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**UNLOADING  
IN  
NEW GUINEA**



## PROGRESSING BACKWARDS

The Roman Catholic education system cannot survive without aid. Massive government assistance will be required to ensure that Catholic children have equal educational opportunities with the rest of the community. This is to say the obvious, but it does not follow that the aid that must be given should maintain an independent Roman Catholic school system.

The present bid by the Australian Labor Party for the Catholic vote by offering increased State aid to independent schools has already further weakened the Labor movement, and will give them no practical advantage at the polls. Through the influence of the Democratic Labor Party the Catholics will eventually get as much from the Liberals.

The blatant auctioneering that is going on for the Catholic vote could have a painful backlash. The by-election at Bendigo suggested such a possibility. The Melbourne "Age" said:

"Perhaps the most significant result in Bendigo was that recorded by the man who came fourth, an anti-State Aid Independent, Mr. Lancelot Hutchinson. When an independent candidate, campaigning basically on a single issue, can take out almost one in every 15 votes, the major parties must take notice."

Immediately after the Bendigo by-election it was announced that the anti-State-aiders will nominate at least six candidates for Victorian Federal seats where preferences could determine the results.

This is a pointer to the bitterness that will infect our nation if the present course is continued. We shall be led back into the sectarian conflict which has scandalised our history. In an editorial on 11/6/69 the "Age" said:

"A voting bloc of this size (6.3%), cutting as it does across traditional party loyalties, could be crucial in future closely fought electoral contests . . . State aid is a perfectly legitimate political issue . . . Unfortunately, it is also an issue which tends to rouse sectarian passions. Because the majority of private schools most urgently in need of help are Roman Catholic schools, the anti-State aid cause is likely to attract some champions who are anti-Catholic first, and anti-State aid second. What reasonable men on both sides see as an argument about educational priorities could all too easily be debased into a revival of the sterile feud between orange and green."

It is estimated that 35% of Catholic children now attend State Schools which in themselves are in desperate need of State aid. As Roman Catholics live and work together with others in social and commercial relationships we fail to see why they cannot integrate educationally also. Religious separation can threaten society as much as racial separation does in other countries. Children of other faiths do mix in State schools, why not Catholics?

A strong financial encouragement to independent schools at this stage would be disastrous. It would not only make for greater cleavage between Catholics and Protestants, but it would also be an incentive to Muslims, Mormons, Jews, Baptists, Communists, Fascists, Lutherans, and Churches of Christ to build fences round their children in independent school systems. State aid to independent schools is an invitation to progress backwards.

This is not an illogical fear. Mr. Denys Jackson wrote in "The Priest in Catholic Action" (Aust. Cath. Publications):

"If we were to ask the ordinary Catholic parent why he insisted on sending his children to a Catholic school he would probably say something about having them instructed in the true Faith, or obeying the command of the Church. His mind is set on the preservation in his children of the heritage which he received from his own parents . . . What is lacking (by such parents) is a sense that the Church militant is something more than a fortress to be held from generation to generation . . . The object of (Catholic) Christian Education in Australia is nothing less than the conversion of the Australian people to an effective (Catholic) Christian faith . . . We must begin to put an 'apostolic edge' on the whole training of Christians from childhood on."

There is nothing wrong with this ideal. We would like to convert every Australian to our way, so we cannot object to the R.C. having the desire to win others to his way. But there is surely no justification for expecting the State to aid him in accomplishing this religious objective.

If State aid is granted on the massive scale being asked by Catholic pressure groups the "militant Catholics" are likely to be met by militant Protestants, militant Hindus, and militant Islam, using State resources to achieve their own evangelistic ends.

It is ironic that a major backward step is threatened at a time when Roman Catholics and Protestants are learning how to talk with each other, when Pope Paul can be the guest of the World Council of Churches in the

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COVER:

Photo block supplied by the Department  
of Territories, Canberra.

The Churches of Christ New Guinea  
Work Team leaves Melbourne in July.

IN CHESTER CATHEDRAL:

When as a child I laughed and wept . . .  
time crept.

When as a youth I dreamed and talked . . .  
time walked.

When I became a full-grown man . . .  
time ran,

And later as I older grew . . . time flew.

Soon I shall find while travelling on . . .  
time gone,

Will Christ have saved my soul by then?  
Amen.



# COURAGEOUS CHRISTIANITY

By NEVILLE S. MOORE

A man stood on a bridge intending to plunge into the river below and drown himself. Another stopped to appeal to him, but when he listened to the poor fellow's long list of personal troubles and world problems, they both jumped!

Despair is infectious. In the Church today we are losing our courage because we have been listening to a constant recital of all the things that are wrong with the Church.

**THE DESPAIR OF SELF-CRITICISM** which has flooded the Church in recent years is doing untold psychological and spiritual damage. It is eroding our vitality in worship and mission.

It is easy to find problems to make us despair. There is the prevailing scepticism of the intellectual climate, followed by its effects in moral relativism. There is the secularism and materialism of modern life. These conditions are robbing Christians of their courage, and the loss is apparent in the decline of spiritual morale, in dull worship, a static membership and pessimism about the future, and in the high rate of "drop-outs" (not only from the ministry).

How depressing is the imagery used to describe the Modern Church in so many recent books and articles! To Karl Heim she is a sinking ship. To Theodore Wedel she is a coast-guard station, where the workers still go through their rescue drills, but never really do any rescuing. And one cynic designed a crest for the Church with a question mark rampant and three clergymen dormant!

Much of the criticism is valid and deserved, and we ought never to be satisfied with things as they are, but the criticism has gone to the extreme. Running the Church down has become an obsession with some people, while they overlook what is already being done to remedy the weaknesses. It is the constant negativism that is doing the damage. People despair of the Church before they see that things will not stay as they are, that above all it is Christ's church to which we are committed, and God is renewing the Body of Christ.

The first Christians advertised their faith far better than we do. They could have published headlines on what is wrong with the Church — read I Corinthians — but instead they startled the world with the shout that they had really found the answer, and they had. They published the marvellous things that Christ could do and was doing. No longer were they defeated by sin and death. People were arrested by their positive message and their enthusiasm for it.

God's Word for our time, as it has always been in critical days, is his call to be courageous in believing and living.

When his Pilgrim People were about to enter the Land of Promise, they were uncertain and afraid. The security of the old order in the leadership of Moses was gone. But to the new order under Joshua came the Word of the Lord: "As I was with Moses, so I will be with you . . . Be strong and of good courage!"

It is the same in the New Testament. Read the 12th chapter of "Hebrews" where the writer uses the words of Isaiah to rally his readers who were suffering severe trials of

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faith and hope. Then to the Corinthians, with all their human weaknesses and Christian immaturity, Paul urges, "Be watchful, stand firm in your faith, be courageous, be strong."

How shall we in our day answer this call to courageous Christianity? We must live by the authentic Christian faith.

**THE AUTHENTIC CHRISTIAN FAITH.**

1. Awareness of the living, contemporary God. Courage for critical days begins and ends in what we believe about God. If he only lives for us in the pages of the Bible or in the glory of days now gone, then we will not have what it takes to be Christians in our time. We must dare to believe that God is still in control and involved in the life of the world.

While some Christians speak of the future only with pessimism, sociologists and others seem to be more aware of the reality of the "transcendent" in human affairs today. At an international symposium on "The Culture of Unbelief" in Rome at the end of last March, Robert N. Bellah, a sociologist of California, said, "The modern world is as alive with religious possibility as any epoch in human history." Other speakers said that hypocrisy—going to church but not committed—is the major religious problem of our time . . . So many in the Church do not have a living belief that motivates their life . . . There is a quest for authenticity and more religious faith in the young people who commit themselves to the Peace Corps, Civil Rights and even Hippiedom, than in so many who are of the Church.

Courage for commitment comes with the awareness of where God really is in our world. Worship and prayer will come alive for us as we are involved in God's redemptive mission today.

2. Assurance in the Gospel of Christ. Christ is the way. He changes things when his way is applied in human affairs and in personal relationships. Let us drop the apologetic tone and proclaim boldly that Christ has redeemed the life of man. And let our lives demonstrate that he can change persons and the whole life of society.

3. An affirmative hope for the Church. "The powers of death shall not prevail against it"—that we must dare to believe, and live accordingly.

To that same symposium in Rome, Harvey Cox declared, "It may be that the major reason for unbelief is not that the people find the gospel incredible, but that they find the Church incredible." She can regain credibility and acceptance as the authentic Body of Christ in the world, not by our forsaking her, but only as she is renewed by God himself, that is, by God coming alive in us.

When some were giving up hope for the Church back in the 2nd century—as early as that—Hermas wrote that we see the Church and its future according to our faith in God. She changes from an old, feeble woman, collapsed on a chair, to become strong and vigorous upon a splendid throne, as our spirits change from unbelief and despair to faith and courage.

Dare we doubt that God, having brought his people through periods of recession before and led them forth stronger than ever, will raise the Church again? We who witness to the Resurrection must not doubt his power to re-create the Body of Christ!

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Only one thing can frustrate God's purpose where we are—our unwillingness to follow Jesus in the authentic Christian life.

### THE AUTHENTIC CHRISTIAN LIFE

Only as we give ourselves in a Christ-like compassion, in service that involves sacrifice, can we show that authentic Life to the world. It is that struggle against sin that goes to the point of shedding one's blood (Heb. 12: 4) that will renew the church and save the world. God always comes into human life through incarnate self-giving.

Here is the growing-point for the Church today. It will demand of us some adventurous Christian action. It will make us do some things that we have never done before, but, according to Bishop Stephen Neill, "The Church has always lived by the courage of those who are prepared to fling their caps over the moon and to attempt what has never been done before."

Local churches must analyse their programmes and adjust

them to serve people in their real needs. We are not the Church if we are not agents of Christ's reconciling acceptance, forgiveness and life-changing power. We will study seriously our worship services and make them come alive for people in today's world. This does not mean gimmicks; it means reaching out to people where they are to meet their needs and problems.

To be more deeply involved in the authentic Christian life may mean new forms of service in your own personal action: friendship to that lonely neighbour; finding someone else for your place at choir practice so that you may take office in your union branch, and so on. Let us each find the most effective ways in which we may bring the gospel to bear on the world's sin and sickness and need. Let us be open always to the dynamic of the guiding Spirit of God in our time.

God will renew his Church. He has never forsaken his Pilgrim People. He must vindicate that eternal purpose that called the Body of Christ into being. But we must be strong, committed, courageous.

You remember our differences when we were students together? You were so orthodox and true to what you called "the faith of our fathers." You were Rabbi Simeon's star pupil and even then were being groomed to take his place, as now you have done. This was fitting, for you were as much a champion of the faith as he was. In jealousy I felt that you supported him because it paid you to do so. Perhaps that is why I was critical and flippant.

Even in class I presumed to question such stories as that of Jonah and the Whale and the one about the sun standing still. Then, one day, I boldly said to him, "Do you really think that the scriptures mean that Messiah will come and lead Israel to greatness and drive the Romans from our soil?"

I can still picture Rabbi Simeon, livid with anger. "Young man," he said, "if you doubt this, you are on the road to hell." He closed the class abruptly and I thought I had gone too far. I was in terror of him for days and I doubt if he ever forgave me.

From the side of the road where I lay I could see that you and I were both wrong, and had been arguing about things that did not matter at all. Spirituality is being right with God and caring about our fellows. But these things had no part in the systems we debated. It is not a matter of one being more right than the other. Reality itself is different from what we thought it was.

It gave me some satisfaction to be the only student to challenge your place as head of the class. In our last examination my marks over-topped yours, and I knew that you were thinking of this when our eyes met on the Jericho road. I could not speak, for my mouth was full of blood and dirt. I could see pity flood your eyes, and then I saw it driven away by jealousy and fear for your own safety. You well knew that if I died on the Jericho road it would be the end of a heretic and there would be no rival for you.

When you turned and left me you showed how fitted you were to take Rabbi Simeon's place. When you do well for yourself, men will praise you. This is an old saying. But when you stoop to help another it is different. "If another's load you share then you take his care."

As I lay on the burning sand my head and my back hurt terribly. The flies tortured me almost to madness, but even worse was my thirst. I saw your water bottle at your belt and longed for it. I could not speak but I knew that you saw my eyes fixed on that bottle. You knew, and I knew that you knew, yet you turned and went away. What agony could have been spared me if you had put that bottle to my lips! I know now that you could not have done this without doing even more for me. If you shared my load you would take all my cares, and you could not do this. That is why you turned away.

You have always loved our religion and have been devoted to its forms. But when you turned and left me I saw more clearly than ever before the emptiness of mere religion. Love of religion, its oracles, worship and piety can all dwell in the same heart with love of self, love of the first place, pride, and selfishness. It is possible to follow religious ideals with fervour and devotion and at the same time leave a fellow-man to die in slow agony. You have taught me this.

On the Jericho road my life was changed. From now on I would be a misfit, derided by men. Who wants half a man, so knocked about that he was left as carrion by the wayside? I have learned what it is to be unwanted.

But it is my thinking which has changed most. I see now that the greatest sinners are the religious. The greatest sin is to do nothing when your brother is perishing in despair. The so-called religious duties that occupied our time carried their own reward. They kept us in the people's eye and secured our advancement. The priest who left me on the Jericho road has become Israel's first and honoured priest. As you followed him in the road, you will follow him in the office. But as surely as high office is its own reward, it has its own responsibility and can be its own condemnation.

He left me on that road hoping I was dead, if he noticed me at all, but it was you who left me there knowing I was alive. To be so occupied with religious duties as to be blind to human need, that is sin enough. But to know of a need as you did and then to turn from it is the greater sin.

There was one who came to me.

God sent him. In all reverence I believe that God came to me in him. He was a stranger, outside the Law. He was, in fact, a Samaritan. I guess that was all God had left to use.

He came to me on foreign feet, and ministered to me with alien hands. Unblessed wine eased my thirst and unhallowed oil took away some of my pain. Rags that had brushed the stones in heathen temples were wrapped tenderly around my wounds and the torture of the flies ceased.

Somehow, he placed me on his beast, that blessed animal whose huge ungainly ears had doubtless been filled with many a pagan curse. He took me to an inn where I slept long and late, and woke to find that my friend had gone. He had left further provision for me. It proved to be more than enough and when I was able to leave the innkeeper gave me the silver coin that was left. This was all I had in the world.

This Samaritan stranger reminded me of the Galilean prophet—the one you call the Nazarene. Once, I went to the



hills to hear him and saw you there. So we both heard the strange things he said about loving your enemies and doing good to those who hate you, about a blessing even in giving a cup of cold water, and in giving your cloak to him who asks you—and that odd bit about going the second mile.

I didn't see what he was getting at until the Samaritan came. A day before he would have been my enemy, but on the Jericho road he covered me with his cloak. He gave me water to drink and went further than the second mile. Because he cared, he shared.

The Samaritan was gone and I could not find him. But I could find the prophet who seemed so like him. I could not go back to the emptiness of my old religion. It is doubtful if they would have had me, anyway, wreck that I am, and I had committed the great sin of having been saved by pagan hands.

I longed to learn more about the prophet who was like the Samaritan, and God has led me to the little place from which I write. I meet with a group of the Nazarene's followers. By now you will have guessed it, I also follow him.

I cursed you when you left me on the road, God forgive me, but you greatly blessed me, when you showed me the emptiness of mere piety.

A power greater than my own has urged me to write to you. For, in some ways, your need is as great as mine was. You are on the Jericho road of the soul and I cannot leave you to languish in the desert barrenness of religion as you left me to die. Piety as an end in itself has deceived and failed you. Religious rivalry and jealousy has wounded and robbed you, and left you spiritually half dead. You are thirsting for reality. I cannot deny you the water of life as you denied it to me long ago.

If you long for life, there is one who will help you. He is the Christ of every road. Come!

Farewell.



### BRITISH CHURCHES WANT NEW IMMIGRATION LAW

A statement calling for a "wholly new immigration statute" was approved by the British Council of Churches and commended to member churches for their endorsement.

Specific proposals commended by the Council were as follows:

- A wholly new immigration statute has become a matter of high priority. This law should begin by clarifying British citizenship, and should return to the Kenyan Asians and others similarly situated the rights removed from them by the Commonwealth Immigrants Act, 1968;

- The new law should also set out as clearly as possible the categories of persons (both Commonwealth citizens and

aliens) entitled to enter the country, and should minimise the range of cases remaining in the discretion of the immigration service. Discrimination on grounds of colour should be explicitly rejected;

- The rights of dependants should be maintained, and the current discrepancies in the conditions of entry for the dependants of Commonwealth citizens and those of aliens should be abolished;

- After five years' residence all immigrants, both Commonwealth and alien, should have a prima facie right to become full citizens. The arbitrary power which the Home Secretary now has over citizenship should be qualified by his having to show cause, in open court, why citizenship should be denied.—E.P.S.

