

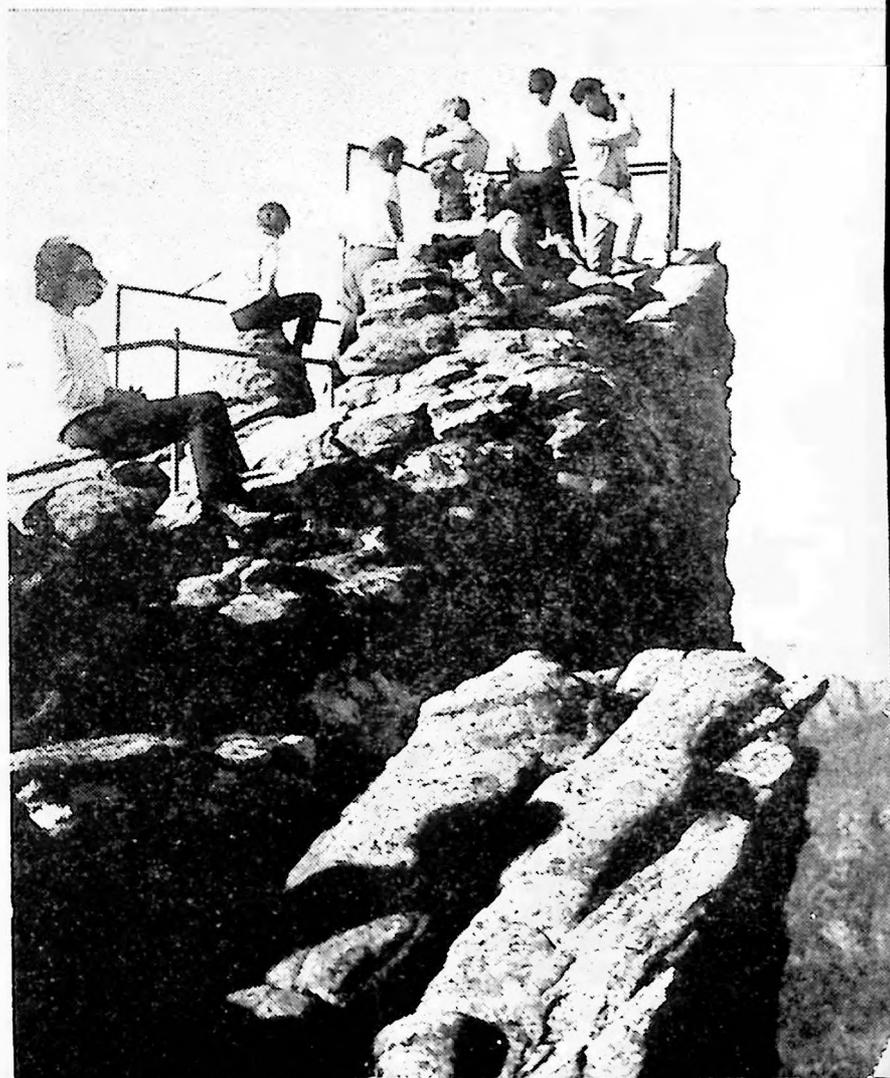
THE AUSTRALIAN  
**CHRISTIAN**

THE  
PINNACLE

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## TO BUILD BIGGER BARNES

Since the world is declared to be on "a collision course with starvation," it comes as some surprise to learn that there are wheat surpluses in Australia, the U.S.A., Canada, France and Argentina, and that the major wheat producing countries are considering applying curbs to reduce production.

Australia has a surplus of 237 million bushels, the largest in her history, and another large crop is forecast for 1969-70. The U.S.A. has 800 million bushels surplus, but no customers.

The phrase "no customers" doesn't mean that nobody wants all that wheat. Four-fifths of the world's people live in countries which don't grow enough to feed themselves and are dependent upon what they can get from abroad. "No customers" means that there are no "paying" customers. The obstacles in the way of getting rid of the huge surpluses of wheat are entirely economic.

The United Nations urged that the 1960's be accepted as a Decade of Development to bring into sharper focus the long-standing objectives to help the developing nations towards self-support. We are nearing the end of that decade and not nearly enough progress has been made. This year about 35 million people will die because they don't have doctors and medicine, and because they don't have enough food to keep them alive.

The peoples of the Third World cannot grow enough for themselves. The rest of their needs has to come from somewhere. The U.S.A. has done a great deal to help. Those who revile the U.S. so readily would do well to consider her generosity. From 1951 to 1965 the U.S. donated \$10,800 million worth of food to about 100 different nations to prevent serious malnutrition or to meet near-famine conditions.

In 1965, however, halfway through the Development Decade, the Secretary-General of the U.N. said, "The misery of much of the developing world is a progressive misery . . . On present showing there simply is not in prospect a growth in agricultural production sufficient to accommodate the rising flood of people." Continuing generosity from the U.S. and the rest of the developed world is required.

This is hardly the time to talk about reducing wheat acreages. Instead, the emphasis should be upon finding ways to overcome the economic barriers between the surplus wheat and the hungry world.

When the lands of the rich bring forth plentifully, it is not always wrong to build bigger barns to store our grain and our goods. If there is a world surplus, let us store it; if there is not, then let us use for the developing nations the wheat we can spare.

Nations which can meet the economic problems of financing wars, should also be able to solve the economic problem of feeding the poor. A nation which can spend \$5,000 million a year on a space programme, also has the resources and the skills to build bigger barns.

## ALTAR OR TABLE?

Representatives of the Roman Catholic, Anglican, Orthodox, and Protestant Churches met this month in the third annual session of the Joint Working Group of the Aust. Council of Churches and the Roman Catholic Church. They discussed the Eucharist or Lord's Supper and they declared that they reached a "startling degree of unity."

The statement made by the Joint Working Group said, "the R.C. members of the group spoke of the Mass as a sacrifice, but did not mean by that that the death of Christ for men's sins was being repeated. They meant that the Mass presented in symbolic manner the death of Christ on the Cross and this was a means by which the participants offered themselves in sacrifice to his service."

Our own churches would find little difficulty with this view that the Lord's Supper symbolically presents the death of Jesus and that through this act of worship we offer ourselves in sacrificial service. It does seem extraordinary, however, that Roman Catholics would limit the Mass to a symbolic representation of the death of Christ.

We have always understood the R.C. position to be fairly stated by one of their Australian scholars, Fr. H. S. Johnson, S.J., who wrote in

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Cover Photo:

Over 150 young people attended the annual Churches of Christ Youth Camp at Halls Gap. They came from Geelong, Melbourne, Ballarat and other country centres. The photo shows some of the campers at "The Pinnacle," a well-known peak in the Grampians.—Block by courtesy of the Ballarat "Courier."

*'Tis the weakness in strength that I cry  
for; my flesh that I seek*

*In the Godhead! I seek and I find it. O  
Saul, it shall be*

*A Face like my face that receives thee: a  
man like to me,*

*Thou shalt love and be loved by, forever!  
A hand like this hand*

*Shall throw open the gates of new life  
to thee! See the Christ stand!*

—Robert Browning, 'Saul.'

# "The Church that has nothing more to give"

EVANGELISM FROM THE POINT OF VIEW OF  
A BRAZILIAN PENTECOSTALIST, MANUEL DE MELLO

## PARTICIPATION IS EVERYTHING

Brazil has been in dire need of a new concept of worship. Worship was performed by the pastor and the people simply did not participate. When, sixteen years ago, I initiated the movement "Brasil para Cristo" (Brazil for Christ), I felt it necessary to create in Brazil a new system of worship in which the people could take part. As with any innovating movement mine as well, in the beginning, came under serious attack. And I acknowledge that I did many radical things which I would not do today. However, I saw that the church service in which the worshippers participate, is the kind of worship that Brazilians like. Once I conducted an experiment: I purposely prepared three highly liturgical services and three others without any formality whatsoever. For the first one, we set up an ordered service of the Methodist and Presbyterian type—very pretty and very solemn. Some 2,500 people came. I was emphatic about the invitation: "Return tomorrow, the service will be the same as this one, with a different preacher." About 1,000 people—more or less—showed up. I repeated the appeal: "Come back tomorrow to an identical service, with another preacher." We then had only 400 or 500 people! Following this series of services—with no-one participating—I prepared another totally opposite type of service.

Then there were services with the full participation of the people. On the first night, there were 2,500 people. "Tomorrow, the service will be like this one." Almost 5,000 came. On the third night, traffic was snarled. Participation by the people is the secret. They need to feel at ease in the sanctuary. For example, in my church I allow people to talk as much as they want until the service begins. It is a veritable marketplace in there. Everyone talking: "How is your mother?" "And that horse you bought?" Everyone is speaking. When worship begins, I introduce the serious note. That idea of someone entering the church and feeling that he is in a tomb, a cemetery, is over. There are some people who loiter in the street until the sermon begins. They wait outside because they know that once they go in they will find themselves utterly bored: it is a real bind. I refuse to allow my people to regard the church as something sacred. For the followers of the movement "Brasil para Cristo," the church building is not sacred. What is sacred is that which takes place inside. The building itself serves only one purpose: to protect the people from sun and rain. Our people are like this. I leave them at their ease in the church, and when worship begins everyone is satisfied.

In our traditional system the people simply listen. The preaching of the gospel is the privilege of the pastor. In the Pentecostal service the people participate and express their agreement or disagreement by actions and words, glorifying God. Furthermore, any layman may be the preacher of the Word, for which he is trained.

Manuel de Mello is a leader of the Pentecostal "Brazil for Christ" denomination which was founded only twelve years ago and already has one million members. In Sao Paulo, Pastor de Mello is building the largest church in the world. It will seat 25,000 people, and has many additional halls and rooms for adult education, workshops, etc. This is an edited version of an interview he gave to the editor of "O Expositor Cristao."

## EVANGELISM AND THE STATUS QUO

The most important task of the Church is to evangelise. This I understand in the following manner. There is a type of evangelism that produces "church mice," like Mary Magdalene and others. But there is also the kind of evangelism that creates a new perspective in the individual. This second form of evangelism does not produce a church-going believer, but rather a believer who is able to witness in the society in which he lives. It creates a new consciousness. The Gospel of the Kingdom of God is here and now. It involves the people in concrete living. Take Bishop Helder Camara, for example. He is winning people because his message makes men conscious. I see the Church as very complacent. The Church is greatly compromised with the power structure in the nation, and it is a structure which the people no longer accept. The Church that fails to heed this creative message of a new consciousness can prepare its own funeral for the next thirty years.

