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CHANGE OF CONFERENCE SECRETARY

The Vic.-Tas. Conference President, Dr. E. R. Killmier, announces that at the October meeting of the Conference Executive, W. W. Saunders, secretary of the Vic.-Tas. Conference since 1961 and the first full-time male officer in this position, intimated that he would not seek re-appointment when his present term of office expires in October, 1970.

Executive believes that the Vic.-Tas. Conference has been well served by W. W. Saunders over these nine years. He



W. W. SAUNDERS

has given unstintingly of himself and his wise and dedicated leadership has been greatly appreciated in the churches, in Conference, on brotherhood departments and sub-committees, and on the many inter-church committees on which he has represented Churches of Christ.

Following the above intimation, the Conference officers recommended to Conference Executive that an invitation be extended to Stanton H. Wilson to succeed W. W. Saunders in the office of Conference Secretary. Many will recall that S. H. Wilson's last ministry in Victoria prior to removal to Great Britain was with the Brighton church. At present he is ministering with the church at Troy, New York, U.S.A.

In support of their recommendation the Conference officers stated that S. H. Wilson has an intimate knowledge of the Victorian-Tasmanian brotherhood; is well known and accepted throughout the brotherhood; has had valuable experience as secretary of the Federal Executive, in which sphere he acquitted himself with much credit; has proven himself an excellent organiser; and possesses the ability and qualities of leadership which fit him for the office. The recommendation of the Conference officers was adopted unanimously and an invitation was mailed promptly.

In his reply, S. H. Wilson, in accepting the invitation, thanked Conference

Executive for the trust reposed in him and pledged himself, by divine grace, to be worthy at all times of that trust and worthy, above all, of the Christ who, he believes, is calling him to this particular ministry. The new secretary will take up his duties in November, 1970, after attending Federal Conference and the World Convention in Adelaide. The present secretary will then enter a ministry with the church at Balwyn.



S. H. WILSON

WORLD CONVENTION PROGRAMME

Programme plans have been announced for the Eighth Assembly of the World Convention of Churches of Christ to be held in Adelaide, South Australia, October 20-25, 1970. The theme, "One Gospel — One World," will be presented through the use of daily sub-themes. Addresses, sermons, symposiums, religious drama, small study groups, and worship services are incorporated in the programme plans.

Three well-known Christian leaders will deliver major addresses: D. T. Niles, a President of the World Council of Churches of Ceylon; Philip Potter, Associate General Secretary of the World Council of Churches of Geneva, Switzerland; and R. S. Garfield Todd, former Prime Minister of Rhodesia. Dr. Niles will also inaugurate at the Assembly the Jesse M. Bader Lectureship on Contemporary Evangelism with the noon-tide lectures in the Adelaide City Hall.

Other speakers, representing the brotherhood in many different countries, will appear on the programme. Their names will be announced later. Most sessions of the Assembly will be held in Centennial Hall at the Adelaide Fair Grounds which is located one mile from the heart of the city.

The titles of the daily sub-themes of the programme are: "The Christ of the Gospel," "The Relevance of the Gospel in Today's World," "A World in Need," and "The Church — God's Instrument." The Assembly will open with the traditional Pageant of the Flags of the Nations on Tuesday evening, October 20. It will close with a Communion Service on Sunday evening, October 25. There will be morning and evening sessions each day with afternoons free for sight-seeing tours and church visits.

The programme is being planned by an Australian Committee, chaired by Sir Philip Messent, of Adelaide, President of the World Convention. A North American sub-committee is helping select speakers from North America. The members of this committee are: Chairman, J. Daniel Joyce, Enid, Oklahoma; G. Curtis Jones, Des Moines, Iowa; Loyal S. Northcott, Indianapolis, Indiana; Hugh M. Riley, Louisville, Kentucky; Helen F. Spaulding, Indianapolis, Indiana; Norman R. Stacey, Lincoln, Nebraska; William L. Thompson, Aurora, Illinois; and Laurence V. Kirkpatrick, New York, N.Y.

THE AUSTRALIAN CHRISTIAN

November 29

(This is the seventh in a series dealing with World Brotherhood and World Convention personalities).

THE LITURGICAL MINISTRY

By KEITH SKILLICORN

GREAT things are happening here on the India field since C.A.S.A. (Christian Agency for Social Action—the Relief and Development arm of the National Christian Council of India) sanctioned our "Agricultural Community Development Project" to the tune of nearly £9,000 (Sterl.). This means that the Famine Emergency of 1967 proved to be a "blessing in disguise," to quote the then Assistant Director of C.A.S.A., Dr. Donald E. Rugh, for out of the emergency relief programme evolved a project with enough potential to precipitate nothing less than an agricultural and socio-economic revolution. Already we are seeing crops such as have never been seen before in this part of Surguja district, the direct result of 335 relief and development schemes such as wells, dams, tanks, canals, roads and field terracing, we have completed since Jan., 1967. Truly, "all things work together for good . . ."

MISSIONS — in a new perspective.

While some refer to this project disparagingly as mere "social work," I prefer to think of it as one aspect of our ministry—"priestly ministry"—if you like; but why not go a step further? Let's call it a "Liturgical Ministry"! Now I can see some of you readers conjuring up in your minds a picture of us frocked in sacerdotal garb, tilling the fields like so many medieval monks and chanting as we merrily turn the sod. I know that such is easy to imagine in the light of the church's traditional concepts of her liturgical life and I, personally, am physically so constituted that I could make an ideal corpulent Friar Tuck. But, seriously speaking, today's new emphasis in Missions is to present Christ in terms of practical loving service in incarnational person-to-person relationships, "non-professional" (national or foreign) "lay" missionaries being the medium.

WORSHIP — "in esse"

Liturgy relates to worship and concerning the latter, I must say that it is about time we developed a more relevant and satisfying concept. Here in our project a number of our Christians, for the first time, are finding through this rural development programme a purposeful involvement in the sufferings of the community as a whole. Though they may not be able to explain their experience in such theological terms, it means that in a practical incarnate manner they are becoming involved (partakers—"Koinonia") in the sufferings of Christ. This is THE Holy Communion in reality—worship "in esse." In consequence of this, from time to time, a twinkle in the eye of a project colleague is enough to reveal the development not only of new-found economic security but also of inner spiritual resources, proved by the fact that our staff has lately been on the dot every morning at 7 for devotions, prayer and Bible Study. Truly, as we operate our tractor and ploughs, seed our fish tanks, dig our wells and irrigate our fields, in the fullest sense, we are sharing in "Liturgical Worship." THIS IS IT—and it's been in the Bible all along though veiled in a mystery (Col. 1: 27; Ephes. 3: 3) and only those who have fathomed the secret will see any sense at all in this article.

"DIVINE SERVICES" — not enough.

Now let us get this next statement in clear perspective—"Liturgical worship primarily has nothing to do with meet-

ings, hymn-and-prayer sessions, Sunday divine services and all that sort of thing"—though such religious gatherings are not necessarily lacking in worshipful liturgical content, even if devoid of psalm-chanting, the recitation of creeds and participation by the congregation in Eucharistic functions and the like. Please do not misunderstand me at this point; those engaged in practical liturgical worship are so dynamically drawn to their spiritual kith and kin that traditional meetings are inevitable, as one Body in Christ they cannot help but assemble themselves together in fellowship to rejoice corporately in the Lord and to express in song and thanksgiving what they are experiencing in reality.

"LITURGY" — can be living.

Somehow, we must break through the veil. As the physicist, in the material realm, has split open the atom, we must redeem the Church from the tomb of mere religion. Take the word "Leitourgia," for example. Our term "liturgy" is derived from this rich word which is found six times in the Greek New Testament. Though it is a word vibrant with life and energy, not a few church liturgical worship services are about as inspiring as an ancient funeral dirge. Though the classical background of the word reveals that it was associated with the sacerdotal ministrations of the Egyptian priesthood, it should not be imagined that this is the only connotation. In spite of this, however, we relate the word primarily to "worship" or "divine services" but such a limited usage does not do justice to the literal meaning of the word, derived as it is from "Laos" (people, public, "laity") and "Ergon" (work). It would, of course, be a reasonable usage if we understood what the Church's "worship" and "service" really are in the purposes of God. In the classical Greek, the word is pregnant with a sense of dynamic public activity—e.g., equipping of a ship of the fleet through public subscription; the training of certain persons for the public "games" and "festival dramas," etc. In most English translations of the New Testament, the word is rendered predominantly as "service," "ministry" or "ministration" (Luke 1: 23; 2 Cor. 9: 12; Phil. 2: 17, 30) and in every case, that which is called to mind is a graphic picture of a person in human relationship doing "priestly service"—the down-to-earth practical social work of every Christian who knows the Lord.

MODERN "LITURGICAL" EXPERIMENTS

Ever since Geoffrey Beaumont burst onto the liturgical scene with his 1955 "Folk Song Mass," there has been a steady stream of sincere workers among young people who have sought, through the use of popular music in liturgical worship, to stimulate youthful congregational participation. Having tasted something of this modern liturgical emphasis, where, in fact, I was one of a young people's group in a U.S. Vacation Bible School, I can say that the 20th Century liturgy can have a dramatic appeal. Picture us in the most up-to-date well-furnished common room of the Youth Centre, reclining on cushions on a plush carpet "liturgically worshipping" around a blazing log fire. I can truthfully say that something got through to that delightful group of teen-agers, not one of whom fell asleep and just to make the occasion

(Continued on page 4)

even more conducive to worship, we had Julie Andrews on a L.P. rendering "Don't talk about love—show me." That disc prepared us for the message in "dialogue"—the prophets may have talked about love but Jesus showed it. What could be more appealing than a cozy log fire, and Julie Andrews with coffee and cookies? BUT it wasn't enough, for after it was all over I found that that group was still hungry; they talked of wanting to go even further than that. Unless such liturgical worship is followed up in practical service in community development or some form of social welfare, it only whets the spiritual appetite and doesn't satisfy.

Those of you who have worked with lively youth groups know that to balance a keyed-up emotional experience we must wear the kids out physically and this calls for a healthy programme of games and recreation. But times have changed; what I related happened way back in the year 1964. We are now in a new era, calling for a new approach, using stimuli of an altogether different nature to remove the dry and austere elements of church services and to make worship contemporary and more appealing to the 1969 Jet-set. By way of liturgical participation, the present-day congregation may suddenly be drawn into what could be likened to a psychedelic experience accompanied by appropriate electronically produced "spiritual" noises and colour lighting effects. Then the ghastliness of sin impinges itself upon the mind as the sanctuary is thrown into sudden and unexpected darkness to reveal projected pictures of the horrible sufferings of humanity, this portion of the liturgy culminating in a gradually illuminated Cross.

Effective? Yes, most dramatically so and all this to the antiphonal recital of appropriate scripture in colloquial speech, accompanied by religious pop-music of the required beat. I believe that those who are behind this modern liturgical movement are very sincere in their attempts to break through into what is an almost impenetrable area of the Church's witness, BUT, it is not enough. The attraction is there and it is quite possible that many young people may be brought to the meetings through this emphasis. However, unless they really get "switched-on" for Christ the whole effort is spurious. We sometimes underestimate just what it is that young people want; how can we attract them? Jesus made it quite plain—"I, if I be lifted up will draw" (John 12: 32). "But," you say, "the Cross is faithfully preached every Sunday and still our numbers are falling." When, however, we analyse the claim of Jesus in the context of the whole N.T. we may find that our concept of "preaching the Cross" is anything but what our Lord meant in John 12: 32. Why must we keep stopping short of the terminus—the uplifting of the crucified and risen Christ in terms of present-day incarnational involvement of every Christian in his or her workaday experience? This is the reality of the Liturgical Ministry of which the worship service is the corollary—the outward and corporate expression. The exercise of anything less than this in religious experience, however elaborate and contemporary may be our "liturgy" is "just for kicks" and nothing but an opiate—palliative but not curative.

FIRST THINGS FIRST

This brings to mind the conundrum of the chicken and the egg; which comes first, the reality or the symbol? I believe that if all of us could only get our religious concepts

INDIA SOLUTION

(U.S.A.). A missionary who had headed a major family-planning effort in India said here recently that India is headed toward "enforced sterilisation" if it is unable to cope with its population problems through voluntary means.

Jerry M. Russell, reporting to the mission board of the Christian Church (Disciples of Christ), asserted that the Indian Government may resort to sterilising parents after they have had a certain number of children.

He said that 2,400 persons are being born each hour in India, and that family planning results there are but a "drop in the bucket" compared to what is needed to control the population.

—"The Christian."

DEVELOPMENT ISSUE STRESSED

A national conference of 100 Christian educationists, meeting in Sydney, has declared its belief that the churches must deal with the question of Australian responsibility to developing countries.

The conference, arranged by the Australian Council of Churches' Division of Christian Education, included representatives of all major churches, including the Roman Catholic Church.

Noting that "in countries close to Australia, millions of people are striving to change the conditions under which they live," the conference said, in an agreed statement:

into proper perspective, with first things first, we would see the Gospel as it really is—utterly relevant to the space-age in which we live and now, as ever before, the power of God unto salvation. But, frankly speaking, if rational beings were known to exist beyond our earthly realm and if it were felt that an evangelistic probe should be launched in their direction, before we could blast off from the pad, our computers would have worn themselves out while some theologians and churchmen argued as to whether or not the outer planetarians were, in fact, "fallen beings" and if so, whether they qualify to hear the gospel which was proclaimed to OUR planet.

During my 19 years in India I have seen so much suffering, made totally unnecessary by reason of the Lord's dramatic intervention in the human struggle that my patience with the Church's traditional methods is all but exhausted. While our needy contemporaries are really going places in their jets, we are still, as it were, theologically toying about with our penny-farthing bicycles.

A PUBLIC INVITATION — to real hard WORK

Now, in keeping with the latest trend in mission strategy, with its demand for "non-professional" workers, let's end on a positive, challenging and, if I may say so, a Liturgical note. I can't guarantee that our project will have the same appeal as that of Dr. MacLeod's Iona Community; certainly there's no cathedral to build, unless it's a spiritual one, but we can offer to all who come prepared to dirty their hands and rub shoulders with common people, real hard work, to the point of physical exhaustion, in sharing with Christ the apparently hopeless condition of man struggling at the end of his natural resources. This is the ministry that calls you, male or female. Many who are reading this article may be those who, from time to time, pass through India on business or for other reasons. Some of you, like so many students on vacation, may be free to travel like a number we had to help us from U.K., U.S. and Australia, during the Famine Relief Programme of '67. People these days are on the move and Calcutta international airport is only a brief hop from Ranchi airport which is only a six-hour jeep ride (we'll pick you up) from where a challenging and rewarding working-vacation awaits you.

If you are depressed in your Christian life and want to get on with the Lord's work in these desperate days, why not throw off the shroud, get yourself a plane ticket and drop in on us some time; you can stay for up to three months on a tourist visa. If you love the Lord and have a gracious concern for people, are prepared to support yourself and "rough it," there's a stimulating job in rural development reserved for you. Here we have unity in purpose in a diversity of ministries so you can make your choice of any of the following fields: Agriculture, poultry, fish, pigs, cattle, medicine/public health/leprosy or, if you are mechanically minded—tractors, ploughs, vehicles, irrigation pumps, etc. Then, for the indoor types, we can offer reams of office work and accounting. Just to make sure that our concepts of worship and the Liturgical Ministry are considered not to be too radical, we have Bible Study and begin each day's work with a fresh committal to Christ through prayer and hearty singing. Truly, the Lord is with us; why not you? Do come, won't you?