### OUT OF THE PALACE

(Lima, Peru). Juan Cardinal Landazuri Ricketts, Roman Catholic Archbishop of Lima, announced that he will give up the luxurious archiepiscopal palace which was donated to the archdiocese by a wealthy family and move into poorer quarters.

The cardinal's new residence in the middle of a working-class district will be one-twelfth the size of the palace.

The cardinal has long been one of the Latin American hierarchy's leading advocates of church aid to the poor. Besides calling for increased social involvement by the church, he has criticised government military expenditures and has given church land to poor families.

—"The Christian."



## ENCOUNTER

ON

THE

JERICHO

ROAD

By

FRANK

H.

GRIFFITHS

The man who fell among thieves to the Levite who came, looked, and passed by. Greeting!

So you have been made apostolic delegate to Israel's first and honoured priest! Well, you were following him on the Jericho road. Now that you serve him you will surely follow him again into his high office. I can see that our destinies were all determined in those brief encounters on that road of blood.

The robbers, skilled in their ways of terror, took all that I had and left me. They thought I was dead, and wished it so, since dead men tell no tales.

The priest, too, thought I was dead as he passed by on the other side, but you came and looked at me. You knew that I was alive, and still left me there. The robbers, the priest, and you, taught me more in those few tortured hours than any other has ever taught me—save one.

The robbers changed my life by force. A man whose face is marred and whose body is crippled can never be the same again. But it was you who changed my thinking.

# DIALOGUE ON THE LORD'S SUPPER

By Principal A. W. STEPHENSON

Early in May, the third session of the Joint Working Group of the representatives of the Australian Council of Churches and the Episcopal Conference of the Roman Catholic Church, involving 20 delegates from Tas., Vic., and N.S.W., met at Sydney.

In the previous sessions, two themes were considered: "Baptism" and "Ministering the Word of God."

In this third session, the "Eucharist" or "Lord's Supper," was the topic.

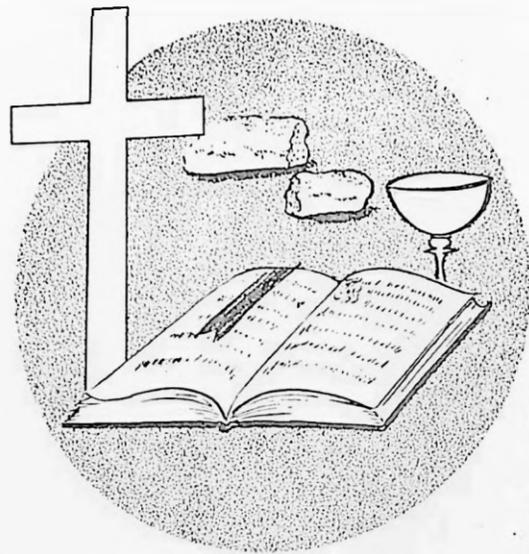
Among the themes presented in the various papers prepared by the representatives were: "The Eucharist and the Bible"; three papers on Eucharistic themes: a. "Memorial," b. "Sacrifice," and c. "Real Presence"; "Eucharist and the Minister"; "Eucharist and Mission" and a series of papers on the Eucharistic emphases in various denominations.

It was my task to give the paper on "Eucharist and the Minister" and also a paper on the views of the Quakers, the Salvation Army and Churches of Christ.

As a result of the research for the paper on the "Eucharist and the Minister," it was interesting to discover that all the traditions represented at the conference accepted the view that the priesthood belonged to all believers. All believers are priests of God. However, in some of the denominations there is the belief that a special priesthood exists to carry out acts which other believers must not perform. One of these acts is the "celebration of the Eucharist." Even where there is no belief in a special priesthood, there is the custom of permitting only the "ordained" minister to perform at the Lord's Supper and conduct the service. If there is no special priest or minister, then there can be no breaking of bread service or Lord's Supper. The view seems to be that the "minister" or "priest" performs a service for the people which they cannot do for themselves. However, the N.T. view is that the "disciples gathered together to break bread" (Acts 20: 7). Those who received Peter's words on the day of Pentecost: "They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers." The whole church performed the priestly act of remembering the Lord in the way he appointed. This view is supported in William Robinson's book, "The Shattered Cross," under the teachings and practices of Churches of Christ. However, we pointed out that persons who had qualifications were appointed to act on behalf of the church, so that all things may be done decently and in order.

In the paper on "Memorial," a R.C. scholar set out the meaning of that word as used in the Greek O.T. He showed that when the word was used of the sacrifices of the Hebrew people, it meant not only a reference to the past, but to the present and to the future. When Paul used the term in I Corinthians II: 24, which is translated "remembrance," he is not just thinking of a past event, but also to the fact that Christ is now alive and will come again. In all this, I had no hesitation in giving my support. I had emphasised it many times in the past.

A Protestant scholar gave a paper on "Sacrifice." In the discussion that followed, I urged that there was only one sacrifice for sin and that it was a perfect sacrifice and nothing could be added to it: this was Christ's "once-for-all" sacrifice. The breaking of bread service brings us back to that great event and we recognise again that Christ sacrificed himself to save us from sin. Because we come to that sacri-



fice again in the Lord's Supper, we are moved to return into everyday life within the world with a desire to sacrifice ourselves for Christ in daily service.

When the question of the "Real Presence" was discussed, there were several views advanced. We urged that where two or three are gathered in the name of the Lord there he is in the midst. At the back of my mind echoed the words of a hymn by Wesley: "His presence makes the feast."

What of the bread and the wine? After the prayer of thanksgiving, and after Jesus' words have been pronounced (which he declared at the institution of the feast) the bread and the cup have a significance they did not have before: they become bearers of a spiritual value. This seems to be what Paul is saying: "The cup of blessing which we bless is it not also a communion (or participation) in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?" Here in the feast we are brought into intimate fellowship with our living Lord. While none would be dogmatic and declare the nature of the presence of the Lord, all agreed that our Lord must be present to make the feast effective.

The question of "transubstantiation" was raised. The Roman Catholics could not give a satisfactory explanation of this view. It remained an unresolved problem.

An effort was made to find a common ritual for all to follow when celebrating the Lord's Supper. Since Churches of Christ follow the simpler type of service which we find described in the writings of one of the very early Christian Fathers, Justin Martyr, and which, we think goes back to N.T. days, we could not make any contribution to our group at this point. However, I did urge that the words which Jesus spoke at the institution of the feast be quoted in full at the time when the bread and the cup are distributed, and not in some abbreviated form which may involve an interpretation which ought not to be placed upon the words.

One of the Roman Catholic leaders did point out that in Europe there is an "irregular" movement developing in which the Lord's Supper is being observed in private homes. The service is simple. I asked if this move was a kind of revolt against the formal, ritualistic service of the church. The reply came: "Yes!" I asked, "Who conducted these services?" The reply, "Priests, without the consent of the bishops. The bishops are trying to put a stop to it."

At the close of the conference certain decisions were reached. While I am not free yet to present these, since they must first go before the churches concerned, I may state I found them, on the whole, satisfactory. They reflect much of what has been stated above.

Only because there was a general belief that we were being led by the Holy Spirit could such far-reaching decisions be reached. All the dialogues were conducted in a spirit of frankness, love and Christian understanding.

The next meeting plans to wrestle with the important question of "Ministry." This will be a challenging and interesting session. People who believe in the need for the unity of the church ought to be praying for such gatherings as this.

## OVERSEAS MISSIONS

# "LISTEN IN AT SHRIGONDA"

It is Sunday evening and I have just been chatting with a group of my girls. They say I should write about them.

Manda, who has been doing most of the talking, started by telling us how she first came into the boarding school because at home she had wasted two years of school by constantly playing truant, and was learning the most filthy language from the neighbours' children. Soon afterwards, her father died and then her mother, so she and her two sisters are with us now as orphans. Manda is 12 and doing well at school. But listen to her talking—"God has quite broken that bad language habit for me. I don't like it at all now, and I often tell the other

Then she turned to Kamala, a 13-year-old child of desperately poor parents, who has just been baptized. "You will have something special to tell the children near you this holiday, won't you?" "Yes, but every holiday I tell them something. Some of them listen. Some of them laugh."

Then up spoke Wanmala, a plump and friendly 11-year-old: "You know, Akka" (that's the name they call me by, which means 'Big Sister') "the three Hindu children in our class are on the road to believing in Jesus. They all keep asking us to tell them stories, and give them books to read, and they have all written to ask for the Bible Correspondence Course. And you know how Chandrakant has started coming to church. His parents don't mind. Mira's parents get very cross with her. She told us her mother gave her a beating last week when she found her reading a gospel. But she still wants to hear and I tell her stories every day."

"Good. Your mother will be glad to hear you are learning to witness for Jesus." (I've met the mother who lives in Dhond and seems an enthusiastic Christian). "Is your father alive, Wanle?" "Yes." "Well, how do you come to be here?" "Oh, I was terribly naughty when I was little. I wouldn't listen to Mummy and Daddy at all, and when they started to send me to school, I used to jump out the window and run away."

Wanmala and Kamala were the only ones in our group of six who had fathers.

By DOROTHY GEYER

girls not to use it." She goes for holidays to her uncle, who apparently makes a good Christian witness in a Hindu area. Listen to her again—"In last year's earthquake panic, a crowd of frightened neighbours came asking him how to escape from God's anger. Uncle preached to them, and since then they have kept coming back to hear more. But in the holidays all the children come too, and we tell them stories about Jesus and teach them choruses." (All three sisters sing well). "They like to listen and sometimes they even stay on after meal time so that their mothers have to come and chase them home."

# QUESTING

WITH

A. E. WHITE



I am not asking if I should marry a minister. I have done that and I am quite satisfied with him. But now I have been asked to accept two positions of church leadership. Is this the normal thing for a minister's wife?

Nothing is normal! There are no standard qualifications for being a minister's wife and there is no recognised set of duties.

Our colleges do not train minister's wives and they are not employed by our churches—at least they are not paid as employees. It is the minister who is called, the minister who negotiates, the minister who accepts, and it is with the

minister that the "contract" is made. The minister's wife, if there is one, and his family, if any, go along with him.

Of course, the minister's wife may have very much to say about her husband's decisions. This is right and proper. Unless she endorses his call and encourages him in his ministry there will be great heartache for both of them.

It is also well known that some ladies of the manse have such fine leadership qualities and are so attractive (in the Christian sense!) that churches have been known to call the man in order to have the wife. It works the other way, too. Sometimes a wife could be regarded as a hindrance to her husband's service and an obstacle to his call.

You should not accept the jobs you have been offered if the invitations have come simply because you are the wife of the minister. As a Christian you should be ready to use for Christ and the church whatever abilities and capacities you have. You may be offered the jobs because you are the pastor's wife, but you should not accept them only for that reason.

On the other hand, your decisions will not be made only on the grounds of talents and competence, but in the light of the total situation. It often happens

Begum's father died of leprosy some years back, and her mother also has the disease. Anjanie and Esther lost theirs while still quite tiny. "Sometimes we envy the girls with fathers," Esther said. But then they, not I, started talking about their Heavenly Father who really did care for them. And so, as bed-time approached, Anjanie said, "Don't forget to ask the people in Australia to pray for us, will you?"

And I trust you will pray, for the quality of the life and witness of Maharashtra's church tomorrow is bound up with the work of a faithful God in girls like this today.

HOW IT STARTED . . .

## Agnostic

Most people think that this is a very old word but it was not coined until Professor Huxley invented it in 1869. He used it to define a person who refused to claim knowledge of anything that could not be proved by fact or experience. Huxley got the idea from Paul's mention of the "Altar to the Unknown God" in Acts 17. It is made up from the Greek "a" meaning without, and "gnomi," to know.

that you can serve best by helping others to serve well, to take the supporting rather than the leading role.

I feel very strongly that the lady of the manse should "do her own thing" and not be expected to preside, to lead, to preach sermons, and to make decisions for others, simply because she is married to the minister.

A few years ago a wife in England hit the headlines when she said that being a pastor's wife is "a lousy job" and that ministers ought to be celibate. She said that to marry a minister meant to marry a congregation. She didn't get much support from her companions, but it was stressed that a minister's wife should be Christian first, wife second, and, if she were qualified and willing, a leader third.

Footnote. I phoned a few manses to see how the locals were getting on: one said that she found life in the manse heavy and full but deeply rewarding, she would do it again. A second said that she was too busy with her family to be any more than an ordinary church member and was happily accepted as such. A third said that the pressures were too heavy and that the church was unreasonable in its demands on both the minister and his wife. Two others were away at work!

# No Spare Beds

An Olympic Village was almost necessary to accommodate the crowds of youngsters applying for May "Junior Hi" camp in S.A. The D.C.E. had to make do with three camp sites and all the beds they could rake up.

Some wondered why all the panic about beds. Did anyone actually sleep during the week?

"Athletes for God" was the theme. A programme in which 260 young people and leaders are involved for five days in physical, mental and spiritual exercises takes some athletic organising. Minor details like 3,000 meals are but one factor in a major team effort. We regret that no gold medals are available for those who made these camps possible.

This overwhelming response from young people in the early teens age bracket gives promise for the future and the D.C.E. is encouraged to keep running.

## DELAY IN DEVELOPMENT

(Orange, N.S.W.). The past 18 months have confirmed God's leading to establish a work in this city. Delays have been experienced in the purchase of land for development, due to council and D.M.R. dithering over highway by-pass . . . A social evening called "Sing It To Me" centred around modern Christian music. Guest artists were Mr. and Mrs. A. Harrison . . . V. Belcher from J.E.W., spoke to the church recently and showed slides on modern Israel . . . Discussion groups in non-Christian homes are proving most stimulating and effective . . . R. N. Hawkins is minister.

## ACCEPTED FOR SERVICE

(Mt. Compass, S.A.). Miss Helen Jacobs has been accepted for work with the Wycliffe Bible Translators in India. Mr. Draper visited the church for W.B.T. Former members, Max and Mary Davidson, are preparing to go to Ethiopia with S.U.M. They visited the church and showed slides of their area . . . Anniversary speakers were R. Holmes and H. E. Greenwood . . . The new Christian Life Curriculum Adult Studies were used for recent Sunday evening discussion . . . The I.C.E. visited Maylands and also took Friday meeting at Meadows . . . Sunday afternoon services will be held for three months from July 6. Other decisions at annual meeting included trial period for church heaters, revision of constitution, and willingness to retain circuit with Goolwa . . . J. Wills prepared and conducted special Mothers' Day programme for C.W.F.

## 56 AT B.S. CAMP

(Murwillumbah-Tweed Heads, N.S.W.). 56 attended B.S. annual camp at Tallebudgera National Fitness Centre during May school vacation. Graham Poulton, student preacher at Tweed Heads, was camp director with a staff of ten . . . Mrs. F. C. Brown has returned home after major surgery in Brisbane. Sympathy is extended to Mrs. C. McDonald in the loss of a sister and father within the past two weeks . . . State C.W.F. Pres., Mrs. L. Beckingham, addressed 100 ladies at local C.W.F. anniversary on June 3. Visitors included members from Lismore, Bangalow and Tweed Heads, together with delegations from local churches.

## N.S.W. CONGRESS

On May 30-31, in the Chapter House at St. Andrew's, the Evangelical Alliance of N.S.W. held its Congress on Evangelism, with 340 delegates. The Archbishop of Sydney, the Most Rev. Marcus Loane, presided.

The Congress took the form of four major addresses followed by 12 seminars. Both the addresses and the seminars gave a balanced presentation of the theological and practical aspects of evangelism.

The theme of the Congress was "The Gospel in our Strange New World," and papers were given by Canon D. W. B. Robinson, Rev. Dr. Charles Noller, Rev. Graham Miller and Rev. H. Rowe.

The fellowship of the Congress was of a high level and in the closing session, addressed by Rt. Rev. A. J. Dain, on the words "Now then do it" (2 Sam. 3: 18), left all the delegates with a deep sense of commitment to the task of evangelism in our strange new world.

