W.A.

### VISIT FROM JOYTONES

(Ma Ma Creek, Qld.). The annual Christmas Tree concert featured the Joytones from Toowoomba, and a splendid film on the birth of our Saviour. . . A. McK. Surtees conducted a "Forward in Faith" campaign on stewardship . . . Mr. and Mrs. F. J. Winter were recent visitors when S. Ritchie of the Queensland Temperance League was speaker . . . The C.W.F. ladies were joined by the Gattton Church ladies and the Baptists for their Christmas party. Mrs. Spence, Baptist minister's wife, was guest speaker.

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#### THE PATCH (Vic.)

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11 a.m. — WORSHIP.

7 p.m.—GOSPEL SERVICE

Preacher: W. THORNTON.

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## Department of Social Service

(The Church in Action).

Churches of Christ Centre, 217 Lonsdale-st., Melbourne, Vic., 3000.

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Three Homes, sheltering over 130 Sick and Aged.

Let us share together our prosperity and adversity.

Remember the Homes in your will.

Information from the Secretary, 32-2447.

### FREEDOM FROM HUNGER CAMPAIGN

(Vic). The Freedom from Hunger Campaign is deeply indebted to the Churches of Victoria for the magnificent help they have given to the campaign, in particular during the three appeals made to the public. The task confronting the campaign is admittedly a mammoth one, but after 6 years of activity during which the Australian Committee has spent \$4.5 million on 65 projects in 27 countries, some exciting success stories can now be told.

Over the years the Campaign has built up a panel of capable speakers,

who are able to present the story of the Freedom from Hunger Campaign and its projects in an interesting and challenging way.

The Campaign would like the leaders of all Church groups and organisations within the metropolitan area to know that it will be happy to arrange for one of its speakers to talk to them about the work of the Campaign at any time during the year. Simply ring the Campaign Office, 63 9157, and suitable arrangements can be made.

### 700 WOMEN SEEK 40 PLACES IN MINDOLO HOMEMAKING COURSE

(Kitwe, Zambia). More than 700 women applied to attend the six-month course given by the Women's Training Centre here, and only 40 places are available. The residential course began in January.

Applicants were chosen from two groups; those who have had little opportunity for previous schooling, and women whose husbands are in leadership positions and who need help to take their place beside their husbands. Students need not be church members, since the course is designed to serve the nation as a whole. Each woman is allowed to bring one child with her.

The Women's Training Centre is part of the Mindolo Ecumenical Foundation, started in 1958 "to relate the Christian faith to all aspects of life in the emerging nations of Africa."

The aim of the Mindolo course is to equip women to run their homes, lead their people in the Christian life, and strengthen the witness of the Church.

The curriculum covers: the message of the Bible, family life and a Christian view of marriage, leading in worship, English, cooking, health, sewing, knitting and handiwork.—E.P.S.

**REGISTER NOW!**  
**FEDERAL CONFERENCE**

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### 50 YEARS AGO

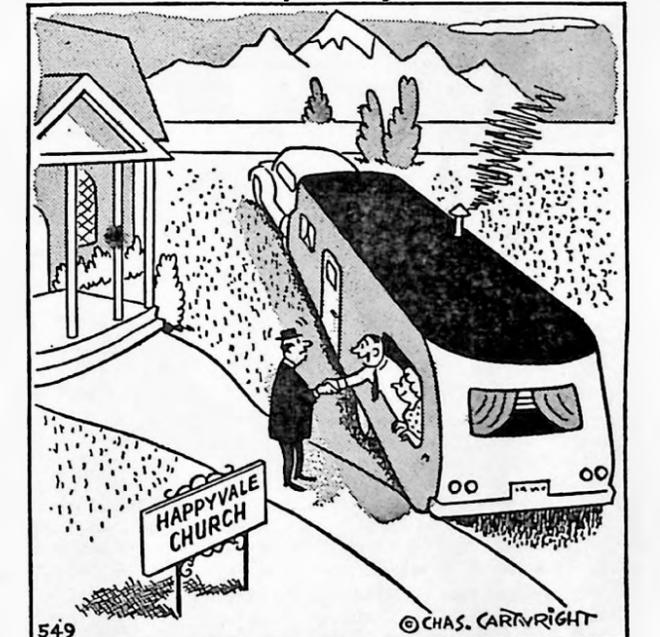
(From "The Australian Christian," February, 1918)

**"BIGGEST BUSINESS IN THE WORLD."** This is the missionary enterprise. There are 3000 converts each week in Korea and there has been one convert every hour since missionaries went there 25 years ago. The growth of Methodism in China is 25% per year, ten times that of the same church in America. In the Hingwha Province of China, 111 churches have been organised during the last two years. Dr. Sherwood Eddy spoke in 12 cities to 120,000 of the educated men in China. In India whole villages are turning to the Lord.