"We do not expect to overcome the effects of human sin and to eradicate social ills by economic means alone, but we know that the gospel requires of us the liberation of men from all that disfigures their humanity.

"To turn from the need of our brother is to neglect him and to impoverish ourselves.

"There are humanitarian reasons for action, but we are concerned because of our Christian faith. We must act, not to force our way of life on others, but to work with them in hope and to share in the task of closing the growing gap between the rich and poor nations."

—A.C.C.

THE NORTH AMERICAN SCENE

The truly evangelical representation of the Christian faith is more acceptable in America than it is in Australia. In many respects the Americans are more out-going people. They have fewer inhibitions, therefore they make much better "witnesses" to the gospel. In Los Angeles, Cincinnati, Washington and New York there are many more people, per head of population, who are ready and willing to talk "Christianity" than there are in Sydney, Melbourne, Perth or Brisbane!

At least, that was how it appeared to me. This willingness to become involved, characteristic of so many Americans—and which, in reality, is what our Restoration pioneers called the "frontier" spirit—is possibly part of the reason why an evangelical faith, with its accompanying enthusiasm and eagerness for outreach, is likely to have a more lively following in America.

CHRISTIAN CENTRES:

In spite of the fact that the Americans can't spell "centre"—they have plenty of them! Opportunity was afforded me to visit many Christian centres, and to share in various ventures of an inter-denominational character. In New York, I saw something of the famous church and work of Norman Vincent Peale, as well as Calvary Baptist Church where Dr. Stephen Olford, one of the foremost expository preachers of our day, is wielding such a mighty influence. The great Riverside Church, adjacent to Inter-church Center, where Dr. Lawrence V. Kirkpatrick conducts the office of the World Convention of Churches of Christ, and also the New York headquarters of the American Bible Society, directed by Dr. Laton Holmgren, a minister of Christian Churches, were also places of considerable interest, as was the Hebrew University of New York.

I looked in on Madison Square Gardens during the week the Billy Graham Organisation was taking over in preparation for the Greater New York Crusade; in Boston, visiting Harvard Divinity School, I saw the Park Street Chapel, made famous in a former generation by the preaching of Lyman Beecher and today by the splendid, penetratingly conservative ministry of Dr. Harold Ockenga.

In California I saw at first-hand some of the activities of "Campus Crusade"—or "Lay Institute For Evangelism"—with its main centre at San Bernadino; but perhaps one of the most satisfying experiences was the few days spent at "Glen Eyrie," Colorado Springs, at the "Navigators" headquarters. I met Lorne Sanny, LeRoy Elms, and other leaders of this movement, and saw N.T. Christianity in action in simple, vital, personal evangelism. I realised why Billy Graham insists on using the "Navigator" teams to spearhead all his coun-

selling-preparation programmes, and to lead in all the Crusade "follow-up" teaching.

At the Air Force Academy, Colorado Springs, and again at the University of Maryland, I saw the "Navigator" groups in action in a tremendous ministry of personal evangelism.

CHALLENGE:

My experience of America was not unlike that of most folk who visit for a limited time, and are prevailed upon to see as much as possible! Maybe I was fortunate in resisting this—in that, because my task specifically concerned itself with colleges and universities, I saw many of the same kinds of things being carried out in daily practice though often from slightly different viewpoints. This gave me a better opportunity of gaining a balanced impression of American ministerial and missionary education, particularly at its practical levels.

One thing that stands out in the American scene is the widespread sense of history. The original chapel of Barton Stone, at Cane Ridge, near Lexington, is a place of great historic interest as well as natural charm for members of Disciple and Christian Churches alike. Similarly the interest surrounding Bethany College with its special features, including the Campbell Mansion, the octagonal Study of Alexander Campbell, and the Campbell Burial Ground. Dr. Perry Gresham has done much over the years to give this part of the countryside real significance for members of all streams of the Restoration Movement. The whole area is full of history. I shared with members of the Bethany professorial staff in a delightful dinner served on the historic Campbell board in the old homestead now occupied by Dr. Chester Sil-lars.

Other examples of this historic concern may be seen at Hopwood Memorial Chapel, beside the Buffalo Creek, on the edge of the campus at Milligan College, and also at Park Avenue Christian Church, New York, as well as the many interesting associations in and around Cincinnati which relate to Isaac Errett and the early days of the "Christian Standard."

Not the least important aspect of the preservation of these landmarks of history has been the splendid contribution of the Phillips family, and in particular, B. D. and Mrs. Mildred Welshimer Phillips.

A further outstanding feature is the zeal of those responsible for leadership. In so many of the smaller churches, as well as in the larger ones, an active publicity programme extends the influence of the gospel in the community. Every training course is highlighted through the church papers and periodicals as well as in specially prepared

(Part II)

By Dr. A. G. ELLIOTT

literature designed to acquaint prospective students with the possibilities of adequate means of equipping themselves for greater service. Among the large colleges the Music Departments organise choir tours, television and radio programmes as a common feature in promotional activities among the churches.

CONCLUSIONS:

In Atlanta, Georgia, I visited Marietta, where the Jumbo Jets are being made and assembled. These are enormous aircraft. The tail-fin alone is equal in height to a five-storey departmental store! This, among other things, is an illustration of the American passion for "size." Yet, they do endeavour to match it in their faithful stewardship and their response to Christian ventures.

Christian work in North America, and specifically among churches stemming from the Restoration Movement, presents a picture of thriving competence and spiritual growth. This appears to be even more marked among congregations and colleges of the Christian Churches than among Disciples. The reason seems to be that the former are much more single-minded in their presentation of the historic N.T. message, originated in the Apostolic Church of the First Century, and restored in doctrine, worship and life in the 19th Century by such men as Thomas and Alexander Campbell, Barton Stone and Walter Scott, and exemplified over the years by such stalwarts as Isaac Errett, Robert Milligan and J. W. McGarvey.

The Disciples, on the other hand, have been more inclusive in their fellowship and have been inclined to dissipate their early strength and resources in areas of co-operation with the more theologically liberal denominational groups in the North American religious scene.

The result has been rather obvious. The Disciples are a diminishing force, numerically and spiritually. The Christian Churches are an evangelistically fervent force, showing numerical growth in churches, membership, and missionaries serving in overseas fields—and giving patent evidence in every department of genuine spiritual development.

The Disciple-sponsored International Convention is generally attended by some 2,500 people. The North American Christian Convention, the main preaching convention of the Christian Churches, has had recorded attendances of delegates in excess of 10,000 for the last five years. Incidentally, too, though the number of missionaries supported by the re-structure geared United Christian Missionary Society of the Disciples, located in Indianapolis, is approximately 250—the missionary outreach among Christian Churches, mainly through the method of "direct support," but also under the direction of the recently-

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formed Christian Missionary Fellowship, exceeds 1,100.

We can profit by much that the American churches are doing. We should be measuring up to their zeal, their stewardship, their practical outreach, their spiritual penetration. We, too, as they, must avail ourselves more and more of the resources of the Spirit.

What is the solution? I talked with Dr. Dean Walker, author of "Adventuring for Christian Unity," formerly at Butler, and the real spiritual architect,

humanly speaking, of the wonderful new Emmanuel School of Religion. I talked also with Dr. Toyozo Nakarai, also formerly at Butler and now at Emmanuel, and regarded as one of the foremost Hebrew scholars and Old Testament specialists in North America. I talked further with Professor Rupert Foster, of Cincinnati, now in his 84th year, and still lecturing vigorously in New Testament at the Seminary. I talked with others, too; and the only solution is the simple message of our Movement—the "restoration" of the total New Testament message, in teaching and in liv-

ing, in the power of the Lord Jesus Christ.

But what is our solution, here in Australia? Import Americans? No. They have their job to do. Make Australians into Americans? No. We can only be ourselves. The secret: in the many places where the life is so evident and manifest—they have waited upon the Lord. The same Lord who has blessed and used these American churches and colleges is our Lord too.

Let us wait upon him—that he may bless and use us also.

WRIGHT THINKING

by C. H. J. WRIGHT

TEENAGERS

A distracted mother of adolescents said the other day, "I try to be a good mother, but the more I try, the more I seem to fail. So often I just do not know what to do for the best." Teenage children today often seem to be a problem to their parents. Ministers, doctors, teachers, social workers, are sometimes too ready to point their fingers accusingly at parents for their failures, and heap upon them responsibility for the teenage problem. Confused by the task of being parents, it is not hard to convince them they are a miserable lot who ought to know better. Of course, parents have done their own finger pointing—they have blamed the schools for what is happening to youngsters, and they have complained that the church is doing little to help young people grow up in this confused and confusing age.

It is easy, of course, to see where things have gone wrong, but not so easy to see what we ought to do. There is often a big gap between wanting to do the right thing and being able to do it. I am sure most parents, and most churches, want to do the right thing with the adolescents, but are puzzled about where to begin.

Here are a few suggestions: First: We should increase our knowledge and understanding of adolescents. Have you noticed that parents are often keen to study the care and feeding of infants and children, but when the children become adolescents, we often fail to bring the same studious concern to the nature and problems of the teenager. More and more books are appearing on this subject, popular magazines carry more articles, and there is more help available.

The problem may lie deeper. We may not want to face the adolescent and his problems because they all too often activate our own. Our attempt to understand and help teenagers faces us with the need to know and understand ourselves. Some of our unfaced and unresolved problems appear again. Our own lack of insight and maturity results in our becoming emotionally involved with them rather than in being able to help them. So we protect ourselves by

evading any deeper knowledge of understanding of our adolescents.

Another deterrent in helping adolescents is that sometimes we are afraid of them and their attitude to us. We don't like being called "old fogeys" and "fuddie-duddies"—or even worse names.

The answer to this dilemma is to commit ourselves to a serious study of the teenagers and ourselves. Our willingness to accept the pain of self-knowledge for the sake of insight will help us to achieve a sound relationship with them.

Second: We must keep our relationship with them open at all costs. The worst thing that can happen between the church and teenagers, between parents and their children, is for them to become so alienated from each other that they can no longer communicate. A father and son quarrelled. The son in anger toward his father, drove off and wrecked the family car. After the first emotional reaction had passed, the father remembered that, serious as the boy's action was, their relationship to one another was even more important. In order to help his son with the real issue, namely his feelings toward him, he had to accept the wrecked car as only a symptom of what was wrong and not as the main point. In the end, the growth of the relationship between the father and son put the issue of the wrecked car in the right perspective. It is not hard to be a parent when things go well, the real test comes when our children get into trouble. Wrecked cars can be mended, but it is hard to restore relationship with one's son once the alienation has gone beyond a certain point. Nothing justifies the breaking of the relationship—that must be kept at all costs.

Third: Parents need to help their adolescents arrive at the values by which they shall live. The modern teenager is much more concerned about religion, morals and values than we sometimes think. He is not as careless and indifferent as he may seem. "What is important in life? What does one 'go for'?" he asks. Some parents have difficulty here because they do not know what their own values are. As a result they con-

fuse, rather than help their adolescents. This is a time when, if they have not done so before, they should seek a church and spiritual guide for themselves and their young people. Young people respect adults who are really seeking the truth.

Recently I asked classes in high schools for religious instruction a number of questions about religion and the church. "Are you interested in religion? Do you attend church? What do you think is wrong with the church?" and so on. They were able to be quite frank with their answers because I told them not to write their names on their papers. The great majority of them affirmed their interest in religion, the number who attended church or Sunday School was greater than those who didn't, but the majority by far of the parents were non-attenders.

Finally, let us who are parents remember that salvation comes from God and not from ourselves. Some parents are made anxious by the idea they must do all things perfectly for their children. We parents are only frail human beings, like our children. We have many imperfections and make lots of mistakes, and our teenagers soon come to realise this. Parents and children both must turn and look to God from whom all hope and love come. I must give God the chance to do for my children and my home what I could never do by myself.

W.C.C. DEVELOPMENT CONFERENCE

(Geneva). A World Consultation on Ecumenical Assistance for Development Projects will draw 100 church leaders and experts in development to Geneva for Jan. 26 to 31, 1970. One-half will come from the industrialised nations around the North Atlantic, and an equal number will represent the developing countries.

Mr. Charles D. Sherman, former secretary of the treasury of Liberia and now financial consultant to the President, will serve as chairman of the consultation. He is vice-chairman of the Division of Inter-Church Aid, Refugee and World Service of the World Council of Churches.

The Uppsala Assembly in 1968 had asked every church to make a proportion of its income available for development aid. The World Council continues to receive requests for funds from churches in developing countries, and at the same time churches in the developed world are seeking help in the proper utilisation of growing amounts of church money.—E.P.S.

QUESTING



WITH

A. E. WHITE

We are losing our full-time minister and are thinking of a part-time ministry. What needs to be considered to make sure that we get the best out of the change?

Let me tell you of the response by three different churches to this situation:

First. This church chose three members with capacities for counselling and paid for their training by professionals. They also brought in teaching, public speaking, and practical church work specialists, and paid for their services also in training members. These professional training services cost no more than it would have cost the church for a part-time preacher and they developed a team able to give a good account of itself.

Second. Another church went into partnership with a nearby church which was having a struggle in maintaining a full ministry. By a rearrangement of time-tables and combining in some areas (e.g., in women's work) both churches are able to maintain an effective service.

Third. This church paid for a full-time secretary to assist a minister in a neighbouring church. A good minister can care for about 400 persons (if he is not cluttered up with a thousand routine tasks which a good secretary could handle). This arrangement made it possible for the minister to serve two churches in the areas for which he was competent—preaching, counselling and teaching. His secretarial assistance made it easier to organise and use lay people for other activities.

Unfortunately, these are not actual cases, although the second solution is often attempted. What usually happens is that a part-time preacher is employed to look after the pulpit ministry, but the rest of the minister's services are not given the same priorities.

It may be easier to face up to the important implications of your question if we ask what are the services provided by the ministry of the church and if we keep in mind that the minister is only one (although a very important one) of those who serve.

In its ministry the church seeks (i) to preach the gospel, (ii) to help all members to grow in discipleship, (iii) to teach the children of the church, (iv) to teach the children of the community, (v) to meet the crises of pastoral care, e.g., in sickness, funerals, weddings, (vi) to counsel church members and non-members in all kinds of personal and social situations, (vii) to speak for and represent the church in the community, (viii) to develop and maintain brotherhood and inter-church relationships.

This is a formidable list and a full-time minister usually wishes he had much more time to do what is required. A part-time minister could not possibly care adequately for every area. This is not to detract from the splendid way in which so many use their gifts to fill the gaps or meet emergencies, but it does recognise their limitations in time and opportunity.

I want to make the point strongly that in the event of a church losing its full-time minister and in seeking some assistance, it is important to consider much more than the pulpit. All of the church's ministry must be taken into account and care taken to ensure that attention is given to all of the services which are rightfully the responsibility of the church.

Director for Family Centre

We are looking for an energetic Evangelical Christian to direct our Neighbourhood Centre at Collingwood. This centre is situated on the ground-floor of the 20-storey Housing Commission flats at Collingwood. He should be qualified and skilled in work with people of all ages, and have a background of work either as a Christian pastor, social worker or youth leader, and have the ability and enthusiasm to develop a complete family-orientated programme.

The work involves the responsibility of directing a staff at present numbering 11 but which will increase with expansion of our present programmes and the development into wider fields especially among the teenagers of the Collingwood area. The present activities include a Day Care Centre, after-school clubs, elderly citizen groups and a Mission Hall which has most of the activities of a normal church.

There is, if required, a comfortable three-bedroom flat which is available to the appointee, this flat being situated on the 9th floor of the high-rise flats that house many of the families using the centre.