## MAN FROM BIAFRA

(Mile End, S.A.). Noel Flint who served six months in Biafra with a Red Cross team distributing food, spoke on June 1 and also to an after-church fellowship when many from other churches joined us. It was a thrilling story. . . Church sympathises with Mrs. Warrick in the death of her husband, in his 96th year. . . After 15 years as B.S. Supt., Miss Olive Moore has resigned. She was presented with a painting from the B.S. when the school paraded on June 1. Barry Modra has been appointed Supt. . . Ron. McLean spoke on Overseas Missions at prayer meeting and Sunday worship service . . . N. Hodgekiss is minister.

## JEHU'S MOB

The underwriter's handbook of Great American Insurance Companies cautions that clergymen as a group are bad car insurance risks. —"Christianity Today."

## GOLD MEDAL ATHLETICS

(Grote St., Adelaide). David Paddick is champion for under 18 S.A. Inter-Club Athletics having run the 1,500 metres in 3 min., 51 secs. He received a Commonwealth gold medal for this race as it was the best time in all States . . . H. E. Paddick, Grote St. elder, in part-time ministry at Lenswood, baptised mother, daughter and son at Grote St. Coffee Hour followed with showing of audio-visual, "Me in a Pulpit." . . . Youth concert raised \$53 for the Ezards, doing missionary service with W.B.T. at Ferguson Island, N.G. . . Led by Mrs. Fay Hughes, C.Y.F. put on Smorgasbord dinner for Temperance Alliance, raising \$48.50, supplemented by donation from B.S. of \$40. Three C.Y.F. members have entered the Alliance Youth Ambassador Quest.

## FAMILY EVENING

(Asquith, N.S.W.). At our May family social evening the Walt Disney film, "Polyanna" was screened . . . The B.S. conducted a craft night for its scholars when articles were made from "pop" sticks.

## BENDIGO'S HOUR

(Vic.). Bendigo has been very much in the news. It was the first time ever that a Prime Minister had visited Eaglehawk. It was clear that when John Gorton stood to speak, Bendigo had a large bearing on his life as a boy, and later as an orchardist at Mystic Park.

Covered with a depth and scope never before attempted for the capital of Northern Victoria, Bendigo and the by-election have been under the microscope. If "The Age" considers this area to have a huge and vital future, surely the Christian church must have an even brighter prospect when Christ is Lord of all?

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# UNCENSORED

No. "I do not believe that there is a superior being controlling the universe, because if he is running the show, he is making a rotten job of it." (comment on this statement by Mary Travers, of Peter, Paul & Mary.

**CHRISTOPHER BRIGHT (S.A.):** Perhaps we should think of God, not as controlling, but guiding, the universe. He is guiding us so that we will aim at doing what is right, so evil will be conquered, but not controlling us. The stories of Jonah, and the Prodigal Son, tell us one thing about God—that he is the God of the Second Chance. The world is in a bad state, but if we look upon this as a time of self-analysis, a time for the world to "come to itself," as the Prodigal Son did, we will realise that there is a God, and he is watching over us—letting us learn the hard way—but always ready to forgive us.

**GRAEME AYERS (Vic.):** Mary's position as an atheist is difficult to maintain but if her statement is applied to the Christian God it may well be correct. Pain and misery are brought about either by man's foolishness or by environmental factors, such as earthquakes and floods. The creator of a universe containing these causes of strife must take full responsibility. A perfectly good deity could not tolerate anything bad and an omnipotent being must have the power to abolish pain, suffering, and sin. Therefore it is impossible to reconcile the idea of the Christian God with the unhappy world we see about us. However, you need not cease being a Christian—faith transcends reason.

**KAISA PIHLAJA (N.S.W.):** Our God is not merely "a superior being." He is perfection, without limit in his love, holiness, wisdom and power. He is the beginning and the end. Yet our

God is a highly personal God who desiring the genuine love of his children, cares so much he went through the fires of hell bearing our sins. The confusion, hatred and misery of this world is not because God "is making a rotten job of it," but because we insist on "running the show" ourselves, rather than trusting in a faithful Creator and living the life for which we were originally intended.

**H.L.M. (Canberra):** What in the world is wrong? War, poverty, disease, racism and hate! Does God make war? No, it is humans and their selfishness that make war. Is poverty one of God's "bungles"? No, man's, through selfishness. If food, wealth and knowledge were shared evenly and selflessly, this problem wouldn't arise. A large proportion of disease is now attributed to psychological factors. Other proven causes are malnutrition, insufficient rest, filth and other abuses of the body—all these conditions are man-made and could be prevented. Racism is also man's invention. It and other hatred is a temptation from our lower self and can be fought with God's help. Man, not God, is making a rotten job of the universe!

**G. BOWSER (N.S.W.):** This statement is certainly a poor attempt at denying the existence of God. It reflects a rather feeble idea of the relationship between God and man, implying that if there was a God, man would be nothing more than a robot. However, although God sent his Son to die for each of us, and although he watches over us at all times, we have, as his gift, the right to think and choose for ourselves. Whatever disorder there is in the world, results, not from managerial blundering on a higher plane, but from man's own misuse of God's perfect creation.

**JOHN KEANE (S.A.):** This is another version of the old "God is dead" argument. To accept this statement and to believe it, I must ignore, firstly, the written record of the existence and perfection of this "superior being" to me, God. Secondly, that he has given all men a free will with which to choose; and thirdly, the perfection of a tiny atom, the regularity of days and nights, the order of our mighty universe—all which he controls. Vietnam, the Middle East, poverty, hunger, crime . . . someone is doing a rotten job in our world—man, not God.

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## OPEN FORUM

Letters express the viewpoints of the writers. Acceptance for publication does not necessarily imply endorsement by Churches of Christ or by the Editor. Letters should not exceed 250 words and should bear the name and address of the writer.

### CHURCH FINANCES

To the Editor,

In reply to "I have a matter at heart" ("A.C." 17/8/69) I, too, have had a matter at heart for some time. The writer relates "dividedness" to the churches' financial concerns and suggests an extension of central administration as the answer. My experience over many years shows that Churches of Christ have had a very meaningful existence as a brotherhood.

The idea of churches as little communities, living, working and existing unto themselves is an unfortunate criticism. Most of our churches are well aware of their sacred responsibility to the community and environment in which they find themselves and are faithfully presenting the gospel and witnessing to their faith. The early church operated successfully and wonderfully without Central Administration. This, too, is our task and we can and do perform it despite some of the drawbacks of central control with its requests, directions and sometimes near ultimata. More central administration is not the answer.

Nice expressions which come so easily from the pen such as "joint course of action" and "unified working basis" are already working admirably in many situations but a Unified Budget is another matter. I, too, have seen a lot of work and money go to waste and building debts are almost crippling some churches but some of these debts may have been due to ambitious schemes submitted by departmental committees.

If department projects are not being

accepted in the final application, individual churches have in latter years been inundated with projects which tax the local church's capacity, time and financial capabilities. It appears at present that most Conference departments are endeavouring to work on a budget beyond the capacity of the membership. Churches which cannot otherwise maintain their work will probably have to form circuits or use their sacrificial giving to maintain their local witness rather than send so much money away to departmental committees. This would not be wrong but intensely practical. I do not think the Lord requires us to stifle our local witness because of a broader need. It is wrong to live beyond our means and that is exactly what our brotherhood seems to be doing on the departmental level.

The hard cold fact is that we have an excess of administration, too many committees, funds, departments and interests to be maintained. True we are caught up in a chain reaction but as I see it, it is not of a disunited people but the reaction of a people too busy and cluttered with administration to be really effective. In short, almost a replica of the world's "rat race." We have pressure from every conceivable direction for finance. I cannot envisage a Unified Budget helping the situation unless some lopping-off is accomplished in other directions.—L. W. Marshman (S.A.).

The above letter was referred to the Secretary of the Executive Committee in S.A., I. J. Chivell, for comment. He replied as follows:

The letter by L. W. Marshman is a sweeping indictment of brotherhood co-operation. Brotherhood is simply doing together what one church cannot do alone. Criticism is always welcomed provided it is based on facts. There are no facts whatever stated in this letter, merely general statements. For instance, "some of these (building) debts may have been due to ambitious schemes by Departmental Committees." I would like a specific case named. The real facts are that the Building Extension and Home

Mission Departments in this State have on numerous occasions endeavoured to persuade some churches not to be so ambitious with their building programmes, and they have not always been successful because the local church makes the final decision. This would suggest perhaps a little more central control would be for the good of the whole brotherhood.

To be realistic, the alternative to co-operation as a brotherhood is for each church to do its work independently. Our churches in this State did exactly this for a number of years, but they came to realise that there were many things they could not do alone. If we return to independency then we withdraw our 60 missionaries from our overseas fields, close down our work amongst the Aborigines, deprive 11 churches now supported by the H.M. Dept. of their ministry, disperse with State-wide camps which bring our young people together, etc., etc. Who will care for our aged who are in our rest homes and the young people in our hostel? Who will secure land in the new areas for the establishment of new churches? No man lives to himself, neither does a church.

What disturbs me more than maintaining organisers and departments on the State level is the way churches demand a full-time ministry to care for 50 or so members, with a manse, motor car and all the trimmings which absorbs 90%, or more, of the total income of the church. This is a much poorer stewardship of the Lord's money than to have 75 churches maintaining a minister to attend to Social Services, Christian Education, Evangelism, etc., and so often to do it on a shoe-string budget. A look at last year's figures in this State will show that 4% of our total income was spent on administration work, which includes the maintaining of the central offices, travel for the organisers, etc. We will leave it to our members to make their own judgment in this matter.

### THEY LEAVE YOU — BUT . . .!

To the Editor,

At Knoxfield church (Vic.) we have a membership of 35 and want to make a request of some of our more established churches.

We exist in the Shire of Knox, one of the fastest growing areas of suburban Melbourne and each year some 2,000 people build new homes within a radius of four miles from our church. This means that on a 1% population basis there have been at least sixty people who have come to live near us in the last three years who at some time or in one way or another associated with Churches of Christ. The number of people that have been referred to us in that time is two!

Surely we are not going to allow a simple administrative routine prevent us from keeping in touch with our people—a brief note or a 5c 'phone call is all we need? By the way, I don't want to infer we aren't growing, far from it, and our church programme of activities for adults compares more than favourably—but we need your help.

Sorry, Mr. Editor, to use your correspondence columns but we can't afford an advertisement in your journal just yet.

—Stan McCredden, Sec.

### IN BEREAVEMENT

To the Editor,

You opened up a topic which at times vitally concerns all of us (Questing, "A.C." 31/5/69, on bereavement). A wide variety of cards is available—but isn't this the easy way out? It is much more difficult, but surely a personal letter is far more appreciated by the bereaved.

Did you not limit yourself in your third paragraph? Will you—or others—offer practical advice in the variety of situations which arise: (a) Deceased and bereaved all Christians; (b) Deceased a Christian, but family not; (c) Deceased not a Christian, although family are Christians; (d) none are Christians; (e) No certain knowledge of either deceased or bereaved?

Please don't digress on the term "Christian"; we get the same idea if we substitute "church member" or "active believer."

On many occasions when I have written to Christians in their time of bereavement I have referred them to I Thessalonians 4: 13-18. All have expressed appreciation for the comfort and help this passage has brought; one was almost overwhelmingly exuberant and jubilant—"This is exactly what we're told to do," he rejoiced, "comfort one another with these words!" (verse 18).

—Gordon R. Clark (Vic.).

### ABORTION

To the Editor,

God's laws do not approve abortion—the Creator designed sex for one purpose only and the instruction given to Adam was to multiply and replenish the earth. It was not to be a plaything. The sex hormone has a dual purpose, viz. (1) for procreation; (2) to strengthen the intellect and body. For this purpose the hormone enters the bloodstream and is carried to the brain. Any wastage of this fluid brings deterioration of brain and body.

Marriage was instituted for the protection, care and training of wanted children so that they become responsible and dependable citizens. Marriage is not a licence for unrestricted acts of intercourse.

All children should have the divine purpose of sex explained to them.

Then obedience to its laws would save unwanted pregnancies. Any interference with procreation laws by drugs, pills or operation inevitably brings disastrous results.—C. K. Milne (Vic.).

### MUSIC, PLEASE!

In a small country church there is an organ which no longer fulfils its purpose. Its music has been replaced by wheezes, squeaks and whistles. The small congregation finds it difficult to sing unaccompanied. Is it possible that in some church or home there is an unused or little used organ which could be made available to meet the need of this congregation? The Victorian Conference secretary would be glad to receive offers of help on behalf of the needy church. Please contact W. W. Saunders, 217 Lonsdale St., Melbourne, 3000. Phone 663-2446.

### CAMP RE-UNION, COPPING, TAS.

Arriving Saturday afternoon (Queen's Birthday weekend) campers were quickly directed to where they would stay. We slept in flats, bungalows, caravans, haunted houses, spare bedrooms, and passage ways. Fortunately, there was room for all, and no one was forced to spend the icy-cold night camping in the cowsheds.

Saturday afternoon was spent treasure-hunting around Marian Bay, followed by a barbecue tea and camp concert.

Early Sunday morning many young people were aroused by their hosts to see the results of Copping's best snow fall for years. It was rumoured that two young ministers and their wives were snow-fighting and building a snowman on the road, before many others were awake.

The worship and study themes were: "Abiding faith, hope and love in a chang-

ing world." Speakers were W. Taylor, R. Pfeifer and R. Kallmer. There were plenty of songs, warm fires, fellowship and apples to eat. We also managed a car tour to Eaglehawk Neck when misty rain and sloshy mud made hiking unrealistic.

On Monday morning the Antarctic explorers had nothing on us as we went to Hobart to climb Mt. Wellington. With a snow-covered peak, there were more snow fights before many cold campers returned to their camp fire for a bite to eat before the long trip home.

During the weekend there was a super-abundance of food provided by the Copping members.

Nearly 50 young people from Devonport, Hobart, Highcroft and Nubeena attended with many more from Copping coming and going. The planning, preparation, hospitality and cleaning up afterwards by Copping members was greatly appreciated.

### CHANGE FOR DULWICH

(S.A.). B. J. Ricketts, of Tumbay Bay, has accepted invitation to minister here from next February . . . A congregation of 110, the highest for a long time, saw five boys and girls baptized by S. Neighbour on June 8 . . . Church has arranged week night cottage meetings beginning in July . . . Men's Society joined with Cartrell Methodist in natural gas lecture and social night.

### FORTY DOLLAR TIMBRELS

(Fullarton, S.A.). Girls from Unley Salvation Army Timbrel Brigade gave a concert which raised \$40, also ladies held

a jumble sale raising \$15 for Fullarton Elderly Citizens' Club. C.W.F. worked in May for a new church duplicator. At their 13th birthday, H. Raymond spoke on the work at Townsend House. His party contributed a musical programme. . . . For Mothers' Day, ladies assisted in service and Miss G. Grundy conducted a choir . . . Girls' Brigade Week ended with a church parade. Mrs. S. Crabb, of Dulwich, was welcomed as new leader . . . I.C.E. made a tape recording for Carnarvon Endeavourers . . . 8 new scholars have been gained through "Race into Space" competition . . . Younger set held "Captain Kidd Treasure Hunt" and "Test Cricket" recently.

45,000 LIVE THERE!  
YOU MUST KNOW SOME OF THEM.

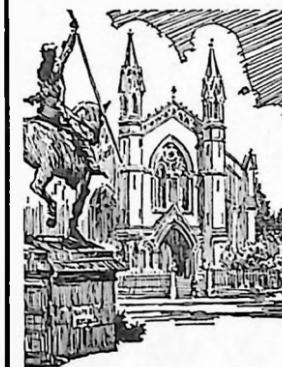
### TELL US!

If you have friends or relatives or know of past members in the Dandenong area, please write to:

Mr. John Loy, 11 Pearson-st., Dandenong, Vic., 3175, or telephone 792-1611.

All information treated confidentially.

ALLAN AVERY, Minister-Elect.



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Mr. JOHN TUDOR,  
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7 p.m.: Evangelistic—Worship

THE AUSTRALIAN CHRISTIAN

## LETTERS FROM TERTIUS

### A TIME FOR SHOUTING

To the Editor,

*He was on a bike, coming the wrong way out of a one-way street, and he was nearly knocked down by a lady driver coming on his right. She was a perfect driver; she anticipated; she stopped in the nick of time. He gathered himself together and shouted abuse at her. Now what else could he do? When you are as wrong as he was, all you have left to do is to shout!*

*I can be very calm and logical in discussion with my wife when I am right. But you should hear me shout when she's right! How else can a fellow maintain his sense of well-being?*

*I think it must be the same in the church. If you're not sure of your theological ground, abuse the other side. If you are not getting your own way at a business meeting, stand up and shout, and if there is a bangable door, walk out through it and slam it as you go. Who worries about logic and truth when you can shout?*

*The good book says that there is "a time to weep and a time to laugh; and a time to mourn and a time to dance (not the ballroom kind!)" And apparently there is a time to shout! That is when you are not sure of your ground.*

Your shout!