**EVANGELIST OR MINISTER.** "Paul did not call himself an evangelist — there was another name which suited him better and he used it. There is no virtue in using an 'honoured' name, if it doesn't apply. Our preachers, as a rule, might just as well call themselves apostles or prophets as evangelists, for they have some, though only some, of the characteristics of each."

**HERE AND THERE.** Thomas Hagger has accepted a call to Grote-st., Adelaide . . . The Bishop of Gippsland addressed a street corner meeting at Wonthaggi, standing on a soap-box. He said that he valued the fact that his first public appearance was on a platform that stood for the great, broad, uniting principles of Christianity.

## Church Chuckles by CARTWRIGHT



"Mind if we camp here?—Promised our preacher we'd schedule our vacation stops to attend church every Sunday!"

# IT MAKES ALL THE DIFFERENCE

BY W. R. HIBBURT

## IF ONE ACQUIRES THE GRACE OF THE UMPTENTH TIME:

The word umpteenth can make no boast of elegance in appearance and diction, yet it can claim to be expressive of a requirement in daily life — repetitive compulsions for the ongoing of life. Interior physical, mental and spiritual compulsions claim constant attention. Harmonious family and social behaviour is fraught with compulsions. The manner in which they receive attention makes all the difference to the successful outworking of life. The lives of many mothers and housewives are made beautiful as they manifest the grace of the umpteenth time.

## UMPTENTH TIME PROCEDURES:

Parents are involved in introducing children to compulsory hygiene. Health habits need to be repeated until they become normal patterns. The principle of the umpteenth time is skilfully woven into the educational procedures for juniors. Housewives are confronted with duties that recur with tiresome regularity. Husbands are better husbands if they give relief from the umpteenth duty pressures.

Examination of every aspect of life makes it obvious that successful life results from the application of the umpteenth time philosophy.

## THE PERIL OF DESPISING THE UMPTENTH TIME:

Those yielding to the way of least resistance excuse themselves from umpteenth compulsions and sooner or later succumb to a lackadaisical life and complain that life is dull, monotonous and purposeless. When one suffers from boredom one is attacked by man's deadliest disease—one that aggravates every ailment and weakens the will to live. The umpteenth time requirement keeps business men on tip toes. It is the drive of such compulsions that shapes the farmers' career and rewards it with success. All careers are in peril when overtaken with casualness toward the umpteenth time compulsions. This casualness is the enemy that has marred brilliant careers and undermined many wedded unions.

## THE TRIUMPH OF THE UMPTENTH TIME:

The adage, if at first you don't succeed try, try again, imparted encouragement that helped shape our youth. Research workers respond to the umpteenth time urge. It is reported that on one occasion Edison had constructed thousands of experiments at the cost of \$2,000 with no success. His assistant, expressing disappointment, said rather hopelessly, "We have worked all these weeks without getting any results." Edison with the creative mind would not accept defeat, replied, "Yes, we have some results. I know now a thousand ways that won't work."

There is a perversity about human nature. Harassed by this frustration Peter endeavoured to extract an answer from his Master when he inquired, "How oft shall my brother sin against me, and I forgive him? Till seven times?" Jesus said unto him, "I say not unto thee, until seven times; but, until seventy times seven." That is the equivalent of the umpteenth time and the spirit of the answer characterised the early Christians. Human nature being what it is the necessity for the umpteenth time remains.

Jesus was forever beset by people who wanted to know how good you needed to be to be good enough. Jesus' answer to inquiries of that nature was right out of his own experience, as though he said: That is not the way to think about it. I have found that there is no telling how you may live. No matter how far you go, you will feel an attraction to discover the beauty of something more perfect. He set down that experience in a stimulating sentence, "Ye shall be perfect as your Heavenly Father is perfect." There is no limit to a man's endeavour after goodness, truth and beauty.