Applicants apply to the General Superintendent,

MELBOURNE CITY MISSION,
4 Canning St., CARLTON, 3053
or telephone 34-9167

NEW ZEALAND'S PLAN FOR UNION

By RON O'GRADY

A united church in New Zealand took a great step nearer reality with the release of the Plan of Union. Special services throughout the country were held in every centre to publicise the plan and give hearers the chance to ask questions about its provisions.

Until its release the contents were a closely guarded secret, known only to the top theologians involved in the preparation. To most people therefore the contents came with a shock of surprise. Several interesting and hopeful proposals broke new ground.

For our own church the big surprise was the naming of the church. According to the plan, the uniting bodies will be known as "The Church of Christ in New Zealand." This remarkable decision was made by all members of the Joint Commission on Church Union but must have owed something to the influence of the "Campbellites" in the negotiations. This is the first Westernisation Plan of Union in which the Churches of Christ have been involved and the deference shown by numerically larger churches to our own peculiar plea has been a happy experience.

Meanwhile our own members have to endure some good-natured jokes from their Presbyterian, Methodist and Anglican neighbours who want to know how we managed to "convert" almost two million people to the Church of Christ in such a subtle manner.

CHURCH MINISTRY

Another interesting development is the decision to call the ministers "presbyters." This is a step in restoring New Testament nomenclature which the Restoration Movement appeared to miss. There will be three offices of ministry in the new Church of Christ; bishops, presbyters and deacons.

Bishops will ensure continuity with the historic church and will have general pastoral oversight in each of the 18 dioceses in the country. The office of bishop will essentially be teaching. Certain administrative functions such as the authorisation of presbyters will also be performed.

Presbyters are essentially the ordained clergy who minister the Word and the Sacraments. To fit in with the beliefs of our own churches some laymen will be ordained to the presbyterate and thus be able to administer communion.

Deacons will be lay persons who remain in secular occupations or in the employ of the church. Also those who are accepted for the ministry of Word and Sacraments. All three ministers will normally retire at the age of 65.

CHURCH GOVERNMENT

In the church there will be three areas of council.

At the local level, parishes will have their usual responsibility for arranging services of worship, giving pastoral oversight and financial administration. A Parish Council will give this leadership.

Diocesan synods will give a wider geographic coverage, and will meet four times a year. As a forum to consider and initiate the Church's mission and outreach it has an intermediate function between the local church and the national church.

A National Assembly will be the final legislative body. It will meet annually and set up all the usual committees and departments for the smooth running of the Church.

CHURCH SACRAMENTS

Sacraments of Baptism and Holy Communion are at the heart of the Church's worship. Within them both one finds a concern for our brotherhood position which can only be received with deep humility.

Both forms of baptism will be practised with provision for those ministers who hold believers' baptism to call in another minister to perform infant baptism. Several pages in the Plan are given to explaining our particular position.

Holy Communion will be the central act of worship in the Church. It will normally be administered by presbyters, but a special dispensation is given to our churches to select laymen to be celebrants at the table.

THE FUTURE OF THE CHURCH

Many of the decisions about the life of the Church will have to be made after union is consummated. A settling down period will be needed before there emerges a new and more vital church to serve the community.

A basic question is how long it will be before the Church of Christ in New Zealand becomes a reality? It appears there will be two years or more before amendments can be received from the church courts. A vote could then be taken on the finalised plan.

After this, although many local unions can proceed, the legal ends will need to be tied up. Estimates vary but it could take up to four years before all the relevant Acts can be passed by Parliament. This takes us to approximately 1976-77.

A sense of excitement has now emerged in the New Zealand churches as they see unity emerging. The Plan of Union tells us: "The United Church will bring

together different strands of tradition, so that each will enrich the others. (It will) be the kind of Church in which all, regardless of race or colour, may be able to say 'This is my Church.'"

We ask for your prayers as we move into the 1970's with the promise of a renewed Church of Christ in New Zealand.

N.Z. CHURCHES UNITE

(N.Z.). Nineteen of the 25 churches in New Zealand's Congregational Union have voted to unite with the Presbyterian Church of New Zealand. The remaining six churches, which represent 10% of all Congregationalists, have voted to form a new Congregational Union. They say they will continue to participate in negotiations currently going on in New Zealand among Congregationalists, Presbyterians, Methodists, Anglicans and the Associated Churches of Christ.

The union will take place at the Presbyterian General Assembly in November. The Presbyterians will receive 19 ordained Congregational ministers and 3,000 church members.—E.P.S.

COMMON ARABIC BIBLE

(Beirut). A truly ecumenical effort to produce a new Arabic translation of the Bible for all Christians got under way at Buummana outside Beirut. Bishops, pastors, priests, professors and writers were among the nearly 50 persons of Roman Catholic, Protestant and Orthodox confession attending the seminar for translators sponsored by the United Bible Societies. They came from various parts of the Arab world.

Lectures were given by staff of the Bible Societies who do translation work in Europe, Asia and Africa. These were designed to familiarise the participants with the most up-to-date techniques of Bible translation and to help them work towards a common understanding of the character of the new Arabic translation. Particular attention was paid to finding a vocabulary acceptable alike to people from Syria and Sudan, from Morocco and Iraq.

At the end of the seminar plans were laid for establishing small translation teams in different parts of the Arab world. A central committee will coordinate their work. Translation will begin simultaneously on the Old and New Testaments. It is hoped that portions of the New Testament will be published even before the whole appears.

—E.P.S.

WORD TALK

No. 3 MARK 15: 21-32

Some sections of the Bible were written under great spiritual stress or ecstasy and the writers were sometimes not fully aware of the meaning of the things they wrote. As 2 Peter 1: 21 says, "It was not through any human whim that men prophesied of old; men they were, but, impelled by the Holy Spirit, they spoke the words of God." (N.E.B.).

Not all of scripture is of this kind. Take Mark's Gospel, for example. It is generally accepted that Mark simply wrote down the things that Peter told him of the story of Jesus. Papias, Irenaeus, Clement of Alexandria, and Tertullian, all refer to Peter's influence upon Mark. A later commentary said of the gospel, "It is the unique record, objectively stated, of an eye-witness, an intimate companion of the Lord." (Turner in Gore's Commentary). Mark does not fall into this category, but Peter does.

If we accept the view that Mark wrote Peter's story, we are soon brought to see that Peter was an objective reporter who told what he saw and heard and did not try to make it sound better or more complete by adding the experiences of others.

A good example of this is in the account of the crucifixion which, in Mark, is not so full as in the other gospels. Mark's narrative (i.e., Peter's) is presented as though the witness was some distance from the cross. Peter (frightened by a maid-servant the night before) is too

scared to get near the cross but stays on the roadway where he is able to hear the words of the "passers-by" and those of the chief priests and doctors of the law who would have found it beneath their dignity to get too close to the crosses of criminals. The visual impressions are reported adequately—the offer of the drugged wine, the nailing to the cross, the inscription above the cross, the soldiers gambling—but little of what was said reached the fringe of the crowd.

Jesus spoke seven times from the cross, but Peter heard only one, and that was a familiar Bible verse called out loudly. Later, Peter would surely have enquired and treasured every detail of the crucifixion and would have learned of all that Jesus said, but for the sake of the gospel which Mark was to write, his task was to report only what he saw and heard.

We need the other accounts to round out the story, but as we stand with an honest eye-witness of the life and death of Jesus we gain a new appreciation of one man's share of the gospel.

FOR TODAY. Honest reporters are needed today. You can draw on the experiences of others if you like, and they may help and inspire you. But your own adventure of faith needs to be told also, without padding. You have to add your account of the gospel, no one else can know it as you do.

STRATHALBYN'S CENTENARY

(S.A., R. L. Oke). The centenary celebrations, Nov. 1 and 2, began with a "Back to Endeavour" meeting when the minutes of a meeting in 1933 were read. Mrs. A. Creeper gave the devotional message.

On Saturday morning, an old Ford truck driven by Graham Garwood led a cavalcade of cars to the Corporation Chambers where the Mayor, Mr. Hoffman, gave a welcome to the visitors. At 2 p.m., Reg. Good, a great-grandson of one of the first deacons, unveiled the Centenary Plaque. K. Dawson, a grand-nephew of the first couple married in the chapel, and now Pres.-elect of State Conf., led in Thanksgiving Prayer. 200 were present at night to share reminiscences by past and present members.

Past ministers spoke at the Sunday services: A. Cremin in the morning, S. E. M. Riches at the P.S.A., and W. Bartlett, who was born and bred in Strathalbyn, ably filled in at night for W. Philp, immediate past-minister and now State President. Mr. Philp was absent because of illness.

Musical items were presented by Miss Jackling, soloist; the State Youth Choir, Chester Shultze, pianist; and R. Trevaskis, soloist.

The B.S. anniversary was held on Oct. 19 with Ron. Weeks as speaker. Six B.S. scholars made decisions for Christ. On Nov. 9 three were baptised by Mr. Oke.

VATICAN AMBASSADOR

(Toronto). A leading Canadian Protestant expressed disappointment upon learning that the Canadian Government had decided to exchange ambassadors with the Vatican.

Dr. Ernest E. Long, secretary of the United Church of Canada's General Council, said: "This makes me wonder how seriously the Government took the statements that it requested early in the year." He referred to the fact that the Prime Minister had asked for expressions of opinion on the subject, and the General Council issued a statement on April 1 opposing the appointment.—E.P.S.

WOMEN OF THE WEST

Eighty attended the November auxiliary meeting.

Mrs. A. H. Walkington presided. 23 C.W.F.'s were represented. A special welcome was extended to Mrs. Ken. Stanford, Harvey. One of our life members, Mrs. Muriel Smillie, is receiving treatment at the R.P.H. Rehabilitation Centre after a road accident.

Mrs. J. L. Pallot led the prayer of intercession.

Final arrangements were made for the Village Fair on Nov. 22.

REPORTS

● Hospital Supt., Mrs. Collins, presented a chart showing the 17 hospitals visited by C.W.F.'s. For many years our women have visited Wooroloo Hospital, but it now seems most unlikely that it will continue to serve as a hospital after Christmas. The 70 patients are most anxious about their future; they have been there for a long time and feel unwanted.

● Girls' Brigade: Mrs. J. Sewell challenged women to accept positions of leadership in Girls' Brigade. Too many lonely High School girls find themselves in difficult situations: they need women who will, in listening, show them true love, concern and compassion.

● A letter from Mrs. John Bolton, New Guinea: "The doors of New Guinea are wide open, we pass through one and many more open, like the great need and opportunities in the Keram and the Schrader Ranges. These mountain men have been contacted and enjoy listening to talk about our 'Big Father.' Pray, Give, Come, that many New Guineans will hear of the Saviour."

Focus: Home Missions. Mrs. Brian Thomas, Supt., led the meditation, "A Plan for Each Life." Ken. Patterson, H.M. Secretary, showed slides of H.M. churches, also told of the many new areas where churches are established or should be.

Evening Rally: Over 100 attended and brought Christmas cheer for hospitals and Christian welfare. A panel led by Mrs. Cooper stimulated our thinking on vital issues: "Should Abortion be Legalised?", "Is There a Moral Issue Involved in Organ Transplants?", "How Long do Children Belong to Parents?", "Should Students Protest?"—Dora Gordon, Sec.

CHURCH SEEKS CHANGES

(Tas.). The Baptist Union of Tasmania has reaffirmed that religious instruction in schools should be undenominational and on a class basis.

The Assembly said that instructions should be given by qualified persons.

The Rev. John Edwards, secretary of the Dept. of Christian Education, said that at present religious instruction was given on a denominational basis by untrained instructors.

This was educationally unsound and was in fact inculcating many young people against the Christian faith, he said.

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.

WHO RUNS THE COUNTRY?

To the Editor,
"White Papers" in "A.C." 1/11/69 says: "If the first past the post system were operating in Australia (as it does in the U.K. and N.Z.) the A.L.P. would have won 73 seats compared with the Coalition's 52."

This statement ignores the fact that if the "first past the post" system were operating the electors would have voted differently, and they would not have been able to give the Government a well-deserved rap on the knuckles and leave them in office. There are enough people who understand the preferential system to use it to good effect. It does do to a great extent what it is designed to do, furnish a more correct reflection of the will of the elector than the outmoded "first past the post" system.

But we agree that the system is not perfect. Fundamentally it is faulty in not having all the preferences counted. At present only enough preferences are counted to ensure a majority for one candidate, that is, the candidate is returned by the preferences of the candidate with the least votes.

Secondly, stemming largely though not wholly from this is the present manipulation of second preferences by the (in the main) D.L.P. The "first past the post" system would merely make this take a different form. Counting all preferences would make manipulation more difficult but not impossible. Proportional representation would merely shift the electoral arena to Parliament and give scope for different and more dubious forms of electoral practice. The adoption of the Swiss system would iron out all these unfortunate characters but can we trust our women to stay home and do the work while we men run the country!—John J. Alderson (Vic.).

ELECTORAL METHODS

To the Editor,
"White Papers" in "A.C." for Nov. 1 appears to favor the first-past-the-post system of voting. This would produce even more distorted results than the present system.

Single-member electorates in State and Commonwealth elections frequently produce results which are the direct opposite of those desired by the majority of the voters. This is largely the result of the gerrymandering of electoral boundaries by the party in power.

With first-past-the-post in Britain the present Government, with 12 million supporters and 15 million opposing it, came into power. Other elections have put the Conservatives in power when a substantial majority of the voters favoured their opponents.

Faulty electoral methods have produced some dire consequences. In the 1880's home rule for Ireland won the

LETTERS FROM TERTIUS

THE MIDDLE OF THE ROAD

To the Editor,

The longer I sit on my fence looking out onto the world, the more I seem to feel that truth and common sense are somewhere in the middle between the two extremes.

Some want abortion on request and some won't have it at all, even to save a life.

Some want church union at any price and some will only have it at their price.

Some are so heavenly minded that they are no earthly use, and some are so earthly minded that they have even banished God.

Then there's Liberal and Labor, and sometimes we'd cheerfully give a dollar to any one who could find us a government somewhere in between.

Then there are our old friends the fundamentalists and the radicals, each seeing one side of a truth and each thinking that what he sees is all the truth that there is.

The Lord seems to have arranged the genes and chromosomes in such a way that there will always be a minority of extremists at either end, driving the great mass of us in protest to the centre, where truth usually turns out to be. Maybe there is such a thing as the collective good sense of the ordinary people!

Or am I just a coward?

Hoping you are the same,

TERTIUS.

support of a significant majority, but the Gladstone government was defeated by the first-past-the-post system. How different the subsequent relations of Ireland with Britain could have been! In Greece in 1921 an unpopular government came to power by the same system, and embarked on a disastrous escapade against Turkey. The Malan government in South Africa came to power in spite of a huge majority of the electors opposing it, and once in power it was able still further to whittle away the democratic rights of its opponents.

"One man, one vote" is not sufficient. The ideal is "one man, one vote, one value," and this ideal can only be approached by having multi-member electorates, with quota-counting of the preferential votes. This system, known as proportional representation, has operated for 60 years in Tasmania, and has produced consistently democratic results.

Britain wrote proportional representation into the constitution of the Irish Free State and into that of Northern Ireland. The former has retained it to this day, and it has been described by Canon Luce as "a healing force." On the other hand the parliament of Northern Ireland promptly rejected proportional representation; hence the bitterness today of the frustrated minority, and the use of bullets because ballots are ineffective.—L. E. Stevens (Vic.).

CHAS. YOUNG

To the Editor,

Your article by my old friend, W. R. Hibbert, is timely and well spoken. Can I add just a few lines?