TERTIUS.

# COMMUNITY

## TALK-BACK

... AN EXPERIMENT ...

By JAY BACIK

Dapto is a town of about 10,000 people, eight miles from the B.H.P. industrial complex at Port Kembla-Wollongong. Most of the people are working class and middle class. Most of them don't go to church (less than 10% worship on Sunday). Because of the proximity of the industries, Dapto attracts a fair proportion of migrants and someone estimates they make up one-quarter of the town's population. The church (a Home Missions cause) with a membership of only 60, has people from England, Wales, Scotland, Ireland, Holland, Germany, Italy and Macedonia in attendance, a sort of U.N.

### THE COURSE

The purpose behind the course on "Your Child and You" had a number of aspects:

- (1) To provide the church members with expert advice.
- (2) To provide the same for the community.
- (3) To "break the ice" with non-church people in a common, but neutral meeting place.
- (4) To give opportunity for the people in the community to express a further interest and need of Christ and the church.

The course was definitely a "no strings" attached deal. Those who committed themselves to attend would not be visited by the minister or others unless they requested further contact.

Twenty-nine families (two-thirds non-church members) registered to attend six consecutive Wednesday evening sessions of 1½ hours. The cost of registration (\$1.50—it should have been \$2.00!) covered lectures, notes, leaflets and supper.

The lecturers were the best we could get in their fields and they included two psychiatrists, a senior lecturer in education, a senior guidance officer from the Department of Education, a general practitioner and a minister. The subjects were interesting and well presented, they were Parents as Teachers, Psychological Effect of Children on Mothers, Church, The Child and the Birth (and Sex) to Children. The lively discussion was thought-provoking, stimulating, and ended with their needs

"In answer to the question that the song poses, 'What's the Matter With Kids Today?' someone has answered in one word, 'parents'! We could argue that point, but one thing we are all agreed upon is that, as parents we could all do with a bit of help in coping with our children." So began the introductory letter which accompanied the brochure launching our community education venture, "Your Child and You," recently conducted by the Church of Christ at Dapto, N.S.W.

Modelled on a course conducted at Cheltenham in Victoria, the aim was to provide, as a community service, as well as a Christian education programme for the local church, suitable instruction by experts in child-parent relationships.

Five of the six speakers were deeply committed Christians, and although they didn't harangue their captive audience, they made their own position clear.

### EVALUATION

It is surely trite to talk of "results" in an effort like this, and the results will be seen in the next generation. Some significant things were noted:

1. People are surprised and impressed that the church is interested in helping where they have a need. They are also initially suspicious, expecting to be preached at, but respond when it doesn't happen.
2. As a result of this most of them appeared far more open to talk about Christ and being a Christian. Often as we had a cup of tea, I would hear people (not church members) discussing spiritual and Christian concepts which had been expressed. They were quite willing to ask me and discuss with me some of the implications.
3. A man and his wife were baptized half-way through the course, their initial interest in the church was the course. Another woman asked the minister to call after the course to discuss what it means to be a Christian. The six-week period provided a chance to consolidate relationships with at least one other family who are examining the claims of Christ on their lives.
- (4) Relevance. That's a much maligned word these days, but it is a word which came to mind time after time during the six weeks. Jesus Christ and his good news is relevant to every situation in life. In our parental responsibilities, in the development of conscience, in talking to children about life, sex and death—He is relevant.
5. The quality of the Federal Board's "Church and Home" leaflets cannot be praised too highly. Every S.S. should use them for cradle roll contacts. The leaflets are readable, practical and Christian.
6. Getting the best out of a course like this means putting the best into it. Qualified persons must be used. This will mean crossing denominational barriers. We used a Roman Catholic, two Methodists, a Congregationalist and a Church of Christ minister.
7. Finally, organising a course like this requires about six months' preparation. It also requires a good organiser, or a minister who doesn't mind ending up with duodenal ulcer.

### HOME?

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June 28

## IKE'S FAITH

The late Dwight David Eisenhower, the only American President baptized while in office, was a model church member who longed for a more militantly spiritual America.

That is the assessment of Edward L. R. Elson of the National Presbyterian Church, where the Eisenhowers were received into membership on February 1, 1953; Mrs. Eisenhower, a life-long Presbyterian, by transfer, and the President by confession of faith and baptism.

Eisenhower's parents were devout River Brethren, a small group with German Pietist roots known originally for their proximity to the Susquehanna River in Pennsylvania. Family sources said he became a Christian at an early age, and had an active prayer life.

Though not a churchgoer until he became President, Eisenhower had something of a reputation as a man of prayer. His most famous prayer, one he composed for his first inaugural, is engraved in a walnut tablet at his chapel tomb in Abilene, Kansas.—"Christianity Today."

## FAIR PLAY

... A VIEWPOINT by W. A. THOMPSON

I believe that ministers should play fair with their churches! Likewise, churches should play fair!

There are several important points which could well be aired and clarified by some of our churches.

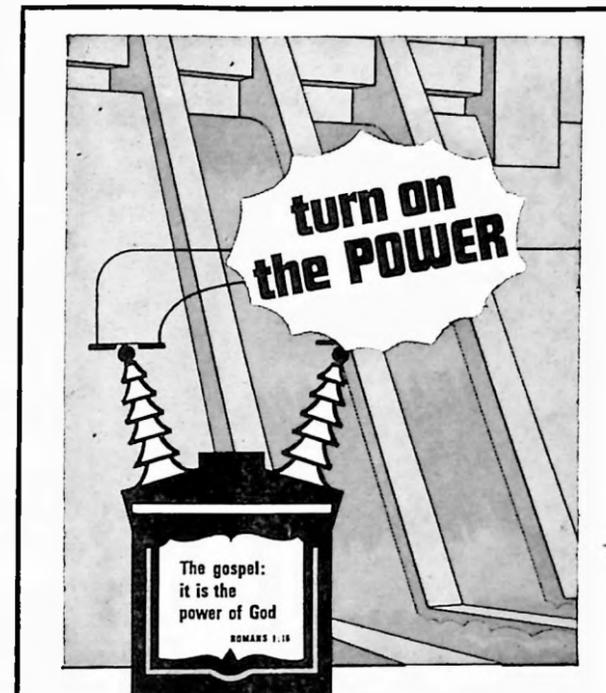
1. **MONDAYS OFF:** Do we still agree that the minister should have Monday off, or do our churches consider they employ him for seven days a week? Most of us have a five-day week, yet so many expect the minister to be on call 24 hours a day. We should remember that Sunday so often takes a heavy toll of the nervous and emotional energy of our minister and we need to realise his need to relax on Monday. I believe he should have Monday off and that the church officers should see that he does.

2. **HOLIDAYS:** Do we all give our minister three weeks' annual leave, i.e., three calendar weeks, the minimum in all awards? I know some ministers in taking their leave base it on the Sundays they are to preach and take almost four weeks by going on Mondays and returning on Fridays or Saturdays. This is not playing the game fairly, it should only be 21 days, Monday to Monday or Thursday to Thursday. However, because some overdo it this way it does not justify other churches giving only two Sundays off—i.e., go on leave on Monday and return on Saturday. This is depriving him of an actual day, the key day, too, as well as the necessary sermon preparation time, and is not right.

3. **MOTOR CARS:** I wonder how many of our churches are now paying really reasonable car allowances to their ministers. We all agree they need cars to do their work effectively. We expect general and hospital visitation which, with spread memberships and hospitals in a big city, can take them many miles. They are expected so often to use their cars for the transport of members and the young people in their outings ("after all we pay the car expenses"—can't you hear it?). And yet we jib at a suggested minimum per week. In business and government service it is standard practice to pay an allowance per mile to cover depreciation as well as other costs—so what about a real check on the mileage done on your church work? You may well find that the suggested minimum allowance (e.g., Victoria \$10.00) is not sufficient. I believe all places vary and should be individually assessed, but not overlooking that a minimum is suggested to cover depreciation and basic costs. Church officers (car owners) should really assess their own costs instead of putting

1969

THE AUSTRALIAN CHRISTIAN



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their heads in the sand! The minister's car is used extensively all the week on church work, it is not just used for shopping and an occasional outing and it depreciates rapidly.

May I suggest these items be considered by church boards with a view to a better understanding and a fair go all round.

W. A. (Bill) THOMPSON, a member at Boronia-Knoxfield, Vic., was once very active in our New Zealand churches when resident there in connection with business interests. He is a former President of Conference for Vic-Tas., and is at present chairman of the Dept. of H.M. & Evang., and also the Advisory Dept.

(289) 13

## JOHN HALBERT M.B.E.

(Unley, S.A.). The honour of M.B.E. has been given our S.S. Supt., John Halbert, who is a physical education teacher and has been prominent in youth activities. In the football world he is well known and a Magarey Medallist . . . 100 saw "Titan 5," a film sermon, on a wet and cold June 8. The theme was the Apollo Moon mission and the relationship of man's landing on the moon to his faith in God . . . Mr. and Mrs. E. V. Lawton have returned after visiting N.Z. churches in interests of the World Convention . . . Many church women expressed their love and good wishes to Edda (Mrs. Thornley Thomas) at a buffet luncheon at the manse on June 18. While on furlough Dr. and Mrs. Thomas have worshipped at Unley.

## "ALCOHOL & THE COMMUNITY"

(Melb.). A seminar will be conducted by the Council of Adult Education and the Alcoholism Foundation of Vic. on July 12, 1969, 9 a.m.-5 p.m. at the Adult Educ. Centre, 256 Flinders St., Melb. Speakers include Dr. A. A. Bartholomew, Dr. J. H. Birrell, Dr. Lorna Bray, B. F. Luby, Dr. J. R. Moon, Dr. J. G. Rankin and Sir Philip Phillips. The seminar is open to the general public. The registration fee is \$3.00 (students \$2.00) and enquiries should be directed to the office of the Council of Adult Educ., 256 Flinders St., Melb., 3000.

## PRESIDENT QUILTS POSTS

(Berlin). President-elect, Gustav Heine-mann, of West Germany, said here that he will resign from all church posts when he takes office in July. The current justice minister is a member of the synod of the Evangelical Church in Germany (E.K.I.D.).—"The Christian."

## THINGS TO COME

### VICTORIA

- JULY:**
- 2 C.O.B. Winter School, 7.30 p.m.
  - 2 Group Training for Young Adults (nine Weds. to Aug. 27)
  - 4 Good Companions' Festivals.
  - 6 Overseas Missions Offering.
  - 9 C.O.B. Winter School, 7.30 p.m.
  - 9 Explorer Leader Training (4 Weds. to July 30) for leaders, 14-19 years.
  - 12 Inter. and Y.P. C.E. Function.
  - 12 D.C.E. Seminar on Camping.
  - 13 National Aborigines' Sunday.
  - 16 C.O.B. Winter School, 7.30 p.m.
  - 18-20 D.C.E. C.Y.F. Commission.
  - 23 C.O.B. Winter School, 7.30 p.m.
  - 26 B.S. Teacher Training.
  - 27 Girls' Sunday.
  - 30 C.O.B. Winter School, 7.30 p.m.

### NEW SOUTH WALES

- JULY:**
- 3 N.S.W. C.W.F. Convention Day.
  - 6 N.S.W. B.S. Examination.
  - 26 Youthquake and Freshfaces, Greenacre.

### 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.

- JULY:**
- 4-6 Women's Convention, Waterman's Bay Campsite.

## WORLD CONVENTION ADELAIDE — 1970

## EDITORIAL (continued from page 2)

very capital of Protestantism, when we are finding our way to a common Bible, and when we are discovering many significant ways of co-operating in society and at the parish level.

It appears that the Roman Catholics will win their long battle for financial assistance if they persist in demanding it, but it is not too late for Catholics themselves to change their course. They could find another solution to their problem—that of bringing their schools into the State system with the State gradually assuming full responsibility for buildings, teachers and equipment—and for giving all Catholic children equal educational opportunity with others. Catholic religious teachers and priests would have entry to such schools for religious training purposes as they now have access to the many Catholic children in existing State schools.

We are not so naive as to imagine that the amalgamation of State and Catholic schools would be easy. It is recognised that there would be many difficulties to be overcome during the transition stages, but the problems are not insurmountable.

If we want the next generation of adults to live and work together in harmony, the children of this generation will have to start thinking together now.

## VICTORIAN MINISTERS

The Victorian Ministers' Association meets on July 7 at 10.30 a.m. The speaker will be H. J. Patterson, M.A., on the subject, "The Minister out of the Pulpit."

## MISSION AT KALGOORLIE

(W.A.). A mission was held May 21-25 with Ian Allsop, minister East Vic. Park church. Challenging messages were appreciated . . . Our minister and Mr. Phillipson, from Methodist church, exchanged pulpits during week of Prayer for Christian Unity. On May 25, the annual Procession of Witness took place, followed by a combined meeting in the Town Hall, all churches being represented . . . At its auction sale, the church badminton club raised \$250 for equipment . . . The C.W.F. held a social evening to aid Pensioners' Firewood Fund . . . Mr. Coleman has made visits to Leonora and Kambalda and reports enthusiasm in both centres. Fellowship was enjoyed at Leonora with Don. Tonkin and Mr. and Mrs. G. Leaney.

## NEW A.C.C. SECRETARY

The Rev. Frank G. Engel, a Presbyterian minister, of Roseville, Sydney, is the new General Secretary of the Aust. Council of Churches. Mr. Engel has been associate general secretary of the council and secretary of its Division of Mission since 1965.

The retiring General Secretary is Val Brown, an Anglican layman and Christian Education leader.

## VISITORS TO RED CLIFFS

(Vic.). I. J. Chivell, Aust. secretary for the World Convention, was speaker on June 15. The Campbell Singers, here for the Sunraysia Conference, also shared in service . . . Irymple Masonic Lodge members attended a special service. V. Marr, W.M., took part. Mrs. V. Marr and R. Kettle gave solos . . . Two ladies and three men showed a wide range of slides at a film night held to support our two New Guinea children. Parcels have been packed for India, and woollen rugs made for our Homes. Both C.W.F. groups support Indian children.

## VIC.-TAS. C.W.F.

The next Council meeting will be held in the Reception Room at the Churches of Christ Centre on Friday, July 4, 11 a.m. Guest speaker, Richard Powell, on furlough from India.

## SAFE ARRIVAL

Jack and Kaye Dorsman, of Norseman Mission, are rejoicing in the birth of a daughter, Naomi Marie, on June 1 at K.E.M., Perth. Mrs. Dorsman had been ill for some time and was flown to Perth by Flying Doctor plane. We rejoice with them that she and the baby are both doing well.

## DEATH OF SCHERER

The death is announced of Dr. Paul E. Scherer, formerly professor of homiletics at Union Theological Seminary, New York. A recent book, "The Word God Sent" was characteristic of his rich mind and broad Christian concerns. He was 76.

## EXTRA SPECIAL Y.F.C. RALLY

Every Y.F.C. rally in the Town Hall has been packed to capacity this year with 2,500 young people, and again the Melbourne Town Hall will be the location for another gigantic Youth Rally on Saturday, July 12 at 7.45 p.m. Clifford Warne will be the special guest speaker. He has appeared in variety programmes on N.B.C. television, New York, C.B.S. television, Toronto and C.B.S. television, Hollywood. In 1957 he became resident magician - ventriloquist with A.T.N.7 Sydney with their children's programme and has appeared regularly each week for the past 11 years on A.T.N.7. His ventriloquist doll, Toto, will also be appearing with him at the Town Hall. Also appearing on the programme will be the star of the Billy Graham film, "World Fair Encounter," Jean Luc-Ray, well-known guitarist and soloist who is coming from Sydney for this rally.

Clive Stebbins will be compering the programme, with Brian Tizzard leading the singing, Len Wallace at the electronic organ and Lyn McDonald at the piano.

Admission is free, but seat reservations can be made by contacting Youth for Christ, 747 Burke Rd., Camberwell (phone 82 1528, 82 6971).

## Ex-Carnarvon Mission Boy Killed in Vietnam

Private Andrew Drummond, aged 27 years, whose death in Vietnam was reported in the newspapers recently, spent his school days in the Carnarvon Mission family. His parents lived and worked on sheep stations and to ensure his education, asked the Mission to help. So Andy was in the Mission except for holiday periods from just under the age of five years.