The Gospel is more than sufficient for this task of creating awareness. Actually I do not see a single preacher who is proclaiming the Gospel in all its fullness and purity, because the Gospel has a revolutionary content that is violently opposed to injustice.

**"While we convert a million, the devil converts ten millions through hunger, misery, militarism, dictatorship—and the churches remain complacent."**

## THE WORLD COUNCIL OF CHURCHES

I was present at the Fourth Assembly of the World Council of Churches, in Uppsala. I accepted the invitation because I had heard some of the most barbarous remarks made against the World Council. Because it was so strongly opposed I accepted the invitation in order to see for myself. I only accept things and talk about them after knowing them personally. I needed to know the Council which came under such attack. I arrived there and felt like an Ezekiel in the valley of dry bones. We are in the joint age and, from the religious point of view, the World Council of Churches is riding a bicycle. However, it is doing a tremendous work that we are not able to do with all our own religiosity: a gigantic work of social action.

What is the use of converting a person only to send him back to the rotten Brazilian society? "Brasil para Cristo" has already called together its team of directors and advisers, and we are going to become members of the World Council of Churches. We are planning to request membership but on one condition: inasmuch as, on the religious level, they do not attain the level which we have already reached, we will not join to receive a religious orientation, but rather a social orientation. While we convert a million, the devil converts ten millions through hunger, misery, militarism, dictatorship—and the churches remain complacent. Atheism is on the

(Continued on page 4)

increase due to the conditions of injustice and misery in which the people are living. Preachers are preaching about a far distant future and forget the fact that Jesus valued and gave close attention to the time in which people lived.

#### THE CHURCH IN SOCIETY

The Church here on earth must get into its head that it is a part of society. It cannot think only of numerical growth. The Church is reaching a point where it cannot grow within these structures. If it fails to rip open new frontiers, the times will come when intelligent men will no longer join it. The religious field is limited. There is a great concern

when these multitudes begin to demand things of us. Until fifteen years ago it was easy to lead people by the nose. Today the simple hick has access to all the facts. The Church that does not progress does not satisfy the people, and these go away disillusioned to other churches that also fail to satisfy them.

The Church has arrived at the point where, in the present situation, it has nothing more to offer. It brings people together, sings a hymn, prays, delivers a sermon and then sends the people away to "get lost." That is to say, the people are not challenged to a serious task within the structures of society.

## Hong Kong

### GATEWAY TO THE EAST

By Principal Air Chaplain G. J. CROSSMAN



I arrived in Hong Kong twelve hours late. This was due to the non-arrival at Sydney of my passport. The night flight from Sydney was quite an experience. It was the first time I had flown over so much sea at night. At one stage I woke up wandering just where I was. There was no movement in the cabin, lights were very dim; outside the sky looked terribly dark; the aircraft did not seem to be moving. In fact, my first thought was that we were down in the sea and we were all dead. A strange way to feel on my first overseas tour. It must have only been seconds, but it seemed like ages, before I looked out the window and saw the flame of the jet's engine, still flying!

Half an hour out of Hong Kong we were passed by a flight of U.S. B52 bombers returning from operations over South Vietnam. During the night we had flown over Morotai (in the Indonesian Celebes Islands) the full length of the Philippines and were crossing the China Sea.

Hong Kong means "fragrant harbour." We could talk a lot about the "fragrant" smells of the East! The British Crown Colony consists of Hong Kong Island (29 sq. miles, 1 million population); the Kowloon Peninsula (3 1/4 sq. miles, 2 million population) and the New Territories (365 sq. miles, 500,000 population and leased in 1898 for 99 years). Also to be counted in the population are the 100,000 boat people. Of the official population figure of 3,700,000 over 99% is Chinese, mainly Cantonese. Nobody seems to know just how many refugees are in Hong Kong over and above the official population figure.

The Colony's farming is predominantly in the New Territories; its industry is mainly in Kowloon and the nearby New Territories; its commerce is mainly centred in the Victoria Central District of the Island.

Kowloon means "Nine dragons," and comes from an incident 800 years ago when the boy Emperor Ping counted eight hills and remarked that there must be eight dragons because of the ancient belief that a dragon inhabits every

mountain. His Prime Minister told him there were nine dragons ("Kow-loon") because of another ancient belief that an emperor is a dragon. The name has stuck through the centuries.

Though the city looks colourful at night, it is in the main quite drab. A lot of paint is needed on the outside, but I am told that many are altogether different on the inside. It appears that many will not paint the outside because the Taxation people would soon be around asking from where the money comes.

A great deal of resettlement is being undertaken. It is a long term process to persuade people to give up living on junks and sampans. Many are born and die on the small sampans, and their families have lived on them for centuries, and apparently they are quite content to live there in what must be most unsanitary conditions.

Much of the housing is in flats. Only the wealthy have houses on their own block of land, and that generally is quite small by our standards. The reason for this is the high premium value of land in such a small area.

We are concerned when we see high density flats with up to 2,000 people in our inner suburban areas. Near Aberdeen I saw part of a new resettlement scheme. It is a complex of about five or six blocks of flats, and when completed they will house 80,000 people. Each flat has a small balcony area, which is used for the drying of washing. It is a very colourful sight.

Education is a tremendous problem, despite the fact that most schools operate two separate sessions—morning and afternoon—many children still miss out. In the New Territories, Communist schools operate openly. The Hong Kong Government apparently believes that what is in the open can be more readily watched and controlled, if necessary.

I was interested to see a very large portrait of Chairman Mao Tse Tung (Red China) on the front of a building in the New Territories. During the disturbances of 12 months ago many of these portraits were to be seen.

An interesting Chinese custom is in the burial of the dead. They are buried standing up, so that in some future re-incarnation all he has to do is open the door of the tomb from the inside and walk straight out. Most graves usually have an engraved photo of the dead person. I guess this is needed as a reminder of what the person should look like when he is reincarnated.

Another quaint custom of Chinese belief is that many of their tombs are womb shaped. Their belief is that as a person comes from the womb, in death he returns to the womb of mother earth; from whose womb he will one day be reborn (reincarnated).

Traffic in Hong Kong is usually quite heavy and is made extremely difficult because of the extensive road work being undertaken. There is no apparent labour shortage as people are always looking for work. If a man doesn't give a fair day's work, there is always someone "breathing down his neck" ready to take over his job.

At Shatin Heights there is an interesting view called the "Aamah Rock." Around it the years have woven a very interesting legend. It is the story of a little Chinese woman, with her baby strapped to her back, who always went to that spot to watch for her fisherman husband's return. When told that her husband perished on one trip, she refused to believe it. A year later, with her still watching and waiting, the gods took pity and, by a lightning bolt, transported the woman and the child to her husband, leaving a stone monument to her fidelity.

Money problems make life interesting. \$1 (Aust.) equals H.K. \$6.50. Breakfast one morning cost me H.K. \$12. My sausages looked quite lonely, but I begrudged having an egg at H.K. \$2.50 (or 2 eggs H.K. \$3.50) about 33 cents in our money for one egg. I don't like eggs that much.

The thought that remains uppermost in my mind of Hong Kong, is the extreme poverty stricken conditions of many and the ultra luxury of the few.

## LEICHHARDT'S NEW CHURCH



(Qld.). The light cream brick building stands magnificently at the end of the street commanding admiration from all who pass by this suburban church of Ipswich. It's new and neat and is an indication of the concern of the congregation who worship in the atmosphere of this lovely building.

Lloyd Martin, Queensland Conf. Pres., at his last official function, said, "Let us seek to be as new as this church in our relationship with God and let us maintain the glow of the Spirit of Christ, by going out and sharing our faith as did the pioneers, and thus promote the Kingdom of God."

At the official opening on April 12, the minister, Roy Acland, introduced the Mayor, Alderman J. Finnemore, the Women's Conf. Pres., Mrs. Chapman, and the Pres. of the Sth. Qld. Country Conference, F. Smith, and each responded. The builder was Jim Nicholson, of Marburg.

Mr. and Mrs. Madsen, two of the oldest members of the church, had the honour of turning the key in the door. Ernie Reeve, elder of the Ipswich church and member of the combined Board, led in a dedicatory prayer. He attended the Australian Bible College—forerunner to the College of the Bible.

Among those taking part in the service inside the building were Don Gehrke, song leader; Bob Dewar (Home Missions); A. C. Male (D.C.E.); E. T. Hart (Social Service); R. Ellis (Aboriginal and Overseas Missions) and R. Acland.

Mrs. Burnham, wife of the student minister, and Lily Cooper, of Southport, brought messages in song.

C. Coward, convener of the Building Finance Committee, delivered an address on the great challenge the building had been to "big-hearted, deep-pocketed members."

Over \$900 was received at the service and it was announced that the only amount owing on the church was on interest-free loans.

The late T. Fergusson was the minister at Ipswich when land was purchased at Leichhardt in 1952.

The church school commenced in Jan., 1953, with Don. Risson as Supt. and Keith Ludgater as teacher. Keith is serving now as Principal of Londua Training School in the New Hebrides.

In June, 1953, an army hut was purchased, moved and re-erected by voluntary labour.

The late R. Hilford commenced his ministry at East Ipswich in July, 1953, and had the oversight of the Leichhardt endeavours.

The hall was opened and services commenced in Nov., 1953.—A.C.M.

#### AT THE LORD'S TABLE

### Past, Present, Future



There are three names closely associated with what we most commonly call the Lord's Supper. These are Eucharist, Communion, and Sacrament.

A Eucharist is a thanksgiving. I Cor. 11: 23-24 "... the Lord Jesus ... took bread: and when he had given thanks he brake it ... " Jesus gave thanks because he had been sent by the Father to be the Saviour of mankind. If Jesus regarded this as a subject for thanksgiving, how much more should we regard the Lord's Supper as a thanksgiving?

A Communion is a sharing. I Cor. 10: 16-17, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" We share Christ's experience with him, and in sharing the emblems with each other we express the bond of unity we have. The Communion is, therefore, twofold—a sharing with Christ, and a sharing with each other.

A Sacrament is an oath of allegiance. The sacramentum was the military oath by which a soldier made a solemn vow to follow his commander through all dangers, even to death. The Sacrament is our oath of allegiance to Christ—our pledge of service to him.