During the war I had working with me a man whose language was seldom what might have been desired in good company.

He was called up for military service and sent to Caulfield race-course for training. Padre Young was there. I said to this young man, "Will you look out

for Padre Young, he is a friend of mine?" His reply, "I have no time for parsons. I always keep away from them."

Month later I met him and he said, "Remember what you told me about Padre Young? Well, he was and is my friend. One night I got back to camp a bit drunk. Padre Young saw me. He didn't preach at me. He took me to my tent. He gave me a cigarette and lit it for me. I have talked with him often. I never miss Church Parade if Padre Young is there. All the boys (soldiers) think the world of him."

—James Holloway (Vic.)

SUPPORT FOR "E.F."

To the Editor,

In support of Mr. Turriff's outline of "Evangelical Fellowship," "A.C." Oct. 18, here are a few extracts from Thomas Hagger's "Five Studies in the Plea."

1. They are undenominational. Their creed is Christ, their head is Christ, and they wear only the names which he has authorised (Matt. 16: 15-16; Acts 8: 35-38, 11: 26; Eph. 1: 22, 4: 15; Rom. 16: 16; 1 Cor. 1: 2.)

2. They plead for Unity. They find divisions condemned in the Word — 1 Cor. 1: 10-17; 3: 1-5. They note that Christ prayed for unity—John: ch. 17.

3. They plead for Unity on the Divine Basis. (Many others are now joining in the plea for unity), but they are still alone in contending for it on the basis provided by the Spirit of God (Eph. 4: 3-6).

4. They are Evangelical and Evangelistic. They cleave to the great fundamental evangelical truths of the religion of Christ, and preach them unceasingly (1 Cor. 1: 23; 15: 1-4).

And decisions for Christ are expected at the preaching services.

Where are we today?

Christ said, "If you really love me you will keep my commandments."

—P. Sprigg (W.A.)

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A selection of recent publications by Scripture Union, London:

- o **A PASSPORT TO LIFE CITY.** Sherwood Eliot Wirt \$1.30
Chris. Anders, an American businessman, drives away one day, leaving home, family and job, to take an apparently meaningless trip. This lively, contemporary story is a modern "Pilgrim's Progress."
- o **LET'S BE POSITIVE.** George Hoffman 80c
The author gives positive guidance on a wide range of social issues including: sex, marriage, war, gambling, Sunday observance, race relations, etc.
- o **JUNKIES ARE PEOPLE, TOO.** Dan Wooding 65c
The author tells how he and his wife ran a rehabilitation centre for drug addicts, in order to introduce Christ to people who felt that life had nothing left to offer them.
- o **WITHIN THESE FOUR WALLS.** Mary Batchelor 80c
A house group share their problems which include Neighbourliness v. Church going, Should wives go to work? Rebellious teenagers, Suffering, Middle age, etc.
- o **DEATH AND REBIRTH OF A MARRIAGE**
Alan and Margaret Havard 80c
Their marriage was on the rocks and there was talk of divorce, but then God entered their lives. This couple tell how new life came into their partnership.
Please include 10c per \$1 book value for mail order postage.

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PEEL ST., BALLARAT (Vic.) CENTENARY CELEBRATIONS

Sunday, November 30

- 11 a.m.: Worship.
 - 4 p.m.: Get-together, Reminiscences and Buffet Tea in the Ballarat Youth Centre.
 - 7 p.m.: Gospel Service.
- Guest Speaker: **W. W. Saunders** (Conf. Secretary).

Former members and friends welcome.

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

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

11 a.m.: Worship—Communion—Preaching.

7 p.m.: Evangelistic — Worship.

BENTLEIGH (Vic.) FAREWELL SERVICES WITH ARTHUR R. PIGDON

DECEMBER 7—11 a.m. and 7 p.m.

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Temple Day

ESSENDON CHURCH (Vic.)

Sunday, November 30, 1969

- 11 a.m.: Presentation of Gifts.
- 3 p.m.: Musical Afternoon.
Featuring Organists Mr. Geof. Cheal,
Mrs. Shirley Wallis
- Soloist Mrs. Patrick Muldoon
- 7 p.m.: Worship and Witness Service.

Induction Service

BENTLEIGH CHURCH, Vic.

Sunday, December 14, 11 a.m.

BRUCE M. HEYWORTH

will be inducted into the
ministry of the gospel by

E. C. KEATING, Field Officer

Dept. of Home Missions and Evangelism.

MEET THE HAMANNS

You'll find them in Unit 1, "Fairhaven," Queen St., Baddow, Maryborough. This is the Churches of Christ in Queensland's Home for the Aged situated in this coastal city.

Uncle Charlie and Aunt Rose are well known throughout the State. Pioneers of our movement are loved and remembered by the Hamanns. As one converses with them, names like Potter, Payne, Bernoth, Cole and Rosenberg and a host of other faithful bring smiles of reminiscence to their faces.

Charlie: Born in Maryborough in 1896, he followed his father's trade of butchering in the Childers district. His mother, a Baptist, attended the only church service being conducted, at the local Methodist Chapel.

He married Rose Pitt in 1919 and attained the status of a steward in the Methodist Church as well as lay preacher and S.S. teacher. Through study of the scriptures he came under conviction that N.T. baptism was by immersion. It was some years before his relatives in the Bundaberg Church of Christ—the Lassigs and Wissmans—persuaded him to attend a service conducted on Restoration principles.

The minister, J. R. Combridge, gave him a copy of the book, "On the Rock," and the conviction about baptism was overwhelming. He became an active worker and elder in the Churches of Christ in Bundaberg. In 1928 he was called to the ministry at Ma Ma Creek, a name which does not do justice to the virile, concerned and capable leaders who have been given to our brotherhood from this country fellowship.

After four years he returned to the dairying and cane district of Childers because a voice defect began to trouble him.

During the war he was accepted as a

IRISH CHURCHES LOSE TOUCH, SAYS ECUMENICAL SECRETARY

(Dublin). The churches in Ireland have lost touch with a sizeable section of the community, the Rev. Norman Taggart told a recent meeting of the Dublin Council of Churches here.

Mr. Taggart, who is secretary of the Irish Council of Churches, said both the Roman Catholic and Protestant churches have "clearly lost touch with political extremists." He continued, "An increasing number of ordinary people are indifferent to the Church, no longer feeling the need of the support it once provided."

"More serious," Mr. Taggart said, "we are in danger of losing contact with a

Padre but as Churches of Christ were reported to be "over-represented" he had to take a non-combatant task. He served with the 1st Australian Garrison Battalion and moved between Maryborough and Brisbane. On a tour of duty in Maryborough he worshipped with the Church of Christ, in the old wooden building opposite the Roman Catholic Church. During his garrison duties he and a mate began fashioning wooden walking sticks, as a jest, to serve them in their old age. Strangely enough, that which was spoken in jest came true, as these sticks serve their intended purpose in Charlie's old age.

His previous ministerial training is being well used as he counsels the lonely folk at "Fairhaven." "Life Line" also finds a place for him and Aunt Rose in times of emergency.

Favourite text is Romans 8: 28, "All things work together . . ." and his favourite book, apart from the Bible, is "This Faith We Live By" by Dr. Jauncey.

Aunt Rose: Born in the Childers area she attended the Methodist Church although her mother was a Baptist.

She was influenced in her early days by Missionary Thompson who ministered in the cane-fields of the area. Thompson felt a special call to serve the Kanakas who had been cruelly "black-birded" and forced to work the cane for the white land-owners.

She married Charlie Hamann at the diminutive Methodist Chapel at Apple Tree Creek on Dec. 17, 1919.

Her truly lovable nature is reflected by her concern for Charlie's complete recovery following a car accident recently. He received six stitches in his head, but apart from a worry about his balance appears to be quite satisfactory.

growing number of discerning young people who are increasingly critical of the institutional church."

"These young people see the Church as a stout defender of the status quo at a time when they believe that society is crying out for radical re-structuring. At the moment many are still more or less within reach of the institutional church, but they are seldom made to feel at home in it. Unless we learn quickly to grapple with the real issues of the day we may lose them and the valuable contribution that they have to make."—E.P.S.

When I visited them, Aunt Rose was getting ready to go out for a tour of the city in cars provided by the local Apexians.

Her favourite text is Peter's advice, "Grow in grace and in the knowledge of our Lord Jesus Christ." Bunyan's classic allegory "Pilgrim's Progress" is her favourite book.

INDIVIDUAL INTEGRITY

Though they have lived together for nearly 50 years—the Golden Wedding anniversary will be on Dec. 17 next—there has not been a domination of one's thinking upon the other.

When asked about recent developments in science they replied, "We are not meant to go there—all that money!" says Rose. Uncle Charlie replied, "It's a wonderful age—it is no desecration to step on the moon—tears of joy came to my eyes as Buzz Aldrin read Psalm 8 on their way down."

"You see," said Aunt Rose, "we are not a 'yes man-yes woman,' in fact, we often vote differently at church meetings."

Congratulations to you both. May you continue to enjoy this loving relationship in the serenity and security of your "Fairhaven."

The brotherhood acknowledges your significant contribution to its life and your cheerful encouragement of young people who are rising up to fill the places you have vacated.—A.C.M.

TO THE END OF FEBRUARY

The College of the Bible

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THE INSPIRATION OF
THE SCRIPTURES,
and the application of
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Victoria . . .

G.W. IS 16

(Glen Waverley, Vic., R. H. Hillier). Principal E. L. Williams and E. C. Keating were guest speakers when the church celebrated its 16th anniversary with special services. The "Part-Time Singers" assisted in the evening service which was followed by a time of informal fellowship . . . The tennis club organised a tournament on Nov. 4. 30 adults and several teenagers participated . . . Kevin Turner was guest speaker at Mulgrave S.S. anniversary. S.S. teachers have shared in training sessions for the Christian Life Curriculum.

TEACHERS AT MONBULK

(Burwood, Vic., G. J. Lord). On a recent weekend the B.S. teachers and others visited Monbulk camp to discuss the Christian Life Curriculum . . . A group of men have cleaned up the church grounds . . . Phil. Andrews, engaged in a Coffee Shop ministry for the Vic. Council of Churches, spoke to the church on Nov. 16 . . . The S.S. anniversary continued with Kinder, and Primary Depts. led by V. Wade and B. Sheehan. The Intermediates presented "The Lord, the World, and You" . . . The Youth Fellowship spent Cup Day with N. & G. Beard at Dromana.

MINI-MARKET

(Nth. Williamstown, Vic., K. H. Pitt). All auxiliaries worked enthusiastically for three months for a Mini-Market on Oct. 24. \$686 was achieved. C.W.F. held a street stall on Nov. 14 with the "left-overs" and made another \$110 . . . Australian Nurses' Christian Movement Choir featured in the youth service on Oct. 26. History of the movement and personal testimonies were given . . . A light programme was presented to Emmaus Rest Home guests and a small gift was made by ladies of the C.W.F. . . . C.Y.F. activities have included a "Fright Night" and "Salmagundi Night," and a breakfast at the You Yangs.

VICTORIAN C.W.F. COUNCIL

The President, Mrs. Muller, welcomed to the November Council meeting 125 delegates and visitors representing 41 churches.

Mrs. Joan Davey, social worker with the Brotherhood of St. Laurence, gave an informative address on "Poverty."

Four members of the C.W.F. who had undertaken an experimental training course with the Brotherhood of St. Laurence, reported in dialogue form on the cases assigned to them.

Mrs. Reidy led in devotions and prayer of intercession was given by Mrs. D. Gordon.

Best wishes and a thank you for her contribution to the work of the Aborigine sub-committee were extended to Mrs. Lois Swan who is returning to Sydney to live.

"Shades of Christmas" is title of programme arranged for next council meeting to be held on Dec. 5 at 11 a.m.

—M. Nelson, Asst. Sec.

GIVING REVIEW

(Harcourt, Vic., J. Byrnes). E. C. Keating of the H.M. Dept., conducted a Review of Planned Giving, Nov. 14-16. Pledges to hand show an increase of 20% in giving . . . A Bible School scholar was immersed on Nov. 7 . . . A R.S.V. Bible signed by all circuit deacons was presented to Barry Rice in honour of his ordination at Kenmore Bible College. The church secretary and his wife (Mr. and Mrs. H. Rice) visited Brisbane for the occasion . . . Sympathy was extended to Stan and Margaret Broad in the loss of baby son, Ross.

LAMINGTONS ARE PROFITABLE

(East Bentleigh, Vic., T. T. Robinson). The Good Companions held a successful "lamington drive" for the special Good Companions' project. Also entertainment was provided at a fun-filled Fathers' Night . . . The annual Talent Quest attracted many entries . . . The fete raised \$300 for the church . . . Dr. G. Whiting led a three-week series on group work . . . A special Youth Tea and appropriate films were screened on Temperance Sunday . . . A youth service was planned and conducted entirely by the young people.

FLOAT OF YOUTH

(Geelong, Vic., T. Holmes). The Youth Fellowship entered a float in the Geelong Hospital Gala Procession. Hundreds of handbills were distributed to feature "Afterglow," the special Coffee Inn held each month after the youth service . . . Weekly cottage prayer meetings as well as the normal mid-week prayer and Bible study have been organised and are helpful to those unable to attend services. . . . The morning service on Nov. 16 was broadcast over Station 3GL . . . The 112th church anniversary had Don. Stewart, from Traralgon, as guest speaker at both services.

FINAL SERVICE

(Ormond, Vic., A. E. White). R. McKenzie's final service was held on Nov. 9 and the congregation numbered almost 300. After the evening service a farewell was given to Mr. and Mrs. McKenzie in the hall which was packed. Supper was provided for all and everyone was a little sad to say goodbye to such a fine family. A. E. White will conduct an interim ministry until L. F. Barker commences his ministry on Feb. 1 . . . A working bee was held to renovate the manse.

'Inasmuch as ye did it not...'



Can your church really celebrate His birth without taking part in the Christmas Bowl—the churches' effort to help suffering millions for whom He died? Envelopes, leaflets and posters are available now, free, from your state Inter-Church Aid office. Please send for yours today, and give the Christmas Bowl your fullest support. A million dollars is needed this year!

for
Christ's sake
-care



CHATSWOOD FLOODED

(N.S.W.). A flash flood in the early morning of Nov. 14 entered the grounds of the church at Chatswood and flooded the chapel, primary room, and all the downstairs rooms of the adjoining Christian Education building. An emergency working bee the same night took up soaked carpets, moved affected furniture and cleaned out the silt left by waters that had risen in places over a foot high. The pipe organ could not be used for Sunday services, and the piano and bare boards added a touch of past austerity to the chapel. This is the second such flooding in the past 10 years.

VOLUNTEER FOR N.H.

(Qld.). Peter Whitnall, a fifth year medical student at the University of Queensland, will leave on Dec. 1 for nine weeks' service as a voluntary medical worker in the New Hebrides. Peter has had a brilliant career as a student. He was third in the Senior (Matriculation) examination in 1964, and subsequently graduated as a B.Sc. in Medical Science. Peter's home is in Kingaroy and he is currently in membership at Albion (Brisbane) where he is Intermediate C.E. Supt. and actively involved in many other aspects of church work.

Peter has to provide his own return air fare (\$250) and Albion young people are endeavouring to assist in this.

DECEMBER START

(Coburg, Vic.). Karl Turtmann will commence his ministry at Coburg Dec. 14, 1969. The induction service will be conducted by D. H. Smith at 11 a.m., followed by a basket tea at 5 p.m. . . . Dennis Cook will conclude on Nov. 23 and Brian Beck on Dec. 7, 1969. We have enjoyed their term of student ministry and sincerely thank them for their time and effort.