After leaving school, Andy went to work for some years in the W.A. wheatbelt with church families there, and took an active part in the Morawa church. After joining the Army he was sent to Vietnam, and reports indicate that he was accidentally shot by one of our own soldiers during an attack on enemy positions.

A civic funeral was arranged in Carnarvon with the help of the Army. Andy will be missed by a large number of relatives, most of whom are in the Carnarvon district and by a much larger group of Mission and church friends throughout Australia.

## SUNRAYSIA DIST. CONFERENCE

The Conference, during Queen's Birthday weekend, was one of the most successful in recent years. The women enjoyed a day of fellowship with Mrs. A. R. Jones and Mrs. J. C. Cunningham from Adelaide, for their sessions. The women continue to support our local campsite and Overseas Missions in a very practical way.

Friday night was "Fellowship Night" when 230 filled the Mildura Hall to share in a programme conducted by young people from our district churches. A highlight was the presentation of the play, "The Prisoner" by the Mildura

young people under the able direction of Milton Drake, of Dareton.

Our guest speaker was Bruce Alcorn, of the Footscray church. 20 members of the Campbell Singers were also our guests. They presented much appreciated messages in song at all sessions. The Mildura church was packed to capacity for the afternoon session, a large number shared in a fellowship tea when I. J. Chivell showed slides of his recent overseas trip in relation to World Convention, and there were 230 present for the final meeting. Appreciation was expressed to the out-going president, Les Keatch, for his leadership. President for this year is M. D. Hamilton.

## S.A. MINISTERS' FRATERNAL

Next monthly meeting is Mon., July 7 at Gawler Place, 10.30 a.m. Guest speaker: Mrs. K. Lawton. Subject: "Impressions on recent visits to Queensland and New Zealand."

## MA MA CREEK CELEBRATES

(Qld.). V. Parker, minister of Sunnybank church, was guest speaker at 84th church anniversary. The Gatton church combined with us for tea and evening service . . . Three teenage girls were baptised on June 8 . . . Athol and Nancy Rosenberg and family, of Wycliffe Bible Translators, New Guinea, were recent visitors . . . The Hawthorne youth group, led by their minister, Lionel Berthelsen, visited here May 23-25. A mountain hike and barbecue were highlights. Young people led the morning service. Jo-anne Berthelsen was guitar soloiste.

## LUNCH HOUR BIBLE STUDY

(Balaklava, S.A.). S. R. Baker has commenced lunch-hour Bible study at manse for women of the church. There is also mid-week Bible study in homes of members . . . Guest speaker at C.M.S. tea was R. T. Cordell, advertising manager for John Martins . . . Mr. Roffe (Balaklava Methodist) and Brian Hill (Long Plains Church of Christ) were being exchange preachers . . . I.C.E. led gospel service and rendered items . . . Dorcas Society is sewing a complete outfit for Aboriginal girl. Also garments for Morialta Children's Home . . . Newly-elected C.W.F. officers conducted service on June 15. Mrs. Roger Baker presided. Young people from Ascot Park, camping at Balaklava camp, attended.

## WILSONS "HOMEWARD BOUND"

Stanton Wilson has notified the church at Evington Road that he will be leaving England in September to return to Australia. Mr. and Mrs. Wilson will then have been at Evington Road for four-and-a-half years. The Wilsons plan to visit the United States and to undertake several interim ministries there, en route to Australia.

## MAINLAND VISITOR

(Invermay, Tas.). F. T. Morgan, here to conduct wedding of Janet Byard and Geo. Casimaty, was guest speaker, with W. Flett, of Nubeena, at church anniversary services . . . The Girls' Brigade, one year old, has an enrolment of 20 girls in Junior, Senior and Pioneer sections. On June 8, the Company was presented with its flag and five girls received membership cards . . . C. J. Heier is minister.

## Dr. JAUNCEY AT 40th

(Kedron, Qld.). Kedron church celebrated its 40th anniversary on June 8 with Dr. Jauncey as guest speaker. A special venture to mark the occasion was the commencement of gospel services at Aspley where a church building on private property is made available. 80 gathered for this service when Dr. Jauncey was the preacher. This is intended as a preaching point in a rural area not served by other churches . . . D. Thorpe, Kenmore student, spoke on June 15.

## QUEENSLAND C.W.F.

At the large attendance at our June meeting, the Ann Street Fellowship were in charge of the Devotional Session. Mrs. Weimer drew our thoughts to the promise of our Lord's return to this earth. Mrs. Culbert was soloiste.

Mr. and Mrs. Armstrong (Ann St.) in a conversational manner of questions and answers, gave a very informative description of Mr. Armstrong's work as an Industrial Chaplain. Mr. Armstrong explained the meaning of I.T.I.M. (Inter-Church Trade and Industry Mission). He explained that ministers go into industry as chaplains from I.T.I.M., not as from any particular denomination.

Forty-five journeyed from Brisbane to Ma Ma Creek on May 22 for a Prayer Convention which was attended by over 100 women.

The visit of Mrs. Lawton and Mrs. Chapman to our Northern and Western fellowships was a time of rich blessing and encouragement to many isolated ladies.—E. L. Robbins.

## NEW MANSE COMMENCED

(York St., Ballarat, Vic.). Work on the new manse has commenced. Working bees on June 14 and 16 dug trenches and poured the concrete foundations . . . W. J. Thomson's fortnightly visits are appreciated . . . Gregory and Russell Creek have been welcomed in after baptism . . . Mrs. F. Johns is Ladies' Evening Fellowship president and Mrs. K. Gordon is secretary . . . Endeavour Soc. is now divided into Juniors and Intermediates . . . Badminton provides healthy recreational outlet for young people.

## A SERVICE RECORD

Mrs. Florence M. Locke is surely to be congratulated upon and thanked for the record which she has achieved of service to churches in W.A. and Vic.

Mrs. Locke (then Florence Clegg) moved with her parents from Victoria to W.A. in 1897 and became associated with our Fremantle church. In due course her musical ability was recognised and she was appointed organiste for various church auxiliaries. In Oct., 1900, Mrs. Locke entered into active membership of the church and in that year the position of church organiste was added to her other playing offices.

In 1927, after 28 years of service to the Fremantle church, she moved to Victoria and almost immediately began serving the Hawthorn church as morning organiste and Prahran church as evening organiste.

This dual service she maintained until 1956. Since then she has served Malvern church in addition to Hawthorn.

Quite recently Mrs. Locke became a guest at Emmaus Rest Home. This has somewhat limited her activities as an organiste but has by no means caused them to cease. She still plays at the Malvern morning service one Sunday per month.

From 1899 to 1969 it has been her joy to render service as a church organiste—a period of 70 years—and that service has not ended yet. Mrs. Locke will maintain it as long as mind and body make it possible, for organ playing is her "first love" and she rejoices in the privilege of serving her Lord with the talent he has granted her. May we ask if there are others who can match her record of service in this sphere of church life?

### ORGANIST HONOURED

(Hartwell, Vic.). On June 1 an after-church fellowship tea was held at which a presentation was made to A. Morffew who has retired as full-time organist after 54 years of service in three churches . . . On the 7th, C.W.F. held a dinner when \$215 was handed over to Rev. B. Walsh, Dept. of Inter-Church Aid, for relief of distressed in Biafra. Greetings were given by Noel Flint who has returned from service in Biafra. Items were rendered by visiting artists . . . Church congratulates Mr. and Mrs. Phillipson who have celebrated their 60th wedding anniversary . . . A recent soloiste was Miss Cheryl Calwell.

### OLD-TIME PICNIC

(Balwyn, Vic.). Scholars and parents travelled in a covered wagon to B.S. picnic at Mill Valley Ranch, Tynong. Children dressed in "western style." . . . A Men's Christian Fellowship has been formed under leadership of Jim Burns . . . Explorer Club held parade and formed choir and took part in evening service when film of Explorer "Tassie Trek" was shown. Girls' gym. class also paraded at this service.

### \$2,500 SAVED

(Margaret St., Launceston, Tas.). The building extensions are making good headway. A careful costing check on the new building has disclosed that the voluntary work of the men at this stage has already saved the church an estimated \$2,500 . . . Recent visiting speakers have included Dr. E. R. Killmier, R. Geyer and L. Barker . . . C.W.F. ladies catered for recent Tas. Dist. Conf. . . . Annual C.W.E.F. old clothes stall raised \$80 for project funds . . . Girls' Brigade Company held church parade on June 1 when efficiency badges were presented. . . . A small group is sharing in the College of the Bible Winter School correspondence course.

### STEWARDSHIP AT BRIAR HILL

(Vic.). A successful stewardship programme was conducted by A. A. Avery and E. C. Keating of H.M. & Evang. A 50% increase in giving will assist future plans as manse building progresses and church looks forward to full-time ministry of R. T. Baxter in 1970 . . . Working bees have improved church surroundings . . . Church school department leaders attended training day in preparation for C.L.C. . . . Malcolm Symonds is

L.E.C. chairman . . . Mrs. Dixon spoke on floral arrangements to C.W.F. Another recent programme was discussion of the book, "The Hidden Persuaders." . . . J. Haines is now leading in Explorer Club.

### MEET THE MINISTER

(Box Hill, Vic.). Dr. and Mrs. Lancaster held a coffee morning for residents of Court St. to meet our minister, Mr. Grainger . . . Y.P.S.C.E. held a motor cruise . . . Student minister, Bob Morris, gave an illustrated talk on C.O.B. at I.C.E. . . . Howard Weedon was guest speaker at C.M.F.; Miss Glenys Barnett at C.Y.F. . . . A young lad made the good confession . . . Noel Spencer is now in regular attendance again, although on crutches as result of his accident while in Adelaide.

### AFRICAN EVANGELIST

(Maidstone, Vic.). A church tea was held on June 8 to welcome the African evangelist, Isaac Ababio . . . Mr. and Mrs. Hampton have donated a new Yamaha electronic organ to the church. Mr. Hampton is church secretary . . . Four young girls were baptized on June 1 . . . S.S. teachers spent a day of visitation seeking new scholars.

## TASMANIA

In pleasant autumn sunshine, the 1969 District Conference of Tasmanian churches, with nine churches represented, began at Launceston on May 24. Conference President, L. G. Cooke, of Hobart, presided.

Visitors from the mainland included the President of Vic.-Tas. Conf., Dr. E. R. Killmier and Mrs. Killmier; W. W. Saunders, Conf. Sec.; Mrs. Muller, C.W.F.; D. H. Smith, Director of H.M. & Evang., and L. Barker, D.C.E.

New members of the preaching strength of Tasmania were R. Kallmier (Copping) and R. E. Pfeifer, associate minister of Collins Street, Hobart. Their presence in the island brings the preaching strength to eight (8), the highest for many years.

The Statistical Schedule, which was about as clear as Tasmania's notorious Hare-Clarke electoral system, shows a slight increase of members for the year, while the B.S. numbers remained static.

### CONFERENCE EXECUTIVE REPORT

Concern was expressed for the future of the cause at Gaeveston, and the deterioration of the property. A further effort is to be made to re-establish this work.

Discussion on the slow development of the Bicheno Camp Site, raised the wider issue of the relationship of the Tas. Dist. Conf. and the Vic.-Tas. Conf. Several speakers said that, since 1952 when Tasmania became a part of the Vic.-Tas. Conference, there has been an increase in the machinery of the local conference, and an assumption of responsibilities that rightly are the function of the larger body. Conference directed the Tasmanian Executive to consider reducing unnecessary organisation, and a closer alliance with the Vic.-Tas. Conference. It was recommended that the State Executive take over the development of Bicheno.

### WREST POINT CASINO

In view of the referendum granting a licence to the Wrest Point Hotel to establish a casino in Hobart, and the projected establishment of a similar gambling centre at the Cataract Gorge, Launceston, Conference welcomed the proposal of the Tasmanian Council of Churches to set up a church commission on gambling, to research the social and economic effects of gambling in this and other States.

### HOMES FOR THE AGED

After consultation with the Vic.-Tas. Dept. of Social Service, the Executive reported that it was inadvisable and inopportune to establish a home for the aged in Tasmania. The need to provide nursing facilities, and the mounting cost of these, were factors governing the Executive's decision.

### DEPARTMENT OF CHRISTIAN EDUCATION

Appreciation was expressed for the efforts of Tasmanian women in furnishing family units at the Bicheno Camp Site. A sum of more than \$500 was given for this purpose, plus other materials.

### WINTER CLOCK

(Tootgarook, Vic.). Evening worship will be held at 5 p.m. for trial period until July 6 . . . Youth Fellowship led a church service . . . G. R. Stirling, Vice-Principal of the College of the Bible, was preacher on June 15.

### MISSIONARY VISITORS

(South Yarra, Vic.). Two recent missionary visitors have been Miss Jan Hunting from our New Guinea field and Mrs. Emanuel of W.E.C. She and her husband are on furlough from Brazil . . . Mrs. Cooksley is active in Good Companions. Y.P.C.E. is well supported. The meeting on June 10 was held at home of Mrs. Bowman at Richmond . . . Mrs. A. Searle is worshipping with us and there have been a number of W.A. visitors.

### PREACHERS ALL

(Peel St., Ballarat, Vic.). On June 15, the gospel was preached simultaneously in five centres by four of our deacons and an elder. Recent speakers at our services have included A. Graham, R. McLeod, M. White, T. Willis (Leprosy Mission), J. Jelbart (Gideons International) . . . The Gospelaire are contri-

buted all proceeds of their latest disc, "The Gospel Train" towards the erection of our new Christian Education Centre. The house adjoining the church property in Peel St. South has now been purchased . . . C.Y.F. were challenged by Haralan Popov on Christian life behind the Iron Curtain. They spent the Queen's Birthday weekend at Dunolly church . . . An "on the spot" cooking demonstration was used by the C.W.F. to renew contacts with many ladies.

### SPONSORING MIGRANTS

(Boronia, Vic.). Young Adult Fellowship considered "Sponsoring Migrants" led by Alan Williams, Dandenong Methodist, where a big feature has been made of this aspect of Christian service . . . The offering for Austcare appeal was well supported . . . D. Nancarrow from Knoxfield, exchanged with A. R. Lloyd on June 15 . . . Regular combined evening service held in our chapel includes Methodist, Presbyterian and Church of England. This is held whenever a month has five Sundays . . . B.S. Superintendents attended Christian Life Curriculum seminar to prepare for introduction in 1970 . . . Four young men are attending Winter School at College of the Bible.

## DISTRICT CONFERENCE

The Easter Camp under the leadership of E. W. Taylor and R. E. Pfeifer, drew a capacity group of 60 campers.

### HOME MISSIONS AND EVANGELISM

A Planned Giving Campaign in Hobart together with the introduction of an associated minister at Hobart, R. E. Pfeifer, B.A., F.F.A., L.Th.; also the implementing of a three-year evangelistic and stewardship programme at Margaret Street, Launceston; the calling of a minister, C. Clayden, to take up the work at Ulverstone after the retirement of C. J. Robinson, were highlights of the report of the Dept. of H.M. & Evang. There is growing optimism and enthusiasm in the obvious development of a wider vision in the State.

### CHRISTIAN WOMEN'S FELLOWSHIP

No report of Conference could do justice to the achievements of the C.W.F. Reference has already been made to their efforts at Bicheno. Camping has also become an important aspect of C.W.F. activities. 39 women attended the annual camp last September when Mrs. Rankine, C.W.F. President, was guest leader.

The total amount given for all purposes reached a figure of nearly \$2,000.

### SOCIAL SERVICE

In the report of the Social Service and Bethany Department, special reference was made to the continuity and effectiveness of the services rendered by Mr. and Mrs. Ray Morffew and Shirley Byard to Bethany Children's Home. Twelve children are under the care of the home. Buildings and furnishings have been greatly improved. Some service organisations of Hobart have rendered unsolicited and valuable help.

The Department has been involved in the effort against a casino in Hobart; finding accommodation for students coming to the city; co-operating with the Salvation Army in the establishment of a home for drifting men and the Council on Gambling.

Youth were to the fore in the Saturday evening programme of Conference. R. E. Pfeifer, of Hobart, was speaker.

A highlight of Conference was the combined morning worship at Margaret St. on Sunday when a capacity congregation enjoyed fellowship at the Table and the challenging message of Dr. E. R. Killmier.

Devotional sessions throughout Conference were led by R. Kallmier, of Copping.