The Lord's Supper brings together the Eucharist—our thanks for what Christ did in the past; the Communion—our sharing with him and with each other in the present, and the Sacrament—our pledge of loyalty and service to him in the future.—J. G. Owen (Qld.).

#### THANKS FOR THE BREAD

This bread speaks of the sacrifice of thy body so long ago, and yet so real to us now that we can see thee before us as we humbly offer thanks. Amen.

#### THANKS FOR THE CUP

The cup tells us of the atonement through the shedding of thy blood and we gratefully offer ourselves in service to the One who died and lives again. Amen.

# QUESTING

WITH  
A. E. WHITE



As elder, during the time our church is without a minister, it is my responsibility to visit members. In most cases I do not find any difficulty, but I do find it embarrassing when visiting people who have suffered bereavement. I feel that there are things to do that I am not doing, and I never seem to know what to say. What should an elder do in such cases?

Many ministers probably feel the same way. Death is an ultimate experience with massive consequences. A person's life may end with great suddenness, but the lifting of loneliness and the easing of other legacies of grief are effected slowly.

When folk like you visit the bereaved, it is understandable that you will be very conscious of the difficulties. When most people go visiting such homes, they are conscious of the service being given by a minister at other times. Friends don't think of their visit as a kind of "treatment," they are simply expressing friendship. When you carry with you a pastoral responsibility to help the bereaved carry their burden and to adjust to a new situation it is not unnatural for you to want to "do" something.

Not enough information was given by you to make possible any suggestions for the persons you are actually visiting. In any case, this ministry—no matter who gives it—is so personal that no prescription would be worth the effort. The following suggestions are offered only as general guidelines.

1. One of your concerns is that you "don't know what to say." Perhaps you are trying to say too much. It is often unnecessary to say anything. Encourage the bereaved person to do the talking. You can be a great help simply by being a good listener.

2. Avoid any suggestion that grief can be beaten by being brave, bucking up, and keeping a stiff upper lip. Those who experience a great loss will, by nature, suffer a great grief. Grief can't be shrugged off, got round, tricked into thinking of something else, put to sleep by sedatives, or ignored by talking of superficial irrelevancies. Grief is a part of God's gift of life and must be worked out in accordance with God's laws.

3. It follows, then, that we shall not discourage the emotional expression of grief—tears are nature's way of bringing release, and should not be thwarted.

4. Most of us find that it is good to encourage the bereaved person to speak of his loved one. He will be thinking of her anyway. Too many friends act as though the deceased must not be mentioned, and this will prolong rather than shorten the stages of grief.

5. We must guard, of course, against allowing grief to build up into chronic self-pity. We may have to point out lovingly but firmly that as the deceased was unhappy in this life when his loved ones were sad, so he would be unhappy now if the bereaved continue to grieve unduly. The bereaved's family can be encouraged to help find some meaningful activity for the one all are trying to help. Concern for others is a great incentive for making personal adjustments. That is why a mother or a father who has lost a partner usually makes an adjustment more quickly. They are obliged to live for others and are not so likely to act as though life for them ended with the death of their loved one.

Your task can never be easy, but it can be satisfying as you seek to bring assurance that those who go from us are in our Father's care, and that those who remain can find effective Christian resources for living.

## WONDERFUL CHRISTIAN WITNESS

(Chatswood, N.S.W.). Mrs. Robert Marley died on April 8. The church has been much comforted in its loss by the wonderful Christian witness of Mr. Marley himself. In loving memory of his wife, Mr. Marley has donated to the church a new pulpit Bible, which was first used on May 4 in services to mark the church's 55th anniversary. D. J. A. Verco, Director-General of Education in N.S.W., and a member at North Turrumurra, was guest speaker. 125 members and friends sat down to tea. The gospel service was led by the minister, C. G. Taylor . . . Many appreciative letters and phone calls were received as a result of the telecast of the Easter morning service. A. Malin, choir-master for two years, concluded his ministry with this service. He was farewellled from Chatswood on April 20 as he has taken up service in a church nearer his home . . . C.Y.F. took 13 elderly people from several convalescent homes on a picnic recently.

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Geoff. Cameron (left), of Robinvale, Vic., shows the grape harvest to his minister, E. K. Morrison.

Geoff. knows how to grow grapes. His is a well-established fruit block in the district. He and his minister also know that Jesus was keen about the vine, the branches, and the fruit. For Jesus, the harvest was people, and that's the business of the church at Robinvale, where Geoff. is secretary. YOU are there, too, with Home Missions . . .

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## LETTERS FROM TERTIUS

### MY NEIGHBOUR HAS A DOG

To the Editor,

My neighbour has a dog, but he is a harsh master to it. Mostly he keeps it chained. Alternately he yells at it and plays boisterous games with it, leaving it in a state of nervous frustration. He teases it mercilessly, and sometimes is even brutal with it. Yet the dog loves him and barks a thousand unheeded welcomes, grateful for the rare acknowledgment that he does get. His demeanour is one of cringing faithfulness. The tail that is down in fear nevertheless wags in gratitude for scraps of food and occasional pats and attention. I ADMIRE THAT DOG!

But he reminds me of some friends of mine who believe that God behaves rather like my neighbour does to his dog. They have an image of God as being harsh, reluctant, capricious, vindictive. When a senseless drunk at the wheel of a car caused shocking injuries to one of their children they smiled in brave resignation and said, "It is the Lord's will," as though the Lord could have stopped the drunk if he had wanted. Yet my friends are devoted to God and serve him with unrelenting faithfulness and joy. I ADMIRE MY FRIENDS!

The time was when I shared their view of God. But I hated him and complained bitterly about him, and my whole attitude to him could be symbolised with a giant question mark. But one day I found out that God is like Jesus Christ. For months the excitement of that discovery continued as I took long looks at Jesus in the gospels and almost daily found new things about the nature of God. I still quiver a little when I remember that peak moment when I saw that even the cross of Christ is a picture of God.

Yet I must confess that I am not nearly as faithful to God revealed to me in Jesus Christ as my friends are faithful to their sort of God whom I could only defy.

Hoping you are the same,

TERTIUS.



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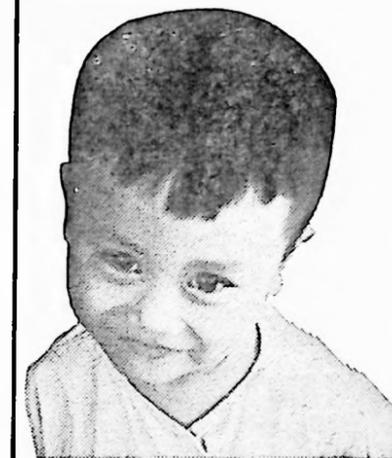
Ministers: Dr. LLOYD JONES,  
B.A., B.D., M.TH., PH.D.

Mr. JOHN TUDOR,  
B.COMM., L.TH.

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7 p.m.: Evangelistic—Worship.

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# PRESSURE — PACKED PRESIDENT

By Mrs. E. V. LAWTON

I come to the end of what has been a very wonderful "pressure-packed" tour of Queensland, the purpose of which has been to publicise and encourage interest in our World Convention of Churches of Christ. As I have found in all such experiences, although one sets out to give inspiration, one receives far more than is given in enrichment and blessing.

En route to Brisbane, I "stopped down" for an all-too-short stay at Canberra and enjoyed the warm hospitality of Mr. and Mrs. Wright (whom we have so recently farewelled in S.A.) and to meet with their C.W.F. groups; where many are enthusiastic and hopeful about attending our 8th Assembly in Adelaide. Thank you, Canberra, for asking me to "break" my journey and share your fellowship.

In Brisbane, I was able to attend their very successful and interesting Conference (and even able to slip out during one of their business sessions in order to look over their rapidly growing Kenmore College).

On Monday morning—literally at the "crack of dawn"—with Mrs. Chapman, my seemingly tireless chauffeur, we set out on our tour of Queensland's country churches, travelling up to the beautiful north coast. Speaking at Gympie, Maryborough, Bundaberg and Rockhampton, I enjoyed my first taste of Queensland's wonderful hospitality, and before leaving Maryborough, had time to see over "Fairhaven," one of their very fine homes for elderly citizens.

To travel such distances and arrive in time for the meetings, we often had to set out before 5 a.m. (I have never seen so many sunrises in such a short time). However, it was worth the effort of such early risings to watch God's wonderful world being "wakened up" as the rising sun brought to life the slumbering bushland, misty blue mountains, and the widening expanses of pineapple and sugar cane plantations.

After leaving Rockhampton, we travelled inland to Eidsvold where, for the first time, I saw the work of our Queensland churches among our Aboriginal people. I was amazed to see their almost finished chapel, built in just three weeks by voluntary labour, with only painting and finishing touches needed. Here, too, I sensed the dedication of the young minister and his wife, only one of the many fine young couples

I met in isolated churches, witnessing so courageously in particularly difficult but challenging situations.

On we travelled to Kingaroy, Dalby and Toowoomba. In this lovely town I was thrilled to see our "Mylo House," yet another of Queensland's wonderful homes for aged people of which they are justly proud. The weekend was spent at Caloundra Youth Camp where I gained an insight into the enthusiasm of the Christian young people and their dynamic youth director, Allan Male, whose dedication and vision are accomplishing such great things for Christ.

On the Saturday afternoon I shared with Sir Francis Nicklin the privilege of opening two of their fine new dormitories, containing family units (and foam rubber mattresses!).

It was good to share in the Sunday morning service at Nambour, and during the drive back to Brisbane, to share, too, in a delicious afternoon tea with two of our church members on an extensive pineapple plantation right in the shadow of the fascinating Glass House Mountains.

I spoke at Ipswich where I met Mr. and Mrs. Stevens and their family, newly arrived from S.A. to take over the ministry there. We travelled along the sun-drenched and renowned "Gold Coast" for my last meeting at Southport, and the following morning at a delightful farewell morning tea in the "Canberra" my feelings were very mixed as I said goodbye to this wonderful State and its wonderful people.

At every meeting I talked "World Convention." Poor Mrs. Chapman had to listen to me 18 times! I was thrilled to find that many Queenslanders are planning and praying that they may join in the inspiration and blessing of our 8th Assembly. Many of the farming community in the drought stricken areas of their State are dubious about this possibility, but all show a wonderful faith and optimism that it may be possible. I shall never forget speaking to one of our members working on the little church at Eidsvold. He had just sold the last of the cattle on his drought ravaged property, yet, with a radiant smile, could say, "Well, the Lord has never let us down yet—he will provide in his own good time."