THINGS TO COME

QUEENSLAND

NOVEMBER:
30 Offering—"Putting Mission into Home Missions."

VICTORIA

NOVEMBER:
29 D.C.E. B.S. Teacher Training Conf. C.E. Party Time.
30 ANNUAL OFFERING—DEPT. OF H.M. & EVANGELISM.

DECEMBER:
2 C.M.F. Annual Christmas Dinner — Brotherhood Centre.
6 C.E. Christmas Treats for Aged People in Social Service Homes.
6-7 Southern Bayside Dist. C.Y.F. Programme.

SOUTH AUSTRALIA

NOVEMBER:
29-30 River Districts' Conference, H.M. and D.C.E. Consultation at Berri.

DECEMBER:
13 Christmas Festival for Youth at Willard Hall.

WESTERN AUSTRALIA

NOVEMBER:
29 Opening of Wembley Downs School Building, 3 p.m.

WORLD CONVENTION ADELAIDE — 1970

WORLD CONVENTION CITATIONS

The World Convention of Churches of Christ will again award citations at its 8th Assembly in Adelaide, S.A., Oct. 20-25, 1970. The programme of awarding citations to distinguished Christian leaders was begun at the 6th World Convention in Edinburgh, Scotland, in 1960. Those who received the awards then were: Miss Cynthia Pearl Maus of the U.S.A.; William Robinson of Great Britain; R. S. Garfield Todd of Rhodesia, and Lesslie Newbigin of India.

At the Puerto Rico World Convention in 1965 the citations went to: Stephen J. England, Charles Clayton Morrison, Lyndon B. Johnson, Martin Niemoller of Germany, and Jesse M. Bader (posthumously). No more than five citations may be awarded at any Assembly.

Any member or group of members

NATIONAL SUMMER SCHOOL ON RELIGION

(A.C.T.). A Summer School will be held at the Australian National University, Jan. 14-18, 1970. The theme will be "Moral Education and the Formation of Attitudes."

Contributors include Dr. M. J. Charlesworth, Senior Lecturer in Philosophy, Univ. of Melb.; Prof. R. Goldman, Professor of Education, La Trobe Univ.; Mr. A. van den Heuvel, Director, Division of Studies and Communication, World Council of Churches, and many others.

The full programme of lectures, symposia, and discussions is available from Summer School of Religion, Burton Hall, Australian National University, Canberra, A.C.T.

Fees are: Residential \$40 (students \$30); Non-Residential \$19 (including lunches, morning and afternoon teas). A deposit of \$5 is required.

CALLED TO ALBION

(Qld.). Barry Benz has accepted a call to Albion and will commence a ministry in February, 1970. In the meantime, student preacher Arthur Davis of Kenmore College, will carry on a full-time interim ministry.

RECORD ENROLMENT

(Qld.). Kenmore Christian College is experiencing a record surge of applications. So far 25 have been received and others are pending. These have come from all over Australia, New Zealand, India, and the United States.

"CHRISTIANS" WANTED

Clive R. Burdeu is seeking to complete his files of "The Australian Christian" for the historical society. He now has 18 bound copies and would appreciate assistance from hoarders to finish the task.

Wanted are copies of the "A.C." from 1906-1909, 1914-1938, 1940-1945, 1948-1952, 1957-1958. Mr. Burdeu will happily pay postage if anyone can assist him. His address is 32 Salt St., Windsor, Qld., 4030.

belonging to the world brotherhood of Christian Churches and Churches of Christ may submit names of persons to be considered for these awards to the World Convention office. A panel of 15 judges selected from these churches in a number of countries will evaluate all nominations on the basis of criteria which governs the programme. The final selection of those to receive the citations will be made by the panel of judges and announced at the Adelaide Assembly.

The Special Recognitions Committee of the World Convention gives guidance to this programme. Members are: Francis F. Drowota, Chairman; Wayne H. Bell, Jesse W. Johnson, Willis R. Jones, Herman A. Norton, and Laurence V. Kirkpatrick.

300 AT ANNIVERSARY

(Swanston St., Melb., Vic., Dr. Lloyd Jones, J. S. Tudor). The 104th anniversary and homecoming services on Oct. 19 had 300 communicants and over 200 at evening service. Afternoon P.S.A. featured Wycliffe Bible Translators and Methodist Youth Singers. Choral Association and Swanston St. Singers provided other music. Dr. Jones preached morning and evening. There were three decisions. . . . Annual business meeting re-elected R. M. Walker as Sec. and G. M. Price Treasurer. Communicant attendance has now reached its highest level in over 50 years. Youth work continues to provide for needs of permanent and temporary worshippers who are in Melbourne for study at universities and hospitals. The church approved the plans to reconstruct the foyer to provide additional space, crying room and book stall. Temple Day offering for this project has exceeded \$1,000. On completing his term as assistant minister Mr. Tudor plans to re-enter the teaching profession. The church unanimously decided to call a full-time minister to serve with the senior minister, Dr. Jones. . . . The church recently suffered the loss of oldest member, Mrs. Florence Lawson, who had been associated with our church for some 75 years.

SENIOR OFFICE SECRETARY NEEDED

(Melb.). The Australian Council of Churches Division of Christian Education requires the services of a Senior Office Secretary. The task involves general secretarial work, minutes, records, reports, etc. It includes work with the Victorian Council of Christian Education.

Work is done with seven constituent denominations as well as with others in various projects, at both national and State levels.

The office is at 100 Flinders St., Melbourne, 3000.

A reasonable salary is offered for this responsible ecumenical task.

Applications should be made in writing to Dr. C. J. Wright, 100 Flinders St., Melbourne, 3000.

WHITE PAPERS

ON LIFE AND FAITH

LIDICE REVISITED One of the driving motives for the U.S.A. (and Australia) continuing the war in Vietnam has been the fear of savage reprisals against the South Vietnamese if North Vietnam takes over in the south following a U.S. withdrawal. Such fears are supported when set against the horrible aftermath of the Tet offensive at Hue. Mass graves are still being found. In September one containing 250 victims was discovered and just last week another with 100 bodies was located. This brings the total to 1,500 dead in one monstrous act. Also, recent news reports quoted a North Vietnamese Army defector (Col. Le Xuan Chuey) as saying that as many as 3,000,000 South Vietnamese names are on a N.V. "blood debt list." It is understandable that there is a reluctance for Allied forces to withdraw if such withdrawal would further endanger those who have relied upon the U.S. for protection. Now there have been charges that the 11th Infantry Brigade of the U.S. Army has itself been guilty of the massacre of old men, women and children in the village of Soong My. The number given varies from 100 to nearly 600. The South Vietnamese have denied that such a massacre took place and it would be irresponsible to act as though the charges have been substantiated. Even if the charges are proved it does not necessarily mean that U.S. motives and policies are to be judged by such an act. It does mean, however, that the moral position of the U.S. will be harder to defend, for the U.S. has declared that it is in South Vietnam to protect folk like the Soong My villagers. It is essential therefore that the grave charges be dealt with openly and at once. Any attempt to evade an enquiry because of so-called "political damage" will not be tolerated by a world whose conscience is already raw with anguish over Vietnam. A few weeks ago a top level U.S. gag was applied to the "Green Beret" affair. This must not happen again. If a hideous act of murder was committed at Soong My then it is a time for punishment for those responsible and a time for penance by us all.

SMOKE SIGNALS The South Australian and Victorian Governments are both producing legislation which will require cigarette packets to be marked with a warning such as "Smoking is a health hazard." This legislation will provide some overtime for the back-room lawyers and take up a lot of time in Parliament, and it will be completely useless. The cigarette makers will heave a sigh of relief if all they have to do is to print a notice (which no one will read) knowing that the communications media will continue to present men of distinction, women of charm, and youth of action equating smoking with success and pleasure. If governments have really got the message about cigarettes and health they should legislate for equal time on radio and T.V. and equal space in newspapers and journals to ensure that cigarette ads are followed immediately by a presentation of the factual consequences of smoking. The Marlboro Country ad, could be followed by a look at the Marlboro lung cancer ward, or the T.V. cameras could join the Escort Club in the throat cancer clinic. A really effective education programme could be devised, naturally at the tobacco industry's expense.

DROP-OUTS The Roman Catholic Church is conducting an enquiry into the reason for the relatively large number of drop-outs from the seminaries of priests in training. Two of these young men were interviewed on ABC radio last week and both said that they were unable to reconcile the traditional role of the priest with the new and disturbing upheavals in society. Young men in all churches are facing this problem. What the minister is and what he is required to do are questions which must be asked by and for each generation. If Paul were to write to today's churches his letters would be far different from the letters of the first century, but his basic convictions would be exactly the same. The issues confronted today would have no relationship to many of the social and political problems of N.T. times, but the problems of the human mind and heart have not changed, and would be met with the same resources.

GOOD GRIEF! A "Holy Antique" store in California is offering a Christmas special, all the way from Palestine. "An actual stone from the Manger Room of the Church of the Nativity, with an authenticating letter from the Mayor of Bethlehem!"

Getting Engaged?
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LOSS OF ROBERT CONNING

(Vic.). R. H. Conning died suddenly on Nov. 12. A member of the Moreland and North Essendon churches, he had recently moved with his family to Heidelberg and into the fellowship of the Ivanhoe church. He was a former treasurer of the Federal Conference Executive, and had recently been appointed Victorian Director of "The Australian Christian" and its treasurer. An obituary notice will appear in the next issue.

BACK FROM U.S.A.

(Wollongong, N.S.W., D. W. Mansell). Mr. Mansell has returned from the U.S. where he conducted the Shaw Lecture-ship in preaching at the San Jose Bible College. Mr. Mansell also conducted evangelistic meetings in Cleveland, Oklahoma and Indianapolis. He preached at the Ozark Bible College chapel and lectured on personal evangelism. During the visit to Indianapolis, Mr. Mansell made two T.V. appearances on the Jim Gerrard Show and met such interesting personalities as the Ink Spots, Mat Monroe and the Deputy Director of the American F.B.I. On the way home Mr. Mansell preached through an interpreter to one of the congregations in Tokyo, Japan. . . . The church annual business meeting elected as elders: N. Goodall, D. Hynd, J. McCloy, H. Nelson, R. Weldner.

CHURCH AT CAMP

(Clovelly Park, S.A., A. W. Morris). In lieu of the evening service on Oct. 26, a service for 140 was held in the Longwood Camp Chapel, with members from Aldgate Valley also attending. This was followed by a barbecue tea. . . . "Gems of Joy" from N.S.W., took an evening service, and Colln Stock spoke another week on Israel. . . . Hygiene and sewing kits have been prepared by members of the church and B.S. to send to Vietnam. . . . Young people combined with Henley Beach and Unley for a camp at Longwood over the October holiday weekend. "Youth on Advertising" was discussed by the young people at a recent Sunday evening service. A Coffee Musicale followed, with "The Messengers" as guest singing group. . . . The C.W.F. raised \$20 from a Lamington Drive and \$38 at a Devonshire Morning Tea.

TEEN EXPLOSION!

The Jungle Doctor, Dr. Paul White, has had to cancel his visit to Melbourne Y.F.C. because of ill-health. Instead the speaker will be the well-known Sydney surfboard rider, John Hirt. John is the founder of the Christian Boardriders' Association; a student at the N.S.W. Baptist College, engaged in a High School Evangelistic ministry with "Youth Crusades," and is a personal friend of many Australian surfboard champions.

Sponsored by Youth for Christ, the special programme on Dec. 6 at the Melb. Town Hall will include the Singing Gorilla, The Choralaires, Teen Chorus, The Trebelaires, guitarist Richie Gunston, The Cherobendys, and other popular artists.

Block seat reservations for groups of 15 or more can be made by contacting the Youth for Christ office. Admission is free.

BOOKS

"WHAT'S NEW IN RELIGION?"

By **Kenneth Hamilton**. (Paternoster Press, Emu Book Agencies). \$1.30 Aust.

The Paternoster Press is issuing a new series called "The Christian Students' Library." Number 4 is "a Critical Study of New Theology, New Morality, and Secular Christianity." The author is Kenneth Hamilton, Professor of Systematic Theology in the Theological Faculty in Winnipeg, Manitoba.

He points out that "newness" is greatly over-valued in our day, and this, together with the "generation gap" inflated the importance of the whole movement.

Bishop John Robinson himself has admitted how amazed he was by the immediate and enthusiastic reaction to his book, "Honest to God." For his leading ideas Robinson had gone to three already famous theologians, Dietrich Bonhoeffer, Rudolf Bultmann and Paul Tillich. But he gave the wrong impression that these three were consistent with each other, which was far from being so.

Bonhoeffer protested against a "churchiness," shut in upon itself, and advocated a "religionless" or "worldly" Christianity. Further, with the great development in all fields of culture, man has now "come of age," and is no longer dependent upon God. In Christ as "the man for others," Bonhoeffer saw release from self-centredness.

Kenneth Hamilton says that the prevailing fashion of using some of Bonhoeffer's phrases (especially out of the context of his total faith) as the final word on our present situation is totally misleading.

Bultmann, with a missionary concern to make the gospel acceptable to modern man, cut away the miraculous wherever he could. But Robinson reacted to Bultmann for inclusion of too many of his own "highly debatable personal opinions."

Radicals like William Hamilton initiated "Christian Atheism" and kept the catch-word, "God is dead." This phrase at first seemed shocking enough to carry the day. It failed because it proved an extremely difficult one to explain in terms that more than a few academically-minded persons could connect with their own experience.

"The Secular Meaning of the Gospel" by Paul van Buren, greatly influenced Bishop Robinson. He declared that we should no longer speak about God at all. Henceforth, Christian faith must be rooted in what we knew about the human figure of Jesus and his influence upon us.

Harvey Cox's book, "The Secular City," denies the existence of God, but strangely, used Biblical language to justify a contemporary secular society. Of this, Kenneth Hamilton says, "This identification of the secular city with the Kingdom of God looks like a fantastic joke."

With the discovery of a New Theology, there swiftly follows a New Morality. The readiness of the New Morality to relax the traditional Christian veto on extra-marital acts has focused on this, which has been named "The New Immorality." But the movement is determined, as well, to grapple with Christian decisions of all kinds, such as race relations and war.

The New Morality raises the deep question of whether rules are vital for a healthy morality. Bishop Robinson has said, "Nothing can of itself always be labelled as 'Wrong' . . . the only intrinsic evil is lack of love."

In his "Situation Ethics" Joseph Fletcher has shown how very far from simple this is. In one area of concern, namely

in person to person dealings, the strategy of love must prevail. In this area rules do not count, and principles have to be used simply as guide-lines, to allow us to assess how we are to treat the unique situation.

Kenneth Hamilton has given us a most helpful book to guide us through the confusion caused by the premature publication of some very heady theories.

In a fine summary the author says: "Our great mistake today in almost every sphere of life is that we are trying to tear the new from the old. The result is all around us: increasing confusion, alienation, discouragement, apathy, and superficial optimism covering a depth of despair. The secular without the sacred will not satisfy us or heal us. Faith without God will not give us a gospel to proclaim. Love without law will not direct us to our true end. Earth without heaven is the grave of our hopes without an Easter light of resurrection to turn the night of weeping into a morning of joy." —J.E.B.

"CAMEOS — Women Fashioned by God."

By **Helen W. Kooiman**. (Tyndale House & Coverdale Publishers). \$2.20 Aust.