The election results were as follows—President: S. C. Burt (also appointed Treasurer); Pres. Elect: C. C. Neville; Secretary: W. Flett. Vic.-Tas. Representatives: L. G. Read, L. C. Moore, C. J. Heier, C. J. Orr; Overseas Missions: Rita Heard; Aborigines: Mrs. Lyle Taylor; D.C.E.: Chris Peart; Social Service: Greg Foot. Committee: W. D. Hemmings, M. Atwell, G. McQueenie; Home Missions: C. J. Orr. Committee: E. W. Taylor, R. E. Pfeifer, L. C. Moore, Denise Moore, R. Kallmier.

### GOOD GRIEF!

A do-it-yourself "Dancing for God" manual of liturgical dance written by a priest-liturgist and a choreographer, has been published in the U.S.A.

The illustrated volume could serve as a step-by-step guide for any parish or individual desiring to use the dance as part of a liturgical service. The manual provides the necessary rudiments to master such choreographic movements as the "clergy stomp," the "step curtsey," the "sway step," the "beggar step," the "prayer step," the "joy step," "the paddle turn," and the "kneel and incense step."  
—E.P.S.



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#### THE PATCH (Vic.)

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11 a.m.—WORSHIP

Preacher: K. TURTMANN

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# PERSONAL

## DISCIPLESHIP

Miss Jan Cleland, Mrs. Liz Watt, Jeanette May, Vivian Flitton, Lisbeth Banks, Graeme Foster, Belmont, Vic.

Robyn Allison, Wayne Atkins, Robert O'Neill, Lyndon Radbone, Wendy Radbone, Dulwich, S.A.

David Hurford, Kerry Williams, Nth. Balwyn, Vic.

Mrs. Stephens, Lindsay Stephens, Eddie Chelmicki, Boronia, Vic.

Kathleen Johnstone, Fairfield, Vic.

Kerry Stuart, Alison East, Judith East, Geraldine Martin, Maidstone, Vic.

Mr. and Mrs. F. Herbert, Mr. and Mrs. A. McFee, Mrs. N. Webb, Julie Ryles, Miss P. Wing, Mrs. Harris, Mrs. D. Mynott, Mark Mynott, Hurstbridge, Vic.

Sandra Shoobridge, John Kenned, Burwood, N.S.W.

Mrs. S. Barabiks, Andra and Helen; Karen Cross, Mrs. M. Palmer, Bendigo, Vic.

Noel Elchorn, Greg. Linton, Helen Barutus, Oakleigh, Vic.

Yvonne Dallinger, Gaylene Dallinger, Suzanne Evans, Ma Ma Creek, Qld.

Mrs. V. Tonkin, Mrs. P. Bray, Gregory and Russell Creek, York St., Ballarat, Vic.

## MEMBERSHIP

Miss A. Giles from Nailsworth; L. Beaumont from Glenelg; Mrs. L. Beaumont from Cheltenham, and T. Christie to Fullarton, S.A.

Mr. and Mrs. D. McKenzie, from Camberwell; Mr. and Mrs. G. Benson from Strathmore; Mr. and

Mrs. J. Harrison from Ivanhoe; Mr. and Mrs. J. Haines from Surrey Hills; Mrs. L. Ritson, from Coburg to Briar Hill, Vic.

Mr. and Mrs. P. Dillon from Enfield Heights to Mt. Compass, S.A.

Mrs. Sinclair, M. Webb to Hurstbridge, Vic.

Mr. and Mrs. J. McNair, John and Janet, from Bexley North; A. Mackenzie, from Invermay, Tas., to Epping, N.S.W.

Mr. and Mrs. D. Swanborough, from Maryborough, Qld. to Murwillumbah, N.S.W.

Mrs. Helen Huggan, from Thornbury; Robert Huggan, from Northcote; Mrs. Ruth Phillips, from Col. Light Gardens, S.A.; Mr. and Mrs. Ray Freemantle, Lauris and Carleen, from Dunolly, to Bendigo, Vic.

Mr. and Mrs. Brian Stanford, from Windsor Gardens to Unley, S.A.

Peter Pfeifer, from Malvern-Caulfield to Oakleigh, Vic.

## MARRIAGES

Joan Jacobs to Don Colebatch; Lynette Peters to Bruce Harvey, Mt. Compass, S.A.

Ruth Carlin to Bro. Garstang, Hamilton, N.S.W.

Raelene Purdue to Alan Brindley, Croydon, S.A.

Margaret Pasco to Ron. Wilson, Balwyn, Vic.

## DEATHS

Stanley Craig Anderson, Mt. Compass, S.A.

Mrs. R. Gray, The Patch, Vic.

Jim Roberts, Fullarton, S.A.

## IN MEMORIAM

**FLOWER.**—In loving memory of our dear mother and grandma, passed away June 24, 1966; also our dear father and grandad, passed away May 3, 1961. "Remembered always."—Inserted by Art, Gert and family.

**MacDONALD.**—In loving memory of John Alexander MacDonald, our father and grandfather, dec. June 19, 1968. —J. Adams, Seaford, Vic.

**SUMPTON.**—A loving tribute to Frederick Joseph, a devoted husband and father. "Beautiful memories of our loved one."

**PARKER.**—June 29, 1968. Loving memories of my dear wife, Ruth. "Not just a day, but every day, in silence we remember." — George, mother of Joy, mother-in-law of Geoff., and darling Nanna of Stephen, Darren and Dean.

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## BIRTHS

**PADDICK** (nee Beck).—To Pam and Ern., on May 30, a boy—Tony Scott—7 Trinity-st., Reynella, S.A., 5161.

**PERRY** (Barnett).—To Frank and Yvonne, a son—Rodd David, on June 3 at Ferntree Gully Hospital, Vic. Both well. Brother for Greg and Katrina.

**ROFFEY** (Darby).—To John and Annette at P.A.N.C.H., Preston, Vic., on 31/5/69, a daughter—Jennifer Lorraine. Both well.

## DEATHS

**BOAKE**, Clarence.—On June 11, Clarence Rupert Allan, loved husband of Florence and dear father of Russell (dec.), Dorothy (Mrs. I. Baines), Lorna (Mrs. G. Coates); grandfather of Wendy, Allan, Ken., Peter and Lynette. "Forever with the Lord."

**JACKEL.**—On May 27, 1969, May, of Johnston-st., Avonsleigh, Vic. (formerly of Cockatoo), beloved wife of the late Horace, devoted mother of Everett, Laurel (Mrs. Knoll), Adrian, Selwyn and Pauline (Mrs. Newnham); fond mother-in-law of Joy, Ron, Elsie, Valerie and John; dear grandmother of 23 grandchildren. "For me to live is Christ, and to die is gain."—Philippians 1: 21.

**JACKEL.**—On May 27, 1969, May, at home, Johnson-st., Avonsleigh, Vic., loved Mum of Laurel (Mrs. Knoll) and mother-in-law of Ron (Silvan South); dear grandma of Melvyn, Wayne, Lynette, Daryl, Russell, Leighton and Craig. Aged 67 years. "Precious in the sight of the Lord is the death of his saints." (Psalms 116, 15). "We sorrow not, even as others which have no hope." (1 Thess. 4: 13).

**JACKEL.**—On May 27, 1969, May Henrietta, eldest daughter of William and Alberta Scott (dec., late of Dunolly, Vic.), loved sister of Pearl, Albert, Clara (Mrs. Nightingale), Jack, Ray, Gwen (Mrs. Gordon) and Joyce (Mrs. Huggan).

**TAYLOR**, Albert Victor.—On June 8, loving father of Adele and father-in-law of George, dear Papa of Glenn, Susan and Roger. "In God's care."

## SILVER WEDDING

**WILSON-HARPER.**—Reg., John, Peter and daughter-in-law Pat, are pleased to announce the 25th wedding anniversary of their parents, Gordon and Laurel, of Millang, S.A., celebrated on June 24, 1944 at Murray Bridge Church of Christ by the late A. H. Wilson and N. G. Noble.

## RESERVOIR (Vic.)

### ANNIVERSARY OF THE CHURCH

Sunday, July 20

11 a.m.: Worship and Communion. Guest Speaker: **Dr. E. R. Killmier** (President of Conference).

5 p.m.: Fellowship Tea.

7 p.m.: Gospel Service. Visit from "Campbell Singers." Speaker: **A. W. C. Candy**.

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Sunday Evening: **FIVE O'CLOCK WINTER FAMILY SERIES BEGINS.**

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## Closing of a Ministry . . .

### ROBERT BURNS

will conclude ten-and-a-half years of ministry at

### Church of Christ, Brunswick, Vic.

SUNDAY, JUNE 29, 7 p.m.

and After-Church Fellowship.

All friends welcome.

### HORSHAM (Vic.)

#### OFFICIAL OPENING

### of EDUCATION CENTRE

Sunday, June 29, 1969

3 p.m.

3.30—Pleasant Sunday Afternoon.

YOU ARE INVITED TO

## Opening and Dedication

of the

### NEW CHAPEL

### Church of Christ, 5 Blantyre Ave., CHELSEA (Vic.)

Sunday, July 13, 1969 at 11 a.m.

and FELLOWSHIP TEA — 5 p.m.

R.S.V.P. H. Taylor, 2 James St., Seaford, 3198.

### NOBLE PARK CHURCH (Vic.)

15th ANNIVERSARY

Sunday, July 13

Speaker: 11 a.m. & 7 p.m., **G. R. STIRLING, B.A.**

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Visitors requiring hospitality to contact minister, A. B. Titter 792-3142 (Melb.).

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### Also:

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## OBITUARY

### ROSS AND MIRIAM GREEN

The churches in Queensland and the Dalby church in particular lost good friends and loyal Christian supporters when Dr. Ross Green and his wife Miriam died within two days of each other on April 6 and 8. Mrs. Green's illness over the past two-and-a-half years had called forth much prayer from the churches throughout Queensland and many feel that this prayer support gave her these added two years with her loved ones. It was in this period that Dr. and Mrs. Green were able to fulfil a lifetime ambition by making a journey to the Holy Land in a party led by Dr. Jauncey. Their many friends were saddened by the fact that Dr. Green's health deteriorated about 12 months ago and the last months saw them both in hospital at the same time but finally they were both able to return to the home of Mrs. Green's daughter, Mrs. R. Skett, and it was here that Miriam passed away in the early morning of Easter Day. Arrangements were made for her funeral to be conducted from the Annerley church by their minister from Dalby, but their many friends and relatives were shocked to learn on arrival at the church that they were there to pay tribute to Dr. Green as well, since at 8.45 on that morning he had suffered a further heart seizure and had passed away. Sad though the occasion was, their children, Robyn and David and Mrs. Skett, must have been wonderfully encouraged by the fine tribute paid to their loved ones by their minister and the many friends who shared the service with them. A further service at the Mount Thompson Crematorium was conducted by their dear friend, Eric Hart, who carried out a special request of Mrs. Green's that all who were there should know of the

faith and trust and hope that was hers in Jesus Christ and that this same hope could be also theirs. Brought up in the Boonah district, Dr. Ross Green came of parents whose own parents had been converts of Stephen Cheek. Educated at Milford where his father was a farmer and later at Gatton Agricultural College and the Brisbane Boys' High School, Ross went on to Queensland Univ. for studies in the faculty of Medicine. He became Medical Superintendent at the hospitals at Townsville, Gympie, Goondiwindi, Stanthorpe and Kingaroy, and ultimately took up private practice in Dalby. His marriage to Mrs. Miriam Taylor, whose husband, F/L L. C. A. Taylor had lost his life over Belgium in World War II, brought great joy to them both as did the advent of their daughter and son Robyn and David who came to join Marilyn in the family circle. Their support of the work at Dalby and a gift toward the purchase of land enabled the church and manse to be sited more strategically. Dr. Green served the church as elder and his vision and enthusiasm will be greatly missed. The expansion of the work at Dalby owes much to his foresight and support. He always encouraged others to live close to the Saviour. Miriam also played an important part in the work and the full degree of all she did can never be measured. Her concern for the spiritual welfare of others kept them constantly in her prayers. Their support at various brotherhood levels will also be greatly missed. Their bravery in adversity as far as their health was concerned will remain an example of true Christian courage for everyone who knew them.—E.T.H. & A.W.

#### Robert William Twiddy

Robert Twiddy died at the Christian Guest Home, Oakleigh, Vic., on Feb. 19. He was a grandson of the late Robt. Twiddy, a pioneer of the Wedderburn church, Vic. R. W. Twiddy made his decision in his early teens and for most of his life was in fellowship with the Wedderburn church. He was very active in the church as deacon, B.S. teacher, song leader, conductor for S.S. anniversaries, treasurer and trustee. He prepared the communion table each Lord's Day and was a member of the "Church Songsters" quartette. In 1917 he was married to Florence Treble by the late T. Hagger. His long association with the Wedderburn church ended in 1959 when ill-health compelled him to move with his

wife to Mitcham to live near his son. They had fellowship with the Mitcham church. The last few years of his life were spent in the Oakleigh Guest Home where he was lovingly cared for by the Matron and staff. Chas. Young conducted the funeral service at the funeral parlors and crematorium. Mr. Twiddy was prominent in local activities at Wedderburn, particularly in the I.O.R., as Fire Brigade captain, champion of champions in bowls, and was honorary secretary of the W.B.N. Hospital where he spent many hours each week assisting the staff. The writer knew and shared with Mr. Twiddy through two ministries. He was one of God's choice Christians. Sympathy is offered to his wife, Florence, and to his son, Dr. Ken Twiddy.—A. C. Mudford.

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## Today's Missionary

Some Western Christians think that an Asian in becoming a Christian should automatically embrace Western thought patterns, social customs and mores, and even a Western political philosophy. They fail to recognize that an Indian remains an Indian; his home, dress, vote or even his views on marriage arrangements for his children need not change to enter the Kingdom of God.

Primitive conditions still exist in many under-developed areas, but many countries today have better mail service, less illness and less crime and violence than the U.S.A. Their citizens speak several languages fluently and often have ethical values that surprise the naive traveller. Today's missionary may be a laboratory technician, doctor, teacher, agriculturist, engineer, educator, businessman, writer, literacy programmer—and the list goes on. He frequently has executive status, lives in a large city, drives to work and keeps a daily schedule from eight to five.

But he is a missionary, and as dedicated, with equally as many challenges, heartaches and opportunities as his colleagues in the developing countries.

—"World Vision."

#### BURWOOD LOSES ELDER

(N.S.W.). For 10 years we have enjoyed happy fellowship with and benefited from the active work amongst us of Mr. and Mrs. W. Berlin. Both have served the church well. He was a member of the church board and filled the offices of treasurer and secretary with distinction. For the past five years he was a member of the Board of Elders. They were honoured at a fellowship gathering on the eve of their departure for Redcliffe, Qld. . . . We are thrilled over the confession of faith by John Kennedy and his subsequent baptism.

#### VISIT OF DELROY BROWN

(Inverell, N.S.W.). Delroy Brown visited here, June 7-8. 60 attended the Saturday night Youth Rally when excellent items and message were presented. Delroy spoke at Teen Tea prior to the gospel service and to Bible scholars and youth groups during his visit . . . An Organ Fund was recently commenced and \$80 are now in hand. C.W.F. ladies are actively working for this project . . . Young people travelled to Barraba to meet with the Tamworth youth group for a barbecue and fellowship . . . Maxwell Hall is minister.

#### AUSTCARE ASSISTED

(Epping, N.S.W.). 30 members assisted in Austcare Door-knock . . . Girls' Brigade attended a United Prayer Meeting at Eastwood Presbyterian Church . . . C.W.F. enjoyed a dinner and musical evening when special speaker was Mrs. Lytle . . . On Mothers' Day, C.W.F. took part in gospel service. H. M. Long gave message . . . John Liu, student assistant, spoke at recent service.

#### NORTHERN CONVENTION

(Hamilton, N.S.W.). The Nthn. Dist. Churches of Christ Convention was held in Hamilton on May 31. M. H. A. Pieper of Burwood, was guest speaker. Our choir supplied items. Mr. Pieper was also preacher on June 1 . . . Individual and choir items were featured in the Mother's Day service on May 11. The evening meeting led by N. Fraser was broadcast by Station 2KO . . . Many sick and aged members have been unable to attend church . . . Home fellowship meetings have replaced mid-week prayer meetings at the church . . . W. D. Howard is minister.

#### TAREE'S 106th

(N.S.W.). Dr. C. J. Mackenzie was guest speaker at the 106th anniversary, June 7-8. The series of meetings were commenced with a dinner in the Fellowship Centre presided over by minister, L. E. Wylie. At the conclusion of the gospel service two young people responded to the invitation. The week-end offering amounted to \$500. The Taree church is grateful to Rockdale congregation as well as to Dr. Mackenzie for a profitable and helpful ministry.