Queensland's women are particularly enthusiastic about World Convention. Cora Connell continues to keep them up to date with its news by her so-interesting Newsletter, and they seem full of ideas where souvenir-making is concerned.

I can never adequately thank their C.W.F. groups for that warmth and generous hospitality in every place I visited, or the Executive Committee which planned my tour, and particularly their busy secretary, Dorothy Potter, and their President, Marjory Chapman, my tireless chauffeur, who somehow also manages to be State President (for two years) and convener of the Catering Committee! What courage!

Following a brief stopover in Sydney, I leave for New Zealand where I am looking forward to similar promotional journeys.

## WESTERN AUSTRALIA CONFERENCE

The 72nd W.A. Conference with the above as its theme, was held from March 26 to April 4, under the leadership of the Conf. Pres., A. H. Walkington, B.A., B.Sc., M.Ed.

Bro. S. R. Beck, President of Federal Conference, was guest speaker. W.A. rarely, if ever, sees a Federal President except when he is a Western Australian. Mr. Beck's presence was particularly appreciated and appropriate, because the State President had suggested that this year the speakers, wherever possible, should be "laymen."

Attendances at business sessions appeared to be somewhat larger than usual, but the reverse applied to those at public meetings. If the excellent attendances at the following Crusade with Gordon Moyes are any guide, it suggests that some way must be found to improve Conference programmes to make them more attractive to the younger generation.

The Conference got off to a good start with the President's reception, when the leaders of almost every other communion attended in a representative capacity to bring greetings to a large tea table gathering. Following this, Conference was declared opened and at a Social Service Rally, Mr. Beck spoke on "A Christian's Consistent Concern." The ladies took Thursday for their 64th Conference, under the leadership of Mrs. W. Robartson. R. Taylor, newly-appointed minister at Naremben, brought the evening message.

Business sessions occupied Friday evening and all day Saturday, prior to a fine Missionary Rally at night, when Sonny Graham of Norseman, gave an outstanding address, and Dr. G. J. Hall spoke of plans for a Bethesda Hospital extension in the Keram River area in New Guinea.

Mr. Beck preached the Conference sermon, "Christ, Work and You" and also spoke to the Ministers' Session on the Monday afternoon. The Youth night programme followed the modern protest theme, with young people asking questions which they hoped their elders could answer. A rather disturbing night.

The closing rally on Tuesday night brought the introduction of the incoming President, George Powell, minister at Maylands. At the annual Good Friday devotional service, W. J. S. Gaunson, L.Th., of Northam, was the preacher to a large congregation.

During the Conference many musical items and anthems by the choir under Chas. Nelson were appreciated by all. Highlights of Conference and reports were:

- An increase of two to an active membership of 3,607 was the smallest for many years.

# DANGER MEN AT WORK

- Aggregate membership increased by 25 to 5,611.

- Baptisms increased by 6 to 304.

- Attendances at Lord's Table each week rose by 48 to 2,660 and at gospel services by 73 to 2,300.

- B.S. enrolment increased by 103 scholars to a new record of 4,366, with a new record of 3,361 in average attendance.

- Offerings for all purposes reached a new high of \$254,481—the first time a quarter of a million dollars has been reached.

- Six local "boys" return to minister to churches in W.A. in 1969.

- Aged Persons' Homes Board reported opening of Carinya Village to house 129 persons after a total expenditure of \$850,000.

- Home Missionary Committee reported growth at Albany, with first stage of building opened in December, 1968. Expanding work with ministers located at Dianella and Mandurah for first time in 1969.

The following officers and committee members are now serving, including those not required to come up for ballot this year:

**Executive:** G. E. Powell (President); H. Heyhoe, B.A., Dip.Ed. (President-Elect); K. J. Patterson, B.A., B. Com., (State Organiser); A. D. Pyne (Secretary); G. A. Ewers (Assist.-Secretary); A. E. Chatfield, L.H.A., F.A.C.S., A.C.I.S. (Treasurer); A. H. Walkington, B.A., B.Sc., M.Ed., T. G. Banks, F. Rees, D. Beavis, B. Thomas, B. Stitt, B.A., Dip.Ed.

**Home Missionary Committee:** B. A. Chick, D. K. Croot, F. Drennan, H. Heyhoe, E. D. Hogben, T. D. Malden, K. J. Patterson, A. D. Pyne, J. A. Richards, H. W. Seaby, B. W. Thomas, A. H. Walkington, D. A. Webster, G. E. Powell, Mrs. W. Cooper, Mrs. B. W. Thomas, T. Rogers, D. Nelson.

**Youth and Christian Education Committee:** I. Allsop, K. Ballantine, G. E. Black G. Stone, K. J. Parry, J. A. Manalack, Miss S. Caddy, G. A. Carslake, V. J. Cooney, Miss C. Hardy, Miss B. Johnston, B. J. Kidd, K. Maddern, Mrs. A. Nicholas, W. Paget, R. Gething, J. W. Somerville, I. Stewart, B. Stitt, E. Tinetti, R. Wishart, Mrs. Thomson (Women's Auxiliary representative).

**Social Service Committee:** R. Beard, A. Blundell, R. H. Davey, Mrs. K. Eaton, J. T. Holloway, F. Rees, G. Smith, H. Seaby, T. Marshall, J. Curtis, B. Wells, D. Manning, Mrs. M. Holloway, Mrs. E. Collins, Mrs. Stephenson (Women's Auxiliary representatives).

**Properties Committee:** L. Berry, G. Bridge, J. Collingwood, R. J. Dewing, K. F. Eaton, J. M. Edwards, B. J. Kidd,

K. J. Patterson, J. M. Rhodes, W. York, A. B. Povey.

**Radio & T.V. Committee:** D. Paul, J. K. Robinson, G. Smith, D. Jackson.

**Aborigines Committee:** R. Abbott, K. Croot, G. Croot, F. Griffiths, A. Moyle, Mrs. F. Hall, F. Hall, Mrs. J. L. Pallot, Mrs. J. K. Robinson (Women's Auxiliary representatives).

**Advisory Committee:** J. W. Gordon, D. G. Hammer, K. J. Patterson, J. K. Robinson, R. Vincent, J. K. Bond, A. H. Walkington.

**Christian Union Committee:** J. J. Collingwood, T. A. Morrison, K. Parry, G. E. Powell, J. W. Somerville, Mrs. D. King, Mrs. R. Vincent, J. Western.

**College of the Bible Committee:** G. Ladner, T. A. Morrison, K. J. Patterson, E. J. Sewell, J. W. Somerville.

**Training Committee:** R. Cheeseman, J. A. Manalack, D. G. Hammer, H. Heyhoe, D. G. Nelson, W. Paget, L. H. Park, A. B. Povey, B. Stitt.

**Aged Persons' Homes Board:** D. Agnew, Mrs. P. Armstrong, R. Beard, Mrs. T. Beck, R. J. Brown, R. H. Davey, C. M. Hogben, L. Jones, A. Maloney, G. Smith, W. York, H. Seaby.

**Bookshop Board of Management:** A. M. Bell, J. Cranwell, M. Hodgson.

**Christian Centre Board of Management:** A. M. Bell, J. S. Bridge, J. J. Collingwood, J. W. Gordon, G. Page, K. J. Patterson, A. B. Povey, A. D. Pyne, K. C. Stanford, R. Thomson (four more to be elected).



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AUCTIONEERS & VALUERS

## AUSTRALIAN CHURCHES

### THE ABC OF AUSTRALIAN CHURCHES OF CHRIST

m=Minister.

mem.=No. of members.

s=Secretary.

(st.)=Student.

"AC"=No. of "Aust. Christian" subscribers on church representative's list.

#### WESTERN AUSTRALIA

Mandurah: m., R. T. Cook; s., M. Livingston; mem., 43; "AC" 2.

Merredin: m., H. R. Fitch; s., G. R. Banks; mem., 59; "AC" 8.

#### SOUTH AUSTRALIA

Long Plains: m., B. Hill; s., M. H. Daniel; mem., 31; "AC" 10.

Loxton: m., R. Brown; s., L. B. Swanbury; mem., 29; "AC"

Maylands: m., C. L. Smith (pt.); s., W. N. Heath; mem., 229; "AC" 34.

Milang: m., R. L. Oke; s., G. H. Wilson; mem., 46; "AC" 9.

#### VICTORIA

Melb. South: m., G. Benson and B. Heath (sts.); s., W. J. Tippling; mem., 41; "AC" 7.

Merbein: s., R. Neville; mem., 22; "AC" 2.

Middle Park: m., P. Dawildt (st.); s., W. Harrison; mem., 25; "AC" 3.

Mildura: m., M. D. Hamilton; s., L. M. Stafford; mem., 162; "AC" 31.

#### NEW SOUTH WALES

Lismore: m., H. C. Wheat; s., R. Lehmann; mem., 241; "AC" 5.

Liverpool West: m., D. Norling; s., H. H. Cox; mem., 79; "AC" 2.

Loftus Park: m., E. J. Plenderleith; s., F. R. Gee; mem., 90; "AC" 3.

#### QUEENSLAND

Lowood: s., N. E. Vogler; mem., 13.

Mackay: s., E. W. Nielson; mem., 38; "AC" 7.

Ma Ma Creek: m., V. G. Boettcher; s., E. F. Cole; mem., 62; "AC" 5.

### HOW IT STARTED . . .

## The Vicar of Bray

There is a song about the Vicar of Bray who changed his political views with every change of Government. In history there were two Vicars of Bray who were changeable. Simon Alleyn was a Protestant in the reigns of Henry VIII and Edward VI, Catholic in Queen Mary's reign, and Protestant again under Elizabeth. Simon Symonds, another Vicar of Bray, was Independent during the Protectorate, High Church under Charles II's reign, Papist under James II, and Moderate Protestant under William and Mary.