These are stories of 15 women and of their conversion and subsequent Christian service. Although many of the names are unknown to us in Australia this does not matter. The emphasis is upon the reality of life-changing. There are some familiar names, however. These include Dale Evans Rogers, Millie Dienert (who was out here earlier this year with the Billy Graham team), and Marj. Saint van der Puy (she was the widow of Nate Saint, one of the five martyrs of the Auca Indians in 1956). Some of the 15 cameos start from pretty low down before reaching up to peaks of Christian experience and service.

"FLYING DOCTOR UNDER THE DESERT"

by **Michael Noonan** (Hodder & Stoughton). \$A2.30.

This is another of the Flying Doctor books, brilliantly written by Michael Noonan, internationally known writer of plays, children's books and T.V. scripts. The book starts at the end of a half-yearly medical clinic, when the Flying Doctor learns of the sighting of an U.F.O. by Tommy Tomorrow, an Aboriginal stockman. While this is happening, however, Joe Olsen, an American, falls in a cave and breaks a leg, and his wife seeks help.

Meanwhile, back at Mustard Creek, mysterious Morse Code messages are coming over the wireless.

Then the U.F.O. is sighted again, this time by Bill Henderson, and June Olsen, Joe's wife, asks Bill to assist her. The emergency is soon discovered, and the Flying Doctor is soon at the Olsen's camp, having picked up June en route. Two unsuccessful searches are made, but Joe's haversack is found during the second. The haversack contains a camera with pictures on the film taken during the disastrous journey. The film is taken to Henderson's Corner, where Bill develops it while the rain pours down and prevents the plane from taking off. Then the U.F.O., a hovercraft, relieves the situation and takes Bill to the camp with the developed film. Old maps are used to guide the rescuers down the caves and Joe is rescued.

This book is thrilling and exciting from the start to the finish, and does not bore you at any stage. The wording is not complicated and the plot is excellent. The book is recommended for boys and girls from 9-12.

(S.M.W., aged 12)

PORNOGRAPHY FAIR OPPOSED

(Copenhagen). Several Christian organisations in Denmark issued a joint statement criticising the "sex fair." They termed pornography a "plague" and said that Denmark is being presented to the world as a producer and distributor of pornographic materials.

They warned the government against the development of a "giant and uncontrollable pornography industry" and demanded effective action to forestall this danger.—E.P.S.

\$100,000 FOR RACE PROGRAMME

(Geneva). The first major contribution to the World Council of Churches' half-million-dollar programme to combat racism is a gift of \$100,000 from United Methodist Board of Missions, U.S.A.

The appropriation was one of several grants for a variety of black causes related to education and economic development. The United Methodist Church with more than 11 million members is the second largest Protestant denomination in the U.S.—E.P.S.

FOR NEW ZEALAND B. & F.B.S.

The Rev. David Cohen, Bible Society Secretary in Mauritius, Reunion and the Seychelles, has been appointed deputy general secretary of the Society in New Zealand. He will take up his new post in January.

Mr. Cohen is an Australian, and a graduate of the University of Sydney. He speaks French fluently and for the past 5½ years has been the secretary of the Bible Society in Mauritius. He was ordained to the Anglican ministry in 1967.

Vic and WA

BUILDING NEARS COMPLETION

(Strathmore, Vic., G. Marsh). The new Family Worship Centre is nearing completion, with the official opening planned for Dec. 6 . . . The C.W.F. conducted a fete and have donated \$600 towards the new organ . . . Throughout October the church has been led by Mr. Marsh in a C.L.C. programme . . . Dr. Whiting visited C.Y.F. at the home of Mrs. Gray and spoke on "How We Tick!"

MURCHISON RIVER CAMP

(Morawa, W.A., A. Anderson). 19 Young Adults accompanied by Mr. and Mrs. Anderson spent the long weekend at Kalbarri on the mouth of the Murchison River. Four Malaysian nurses also shared in the camp . . . The Fact and Faith film, "Time and Eternity" was screened recently . . . R. H. Carslake was re-elected as B.S. Supt. . . . The Young People's group have purchased roller skates and a 14 ft. trampoline, the Government making a grant of \$100 . . . Women's Day of Northern District Conference in Morawa on Oct. 29 had visitors from Perth including State Pres., Mrs. Walkington, Mrs. Digwood and Mrs. Palot, who each brought a challenge to all . . . Youth Director, B. Stitt, explained the new Christian Life Curriculum recently . . . Dick Powell brought news of work in India . . . The October Friendship meeting featured a debate on "More Finance Should be Available For Conservation of Nature."

PROFITABLE ELEPHANT

(Essendon, Vic., B. L. Pryor). A White Elephant auction organised by C.W.E.F. raised \$167 . . . The Good Companions led by Mrs. Betty Hartney worked hard by baking and delivering 114 dozen cakes. They raised \$35. Their novelty and fancy dress night held each year was as usual a great success. \$50 was the result . . . The S.S. picnic was held at Hurstbridge on Cup Day . . . Mrs. Betty Hartney conducts a song session at evening service.

GARDINER'S "LIVING LINKS"

(Vic., L. S. Dewberry). The annual business meeting on Oct. 29 decided that F. W. Beale should be one of our "living link" missionaries. Our other "living link" is Miss Dorothy Geyer . . . Our church paper, "Gardiner Gleanings," which has been produced monthly for over 30 years, is now being issued weekly . . . On Nov. 8 a B.S. scholar confessed Christ.

DIAMOND ENGAGEMENT AND WEDDING RINGS

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S.W. ANNUAL CONFERENCE

(Harvey, W.A.). The six churches in this conference met on Nov. 1. Among the highlights were: \$1,300 raised by Collie C.W.F., solid support for John Bolton as the S.W. living link in New Guinea, and new ministries by A. van Leen and W. Thornton. E. J. Sewell is to commence at Busselton in Jan., 1970 . . . 12 more flats will be completed by mid-December for the S.W. Homes project. The new 47-bed home unit for the frail aged is scheduled to begin erection in Bunbury in Jan. . . . Those visiting from

BUILDING NEARS COMPLETION

(Wembley Downs, W.A.). The church building is nearing completion and the opening is planned for Sat., Nov. 29, 1969, at 3 p.m. . . . Ladies have conducted successful fund-raising events during the year including a Children's Fashion Parade and a stall at the local shopping centre . . . The Youth Fellowship group is developing well with about 15 teenagers enjoying a variety of programmes. . . . The church has undertaken a project to distribute and promote Inter-Church Aid material for Christmas Bowl and other activities . . . A district Christian Council has been formed to pursue avenues of joint Christian action and is represented by most churches working in the area.

Y.P. AND MIGRANTS

(Preston, Vic., G. J. Crossman). The Young People's After-Church Club have had a series on "Migrants." Miss Stella Vella, President of the Migrant Committee of Y.C.W., spoke at the final night . . . C.W.A.F. had Mrs. Vera Morrison to speak on work of committees of Conference . . . At the church school anniversary on Oct. 26 members of the school staff took part in a Teachers' Dedication service. Ron Muller was afternoon guest speaker and Mr. Crossman preached in evening. School Choir was again led by Mrs. Betty Quaife.

FAMILY CAMP

(Mitcham, Vic., E. W. Heard). Mitcham recently held a family camp at Monbulk. 75 entered camp on Friday night. 115 were at lunch on Sunday. Dr. F. E. Treloar, Lecturer in Chemistry (University of Melb.) spoke about "The Christian's View in the Contemporary Scientific World." Rev. Bern. Stevens introduced

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THE AUSTRALIAN CHRISTIAN

Perth included G. E. Powell, State Pres., and K. J. Patterson, State H.M. Organiser. They reported on latest moves in brotherhood expansion. Mrs. Walkington spoke in her capacity as C.W.F. President. At night, G. B. Carslake was inducted as the new S.W. Dist. Pres., to succeed A. W. Ladbrook, of Harvey. The cantata, "The Greatest Story Yet Untold" was presented by the combined choir conducted by Chas. Nelson. The departure in the past two years from the old form of the preaching rally has attracted greater interest and support from local congregations.

to us some of the results of the "Goldman Research" in education. Mr. Stevens has served with the Joint Board in preparation of the Christian Life Curriculum to be introduced in 1970 . . . S.S. pupil, Kerrynt Gent, received a full scholarship for six years at Methodist Ladies' College . . . Mrs. Shirley Ludgater and children are home from New Hebrides, staying with her parents, Mr. and Mrs. J. Binney.

TWO CELEBRATIONS

(Fremantle-Hilton, W.A., F. Rees). At Fremantle the 75th anniversary of the B.S. was celebrated on Oct. 18-19, and the 77th anniversary of the church on Nov. 2. The singing of Senior scholars was led by Don Taylor. The choir was directed by the minister, Mr. Rees. Baritone Barry Goddard was guest soloist. Guest speaker was Dr. Peter Shannon who told of medical work in New Guinea. . . . A "Walkathon" on Oct. 4 added \$1,135 to the Hamilton Hill Church Building Fund. A cheque for this amount was handed to the treasurer at an after-church fellowship . . . Four persons have been welcomed into membership.

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BIRTHS

BUNNETT (Bronson). — On Saturday, November 22, at Margaret Coles Hospital, Melb., to Helen and Ian, God's gift of a son—Matthew Arthur. Brother for Melissa.

ELLIOT (Parry). — To Rodger and Gwen, Belfast-rd., Montrose, Vic., a son—Grant Rodney, born November 7. Brother for Sue.

MULLER (Jeffery). — To Elaine and Paul, at Ferntree Gully Hospital, on November 14, a son—Matthew Paul. Brother for Robyn.

WILLIAMS (Coxhill). — Iris, David and Julie are very happy to announce the arrival of Peter Austin at Nhill, Vic., on October 15, 1969.

ENGAGEMENTS

KEMPLE-ALVES.—The engagement is announced of Jeannine Marjorie, younger daughter of Mr. and Mrs. K. H. Kemple, Canley Heights, Sydney, to Ian Graham, youngest son of Mr. and Mrs. J. G. Alves, Milleara-rd., East Keilor, Vic.

NETTELBECK-LEE.—The engagement is announced of Suzanne J., youngest daughter of Mrs. M. Nettelbeck, Berkeley-st., Doncaster, Vic., and the late Mr. C. Nettelbeck, to David G., youngest son of Mrs. E. Lee, Riverview-terr., Bulleen, Vic., and the late Mr. F. N. Lee.

TAYLOR-VOGLER.—It is with pleasure the engagement is announced of Dawn, daughter of Mr. and Mrs. H. G. Taylor, 12 Hunter-st., Penshurst, N.S.W., to Allan, eldest son of Mr. and Mrs. A. W. Vogler, Boonah, Qld.

APPROACHING MARRIAGES

CHAPPELL-TAYLOR.—Mr. and Mrs. S. Chappell announce with pleasure the marriage of their daughter, Rosalie, to Adrian, son of Mr. A. Taylor and the late Mrs. Taylor, at Moreland Church of Christ, on December 6 at 3 p.m.

FREEBAIRN-GIBSON.—The marriage of Margaret, younger daughter of Mr. and Mrs. H. B. Freebairn, Owen, S.A., to Mervyn, second son of Mr. R. J. and the late Mrs. Gibson (formerly of Too-womba, Qld.), will be celebrated on December 13, 1969, at the Church of Christ, Owen, S.A.

WADSLEY - MCCREDDEN.—Mr. and Mrs. R. Wadsley, of Blackburn, Vic., are happy to announce the approaching marriage of their second daughter, Pamela, to Robert, second son of Mr. and Mrs. G. McCredde, of Box Hill, on December 13, 1969 at 5 p.m. at the Blackburn Church of Christ.

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SILVER WEDDINGS

TAYLOR-SCARCE.—Wendy and Geoff. (Verco) and Heather have pleasure in announcing the 25th anniversary of the wedding of their parents, Millie and Cliff. The marriage was celebrated at Lygon-st. Church of Christ, Carlton, Vic., on December 2, 1944, by the late Thomas Hagger. Present address: 12 Tulip-st., Chatswood, N.S.W., 2067.

JONES-THOMSON.—Lloyd and Isabel give thanks to God on the occasion of their 25th wedding anniversary solemnised at Earlwood Church of Christ, N.S.W., on December 16, 1944, by B. G. Corlett and A. Hinrichsen. Son and daughter, David and Wendy, lovingly rejoice with them. Address: Swanston-st. Church of Christ, Melb., 3000.

DEATHS

CONNING.—On Nov. 12 (suddenly), Robert H., of 13 Mossman Drive, Heidelberg, and formerly of Forrester-st., Essendon, beloved husband of Gwen, loved and devoted father of Neil, Janis and Beth, loved son-in-law of Finley Beer.

CONNING.—The Board of Management and staff of "The Australian Christian" acknowledge their great loss in the sudden death of their friend and colleague, Robert H. Conning.

DAVIES.—On November 3 (suddenly) at her home, 8 Sussex-st., Ballarat, Norma Florence, dearly loved wife of Robert, loving mother of Keith, and loved mother-in-law of Margaret. "In heavenly love abiding."

IN MEMORIAM

JENKIN.—Precious memories of my beloved husband, Frederick Thomas, called home December 4, 1964. "Sweet peace, the gift of God's love."

LANGLEY.—Fond memories of David Malcolm, dearly loved son of Rene and Harold, called home December 24, 1965. "God will link the broken chain, Closer when we meet again."

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Mrs. D. Coulter, Kevin and David, Lenswood, S.A.

Gaynor Carey, Glenda Bawden, Maurice Cocks, Robert Farrell, Graeme Farrell, David Heard, Mitcham, Vic.

Elizabeth Koopman, Hamilton, Vic. Denise Smart, Robert Enchelmaier, Albion, Qld.

Miss Lesley Hill, Chatswood, N.S.W. Barbara Portwine, Harcourt, Vic.

Carol Hunt, Jennifer McMillan, Michelle May, Ormond, Vic.

Mary, Jacquelin and Annette Stevens, Strathalbyn, S.A.

B. Miller, Bunbury, W.A.

MEMBERSHIP

Mr. and Mrs. P. Blain, Miss Lee Harris to Strathmore, Vic.

Mr. and Mrs. C. Wright, from Coburg to Glen Waverley, Vic.

Mr. and Mrs. Marks, from Springvale to Tootgarook, Vic.

Mrs. Benjaminsen, from Wattle Park to Hampton, Vic.

Denise Wilson from Latrobe Terrace to Norlane, Vic.

Mr. and Mrs. S. Bowerman from Gardiner; Mr. and Mrs. Dolman from West Preston to Croydon, Vic.

Mr. and Mrs. Ian Corlett, from Gardiner; Michael Mott, from Ringwood, to Mitcham, Vic.

Mr. and Mrs. G. Pilton, from Nollamara to Bunbury, W.A.

MARRIAGES

Sue Johnson to Andrew Skewes, Colonel Light Gdns., S.A.

Sheryle Bucknell to Ian Lacy, Bendigo, Vic.

Marylin Harris to Alan Weatherhead; Irene Cornish to John Schmode, Strathmore, Vic.

Jennifer Thomas to Ronald Woolley, Gardiner, Vic.

Alice Adamson to Graeme Burt, Ormond, Vic.

Lorraine Julian to Colin Nunn, Norlane, Vic.

Sheryl Hildebrandt to Peter Mackley, Horsham, Vic.

Wendy Dorgan to Robert Barnard, North Williamstown, Vic.

DEATHS

Mrs. A. Davis, Devonport, Tas. F. Pillar, Col. Light Gdns., S.A.

T. A. Reddan, Preston, Vic. Mrs. E. Smith, Alf. Pettigrove, Bendigo, Vic.

Mrs. W. H. Cains, Chatswood, N.S.W. Bill Carpenter, Murray Bridge, S.A.

Ben Bone, Mrs. Summerton, Mrs. Marion Wilson, Essendon, Vic.