#### NO FISH, NO CASH

Since U.S. Catholic bishops removed the Friday abstinence obligation, fish prices have dropped nearly 20% and produced economic peril for many small U.S. coastal towns, says the American Economic Review.—"Christianity Today."



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## COME TO GARDINER

CHURCH OF CHRIST

FRIDAY, JULY 11th

7.45 p.m.

TO FAREWELL THE

## NEW GUINEA WORK TEAM

(12 Men, 1 Lady)

Main party will work for two months. Some are staying for extra months.

They are giving of their time, talents and money.

Let us show them that we appreciate their service.

Come and bring the whole family.

THIS WILL BE A SHORT, BRIGHT SERVICE FINISHING 9 P.M., THEN WE MEET THE TEAM DURING SUPPER.

Sponsored by the  
**Christian Men's Fellowship OF VICTORIA & TASMANIA**

NORMAN F. WHITE,  
Secretary

AT THE LORD'S TABLE

There is Strength  
in Remembrance



The Lord's Supper is for those whom the New Testament describes as being born again. They have passed from disbelief and scepticism, from mere assent to creeds and dogmas to the intimacy of faith in and love of Jesus Christ. This bread and wine can never convince the agnostic, but it can minister to us as we reflect upon our relationship to Christ.

Jesus said to his disciples—"Do this in remembrance of me." At this table there is no debate, discussion or argument. Only the simple acts of sharing in bread and wine, to touch and taste. It is partly emotion if we like, but none is more Christian at any time than when his heart is burning within him. Then we are sure that Christ is with us standing in our midst.

So it was on the night of the Last Supper. True it was that in the city outside there were threatening circumstances and even defection from within. But now at the table the disciples were able to feed upon the living Christ. This was a high moment of commitment, a reaffirming of faith, a participation in his life. It would stand them in good stead for the days ahead.

They did not go forward always to be men of great faith, unfailing standards and tenacious discipleship. They did fail and fall and sin. Just as we do. But always for them was the moment of remembrance, the opportunity to again be with their Lord.

Now we may touch and taste, we may feel the warmth of emotion and have our hearts strangely warmed. This is a moment for confession, for thanksgiving and above all for recommitment. He is here now. "Do this in remembrance of me," he says. Now we may feed on Him and turn in strength to all the outward circumstances of life.—D.H.S. (Vic.).

THANKS FOR THE BREAD

Father, we give thanks for this quiet moment of remembrance of Jesus. Here we turn to him in joy and love. We eat the bread and feel his strength again. Accept then our thanks for the wonder of this moment. Amen.

THANKS FOR THE CUP

Father, in the fellowship of partaking of this cup together we are renewed in our faith and love of Christ. Bless it to us that the understanding of its meaning may enable us to live with him each moment. Amen.

AUSTRALIAN CHURCHES

THE ABC OF AUSTRALIAN CHURCHES OF CHRIST

m=Minister. s=Secretary. (st.)=Student.  
mem.=No. of members. "AC"=No. of "Aust. Christian" subscribers on church representative's list.

QUEENSLAND

Nambour: m, B. Gaunson; s, P. Ratt-ray; mem., 56; "A.C.," 5.  
Redcliffe: m, T. Mears; s, P. A. Smith; mem., 48; "A.C.," 7.  
Rockhampton: m, R. K. Sansome; s, G. T. Cullen; R'hampton Nth.: m, R. K. Sansome; s, G. Watson; mem., 80; "A.C.," 8.

VICTORIA

Newmarket: m, G. Wilcott and H. Clark (sts.); s, Mrs. A. Mitchell; mem., 19.  
Noble Park: m, A. B. Titter; s, R. L. Pearce; mem., 79; "A.C.," 7.  
Northcote: m, A. B. Withers; s, R. E. Anderson; mem., 112; "A.C.," 25.  
Oakleigh: m, T. V. Weir; s, A. A. Brown; mem., 248; "A.C.," 43.  
Ormond: m, R. C. McKenzie; s, A. J. Knee; mem., 176; "A.C.," 34.  
Parkdale: m, B. H. Crowden; s, A. J. T. Scott; mem., 133; "A.C.," 21.

Pascoe Vale: m, C. P. Clayden (st.); s, D. Taylor; mem., 23; "A.C.," 2.  
Port Fairy: m, C. R. Perkins; s, E. C. Houston; mem., 13.  
Portland: m, J. Dow; s, D. E. Beasy; mem., 82; "A.C.," 12.  
Prahran: m, G. C. Jackel; s, R. C. Goffin; mem., 55; "A.C.," 12.

WESTERN AUSTRALIA

Naremben: m, R. Taylor; s, C. F. Hooper; mem., 62; "A.C.," 1.  
Nollamara & Balga: m, D. G. Nelson; s, D. G. Parker; mem., 189; "A.C.," 4.  
Norseman: m, S. Graham; s, J. J. Dorsman; mem., 187; "A.C.," 3.

SOUTH AUSTRALIA

Nailsworth: m, P. R. Whitmore; s, N. H. Coombe; mem., 169; "A.C.," 4.  
Naracoorte: m, A. G. Leane; s, D. Rackett; mem., 160; "A.C.," 19.  
North Adelaide: m, B. W. Manning; s, A. W. Downs; mem., 9.

WHAT IS LAPIDARY?

(Oakleigh, Vic.). A C.W.F. Lapidary afternoon at Hodges' raised \$14 for the Bible Women's Fund and for support of the Deaconess in Footscray Girls' School. Mr. Hodges gave a talk and displayed gemstones. At C.W.F. evening, Miss Rita Roberts showed slides of mission work in India . . . Miss Ngaire Fraser, a voluntary worker at Carnarvon for past five months, has returned home for a month . . . Austcare door collection raised \$169 and was followed by a youth tea . . . Graham Woodroffe has been appointed conductor of the well-known Campbell Singers . . . 39 CYF'ers saw the film "Helga" . . . An after-church fellowship was held at the Walpoles' home . . . Annual C.E. tea was provided by Miss Pam Hodges at her home . . . E. J. Miles is home from hospital. G. Felton and C. Blackmore are attending services after illness.

ENDEAVOURERS COLLECT \$200

(Box Hill, Vic.). Y.P.S.C.E. collected \$100 for Austcare appeal with a similar amount for B. Hill Hospital a few weeks ago . . . Dr. K. Bowes was guest speaker at morning worship after which church dinner was held . . . 70 participated in car rally, won by Ian Wilson. This was followed by barbecue at Belgrave . . . 60 young people held a successful "first" Coffee Hour . . . Mrs. Doris Clark in hospital for surgery.

FOOTSCRAY IS 91

(Vic.). The Vic.-Tas. Conf. Pres., Dr. E. R. Killmer, was guest speaker at the church's 91st anniversary. A newly-formed choir provided special items . . . The church secretary, Max Carter, left on June 19 for a business trip overseas . . . Ern Smith, of Gideon's International, was a recent speaker . . . 125 attended a church picnic in the You Yangs . . . Miss Jan Hunting was speaker when 58 ladies from district churches attended Mission Band birthday . . . A local church conference on May 17 used discussions, film, and role playing to explore the theme, "Growing Up Unto Him." As a result, several families have set up a "family altar." . . . A bookstall has been established with the aid of the Scripture Union Bookroom. . . Pearl Tresize has graduated as nursing sister at Bethesda Hospital . . . Sympathy is offered to Mrs. Burgess whose mother, Mrs. Gray, a former member, died recently.

PAY-OFF PLANNED

(Belmont, Vic.). Review planned giving commenced on June 17 with A. A. Avery and E. C. Keating. As a result it is intended to pay-off property adjoining church building . . . 80 attended golf day at "Dis-May Park" on Queen's Birthday. Highest score is well kept secret, but a lot of good digging was done on Don. May's property . . . Young people have two basketball teams and a 10-pin bowling team in winter competition . . . C.W.F. distributed bookmarks to celebrate 25th birthday. Mrs. M. Watt, president, is an original member of the group . . . 5 p.m. winter services commenced on June 1. Over 100 attended baptismal service on June 8. Discipleship classes are being conducted for young converts at sermon time of morning service.

TIME  
TO  
ADVERTISE

By C. R. BURDEU

Conference publicity has usually been well done. There would be no need for anybody among us to be ignorant of what is to take place, e.g. at Federal Conference. The tourist offices of the State concerned furnish local maps and lists of sight-seeing trips. World Conventions have a much wider interest and therefore a greater expenditure on publicity. Annual and half-yearly conferences would obviously require less expenditure. The brotherhood departments usually prepare good publicity, for that determines the approximate annual income for that committee.

This represents an endeavour by ourselves to stir up interest among ourselves for our own work; advertising ourselves to ourselves.

We find money for these worthy objects because these are our methods of raising finance for our own work. According to the efficiency of our own endeavour on plans endorsed by the brotherhood, so is the proportion of success we achieve. Would it be stretching an analogy too much to suggest that our big departmental stores disregard their usual procedure of spending many thousands of dollars on advertising in the daily and weekly papers and periodicals and instead send circular letters to their old customers. They would then be doing what our churches have been doing for many years. In that way the departmental stores would be as unprogressive as the churches are.

The departmental stores seek progress. They believe that they have something the people need. So they have a publicity staff, trained in publicity and commercial art. They use commercial photography generously.

Some would say that this tremendous expenditure is paid for out of the huge profits. It is really the reverse. The huge profits have been produced by the great and judicious expenditure on advertising.

Take one instance: the Myer Emporium, in my time, has come from a single shop in Bendigo to become the greatest departmental store in the southern hemisphere. Carry the illustration a little further: Some may remember Mc-

Whirters, Brisbane, 20 years ago. At least one floor was vacant for almost all the year until Father Christmas. The rest of the building would have a comparatively small stock spread over a large space. Then a firm that believes in lavish advertising took over McWhirters, since when it has not ceased to expand. The empty floor as well as the poorly stocked space now became crammed with stock.

The advertising of successful firms is not costing millions of dollars but untold billions. Whether it is morally right or otherwise people are compelled to buy. They are attracted to the store by the superb advertising where they see what they would love to possess.

Just as the businesses that inevitably expand by judicious advertising, so the churches are losing by failing to advertise. All churches are losing or not keeping up with the growth of population. The only church showing increased figures is the R.C. and that is achieved by sending their own migration officers to catholic countries to bring out thousands of their own folk.

Some would suggest that the stores are advertising things that the people want. For the most part that is true. There are all manner of things that the people want and if they did not spend it in the stores most would spend their money in a multitude of other ways that are being advertised, both good and bad.

Now, we have to answer whether the church has any worthwhile thing to advertise. Some of us are sure that we have. Some may be doubtful and so we do not have enough assurance to consider that our goods could compete or be sought by the public. Probably that is why our leaders do not think our goods would be acceptable to the public. Not because we hadn't tried. Every time we have tried we have proved in a small way that the public want what

we have to offer. The public is not greatly interested but it is our fault. The R.C. church advertises in various States in the weekly papers. They have done this for many years. It is obvious that they receive sufficient response to warrant its continuation. If the R.C. are succeeding what could we do by giving the whole of God's word without apology?

Whilst the tract seems to have been effective years ago I would not suggest this today. The families in my experience are so far away from God's truth that they are totally ignorant or grossly prejudiced. They would just refuse to read any sort of a tract. I suggest that a simple Christian missionary adventure, a verse of poetry or hymn, a few verses of scripture from a modern translation and four lines of a prayer for the family. Anything further could wait for the next leaflet or enquiries could be made from the nearest minister of the Church of Christ.

We do not have a fund for such publicity. We have been preoccupied with our brotherhood departmental responsibilities as well as outside bodies that also have a claim on so many of our members. On the whole our members do very well but I believe that we could reach the general public systematically with appropriate and comparatively cheap literature. From that date we will "break the ice" or else we have nothing to advertise. I do believe that we should answer the challenge and that the people are waiting for it.

Recently, large crowds turned out to hear Dr. Graham on his visits to Brisbane, Sydney and Melbourne. There were thousands of confessions of Christ. It was principally the publicity that brought such results. It could be done any time if it were done well. There are negotiators who would deny the success of such campaigns but there are some who still "cover their face with a veil."

AUST. CHURCHES OF CHRIST OVERSEAS MISSION BOARD Inc.

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MELBOURNE - January 5-12, 1970

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The Missionary Challenge. Field Organisation. Field Relationships. Conditions under which missionaries serve. Practical Activities, Bushcraft, Motor Maintenance, Handling Boats, etc.

Camp will be held at COLLEGE OF THE BIBLE, Glen Iris.

Cost: \$17.50 (including all meals and accommodation).

Accommodation limited to 40. Applications close November 15.

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## BOOKS

### "LIVING LESSONS OF LIFE AND LOVE" (Tyndale House Publishers), \$2.25 Aust.

This volume is a careful paraphrase by Kenneth N. Taylor of the Old Testament books of Ruth, Esther, Job, Ecclesiastes and Song of Solomon in the American Standard Version of 1901. It is part of the work done by Tyndale House Publishers to help Bible readers with clearer and more colloquial phrasing.

These books are among the most human in the Bible. They lay bare the soul, running the whole gamut of the emotions of love, loyalty, joy, courage, doubt, despair and suffering. Every human soul has these emotions in greater or lesser degree, through the wise handling of which we are to be transformed into more of the Divine nature.

Ruth is a wonderful prose-poem, sweet, artless and persuasive. Instinct with love and loyalty, a score of gracious touches establish the book forever in the heart of all who love nobility and romance.

The spirit of the Book of Esther is anything but attractive. Esther is a heroine, risking her own life to save her nation, but both she and her foster-father, Mordecai, are equally savage as their enemies. The religion of the book is absolutely destitute of ethical elements. But should we not search our own hearts to see whether we, too are entirely free of such wild emotions as hatred and vengeance?

Job is the classical case of a man wrestling with the problem of suffering. Though a character of scrupulous piety, he was smitten with the loss of all his material blessings and his beloved children, and finally plagued with excruciating pain in his own person. Then he had to argue his integrity with the shallow conventional reasoning of his friends. So well did the noble patriarch come out of his fiery trial that he enables the N.T. apostle to exhort us: "You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful."

The Book of Ecclesiastes is the record of a soul nearly, but never quite, overcome with doubt. "All is vanity," he cries. But this is not all. He is pessimistic, but not atheistic. Ecclesiastes has in many ways more affinity with the modern mind than any other book in the O.T. The preacher has a lesson for us. His doubts are tremendous, but the creditable thing about him is that he never ceased to fight them.

The Song of Solomon is a book tremulous from beginning to end with the passion of love—of man for woman and woman for man. This love it depicts in terms never coarse, but often frankly sensuous—so much so that in the first century its place in the canon was earnestly contested by Jewish scholars, and through the ages it has been spiritualised by many of the pious as a celebration of Divine love, not of human, the love of God for the soul. But why cannot we accept its plain lesson that passionate love can be both pure and delightful?—J.E.B.

### "THE LAST CRY" by Sallie Lee Bell (Oliphants), \$2.15 Aust.

Many have tried to fictionalise Bible stories, with varying success. American authoress Sallie Lee Bell, seems to have had considerable success. A long list of published novels stand to her credit, two of them winners of literary awards.

In this story, the heroine Ruth and her sweetheart James shine out in simple goodness against the dark background of her brother Jonas, who is being led deeper and deeper into a life of crime.

Woven through the human story is the dawning realisation of the Divine Master, with his abiding presence and power.

The sisters, Mary and Martha, and their brother Lazarus, in their home at Bethany, are shown as the means of fostering faith in many. Jonas is finally taken, and dies as one of the three on the three crosses on Calvary. But he represents the "penitent thief," who, uttering "the last cry, 'Lord, remember me when thou comest into thy kingdom,'" is answered by the glorious promise, "Truly I tell you, today you shall be with me in paradise."

The story will appeal mostly to young people. From it they can learn much of the authentic background of N.T. life, as well as giving a sweet and wholesome portrayal of loyal, young love.—J.E.B.

### "THE END OF THIS PRESENT WORLD" by Lehman Strauss, Litt. D. (Zondervan Publishing House), \$3.95 Aust.

'Eschatology, the doctrine of the last things,' for long queried by wild speculators, is recognised by many theologians today as essential to a fully-rounded Christian system. Dr. Strauss, widely known throughout the U.S.A. for his work in Bible conferences, writes on this theme from a firmly fundamental basis.

On many of the details of his argument he shows an engaging honesty. On pages 35-36 he says, "There has been much speculation by Bible teachers in their endeavours to identify 'the man of sin' (2 Thess. 2: 3, 4, 8). Centuries ago there were those who held that Nero was he. During the Reformation the Pope was considered to be 'the man of sin,' and since that time the speculation has run wild from the Pope to Mussolini, to Hitler, to Stalin."