## MINISTRY COMMENCED

(Oakleigh, Vic.). T. V. Weir commenced his ministry on Mothers' Day. At evening service a choir of mothers presented hymns. A young man made his decision on May 18. 80 attended a welcome evening to Mr. and Mrs. Weir and greetings were given by Dr. E. R. Killmier (Vic.-Tas. Conf. Pres.), Mrs. D. Nash (for ladies) and K. Masterton (for the church) . . . C.Y.F. have had a Careers Discussion Night, a visit by Cyril Minns and his guide dog, a night of squash and bowling, and a visit to Ormond church. . . . At recent C.W.F. evening meeting, Mrs. Jenkins, an "Aunt" from Hospital Visitation Committee, collected over 500 gifts prepared for Children's Hospital . . . E. J. Miles and G. Gilbert are improving. G. Felton is expected home. . . . Delegates to 104th Annual Conference presented a comprehensive report to church.

## A. R. LLOYD TO WATTLE PK.

(Vic.). The Wattle Park church has announced that A. Ross Lloyd will commence a full-time ministry with the church early in 1970. He will succeed J. H. McCormick who will conclude a significant six-year ministry at the end of 1969.

## S. R. BAKER CALLED

(Ascot Park, S.A.). Upon the recommendation of the Board the church has invited S. Russell Baker to minister here in 1970 . . . White flowers were available to all at church on Mothers' Day. The C.W.F. conducted the evening service. Mrs. Fay Wilkinson presided. Mrs. Thelma Jones, women's Federal President, was guest speaker. Others sharing in the service were Mrs. Gwen Fisher, Mrs. Ursula Wright, and Mrs. P. Crowley.

## THINGS TO COME

### VICTORIA

- JUNE:
- 4 Explorer Mid-Year Tea.
  - 6 Innaet
  - 7 Supts. and Ministers' Conf., Nth. Ess.
  - 11 C.W.F. Winter School 7.30 a.m.
  - 11 C.W.F. Crusade Friendship Night, 8 p.m., Reception Room, Brotherhood Centre.
  - 18 C.O.B. Winter School, 7.30 p.m.
  - 20 Explorer Indoor Sports (to July 5)
  - 21 F.O.Y.A.
  - 25 C.O.B. Winter School, 7.30 a.m.
  - 27 Good Companions' "Leaders" Teach-In," 5th. Yarra.

### SOUTH AUSTRALIA

- JUNE:
- 1 Superintendents' Camp, Balaklava.
  - 22 Brotherhood Sunday, all S.A. churches.

### QUEENSLAND

- JUNE:
- 13-16 Rockhampton Motorcade, Emu Park.
  - 21 Drama Festival, D.C.E.

### NEW SOUTH WALES

- JUNE:
- 3 Woolwich Bible College 2nd Term commences.
  - 6 C.W.F. Monthly Meeting, City Temple.
  - 7 Sydney Set Up, Lane Cove National Park.
  - 21 Don DeWalt All-Day Session for Ministers, Elders and Deacons at Burwood.
  - 28 B.S.W.F. "Teach-in" at Greenacre.
  - 22-28 S.T.D. Examination Week.
  - 27-29 Gilbulla House Party, Don DeWalt Missions in Burwood, Lismore and Wollongong.

### WESTERN AUSTRALIA

April, May, June, on Wednesday afternoons, a Training Course for voluntary social workers conducted by the Social Welfare Committee in the Christian Centre.

## ALTAR OR TABLE (continued from page 2)

"A Critic Looks At The Catholic Church," "It is the teaching of the Catholic Church that there are seven Sacraments which have been instituted by Jesus Christ as means of sanctification. When these sacraments are administered in the prescribed way they convey supernatural gifts to the souls of the recipients. Two of the sacraments, baptism and matrimony, can be administered by lay people; the other five require special power (not merely authority or commission) in the minister. This special power is conveyed in that sacrament which we call Holy Orders, which not only sanctifies the soul of the recipient, but makes him capable of acts of which he would not otherwise be capable—in particular, of offering the sacrifice of the Mass, in which the priest makes Christ to be really present in His humanity under the Eucharistic forms. The priesthood and its powers can be conferred only by one who has the priesthood in its fullness, a bishop."

A great deal of the controversy between the R.C. and Anglican Churches since the Reformation in England has been on this very point of the Mass as a sacrifice and the authority of the priest to offer it.

In 1896 there was a serious attempt to reconcile the doctrinal differences between the two churches. The resultant decision by the Roman Catholics was unanimous against admitting that Anglican orders were the same as R.C. orders. Pope Leo XIII confirmed the decision in the Bull "Apostolicae Curiae." "The essence of the question was whether the Anglican Reformers in their Ordinal had the intention of ordaining a real priesthood to offer real sacrifices. The decision that such was not their intention seems one that all should recognise as final." (Dr. C. A. Briggs, an Anglican).

The Anglican Archbishops of the day explained their view of the Eucharist: "First we offer the sacrifice of praise and thanksgiving; then next we plead and represent before the Father the Sacrifice of the Cross, and by it we confidently entreat remission of sins and all other benefits of the Lord's Passion for all the whole Church; and lastly we offer the sacrifice of ourselves to the Creator of all things."

We would find little to quarrel with in that statement and it is strangely close to that of the Joint Working Group this month. However, the R.C. response to the Archbishops in 1898 was "will the Anglican Archbishops venture to say . . . that they do believe in a literal Objective Presence, a literal sacrifice, and a literal sacrificial priesthood?" The debate closed with the apparent impossibility of reconciling the R.C. affirmation of these beliefs and the Anglican denial of them.

This month's discussions between the churches must be commended and encouraged by us all. The fact that the Joint Working Party could meet across the historical barriers of the churches in a genuine desire to understand each other and to find God's will shows how great have been the changes that have taken place.

The next step will be for the formal theological statement of the Joint Working Party to be considered by the R.C. Church and the member churches of the Aust. Council.

It may be that the still divided churches will have to find ways of effective co-operation in witnessing to the Christ in spite of the reality of doctrinal differences. More and more Christian men and women of all that our churches see themselves as "one flock under one Shepherd" and that our differences are inadequate as excuses for our divisions. It is no small advance to acknowledge that the Lord of the altar is also the Lord of the table.

## MINISTRY CONCLUDES

(Perth, W.A.). When T. A. Morrison concluded his ministry recently the appreciation of the church was expressed by J. J. Collingwood, chairman of the Board, and by Mrs. Ewers on behalf of the ladies . . . The church has entered two Junior Girls', one Senior Girls', and one Men's Team in the basketball competition . . . The church organist, Donald Cook, has had the Bachelor of Arts degree conferred on him by the Univ.

of W.A. . . . The church shared in the Gordon Moyes' Crusade and three young people have been baptised . . . The W.E.F. held a Mother and Daughter evening. . . . Following a planning meeting the C.Y.F. held a successful Smorgasbord dinner . . . Youth officers are Elizabeth Holloway, Pres.; Cheryl Cook, Sec.; and Graham Povey, Treas. . . . Regular broadcasts of our morning service are made over 6KY-NA. Next broadcasts will be 10 p.m., June 8 and July 20.

## NEW EDUCATION BLOCK

(Ormond, Vic.). The opening and dedication of our new Christian Education Centre took place on May 10 when architect, R. Drayton, handed the key to Dr. E. R. Killmier, Conf. Pres., who presented it to Mrs. Henry, a foundation member, to open the door.

Dr. Killmier led the dedication service. Mayor and Mayoress of Caulfield, Cr. and Mrs. Green, E. M. Fox, M.H.R., and Mrs. Fox were present. 210 people gathered for the occasion. A public address system has been donated, urns and vinyl for kitchen floors and many other donations have been received . . . Young people conducted a breakfast and then a car wash for funds for new hall.

## MINISTER/MISSIONARY BACK

(Inverell, N.S.W.). A special welcome back to Inverell was given to Mr. and Mrs. Richard Powell and family, who previously ministered here for almost 12 months in 1963. Since then they have been serving in India. Following a basket supper on April 27, Mr. Powell showed slides and told of the village life in India. . . . 30 C.W.F. ladies held their annual morning church parade on May 4 . . . The Christian Women's Day Convention on May 5 had Mrs. Mary Fewchuck as guest speaker. The testimonies, book reviews and panel session gave added interest to the sessions . . . A Kenmore student, Darryl Thorpe, visited Inverell on May 10-11. He spoke to the youth groups and S.S. scholars, also at both services on Sunday.

## ACCIDENT IN WEST

(Kalgoorlie, W.A.). When Mr. and Mrs. Jack Manallack were returning by car from Victoria, they were involved in a road accident which resulted in serious injuries to Mr. Manallack. He suffered a broken pelvis, a dislocated hip, and a broken jaw, and was later flown to Royal Perth Hospital for treatment.

Mrs. Manallack was discharged from the Kalgoorlie Hospital on May 26. The two children were not seriously hurt and were being cared for by Mr. and Mrs. Coleman at the Kalgoorlie manse.

Mr. Manallack is minister at Subiaco.

## CALLED TO HORSHAM

(Vic.). David Marr has accepted the invitation to minister here as from Jan. 1970, when R. T. Baxter moves to Briar Hill . . . All-age Christian Educ. (A.C.E.) programme has commenced with two trial sessions. Family tea at 6.45 p.m. is followed by group discussion, and closes with family devotions at 7.45 p.m. Each session was received enthusiastically with excellent attendances. Evaluation now takes place and a further six sessions will commence in June.



## C. H. DOW CONSULTS PSYCHIATRIST

(S.A.). The last crooning note of the folksinger died away, the spotlight flicked off, the side lights dimmed. Almost unnoticed a white screen slid silently down from the heights above the stage, then, with split second timing a voice boomed from the loudspeakers and a picture flashed on the screen, with the slide right way up! Could this be a church programme?

But it was! One of the first-class after-church meets for young people arranged by the South Australian D.C.E. The facilities of the Union Hall at Adelaide University plus a lot of talent, time and good thinking resulted in a night to remember.

The theme was "Pressures." One not on the programme was related to fitting all those attending inside the building. On the programme, in addition to a brisk singalong and just the right amount of "message in song" by a couple of young people who made some T.V. professionals seem corny, was a "home brew" audio visual on Advertising, a film on drug addiction and a couple of interviews which didn't go on for hours.

One was with a lad with a "gang" background, now a Christian. He talked about the pressures involved in such a change. The other was with a psychiatrist who is superintendent of a mental hospital. He talked about the pressures leading to drug addiction.

"What would be your advice to young people to help them avoid the dangers of drug addiction?" he was asked. "I would tell them to keep their spiritual life in good shape." The answer probably surprised a few who thought that only preachers used such language, but I think it pleased the D.C.E. Director because after all that's what his department is all about.