Ross Stanley Broad (infant son), Harcourt, Vic.

Mrs. Agnes Hibberd, Horsham, Vic. R. H. Conning, Ivanhoe, Vic.

CHANGES OF ADDRESS

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F. Lovell (secretary, Manly church, N.S.W.), 52 Crown-rd., Queenscliff, N.S.W., 2096.

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"IT'S A HAPPENING"

(Chatswood, N.S.W., C. G. Taylor). A special three-month programme under the theme of "It's a Happening Faith" climaxed during October under the leadership of Kevin Crawford (H.M. Director) with assisting speakers and soloists. C. G. Taylor (minister) presented a two-month series of Sunday morning sermons on "I Believe . . ." following each sermon with study leadership on the same theme in the Adult Fellowship class . . . Mr. Taylor was one of our Australian brotherhood representatives at five-day inter-church study conference at Elanora, Sydney, on "Australia in World Perspective." . . . Garry Towle (student minister) was farewelled on Nov. 16, prior to commencing full-time service at Penrith. David Forrest succeeds him as student assistant . . . A new hymn-board has been donated to the church in memory of the late Mrs. H. Cains . . . Changes in Bible School leadership include J. Kemsley (Supt.), Dr. J. Saxby (Deputy Supt.) and Heather Taylor (Primary Supt.).

FOOTBALL FINALS

(Qld.). Churches of Christ Rugby League teams played in the C and Under 18 grade grand finals. Both teams were defeated—the C Grade lost 2-0 to Woolloowin Methodist and the Under 18, 14-0, to Nundah Lutheran. These teams compete in the Church League and enjoy playing against other churches.

Coaches of both teams, Stan Scamp (Camp Hill) and Don Jefferies (Annerley), were presented with Department of Christian Education presentation glasses.

An end-of-season church parade was held at Albion with E. T. Hart as guest speaker on the subject, "The Gospel According to Football."

KEDRON MINISTRY

(Qld., G. R. F. Ellis). Rex Ellis' ministry will terminate on Dec. 25. He has conducted this ministry with occasional help from Daryl Thorpe and other students of College. Services were also maintained for past few months at Neville Road, Aspley, each Sunday at 4 p.m. Ron Sansome, presently of Rockhampton, Qld., will commence a ministry at Kedron on Jan. 11, 1970 . . . Captain Des. Weil and Lieut. Ros. Weil of Girls' Brigade, left for work in Young district

of N.S.W. Also Acting Lieut. Gail Slaughter has been posted to the Education Dept. in Palm Island, North Qld., teaching Aboriginal children. These posts in Girls' Brigade filled by Mrs. Ruby Haigh, Mrs. Esma Weil, Sandra Slaughter and Lyn. Eckert. Mrs. Nancy Shepherd and Mrs. Vida Mutzelburg commenced S.S. teaching . . . Rhonda Mutzelburg who has been employed with the Dept. of External Affairs at Canberra for some months, is to serve at the Australian Embassy in Paris for three years . . . The Thomas family are moving to Epping, N.S.W.

GIRLS' GOOD YEAR

(Wollongong, N.S.W., David W. Mansell). Our Girls' Brigade had an excellent year, winning every award, Sports Day Shield, Drill Shield and Efficiency Shield. . . . Two boys from our Boys' Brigade Section 2 have won Queen's Badges (the highest available award in Brigade work): Chris Hutton and Eddie Visser. . . . 90 attended Ladies' Birthday luncheon. Guest speaker was Mrs. McLean. . . . Members support communion and worship services at Nowra, meeting in the C.W.A. Hall on Sunday afternoons 3 p.m.

VISITORS TO DALBY

(Dalby, Qld., A. C. Weedon). B. Roberts, of Harlaxton, was special speaker at the S.S. anniversary. He also spoke at a youth tea as did A. C. Male a week later. A Church Department Relationship week was conducted by A. C. Male.

WOMEN'S CONVENTION

(Inverell, N.S.W., M. Hall). The Australian Christian Women's Convention was held again at Balaclava, between Inverell and Glen Innes. Mrs. Lindsay and Mrs. Little (Sydney) brought the messages. Two W.E.C. missionaries, Miss Wyn Sulley (Japan) and Miss Betty Noland (Africa) gave insight into the work in these areas. Miss Sulley also showed slides of Japan at a Sunday fellowship tea . . . O.M.F. missionaries Eric Norgate and Brian Dillon visited Inverell and told of the work of missionaries and Christians in free China. They also showed slides of Communist China . . . Christian Endeavourers combined with the Salvation Army young people on Nov. 8 for an "Outer Space" cabaret concert to celebrate the second anniversary of the opening of the Red Shield Centre . . . Junior C.E. members visited the Tingha swimming pool and the interesting museum.

BOOK & TOY SHOP

(Burwood, N.S.W., M. H. A. Pieper). We have provided an additional Christian Outreach by opening a Book and Toy Shop in Burwood's main shopping centre. The Christian Education and the Social Service Departments share in this venture. They provide the stock on a sale or return basis. We provide the rented premises, shop fittings, advertising and voluntary sales staff. Local availability of a wide range of Bibles, Bible school materials and general Christian literature has aroused much interest and drawn practical support . . . Our youth groups continue to function effectively. Consecrated leadership in the Girls' Brigade and in the Boys' Brigade result in these being fruitful fields for the gospel. The Youth Group conducts the gospel service periodically. They always attract additional attendances and provide valuable experience for young people.

(Hornsby, N.S.W.). Guest speakers for the B.S. anniversary on Nov. 16 were Keith Larcombe and Wal. French. The items by kindergarten scholars and senior classes were of a high standard. Prizes were presented by the speakers. The General Supt. is Tal Smith who conducted the singing. Mrs. Newton is Kindergarten Supt.

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POLICE AT CHURCH

(Port Pirie, S.A., M. T. Lawrie). Youth services have been addressed by Miss Kaesler of Women Police, and Mr. Russell, Clerk of local Court . . . Ten young people attended Northern Dist. Camp at Woolshed Flat. A camp reunion was held at Port Pirie on Nov. 1 . . . Local women's church groups were entertained by C.W.F. at an Australian theme luncheon with 90 present. C.W.E.F. visited Occupational Centre. Ladies also attended N.D. Women's Conference at Kadina which was addressed by Mrs. C. Cunningham . . . Painting and cleaning up on property has improved appearance. Fans have been installed in the chapel through generosity of past members . . . Parents visitation and special morning S.S. service took the place of S.S. anniversary . . . Evening services are using some suggestions from C.O.B.

DECISION AT GOOLWA

(S.A., H. E. Greenwood). Carol Spender made her confession of faith on Oct. 12. . . . Geo. Matheson, Jr., took the place of Chas. Dow, Director of Christian Educ., who was to have been the speaker at the S.S. anniversary. Scholars contributed singing and reading in bright services . . . The church is in prayer for Janet Skewes, still in hospital, and for Mrs. Jean Dow.

BIRTHDAY TRADE

(Murray Bridge, S.A., A. M. Arnot). For the C.W.A.F. birthday meeting, a group of ladies from Adelaide provided the entertainment. Mrs. M. Arnot cut the cake, and \$135 was raised from the trading table . . . The church was saddened by the sudden death of Bill Carpenter, who had served in many auxiliaries of the church. Sympathy is extended to his wife . . . The S.S. picnic was held at the Mannum Waterfalls . . . 120 attended a combined social with the Myponga Methodists . . . The last C.W.E.F. meeting was conducted by the Social Services Committee. Gifts of toys and groceries were brought for the Christmas Cheer Appeal when the Social Services Committee conducted the latest C.W.E.F. meeting . . . Teachers have been attending training sessions led by the minister in preparation for the new curriculum.

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S.A. WOMEN'S CONFERENCE

The November meeting, Aborigines' Rally Day, was attended by 191 ladies including 143 delegates, Mrs. Morrow, President-elect, presiding. Obituary observance was presented by Miss Hart, four having received the home call.

Mrs. Blenkiron, leader of the Aborigines' Committee, chaired the rally. Devotions were prepared by Mrs. L. Fisher, Carnarvon, and presented by Mrs. Dix.

Two Aborigines, Miss Dora Hunter and Mrs. Rankin, delighted with the duet, "No one ever cared for me like Jesus."

MEN FROM MAGILL

(Goolwa, S.A., H. E. Greenwood). On Nov. 2, seven men from Magill church visited us for the weekend. M. Henley, R. E. Simpson, L. K. Hickman, D. Lewis, C. Manly, E. Thompson and R. D. C. Young took the services morning and evening. M. Henley and E. Thompson gave the messages . . . Mr. Greenwood presided over a citizens' meeting on Nov. 9. The chairman of the Pt. Elliot-Goolwa District Council, Allan Higgins, spoke on council activities. Cr. G. Lawrence and Cr. W. Bartlett read the scriptures. Rev. Haire, Church of England, gave the address, and Mr. Hall sang a solo. Those represented included Red Cross, Meals on Wheels, C.W.A., A.W.A., Oval Comm., Lions Club, Civilian Widows, and Lifesavers.

TO NEW MANSE

(Ascot Park, S.A., C. G. Dredge). A working bee met at the old manse on Nov. 1 to move the furniture and effects of Mr. and Mrs. Dredge to the new property. On Nov. 9 church members were invited to a barbecue lunch at the new manse and to inspect the new property . . . On Nov. 11, C.W.F. had a Devonshire Tea at the home of Mrs. Wilkinson. About 55 were present. Trading tables in the garage realised \$100.

LENSWOOD (S.A.). The S.S. picnic was held at Harrogate on Nov. 1 . . . Visiting speaker on Nov. 2 was J. Baker, Hospital Chaplain at the Adelaide Hospital . . . There was an exchange of ministers with Maylands on Nov. 9. C. Smith and Mr. Marsh were speaker and president, respectively . . . Three of our number were baptised at Grote St. . . . J. Simpson and L. Potter, from Maylands, were recent speakers.

Miss Hunter also played a lovely medley of hymns on the piano.

The guest speaker was Mrs. Tongerle, a member of the Aborigine Advancement League, and the Aborigine Youth Movement. Through her eyes we were able to see the yearnings, the needs, and the aspirations of these our Aboriginal brothers and sisters.

It is difficult for us to measure the long-term impact of such meetings as these. It brings a reality into our relationships with other areas of need in our community, and opens the way for a practical involvement.

—L. Watson, Asst. Sec.

LONG SERVICE

(Dulwich, S.A., S. Neighbour). At the annual meeting M. A. K. Crosby was elected secretary and Harry Harding assistant. W. H. Harding and J. Ludbrook were thanked for long service in these two posts respectively . . . Mr. and Mrs. Neighbour visited Melbourne because of sudden death of Mrs. Neighbour's brother . . . N. Bradley, formerly of Port Augusta, now member at Dulwich and general manager radio station 5KA, gave an organ recital on Oct. 26. He is a skilled musician. Mervyn Agars, sporting editor of "The Advertiser," was speaker at this service . . . Recent speakers have included W. N. Bartlett, G. C. Purdie, K. Dawson (Conf. President-elect), Murray Crabb (Dulwich, representing Gideons), M. A. K. Crosby and John Pederson.

FAMILY LIFE CAMP

(Col. Light Gdns., S.A., T. R. Mason). 45 attended the recent Family Life Camp to study "Man Under Pressure." . . . "Talk-Ins" for eldersies have been running since August . . . The Church Life Conf. has put new life into the church with committees operating effectively . . . The Flinders Univ. Christian Fellowship conducted a recent evening service . . . Because of sickness the stewardship programme has been rescheduled for early 1970 . . . Mrs. Williams and Mrs. Baker are in N.Z. . . . Girls' Brigaders D. Robinson and H. Baker were presented to the Duke of Kent recently to receive the Gold Award for the Duke of Edinburgh scheme . . . The church was saddened by the sudden death of F. Pillar who leaves a wife and daughter.

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NATIONAL C.E. CONVENTION

The National C.E. Director, Rev. F. J. Nile, has released details of the 33rd National C.E. Convention for Melbourne, Jan. 9-16, 1970. These include:

Community Religious Survey: Several hundred young people will conduct a survey in the streets of Melbourne to find out what Melbournians believe.

Social Service Survey: Endeavourers will visit elderly people's homes, handicapped children's homes, psychiatric centres, casualty wards, welfare centres, etc., to follow their concern to find positive answers to the needs of society.

Procession of Witness: Led by a Salvation Army band and carrying C.E. banners, Endeavourers will march on Jan. 11 from the Public Library in Swanston St. to the Myer Music Bowl for an afternoon rally.

Modern Missions Exhibition: Over 25 different countries will be represented, and missionaries and nationals will be present at this Exhibition at the Melbourne Town Hall.



Rev. F. NILE

There will be Bible studies, group conference sessions, and evening sessions open to the public. Speakers will include Bishop Clyde Meadows, World C.E. President; Bishop S. Doraisawmy, Pres. of the India C.E. Union; Dr. J. H. Jauncey, Principal of Kenmore Christian College; and Rev. Neville Horn, Director of Back to the Bible Broadcast.

The closing date for registrations has been extended to December 29.

CHURCH MILESTONE

(Norlane, Vic., J. Edwards). Church anniversary was celebrated on Nov. 7 with Joe Shaw as guest speaker for the day. . . Mrs. Ryall addressed the church and S.S. on the activities of W.C.T.U. . . The Explorers with three leaders spent a weekend at Anakle Gorge . . . The C.W.E.F. recently spring-cleaned the chapel, and a new carpet has been laid. 10 ladies from Dandenong C.W.F. paid us a luncheon visit and conducted the afternoon meeting. A return visit is planned for February.

YOUTH COMBINE

(Hampton, Vic., D. R. Olafsen). A combined youth service was held on Oct. 19 when young people from Congregational, Church of England and Church of Christ gave short addresses. . . Afternoon Women's Fellowship finished their year's work with a fete which raised \$450—bringing their total for the year to \$960. This has been distributed to the local church and brotherhood activities. . . J. Paver will commence his ministry on Jan. 18.

CROYDON IS 96

(Vic., A. B. Clark). The 96th anniversary of the church was celebrated on Nov. 8 and 9. The church ladies prepared a Family Dinner on the 8th. The speaker was G. K. Moyes and items were given by Mrs. Drummy. On the 9th the speakers were N. S. Moore and Mr. Clark. Items were given by Mrs. De Jong, of Croydon, and the "Believers Incorporated" group from Reservoir. . . The C.W.F. raised \$24 at its progressive dinner. . . The C.W.E.F. meeting was held at the home of Gwen Welsh. . . The C.Y.F. paid a visit to the Jewish Synagogue. . . C.Y.F. officers include P. Bullen, Pres.; and M. Baker as sec. . . T. Crabtree has gone to the Royal Freemasons' Homes. The Robinson family has moved to New Zealand. Mrs. D. Baker is attending services after illness.

USE THE "A.C." GIFT
COUPON ON PAGE 28

NEW MINISTER

(Balwyn, Vic., L. F. Barker). The church announces the acceptance of W. W. Saunders to minister here from Nov., 1970. An interim ministry will be given by Harold Steele. . . New C.W.F. President is Mrs. Stafford, secretary is Mrs. Rusden. Mrs. Morrison showed slides on the general work of the C.W.F. Mr. Amos was guest speaker to C.W.E.F. . . The church regrets the transfer of the Swan family who are returning to N.S.W. Mrs. Swan is active in the C.W.E.F. and Aborigine Committee. Mr. Swan is a valued officer, and boys are S.S. teachers and youth workers. . . Our young married men return quarterly to preside at the Lord's Table.