On the other hand, he quotes, with approval, on page 78, a Dr. Walvoord: "If the terms are traced, such as 'Rosh,' which is close to the word 'Russia,' and 'Meshech,' which many say refers to the city of Moscow—a clear identification can be made in this portion of Scripture (Ezekiel 38) of a great army coming down from Russia upon the land of Palestine."

In reality, this is hanging a great deal on a distant and dubious similarity of the sound of names.

Though no author writing on a theme so full of controversy can expect every reader to agree with him entirely, there is no doubt of this author's grasp of the Christian hope.

He says: "I must stress upon you the fact that I am a glowing optimist, looking for God's new world in which righteousness alone dwells, and which will abide throughout all the eternal ages." (page 130).

Whether or not we agree with all that this writer says does not matter. What matters is whether we share his strong central conviction.—J.E.B.

### QUIZ AND PUZZLE BOOKS (Baker Book House), \$1.75 Aust.

1,500 BIBLE QUIZZES by Amos R. Wells.  
BIBLE CROSSWORD PUZZLE BOOK by S. K. Davis.  
BIBLE QUIZZES FOR EVERYBODY by Frederick Hall.  
BIBLE CLUE PUZZLE BOOK by W. P. Keasbey.

A series of puzzle books based largely upon the King James' Version of the Bible. The books by Wells and Hall will provide material for C.E. societies, and other church groups which conduct Bible quizzes and competitions.

### "SEEKING STARS." (Oliphants). Aust. 80c.

A series of stories about entertainers and their Christian experience. The names include Cliff Richard, Dick Van Dyke, Ann Holloway, Joan Winmill.

### "ISRAEL . . . Act III" by Richard Wolff. (Tyndale House, Publishers, through Emu Books Ltd). Aust. 95c.

The author's Jewish family fled from Germany in 1938 and he became a Christian while hiding in Belgium throughout World War II. He maintains that the divine choice of Israel had a three-fold purpose, that the Saviour would come to the world through this nation, that she would guard divine revelation, and that she would carry God's message to all nations.

The thesis of this book is that God is still working through Israel to effect his purposes and that the prophecy of scripture is still being fulfilled in the events of today. There is much of interest in the narration and interpretation of the events leading up to and the conduct of the 1967 Six-Day War. He points out, however, that there is tension between the Israelis who are motivated by religious ideals and those who are motivated by political, sociological, and nationalistic designs. At this point of time it is difficult to see the former prevailing over the latter, but the resurgence of a spiritual Israel will require this.

### RACE CONFERENCE HECKLED

(London). Hecklers supporting Britain's right-wing politician Enoch Powell turned Church House, Westminster, the home of the Anglican Church, into a veritable Hyde Park corner when Bishop Trevor Huddleston and Oliver Tambo spoke on "Racism as a Major Obstacle to World Community."

The public meeting was sponsored by the World Council of Churches midway through its Consultation on Racism (May 19-24) to advise the Council on how to eradicate "the worst blot on mankind."

Supporters of Mr. Powell constantly interrupted the meeting, chanting "keep Britain white" and "rule Britannia."

Mr. Tambo, exiled South African leader of the African National Congress, called on Christian churches "to throw their moral and material resources behind the struggle for the defeat of racism and in support of those who sacrifice their lives in the defence of human dignity."

"The situation can no longer be contained by pleading caution or advocating

patience," he counselled. "Direct and practical involvement on the right side is the only realistic way of fighting racism and colonialism."

"Racism is no longer a mere impediment to world community," according to Mr. Tambo, "but a threat to the survival of man himself."

He was particularly critical of those who "preach against racism but refrain from acting against it."

Despite continual interruptions, Bishop Huddleston maintained: "Race relations cannot be isolated from the great issue of race and colour conflict in the world. British people must not attempt to slide out of the responsibilities of our national past."

"The besetting sins of British colonial administrations," Bishop Huddleston said, "have been not cruelty but paternalism, not inefficiency but aloofness, not harmless pomp but hidden arrogance. We shall do nothing at all, except drift into an even more depressing state of introspective inertia unless we learn that race relations issues are not a problem but an opportunity."—E.P.S.

### BISHOP EVANGELIST

(Singapore). The Rt. Rev. Dr. Chandu Ray, an Anglican Bishop since 1957, has been named executive director of the Co-ordinating Office for Asian Evangelism. The office, established as an outgrowth of the Asia-South Pacific Congress on Evangelism held here in 1968, will be located in Singapore. Dr. Ray, who has been Bishop of Karachi for 12 years, will move here with his family in July.

### CONGREGATIONALISTS ASK 1%

The Congregational Church in England and Wales has decided to appeal to its members to give 1% of their net income or "take home income," towards the alleviation of world poverty and the promotion of overseas development. This 1% is to be over and above all they are at present giving to the church for the maintenance of mission at home and overseas.—E.P.S.

### FISH FOR BIAFRA

The Board of World Missions of the Presbyterian Church in the U.S.A. will purchase \$10,000 worth of stock fish for Biafrans.

The money came from "Halt Hunger" offerings and will buy 30,000 pounds of the high protein fish and provide some 27,000 meals.—E.P.S.

### AUSTRALIANS FOR REFUGEE TEAMS

Australian Inter-Church Aid is seeking applications from Australians willing to serve in refugee care and rehabilitation programmes in South Vietnam and Laos.

The personnel, required for an expanded programme being undertaken by Asian Christian Service, would normally be required to serve for two years.

Positions to be filled range from that of stenographer, to administrative personnel, a journalist, agriculturists, builders, doctors, nurses, social workers and teachers.

Salary scales and conditions are open to negotiation. Administrative positions would be carried out in or around Saigon or Vientiane in the main. Medical, teaching and social work positions usually involve field work.

All positions involve working in teams comprising a majority of Asians and under Asian leadership.

Further inquiries about positions available should be made in the first instance to the Director, Australian Inter-Church Aid, 511 Kent St., Sydney, N.S.W., 2000.

## "THE AUSTRALIAN CHRISTIAN"

### 50 YEARS AGO

(From "The Australian Christian," June, 1919)

**Foreign Mission Number.** The F.M. issue of the "A.C." contained missionary articles by W. Morrow, H. Watson, A. C. Rankine, H. G. Harward, J. R. Leach, F. G. Filmer, R. P. Arnott, J. E. Thomas, W. L. Ewers, W. R. Hibbert, E. Davis, A. J. Fisher and A. Hutson.

**Come Over and Help.** Cablegram from N.Z.: "Wanted, preacher, Ashburton, great opportunity; excellent climate; splendid building; four pounds weekly; expenses allowed."

**B.S. Workers' Conference.** 65 workers from the Hawthorn, Surrey Hills, and Richmond schools were present at the first B.S. Workers' Conf. It will be a calamity for any teacher to miss this when it comes to his district.

**Memorial Hall.** Fremantle, W.A., is preparing to build a large memorial hall as a monument to fallen heroes. All the eligible manhood of the church responded to the call of Empire. Six paid the supreme sacrifice.

**Reports from the Field:** Broken Hill, N.S.W. Meetings yesterday were good despite strike conditions. Tyalgum, N.S.W. Owing to bad state of the roads we had to abandon the night services. Gympie, Qld. A plague of influenza has swept over Gympie, greatly hindering our work. Strathalbyn, S.A. Stormy weather affected attendance, also cutting off the electric light.

## Church Chuckles by CARTWRIGHT



"When he preaches on some controversial subject I have to shove the air conditioner ahead a couple of notches!"

# W. E. GARRISON

(Houston, Tex.). Winfred Ernest Garrison, one of America's ranking church historians for half a century, died on Feb. 6. He was 94-years-old.

Dr. Garrison, a member of the Christian Church (Disciples of Christ), was also widely known as an author, educator, poet, sculptor and philosopher.

A college professor before the turn of the century, Dr. Garrison was president of three institutions of higher education during his career and headmaster of a boys' school he founded.

He was born in St. Louis, Mo., in 1874, the son of J. H. Garrison, founder of the Christian Publishing Company and editor of "The Christian-Evangelist," forerunners of the Christian Board of Publication and "The Christian."

From 1900 to 1904 he was assistant-editor of "The Christian-Evangelist."

He was named president of Butler in 1904 but was forced to resign because of

poor health and moved West.

Dr. Garrison joined the faculty of the University of Chicago and the Disciples Divinity House in 1921 and taught church history there until his retirement in 1943.

He served the University of Houston in the Department of Philosophy from 1951 until 1964.

He is the author and co-author of some 40 books including "The Disciples of Christ: A History," the standard history of the Christian Church, with A. T. De Groot. His last book was his own poetry, "Thy Sea So Great," published by Bethany Press, 1968. He also contributed articles to Encyclopaedia Britannica, Colliers, American Peoples, World Book and the Encyclopaedia of Religion.

He is survived by his wife, Annie Gaines Dye Garrison; one son, Frederic Garret, of Detroit; and one daughter, Mrs. Elisabeth Crawford, of Houston.

—"The Christian."

## WOMEN OF THE WEST

The President, Mrs. A. H. Walkington, welcomed 76 from 22 C.W.F.'s. A special welcome was extended to Mrs. Haddow, of Melb., and Mrs. Peter Shannon, recently returned from the New Guinea mission field.

Dr. and Mrs. Shannon are available for speaking appointments.

The "1969 Messenger"—a booklet containing the year's programme also projects, names and addresses of officers, executive, and C.W.F. secretaries, and other relevant matters.

Superintendents are all requesting warm clothing for all ages—men, women and children: all sizes urgently needed, also blankets.

The focus was presented by Mrs. Whitfield, Sir Charles Gairdner Hospital visitation convener. Three of our ladies and the convener visit this 200-bed hospital each month. Because of a building extension programme the number of visitors will need to be increased. Magazines, sweets and bedsocks are given to the patients—pastel bedsocks for the women and football colours for the men. There is always a great demand for the bedsocks which are a good point of contact.

The meeting closed with a meditation led by Mrs. Collins, Hospital Supt. Special reference was made to her

special friend, Mrs. Joy Short, who died during the month. Mrs. Ruth Johnston brought a message in song.

—Dora Gordon, Sec.

## S.A. WOMEN'S CONFERENCE

The June meeting was presided over by Mrs. G. Simpson and devotions were led by Mrs. Compston. Mrs. Kelly was soloiste.

Mrs. F. Lawrance was appointed leader of the Social Service Dept. and Mrs. Simpson spoke of the prayerful thoughts of Conference for Dr. and Mrs. Thornley Thomas and family as they return to India. Mrs. Jones reported on Federal Conference activities and also brought news of Mrs. Lawton from N.Z. Mrs. Holmes reported on the value of the forthcoming handbook.

Guest speaker was Mrs. Kath Howie, a Congregationalist, secretary of Women's Inter-Church Council and enthusiastic organiser of Hospital Visitation Training Courses that the Council is sponsoring in many centres. In an inspiring talk Mrs. Howie urged each woman to know and accept the importance of her own life, to know that each of us is a woman acceptable by Jesus. You are a "free" person only if you are responsible; without responsibility you only become a slave to self.—C. E. Bright, Assist. Sec.

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Herb and Meta Schmidtke (Props.)

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For your next Conference, Barbecue or Social Function, ring us 75 2936; or write Box 101, Belgrave, 3160.

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"THE CHRISTIAN"

## S.A. STHN. WOMEN'S CONFERENCE

In spite of ill-health, Mrs. R. Oke, of Strathalbyn, led the S.A. Southern Districts Women's Conference at Mt. Compass. The love of the women was with their secretary, Mrs. Tuckwell, in the loss of her husband two days before Conference. Miss R. Howard acted in her stead.

The theme, "Be Strong in the Lord" was devotionally presented by Mrs. T. Lawrie and Mrs. H. E. Greenwood. An item was given by Mrs. M. Phillips.

Pl. Sturt Youth Camp report, given by Mrs. Griffin, showed some of the difficulties associated with the financing and maintaining the camp. The women suggested some remedies. Highlights of each group's activities were given. We wished Aldgate Valley's representatives could have been with us to answer questions on how their comparatively small group accomplished such a vast amount of work!

In her address, Mrs. A. R. Jones, President, Australian Christian Women's Fellowship, used incidents from her world tour to show us that skies and blossoms,

people and their needs and Christian fellowship are the same the whole world over.

A cheque was presented to the Overseas Missions Dept. as a result of last year's project to furnish a missionary's house in New Guinea.

Mrs. E. Simpson inducted the new office-bearers: Mrs. H. E. Greenwood, Pres.; Mrs. T. Lawrie, Pres.-Elect; Mrs. R. D. Pollard, Vice-Pres.; Mrs. B. Tuckwell, Sec.; Mrs. L. H. Jacobs, Assist.-Sec.; and Miss R. Howard, Treas. Miss G. Jackling sang the solo of consecration.

For the Mt. Compass women in particular it was exciting to have Mrs. Trevor Ellis, returned voluntary worker from New Guinea, as the afternoon guest speaker in the building where she committed her life to Christ and received her early nurture and training. After the missionary prayer, Mrs. R. D. Pollard thanked all those who had contributed to a successful day.

—Dorothy H. Jacobs, Asst. Sec.

## ABORIGINALS SHOULD CONTROL RESERVES

A deputation from the Australian Council of Churches met with members of the Federal Government's Aboriginal Affairs Committee to request that Aborigines be granted corporate ownership and control of 93,000 square miles of reserves in the Northern Territory.

The Government should appoint an expert team for a national survey to determine what new reserves should be set up to meet Aboriginal needs, the churchmen said.—E.P.S.

## KENYATTA AT CHRISTIAN COUNCIL ANNIVERSARY

(Nairobi). The President of Kenya, Mzee Jomo Kenyatta, attended the 25th anniversary observance of the National Christian Council of Kenya.

President Kenyatta was guest of honour at an official luncheon given by the National Christian Council of Kenya and the Limuru Conference Centre Board of Governors. He also laid the foundation stone for an extension to house a training wing.—E.P.S.

## CHAPEL OPENING PLANNED

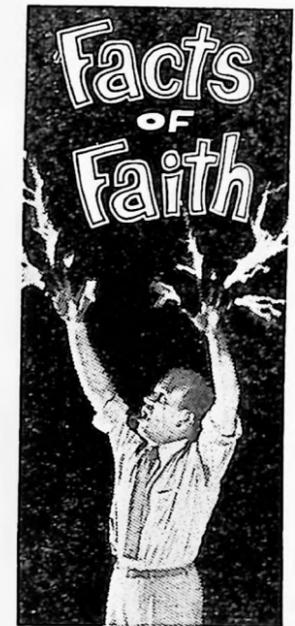
(Chelsea, Vic.). The official opening of the new chapel will be on July 13. The chapel has no platform and seats will be arranged in concentric squares, the baptistry is a kneel-down type . . . The local Christian Educ. Committee is conducting teacher-training classes with assistance from V. Longthorp, B. Crowden, D. Oakes and L. L. Smith . . . A car picnic to a mystery destination was held on June 16.

## AUSTRALIAN ANGLICANS AND PHILIPPINES

Members of the Philippines Independent Church are now able to take Communion in Australia's Anglican Church and vice versa as the result of a concordat approved by the Anglican General Synod of 1966.

As evidence of the increasing fellowship between these two communions, the Anglican Primate of Australia, the Most Rev. Philip N. W. Strong, was in Manila recently.

From Manila, Archbishop Strong went to Saigon to visit Australian Army, Navy and Air Force units.—E.P.S.



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# THE LAST WORD...

Prayers from Prison

Lord Jesus Christ

Thou wast poor

and in misery, a captive and forsaken  
as I am.

Thou knowest all man's distress;

Thou abidest with me  
when all others have deserted me.

—Dietrich Bonhoeffer.



The man who claims to be self-made  
relieves God of an embarrassing respon-  
sibility.



Imagination was given to man to com-  
pensate for what he is not; a sense of  
humour was provided to console him for  
what he is.

—Wall Street Journal.



An old-timer is one who remembers  
when giving your youngster a seat belt  
had nothing to do with the car.



Once there were two weevils. One  
worked hard and prospered. The other  
was lazy and loafed his way through life.  
As a consequence, he always remained  
the lesser of two weevils.



It seems that every time you're about  
to catch up with the Joneses, they re-  
finance.



A sign on a butcher shop in London  
proclaims proudly: "We make sausage for  
Queen Elizabeth."

Across the street, on a rival shop, is  
another sign: "God Save the Queen!"