## • VIC.-TAS. H.M. & EVANG.

## NEW CHAIRMAN APPOINTED

The Vic.-Tas. Department of Home Missions and Evangelism has appointed L. C. Withers as chairman. He succeeds W. A. Thomson who has held office for a record term of 10 years. Prior to this appointment Mr. Withers, who is a pharmacist, served as deputy chairman. He serves as a deacon of the Burwood church and was until recently the board chairman. He has also been a member of the Federal Board of Christian Educ. for a number of years. Dr. C. E. Warmbrunn of Belmont was appointed deputy chairman and C. L. Ward was re-appointed treasurer. He has completed 10

years as department treasurer.

Three members who did not seek re-election were A. R. Haskell, K. A. Jones and R. F. Geyer. At the previous meeting tribute was paid to each one for their helpful contribution. A. R. Haskell had completed six years of service. K. A. Jones was elected a member in 1948 and has completed 21 years of service. During this period he served both as deputy chairman and chairman. R. F. Geyer served for two periods from 1940-1948 and then from 1954-1969. He thus completes 23 years of service, during which time he also served as chairman.

## HOME & FAMILY WEEK

(Hamstead Gardens, S.A.). May 2 to 11 was Home and Family Week, in conjunction with the Marriage Guidance Council of S.A. A roll was prepared with the names of all members and those families who are connected with the church through auxiliaries, S.S., etc., a copy was distributed to all concerned, with a programme of the Home and Family Week's activities. PARENTS AND TEENAGERS, FATHER AND SON, MOTHER AND DAUGHTER were featured nights led by Stanley Haines, Director of the Marriage Guidance Council. The Sunday morning and evening services were led by our minister, M. D. Williams, with emphasis on the family. The sessions concluded on May 11, with the film "Worship—A Family Heritage."

## A. B. WITHERS CALLED

(Wangaratta, Vic.). The Wangaratta church and the Vic.-Tas. Dept. of H.M. & Evang. announce that A. B. Withers has accepted an invitation to minister as from 1970. He succeeds H. W. Street who will retire from full-time work.

## MELB. LOSES "MANHOOD"

"Manhood," the monthly journal of the Y.M.C.A. in Melbourne, has ceased publication.

Its publication was dependent upon the sale of advertising space which paid for all printing and distribution costs. As it was not possible to obtain sufficient advertisers to meet costs, the Y.M.C.A. has reluctantly suspended publication.

Although the journal dealt with events and personalities within the Y.M.C.A.

and was therefore limited in its readership, there were many fine general articles and features that had wide appeal and were quoted and used by others, including us. We regret the economic defeat of another fine publication.

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# UNCENSORED

No. **WHAT IS THE POINT OF PRAYING? YOU DON'T GET MOST OF THE THINGS YOU ASKED FOR.**

**HELEN ALABASTER (Vic.):** This is a selfish attitude. Prayer isn't always "Gimme God," prayer is also thanks, confession and praise, as well as just talking things over. Prayer is also a relationship with God and yourself. As for not getting what we ask for—maybe we pray not really believing that God is there, and he will answer in his own way and time. Prayer without belief is a sham. Or maybe we sit back and let God do all the work. Prayer in action is vital because "everyday life is the raw material of prayer." What do you really think prayer is about?

**GRAHAM COLE (Vic.):** This statement, heard so often, is symbolic of the attitude of many people who wish to go through life living off the spoils of their friends. God is our friend, and through Jesus Christ we can talk to him—but as a friend, and not as a Q-store sergeant. Prayer is not only the means of asking God to give, but also a means of praising, thanking and confessing. Through faith we pray and trusting in God's infinite wisdom the answers to our prayers will be according to his will, not ours. Somehow and in some way, God

answers every prayer—only believe, and someday we will find out how.

**R. ALDRED (N.S.W.):** When praying it is necessary to realise that God may answer a request negatively. Prayer that is issued as an ultimatum is hardly reasonable nor does it recognise the wisdom and sovereignty of God. Should none of our requests be given an affirmative answer, this would not indicate that prayer is unprofitable for we can learn much by listening to God.

**ALVIN COOKE (Tas.):** Paul said, "Never give up prayer. Thank God for everything." (1 Thess. 5: 17). Here Paul tells us to share our life with God. Praying is not just asking God for things non-stop. It is an action by which we can keep in tune with God, where we can have communication with God. When we read of Jesus praying, we believe that the only thing he would ask for himself, would be inner power to cope with his mission. Because we are basically selfish, we have taken too far the point of asking, and asking, and have forgotten the wideness of prayer.

**J. H. DOYE (N.S.W.):** No use at all if you are only praying to get what you want. Prayer is more than asking—it is intimate fellowship and communion with God and includes praise, thanksgiving, confession, and intercession for others and self. God wants us to ask him for things—to show our dependence on him and to make us clear in our requests so that the answers are unmistakable when they come. However, our wise God knows what is best for us, and sometimes has to answer, "No." God would be very unkind to us if he gave us all our mere wants. However, he will "supply all our needs according to his riches in glory."

No. **CAN SEX BEFORE MARRIAGE BE JUSTIFIED?**  
13

## EIGHT MEMBERS LOST

(Aldgate Valley, S.A.). The church has lost eight members by transfer (see "Personal"). Four have been received . . . Average offerings have increased. Brotherhood and other local Christian giving totalled \$438.86. Operation Outreach in approx. six months, raised \$206.20 . . . Visiting speakers from the mission fields have been Dr. and Mrs. Jony, Shantabai Choudhari and Ruth Roberts, and Dr. Thornley Thomas. Others have been R. F. Geyer of Vic.-Tas. Overseas Mission Board and L. J. Gomm of B. & F.B.S. Miss Luhrs and Miss Crowte from the New Hebrides spoke at a prayer meeting . . . The

church now has a fortnightly news bulletin called "The Valley Herald." . . . B. V. Coventry is minister, R. Harslett is sec., and R. Caudle is treas.

## \$60.00 FOR BUILDING FUND

(Wamboony, S.A.). The B.S. sponsored a Family Night with films and a travel talk. \$60.00 was raised for the Building Fund . . . The evening service on May 11 was led by the Mundalla-Wamboony Women's Fellowship. Mrs. Wiese presided. A play reading was presented, "Growing up—or only growing older." . . . Two ladies from the church will cook for the Junior B.S. Camp at Halls Gap.

## LOCAL IMPROVEMENTS

(Port Pirie, S.A.). Working bees have repaired chairs, painted part of the buildings and cleaned up the property. Through the generosity of two former members, heaters have been installed in the chapel . . . At youth services, musical items and audio-visuals have been presented, followed by coffee hours in church homes . . . Three girls have been baptized . . . Ross Hall gave an illustrated talk on his Antarctic experiences at a men's tea . . . A male quartette sang at the men's service where there was a debate, "That the church should support the right of students to demonstrate." . . . Members of the Women's Aboriginal Committee visited C.W.F. . . . A small group of members collected \$87.00 for Austcare . . . Ladies helped with items for Mothers' Day service.

## NEW GUINEA BIBLE PROJECT

(Whyalla, S.A.). Peter Bartlett and his S.S. class held a "car washathon" and raised \$31 for B. & F.B.S. project in New Guinea . . . At a trading table the C.W.F. gained \$60 for rewiring of church hall. . . . Miss Ruby Oliphant represented the European Missionary Society on April 13 and showed slides of the society's work. . . . 30 attended the family camp at Point Lowly on Anzac Day holiday weekend . . . Brian Stewart was farewelled by the C.Y.F., basketball team, and church on leaving for Army service.

## FAMILY MONTH

(Berri, S.A.). May has been Family Month here. A Family Service was held on May 4. This was followed by a Membership service when R. L. Baxter spoke on the importance of church membership. Four members were welcomed into fellowship, two by baptism and two by transfer . . . C.W.F. conducted a "Travel Night" social.

## WOMEN OF THE WEST

The President, Mrs. A. H. Walkington, presided over 79 representatives from 22 C.W.F.'s at first meeting of the new Conference Year. Mrs. G. A. Ewers is Pres-Elect.

Morning meditations were led by Mrs. C. B. Reld, Prayer Supt., and the message by Youth and Christian Educa. representative, Mrs. R. Thomson. Soloiste was Mrs. D. Plenty. Special welcome was extended to Mrs. V. C. Stafford, Vic.; Mrs. Lowry, Qld.; and Mrs. Shadbolt, Mukinbuddin.

The guest speaker was Brian Stitt, Director, Youth and Christian Educ.

## CHURCH LIFE REVIEW

(Unley, S.A.). K. D. Horne, H.M. organiser, was present on May 18 at a Church Life review after 10 months' work, when leaders of committees reported. Work on ideas is continuing. Evening service average attendance has increased by 25 per cent; informal and film programmes bringing visitors . . . An R.S.V. pulpit Bible has been presented to the church by the four sons and grandchildren of the late Mr. and Mrs. T. B. Bowes, in memory of their parents. The first readers to use this Bible were Lindsay Bowes and his son, Phillip . . . A women's choir on Mothers' Day sang at morning service . . . Lady Messent, in hospital for some weeks following an accident at home and an operation, is now making good progress . . . Mrs. A. J. McCallum has recovered sufficiently after surgery to attend services . . . At annual Gift Social arranged by Afternoon C.W.F., with talk and slides by I. J. Chivell, \$53 was raised for Home and Overseas Missions.

## FURTHER TERM AT BRIGHTON

(Vic.). R. N. Gilmore has accepted a further five-year term, as from Feb., 1970. . . . A budget of \$14355 was achieved for 1968, with half being given to brotherhood and other activities . . . Resolved that the church give one per cent of weekly offerings to one of the organisations assisting the underprivileged of the world . . . Young people's work organised to include two groups of Explorers and a Good Companions' group, a J.F. for young people 13-15 years, a C.S.F. group and a Young Adults' group . . . Roy Arnold, a College of the Bible student, is serving as assistant-minister.

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1969

Comm., who challenged the women to meet the needs of young people realistically, to accept them as they are, and to bring them into a saving knowledge of the Saviour.

The first evening rally on May 13 was a special meeting for young women. Mrs. A. H. Walkington introduced the executive members to approx. 50 women from 10 C.W.F.'s. Two 10 minute "buzz sessions" were engaged in after John Somerville introduced the subject, "Maturity of Christian Commitment" and Mrs. J. A. Holloway, "Mature Attitude Toward the Community." K. J. Parry closed the evening with a meditation.