Those who truly join the school of Jesus discover that the umpteenth time technique leads to creative investment of one's total being. It enlarges, enriches and ennobles life. There is nothing dull about the routine of the sun rising and setting or the repetitive regularity of summer, autumn, winter and spring; nor is there any dullness about the umpteenth time necessities in bringing in the Kingdom of God.

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For one-third page or more, discount at 10 per cent allowed for four or more weeks booked; 20 per cent for 12 or more issues booked.

## ● DEADLINE ●

Issue No. 4/68 — FEBRUARY 24 — NEWS and ADVERTISEMENTS will be received until FIRST MAIL, FRIDAY, FEBRUARY 16.

Issue No. 5/68 — MARCH 9 — NEWS and ADVERTISEMENTS will be received until FIRST MAIL, FRIDAY, MARCH 1.

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From all Christian Booksellers,  
24 Chick-st., South Punchbowl, N.S.W.

## SPAIN EXTENDS DEADLINE ON RELIGIOUS LAW

(Madrid). The Spanish Government has agreed to a five-month extension of the deadline for the controversial registration of non-Catholic groups under the new religious freedom law.

The extension is designed to provide additional time for the Government and Protestant and Jewish groups to find a generally acceptable registration formula.

Under the law, which granted non-Catholics the legal right to worship freely and publicly in Spain for the first time in 475 years, the Protestant, Jewish and other religious minority groups had been ordered to register as "confessional associations" by December 31 in order to enjoy the new liberty. Several Protestant churches protested, however, that the registration requirements violated both their principles and the spirit of the Vatican Council's decree on religious freedom. In October the Baptists advised their churches and ministers not to register.—E.P.S.

## AUSTRALIANS TO PARTICIPATE IN SINGAPORE CONFERENCE

One hundred Australians are expected to participate in the Asia-South Pacific Congress on Evangelism to be held in Singapore, Nov. 5-13, 1968.

The Congress is sponsored by the Billy Graham Evangelistic Association. Barry Berryman, Director of the Hour of Decision office, which represents the association's interests in Australia and N.Z., said his office will coordinate all arrangements for the Australian and N.Z. church leaders who will attend.

Nearly 1000 church leaders from all Asian countries as well as Australia, N.Z., New Guinea and Fiji, will attend the eight-day Congress.

## JORDAN HELPS CHURCHES AIRLIFT TENTS

(Geneva). The Jordanian Government has contributed \$10,000 to help the World Council of Churches airlift 500 heavy-duty tents from Karachi, Pakistan, to Amman, Jordan for refugees encamped in the Jordan Valley who now face bitter winter weather.

The tents, manufactured in Pakistan, are being purchased with part of the funds contributed to the \$2,000,000 W.C.C. appeal on behalf of the victims of the Arab-Israeli war. By buying the tents in Pakistan, a developing country in need of trade has also been helped.—E.P.S.

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**Not by just fitting one over its fellow.  
You may find that in practice you'll only  
be able to stack them three or four high,  
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**Sebels aren't just seating people—they're  
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storage areas.**

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356

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## THE LAST WORD . . .

### DANGER PRAYER

O Saviour of the world, when millions have made the sacrifice supreme, when the whole world is groaning in the agony of death and birth, help me to be ashamed of any sinful selfishness of mine. Help me to know it when I see it. At the beginning Christianity was kept Christian because it was dangerous to follow thee. Can it be otherwise today? O love Divine, cleanse thou this heart of mine. Amen.

—R.S.C.



He who stops getting better, stops being good.

—Cromwell.



The Ten Commandments contain 297 words.

The American Bill of Rights is stated in 463 words.

Magna Carter contains about 560 words.

A recent regulation controlling the price of cabbage in the U.S. contains 26,911 words.



It is easier to fight for one's principles, than to live up to them.

—Alfred Adler.



Sign in store: "We buy old furniture. We sell antiques."



After his first day at school, a small boy was asked how he liked it. "Fine," he said, "I wouldn't mind going again sometime!"



The man had just been pulled over to the curb for speeding. The police officer, pad in hand, approached the car, "OK you," he snapped. "What's your name?"

"Aloysious Gloucestershire Merkwit-skyvitch," the driver replied.

"Well," the policeman said, pocketing his pad, "Don't let me catch you again!"