—D. M. Gordon, Sec.

## NEW CHAPEL APPROVED

(Gulgandra, N.S.W.). At the annual meeting it was decided to commence the building of the new chapel. W. Quayle is secretary, and W. Muddford is treasurer . . . Young people conducted the service on May 4. John Dickens was speaker. Lois Quayle and Dianne Muddford sang a duet . . . On Mothers' Day the B.S. scholars entertained mothers at tea. Miss D. Butler and Miss Betty Hartnup were evening speakers.

## LONG SERVICE RECOGNISED

(Launceston, Tas.). The church appointed J. P. Foot as Elder Emeritus in recognition of his service to Margaret St. He was secretary for 22 years plus 22 years as elder . . . Messrs. Sonny Graham, Alan Bonney and Don Butler were recent visitors, and also Miss Jan Hunting . . . In preparation for the mission by E. Keating in August, Allan Avery and Ted Keating conducted a short seminar for auxiliary leaders and active members . . . Good progress is being made with the building extensions by the weekly working bees.

## BURWOOD IS 49

(N.S.W.). Special services featured separately the church, B.S. and kindergarten for the church's 49th anniversary on May 4. Guest speaker was R. Elbourne, minister to Lane Cove church. Reference was made to the pioneers who commenced this work. Some foundation members still in membership here were present . . . Active preparation continues for the De Welt Crusade at Burwood, June 22-29. Metropolitan churches are asked to bring delegations, including prayer list prospects.

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 Gary Underwood, Springvale, Vic.  
 Mrs. Field, Robyn Hanton, Balwyn, Vic.  
 Sheena Robinson, Gloria Ross, Fremantle-Hilton, W.A.  
 David Edgar, Ormond, Vic.  
 Stuart Hall, Manifold Heights, Vic.  
 Mrs. Searle, Colin Searle, Berri, S.A.  
 Lindsay Ralsbeck, Jillian Ducat, Brighton, Vic.  
 Thelma Reeves, Gayle Trinidad, Helen Bignell, Port Pirie, S.A.  
 Geoffrey Hicks, Hartwell, Vic.  
 Peter Sanders, Bayswater, Vic.  
 Christopher Sayers, Vicki Daniel, Long Plains, S.A.  
 Christopher Mudie, Glen Mudie, Owen, S.A.

## MEMBERSHIP

Faye Nicholls, from Maryborough; Judith and Campbell Staley, from Robinvale, to Ormond, Vic.  
 Mr. and Mrs. J. Smith, from Noble Park to Springvale, Vic.  
 Harry Bond from East Kew, Vic. to Park St., Unley, S.A.  
 Mr. and Mrs. Langston, from Kadina to Berri, S.A.  
 Joan Stubbs from Nailsworth to Whyalla, S.A.  
 John and Kath Dickens, from Belrose to Gilgandra, N.S.W.

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 Mrs. Sharon Szabo, from Aldgate Valley to Forestville, S.A.  
 Mr. and Mrs. B. Whitford, from Forestville and Mr. and Mrs. J. Brown, to Aldgate Valley, S.A.  
 Trevor Harslett from Aldgate Valley and Mrs. Harslett to Whyalla, S.A.  
 Mrs. I. Freebairn, to Owen, S.A.  
 Mr. and Mrs. H. Jones, from Prah-ran to Malvern, Vic.

## MARRIAGES

Sandra Staley to Peter Downard; Jill Donnell to Ian Tatterson, Chadstone, Vic.  
 Margaret Schutz to Des Helgeson, Murray Bridge, S.A.  
 Kaye Muir to Reg. Gillard, Perth, W.A.  
 Lesley Forster to Leslie McKenzie, Manifold Heights, Vic.  
 Gloria Cooper to Henry Chandler, Fremantle-Hilton, W.A.  
 Joy Sluggett to Bill Checkers, Berri, S.A.  
 Kaye Hounslow to Malcolm A. Hill, Brighton Gardens, S.A.  
 Kay Henderson to Alex. Beach; Sue Price to Bruce Crilly, Brighton, Vic.  
 Sharyn Pfeiffer to Lazlo Szabo; Helen Knight to Graeme Harslett, Aldgate Valley, S.A.

## DEATHS

Mrs. Robert Marley, Chatswood, N.S.W.

## BIRTHS

ENNOR (Christiansen).—To Mary and Stan at Cabrini, May 6, a son—Peter John. 7 lb. 6 oz. Both well.

GOSS (Buckley).—To Pat and John on May 17, 1969, at Essendon District Hospital, a daughter—Merrin Patricia. Sister for Darren.

SOMERVILLE.—To Margaret and John, —Susan Margaret, 9/5/69. Sister for Kevin and Robyn. 39 Boronia-ave., Netherlands, W.A., 6009.

## DEATH

SHIELDS, Robert William (Roy), 51 Park-st., Seaford, Vic.—Loved husband of Bertha, father of Pearl (Binnee, New Zealand), and Glenda Cook (Seaford). "At rest."

## RINGWOOD (Vic.)

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## HURSTBRIDGE CRUSADE

(Vic.). There were 13 first decisions at the Crusade held in the Public Hall and there have been 12 baptisms. The average attendance was 46 and the total offerings were \$470.

Hurstbridge is a small church. 15 adults and 12 young members pledged their support, and eight did not miss one night. It was not an easy mission. There was only one decision in the first two weeks. The church at Peel St., Ballarat, released their minister, John Timms, as evangelist, and stood behind the effort by continuing his salary and meeting

## L.I.F.E. PLANNED

(Manifold Heights, Vic.). Geelong churches will share in a Lay Institute for Evangelism, June 5, 6, 7, conducted by Rev. Geoff. Fletcher . . . A lady has been baptized . . . Allan Emmet spoke about "The Properties Corp." on May 18. Miss Janet Hunting was guest speaker at Youth Tea and also spoke at night and showed slides of the work in New Guinea . . . Mrs. Broughton's mother, Mrs. Nixon, passed away . . . Y.P.C.E. is conducting "Time and Talent" for mission project . . . Our church picnic was held at the You Yangs . . . The minister is A. E. Stevens.

## VISITOR FROM UPSALA

(Hartwell, Vic.). On May 18 the church appreciated visit of R. N. Gilmore, B.A., B.D., who showed colour slides and spoke of Fourth Assembly W.C.C., Uppsala, Sweden. Special emphasis at this service was on the week of prayer for Christian Unity . . . On Mothers' Day afternoon, Mr. and Mrs. Savage gave afternoon tea to a number of grandparents, and at night a "panel of mothers" was featured . . . Recent interstate visitors were Mrs. A. T. Orr, Launceston; Mr. McQueeney, Hobart; and Mr. and Mrs. L. Piper, from N.S.W.

## BAND CELEBRATES

(Essendon, Vic.). 109 attended Mission Band celebration of its 50th birthday on May 8. Mrs. Muller, Conf. Pres., led devotions, Mrs. Thomas presented musical items, and B. L. Pryor gave the address. . . . Milton Drake, minister at Dareton, N.S.W., was guest speaker on May 8 . . .

advertising costs. The Box Hill church also gave financial support, and other churches also sent delegations long distances to give encouragement. Hugh Hince was song leader.

The church is grateful to all who assisted and the church has been strengthened. It is the only church holding Sunday evening meetings in the Hurstbridge district and over a hundred local people, outside the church membership, attended the mission. The church realises the need to continue its efforts through personal visitation. H. L. Pietzsch is part-time minister.

David Merriman, of Essendon Baptists, was preacher on May 18, while Mr. Pryor preached at St. John's Presbyterian Church . . . Mrs. F. H. White has been unable to attend services because of illness . . . Russ Cheal won the "B" Grade batting average of 1968-69.

## FOUR FOR WILLIAMSTOWN

(Vic.). Four young men who made decisions at the Graham Crusade have been baptized . . . Mr. Ackerley showed slides of the Antarctic to C.M.F. . . . R. Lane of Wmstown Gospel Mission, was recent speaker . . . Peter Thatcher was included in the Vic. badminton team to compete in the Aust. Championships at Newcastle.

**MALVERN (Vic.).** Attendances continue to show an upward trend . . . Two College of the Bible students are assisting Principal E. L. Williams in the ministry. . . . Gospel harmony has been rendered by Steve Corlett, Ray Fraser and Ian Cleland . . . After-Church Fellowship proved popular . . . Mrs. Pfeifer suffered the loss of her father in his 91st year. W. Carrick is very low, and Mrs. Wood is in hospital.

**TOOTGAROOK (Vic.).** C.Y.F. members made and presented posies on Mothers' Day and five ladies assisted the minister at the evening's special service . . . Mr. Machin has been appointed church elder . . . Mrs. E. Clencie is recovering after surgery . . . Sympathy extended to Mrs. Brett on the death of her husband. . . . C.W.F. members continue to send articles to Mrs. Weatherhead for distribution to needy folks . . . Pupils of the S.S. attended a church parade on May 18.

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The school, according to Sister Rose Bernadette, "has deepened our sense of Christian community."—"The Christian."

## 15,000 TO READ "EVERY LINE"

(Minneapolis). 15,000 members of the Evangelical Free Church in America have registered for the denomination's "Every Line in '69" scripture reading crusade. During the course of the year they will read the entire Bible.

Previous campaigns conducted by the church were "Read It Through in '62" and "Once More in '64." —"The Christian."

## "HONEST TO GOD" BISHOP

Bishop John A. T. Robinson, controversial head of the diocese of Woolwich in the Church of England, became dean of Trinity College, Cambridge, on April 29.

A N.T. scholar, and the author of the 1963 best-selling book, "Honest to God," Dr. Robinson had frequently voiced his criticisms of the church and expressed his attraction to academic life.

The Rev. David Sheppard succeeded him as Bishop of Woolwich. —"Christian Century."

## INDIA & FOREIGN MISSIONARIES

Indian government policy is that foreign missionaries are to be replaced by Indians, stated V. C. Shukla, national Minister of State for Home Affairs.

He also said that the government is maintaining a "strict watch" on missionary activities. Any missionary found engaging in politics will be asked to leave the country.

Observers in India note that Shukla's statements indicate a hardening of the government's recent policy toward foreign missionaries. "Progressive Indianisation" of foreign Christian missions was the watchword of the past. The new statements indicate a hurrying of the "progressive" process.

Shukla also defended the Madhya

Pradesh State law which in practice prohibits conversion by stating that "in the opinion of the Indian Law Ministry the legislation is constitutional."

In another move to "Indianize," this one from the United States, Dr. Loren E. Lair, a representative of the American Disciples' United Christian Missionary Society, urged Disciples of Christ churches in India to develop their own concept of self-support. Dr. Lair made the statement after a tour of mission facilities in India. He stated that the Disciples of Christ church in India is in a power struggle over funds provided from the United States. He advocated withdrawal of support for "India's own good." He also urged a reevaluation of the operation of schools (14) and hospitals (5) related to the United Christian Missionary Society.—"World Vision."

## GLOOMY PREDICTION

In the next 25 years Christian influence in the world will be cut in half. Presently 29 percent of the population belongs to a Christian church either by choice or by birth. By the year 2000 only 15 percent of the world population will be even nominally Christian.

This is the conclusion of Heinrich Lohmann, secretary-general of the German Protestant Alliance for World Mission. He was also pessimistic about the future of European and American mission work in Asia, Africa and Latin America.

Lohmann said that Western missions must do their utmost to help the young churches become self-propagating. Only

that way will it be possible to continue the proclamation of the gospel in those countries.—"World Vision."

## MANSE MIRTH

The electric meter reader tip-toed past the Court (temporarily using Box Hill, Vic., church premises whilst the Court is being rebuilt) and returned to the manse. "It struck me as funny," he said, "if those people came to hear the reverend here on Sunday, they wouldn't have to listen to the judge here on Monday."

A man called at the manse to alter the stove for natural gas. The lady of the manse said: "I have had natural gas for years—my husband's a preacher."

## "THE AUSTRALIAN CHRISTIAN"

### 50 YEARS AGO

(From "The Australian Christian," May, 1919.)

Temple Quoted. "We shall not count in the world again until we become an organised force stoutly standing for the ideals of the Christian gospel, testifying to those ideals not only through individual lips, but through the united utterances of assemblies representative of the Christian church and fully accredited to act for it.

"And were we organised to bring our weight to bear upon society against all sins which destroyed brotherhood and fellowship, still we should be paralysed as long as there remained within the church's own life scandals and abuses which constitute denial of brotherhood as complete as any that can be found in the world outside."—Dr. William Temple.

Three Ewers. The Ewers brothers are a distinct asset to our Western cause. This year J. Ewers is on the B.S. Committee, R. W. Ewers is the retiring president as well as Conference Secretary for the new year; while W. L. Ewers is Conference President and Foreign Mission secretary. Surely such a trio is a splendid memorial to the late D. A. Ewers of Federal fame.

Church site. The church at Gardiner, Vic., has secured a beautiful building site at the corner of Malvern Rd. and Scott Grove, one of the choice building sites in the district.

Care for Orphans. The East Camberwell church has undertaken to raise the support for 20 orphans. This is unique. Each week seems to yield some greater thing into this department of our work.

## Church Chuckles by CARTWRIGHT



© CHAS. CARTWRIGHT

844

"He doesn't believe in ANYTHING. That gives you a completely clean slate to work with!"

**WORLD  
CONVENTION  
1970  
ADELAIDE  
TEAM**



At the last visit of Dr. L. V. Kirkpatrick, World Secretary, the Adelaide Committee was able to meet with him. Since then the S.A. Secretary, I. John Chivell has attended St. Louis for consultations and is now back in Adelaide. At the present Mrs. E. V. Lawton, World President of C.W.F., has been visiting churches in Queensland prior to going with Mr. Lawton

to New Zealand to visit the churches there. The picture shows (front row—left to right) S. R. Beck, Treasurer; Mrs. E. V. Lawton; Sir Phillip Messent, World President; Dr. L. V. Kirkpatrick; I. J. Chivell; D. K. Beiler. (Back row—left to right) C. H. J. Wright (now in Canberra), K. D. Horne; W. L. Brune, E. P. C. Hollard.



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**WILL THE CHRISTIAN LIFE CURRICULUM BE "OUR" MATERIAL?**

Yes, for it will be the material in which the official representatives of Churches of Christ in Australia will have a real share at the various levels of production.

At the stage of working out foundations of theology and structure for the Curriculum, our Directors met with the other Directors for long basic planning sessions.

Some of our ministers and other qualified people are being used to write lesson units as requested, and the Austral Printing and Publishing Company is involved in the printing arrangements.

Readers of the "penultimate drafts" are appointed from within Churches of Christ, and their comments are considered seriously on matters of theological point of view and educational method.

All the lessons pass over the desk of

our Acting-Editor, and special points come up for discussion and suggestion by the Federal Board of Christian Education Executive. At the point of final editing our representative is one of three. Experience has already shown that many approaches and attitudes considered to be important for Churches of Christ churches are adopted in the final manuscripts.

It would be quite unrealistic for us to expect that everything about the Christian Life Curriculum in subject matter and method will be exactly as we would do it on our own. We are partners in this venture—not managers! At some points, our suggestions for alterations will not be accepted by our partners, but we trust our associates and recognise that their points of view may be right in the sight of God.

Because this material is being produced entirely in Australia and our Board is closely associated on a personal level with the whole programme, any requests for changes can be considered promptly.

Yes, it is OUR material, and will represent the "mid-steam" of our Federal Brotherhood of Churches.

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• OVERSEAS MISSIONS



**DR. SHANNON  
IN NEW GUINEA**

As we send this letter we are preparing to leave Bunapas and New Guinea in two weeks' time. We were asked to come here for about six months to review the medical work, and stay on if we felt there was sufficient medical work to undertake. After looking at the work fairly fully, there does not seem enough to warrant the full-time work of a doctor. This is, in some respects, quite dis-

appointing as we have enjoyed the time spent here. It is all the more so as there is a good deal of sickness about which we never get to treating for various reasons; the people are very reluctant in many cases to take their sick away from their villages, transport throughout the area is a real problem and some prefer to try their ancestral ways of treatment to ours. The cultural influences and the different patterns of illnesses which are seen up here have made the medical work interesting and given a wider experience.

By Dr. P. SHANNON

When we arrived the wet season was just beginning and now it is ending, so that we have had a good opportunity to see how wet and muddy the country becomes. As the wet season progresses the tracks become more and more mushy and the mud gradually deepens. The last few times we have travelled to neighbouring villages we slogged much of the way rather than walked. On one occasion we spent a weekend away and when we came back to the river on the Monday, found the river had come over its banks at that particular point and we had to wade through water up to chest deep to reach the river proper and the boat to take us the rest of the way home. On another occasion we had to travel through steady rain on the way down the river to the mouth, to meet the ship

bringing our cargo and we found just how cold you could feel in the tropics. Despite these experiences however, it does not rain all the time and when you don't have to travel far, the weather is usually quite tolerable.

As we have learnt more Pidgin English we have gradually come to understand and appreciate the church services more fully. At first the differences from what we were used to made it difficult to feel as though we were sharing in the service. The language, singing without music, and sitting on backless benches all make it seem far removed from the usual Australian church scene. With time however, we are coming to grasp the meaning and significance of the services. Although they are fairly Western in influence they do have aspects which are purely local. One feels that it is these parts that the local people appreciate most fully. The fact that many of the church-goers and members are illiterate also means that a different emphasis has to be made. More repetition has to be used than is common in Australia to ensure that every one can take part at least in some respects. A few weeks ago we went to Asau on a Sunday morning for some baptisms. They were held in a small section of the river which had been fenced off, with the congregation standing on a sand bar extended out into the river. The sincerity and dignity with which this act was carried out lacked nothing as compared with a similar situation in Australia.

The multiplicity of operations to maintain the physical needs of the mission is also impressive. Transport is one such feature. Apart from M.A.F. charters which fly in the fortnightly mail and light cargo and personnel when needed, ships have to be arranged to bring the heavy cargo to the mouth of the river. To get the ship loaded with what is ordered

and not too much left behind is almost a major undertaking. Then the ship has to be met and unloaded at the mouth of the Ramu and the cargo taken up river in a variety of craft to the various stations. For those off the river there is the further problem of having things carried from the river to the particular station. Building is also another example. All the timber used to make anything is first purchased as a log straight from the bush. It has to be taken through all the processes of milling before it is timber ready to be used in the particular job at hand. Sometimes this goes to the extent of having to go into the bush and mark a particular tree to be brought for a particular job.

We would like to thank all for the interest shown toward us in greetings, letters and prayers, during the time we have spent here.

(Dr. and Mrs. Shannon are now in Australia where Dr. Shannon is working in a hospital in Perth.)

**DR. THOMAS FOR INDIA**

Dr. and Mrs. T. Thomas after furthering in Australia, will return to India towards the end of June. Owing to family responsibilities, they are unable to remain in India for a complete term and Mrs. Thomas and the children will return to Aust. in Feb., 1970, but Dr. Thomas will remain in India until the following June. The return of the Thomas family will enable Dr. Gaikwad, who is Acting Medical Supt. at the Dhond Hospital, to have leave which is now several months overdue.

As it seems most unlikely that another Australian doctor will be sent to Dhond, due to restrictions on the entry of missionaries into India, Dr. Thomas will assist our Indian brethren prepare for the time when they must assume full responsibility for this work.

We are grateful that the Thomas family is able to return for this period, and pray for God's blessing upon them as they go.

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# THE LAST WORD . . .

## What More Than Prayer

O Christ, we are told that they who wait upon the Lord will renew their strength. We repeat the words, but do we believe them? Without your Spirit, all our activity is in vain. We are busy about nothing unless your Spirit is leading and your power is present. Help us to learn that "we can more than pray after we have prayed, but that we cannot do more than pray until we have prayed." Amen.



Going to church doesn't make you a Christian any more than going to a garage makes you an automobile.

—Billy Sunday.



Life is full of rings—smoke rings, doorbell rings, telephone rings, engagement rings, wedding rings and sufferings.



A stitch in time is usually a surprise to a married man.—Hal Cochran.



"Has your wife learned to drive the car yet?" a man asked his friend.

"Yes, in an advisory capacity," the friend answered.



The way blood flows in them these days, it's easy to see why they're called traffic arteries.—Luke Neely.



Editor: "You wish a position as a proof-reader?"

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Editor: "Do you understand the requirements of that responsible position?"

Applicant: "Perfectly. Whenever you make any mistakes in the magazine, just blame them on me, and I'll never say a word."

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