CHRISTMAS-NEW YEAR CAMPS

QUEENSLAND:			
Midgets	December 16-21	(7-9 years)	
Seniors	December 25-January 1	(15 years & over)	
Tweenagers	January 3-9	(13 to 15 years)	
Juniors	January 13-19	(10 to 12 years)	
VICTORIA:			
Teens	December 26-January 2 (Halls Gap)	(Forms 3 to 6)	
Adventure-Work	December 26-January 2 (Banksia)	(16 years and over)	
Family Caravan	Christmas-New Year (Lake Eppalock)		
Girls (1)	January 15-21 (Monbulk)	(11 to 12 years)	
Girls (2)	January 15-21 (Halls Gap)	(13 to 15 years)	
Junior Boys	January 23-26 (Monbulk)	(Grades 4 & 5)	
WESTERN AUSTRALIA:			
Youth	Waterman's Bay.	(15 years & over)	
Teenagers	Country Beach Site.		

APPLY TO YOUR STATE D.C.E.

SALVATION ARMY VISIT

(Bunbury, W.A., G. Carslake). Over 200 attended a combined service when the Perth Salvation Army Fortress group visited Bunbury. Choral items, displays, testimonies and duets were all part of the variety programme. . . A church concert raised \$80 towards the Hall debt. Featured was our "Sue Becker," a men's mod-fashion parade and the Glee Club. . . The B.S. held an Arts and Crafts display and brought gifts for our Aborigines' Mission Christmas Tree. . . The C.W.F. gave a substantial food parcel to our Christian Welfare Christmas Cheer project. . . A Chessell has made a good recovery from a severe heart attack. . . Two members have been welcomed by transfer and one baptised. . . The Girls' Brigade have held their break-up social and display evening. The Boys' Brigade recently completed their first-aid work and then hiked out to Roelands for a barbecue evening.

BRIGADE GIVES DISPLAY

(Devonport, Tas., E. W. Taylor). 60 boys and officers gave a special display of B.B. activities in Hobart on Oct. 11. . . At a family tea on Oct. 18 Miss Cunningham showed slides. . . A team of five girls from W.E.C. have shared in every phase of church activity during the past three weeks. . . The S.S. anniversary theme on Oct. 26 was "Outer Space." Mrs. Anderson, Don. McLellan and W.E.C. girls were farewelled. . . The church extends sympathy to Mr. Davis and family in the death of Mrs. Davis. . . B.B. and G.B. held camps at the long weekend. . . The church picnic was held at Meander on Nov. 3.

\$1 MILLION FOR BLACK PEOPLE

(Boston). The sum of \$1 million is being sought by the Massachusetts Conference of the United Church of Christ to support programmes of the Massachusetts Black Ecumenical Commission to meet the needs of black people.

Most of the money is expected to come from the invested assets of the conference, which now total \$4 million.

Some significant cutbacks in its operating budget and a re-definition of programme priorities of the conference will have to be made in the next two years if the \$1 million goal is to be attained.—E.P.S.

MIDDLE EAST REFUGEES

Churches' programmes of relief and rehabilitation for Middle East refugees needed to be backed by a more determined search for a just solution to the problem, the Australian Director of Inter-Church Aid, the Rev. E. H. Arblaster, said on his return from a world consultation of the Palestine refugee problem, held in Cyprus. The meeting was organised by churches in the Middle East and by the World Council of Churches.

Relief and rehabilitation programmes by themselves, "are not an adequate Christian response to the injustice and misery under which the great majority of the Palestinian, Arab refugees continue to suffer," Mr. Arblaster said.

This did not mean that relief and rehabilitation were not important, but that they needed to be matched by churches using their influence in the cause of peace.—A.C.C.

BAPTISTS WARNED BY SOVIET

(Moscow). The Soviet Government in the newspaper "Izvestia," has warned dissident Baptists to cease provocative activities and obey the law on religious organisations or face continued tough action in the courts.

It was one of the toughest and broadest attacks seen here on the group known as Initiative Baptists, which broke away from the officially recognised Evangelical Christian Baptist Church in 1961. Under Soviet law, which guarantees a certain amount of religious freedom, all religious organisations must be given state permission to conduct their affairs.

The newspaper charged that the Initiative Baptists "are trying to stop believers from registering their organisations with state organs, and frightening regular Baptists by telling them that registration of religious organisations leads straight to hell."

WORSHIP IN A SECULAR AGE

(Geneva). A four-day consultation on "Worship in a Secular Age" saw the underlying issue in the discussion on the crisis in worship in a secular age was "how to speak of God today."

The consultation, organised by the Faith and Order Secretariat of the World Council of Churches, brought together 32 priests, scholars and laymen.

After listening to two papers on each sub-theme followed by hours of intensive discussion participants defined the issues for further debate as including:

Such activity was in direct contravention of Soviet law, and its perpetrators were being brought to order by the courts.—E.P.S.

ONE DAY'S PAY

(Edinburgh). Church of Scotland members are being asked to give a day's pay on November 30, St. Andrew's Day, as an "emergency contribution" towards world development. Money raised will go to a series of projects in developing countries through Christian Aid, the British Council of Churches' relief and development agency.

The request for "a day's pay" came from this year's General Assembly which had the claims of the developing countries strongly brought to its attention through committee reports and, more dramatically, through a petition from three young people in Arbroath, led by Mrs. Mary McKelvie, a housewife and mother of three children.—E.P.S.

—the nature of the crisis of worship today,

—do you start from the Bible, experience or an analysis of cultural trends?

—the possibilities and risks in liturgical reform,

—how are forms of worship adequately judged?

—what is the relationship of worship to the mission of the Church, the patterns of Church government and discipline and membership in the Church?

The papers on the sub-themes will be published.—E.P.S.

"THE AUSTRALIAN CHRISTIAN"

50 YEARS AGO

(From the "Australian Christian," November, 1919)

Politics. "The A.C." has no concern with party politics. Churches of Christ as such take sides with no party. Perfect liberty, we are glad to say, is enjoyed by all. Supporters of Labor candidates, Nationalist Party candidates, and sundry other variety of candidates, sit down at the table of the Lord and regard each other as brethren.

'Flu in Africa. The influenza epidemic hit Bulawayo and F. L. Hadfield was asked to assist in the Native Location. The mortality among the crowded natives was awful; the sights seen will not bear repetition. Amongst Europeans also the plague passed with unsparing hand, and before the death roll was complete there was added to it the name of Thomas Anderson, the sole remaining male European worker under the N.Z. Board.

Honor to G. B. Moysey. A large and representative gathering at Swanston St. honoured Mr. and Mrs. Moysey. Mr. Moysey is the first Australian-born preacher to render 50 years of service as an evangelist. Churches he served included Strathalbyn, Hotham, Cheltenham, Newtown, South Melb., North Fitzroy, Swanston St., Kadina, Williamstown, and Surrey Hills.

Church Chuckles by CARTWRIGHT



"Look what they pay that new preacher! Almost as much as I get as Sales Manager of Mother's Precious Pickles, Inc.!"

Victoria . . .

LOSSES AT CHELSEA

(Vic., D. Oakes). The church has been saddened by the death of B. J. Combridge, elder of the church, and Miss R. Edgell, sister of Mrs. Saw . . . Explorer Boys' Club were runners-up in 1969 Victorian all-round championship for second successive year. They also won zone championship for 13th successive year, and an annual banner for devotional activities . . . Richard Smith has been awarded one of the two "Top Explorer" awards for 1969 . . . The first baptisms in the new chapel were held on Oct. 26. The new baptistry is made of fibre-glass for kneeling baptisms . . . 20 Explorer boys shared in an inter-club hike at Jumping Creek Reserve, Warrandyte . . . Good Companions were guests at Red Hill club on Nov. 1 . . . The Officers' Board has set up a finance committee to "Bridge-the-Finance-Gap," which is now \$1,500 per annum . . . C.Y.F. organised a church concert with items from each auxiliary.

MODERN TUNES

(Red Cliffs, Vic., H. Cave). E. K. Morrison, of Robinvale, was guest speaker at the S.S. anniversary when special hymns were sung to modern tunes. The anniversary tea and prize-giving were held subsequently . . . J.C.E. has commenced under the leadership of John Milne . . . An "Orchid Afternoon" was held at the home of Mr. and Mrs. Marr . . . C.W.F. birthday had a record representation from district Guilds . . . After-church youth "Singalongs" are held on Sundays in members' homes.

BOYS WIN HONOURS

(Bendigo, Vic., Roland Pritchard). The Conf. Pres., Dr. Killmier, was guest speaker at the 103rd church anniversary . . . Bendigo Boys' Explorers' Club won the award as country and interstate zone champions in intellectual, devotional and social areas. They were awarded the Certificate of Recognition . . . The W. F. Newham Memorial Cup won in 1968 was retained in 1969. Congratulations to all, but especially to the devoted leaders, Ian Lacy and his assistants Les Allen and Colin Pritchard.



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NEW LOOK AT HAMILTON

(Vic., R. W. Marshall). The S.S. hall has a new look because of the curtains and paint provided by the ladies . . . Elizabeth Koopman has been baptised. . . Mr. Tucker, of Horsham, was guest speaker at the S.S. anniversary . . . All retiring officers were re-elected and Mr. and Mrs. Kenny were added to the Board.

FIRST BUSINESS MEETING

(Briar Hill, Vic., S. K. Bannon). The church recently held its first annual business meeting. The manse is nearing completion in readiness for the ministry of R. Baxter in Jan., 1970. Officers' Board met with H.M. representatives to discuss subsidy for 1970. This has since been granted. Working bees have been held to improve church grounds and to clean up manse site . . . B.S. teachers had a "takehome" day when they spent a Sunday afternoon with their classes . . . Good Companions held a "sleep-in" on Monday prior to Cup Day and on following day church members joined them in a picnic to Badgers Creek . . . Explorers

joined in a combined hike to Warrandyte and a presentation night . . . C.W.F. talent effort raised \$225 for manse furnishings, making a total of \$360 for the year . . . A.C.E. programmes have studied C.L.C. book, "Education for Christian Living." B.S. teachers are having training sessions in use of C.L.C. materials.

TOOTGAROOK IS 19

(Vic., M. Humphries). Alan Cant was guest speaker at the church's 19th anniversary services on Oct. 26 . . . The Junior Boys' Explorers had an overnight camp at Baldy's Creek, Oct. 25-26 . . . Graham Chapman (College student) is assisting in the youth work, over a three-month period.

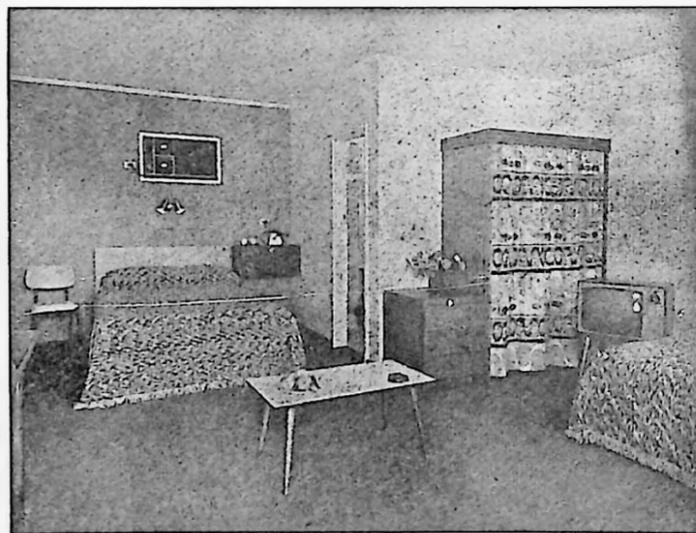
ASIAN VISITOR

(Bentleigh, Vic., A. R. Pigdon). The S.S. anniversary had Dean Olafsen and Peter De Wildt as guest speakers. At the evening service Peter Latimer shared his Christian experiences with us . . . On Nov. 2 Vincent Tan from Singapore was morning speaker.

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• OVERSEAS MISSIONS

New Guinea 'Flu Epidemic

The 'flu epidemic which has caused the death of hundreds of people in New Guinea is prevalent in our mission area.

Miss Draney reports that villages along the Lower Ramu have been badly hit and practically everyone in Tung village has had the 'flu. Mrs. Bolton writing from Bunam in the Keram River area reports, "The 'flu has hit all stations, we've had a busy time here. I have had to start the aid-post at 7.15 a.m. so that I can get some time to give Mark his correspondence lessons."

Prior to the outbreak of the epidemic, Dr. Roger Martin from Lae had offered to do extensive medical patrols in our mission area for several weeks. He arrived at Bunapas on Oct. 9 and we are indeed grateful for his presence.

Emergencies such as this epidemic must be coped with and this means not only additional work for our depleted missionary staff, but extra financial assistance. We are most thankful that we have a relief fund from which we can draw for this purpose. The Overseas Mission Board expresses sincere appreciation to our Australian churches for continued regular contributions towards this fund which enables us not only to meet emergencies, but to regularly assist the sick and destitute in other lands.

DEATH OF MISS RUTH EDGELL

Miss Ruth Edgell, missionary from the New Hebrides, passed away in hospital in Melbourne on October 27.

Miss Edgell, a trained teacher and graduate of the College of the Bible, Glen Iris, was appointed to the New Hebrides in Sept., 1966, where she commenced duties at the Nasawa Technical School on Maewo Island.

In March, 1967, Miss Edgell returned to Australia on medical advice and underwent surgery at the Peter McCallum Clinic in Melbourne. After surgery and several months convalescence she was allowed to return to the New Hebrides, arriving there mid-October, 1967.

Miss Edgell maintained good health until January, 1969 when again she returned to Australia on medical advice.

At first she appeared to respond to treatment and hoped to return again to the New Hebrides. However, in August her general condition worsened and she was re-admitted to hospital. On Oct. 27, Miss Edgell lapsed into unconsciousness, and died soon after.

Although she was only permitted to serve in the New Hebrides for a brief time, we are thankful for her love and zeal. Despite her sickness in 1967, she was eager to return to the work she loved as soon as possible, and was overjoyed when a medical clearance was received. She gave herself entirely to the work, and will be sadly missed not only by those who knew her in Australia, but by the people amongst whom she laboured in the islands.

LAND PURCHASED IN BOMBAY

Pastor B. C. Bhonsle, our Bombay pastor, advised the Overseas Mission Board that a suitable plot of land for the erection of our planned Bombay Christian Centre, was available at a reasonable price. The land was recently reclaimed for building purposes and is part of the rapidly expanding suburban area. It is approximately half a mile from our existing flat properties and within a few minutes of both rail and bus transport.

The land was valued at Rs 62,000 (Aust. \$7,444) and \$7,510 remained in the Bombay Fund.

From the original Bombay Fund, we have spent \$16,068 for purchase of flats for the pastor and some young men under his care. These will now be sold to provide finance for the erection of buildings originally planned for the Bombay Christian Centre. Erection of these buildings was delayed due to unavailability of land in a suitable area.

We praise God for this development which is a step nearer the fulfilment of the original plan for the Bombay work.

JAY'S COLUMN IS FOR Juniors

Serial Story—

SAMUEL SHORT'S SAGA (5)

Sophia's sprightly sauciness stimulated Sam strangely: So Sam suddenly spoke sentimentally: "Sophia, Susan's sunflowers seem saying 'Samuel Short, Sophia Sophronia Spriggs, stroll serenely, seek some sequestered spot, some sylvan shade. Sparkling spring shall sing soulsoothing strains; sweet songsters shall silence secret sighing; superangelic sylphs shall . . .'"

Sophia snickered: so Sam stopped. "Sophia," said Sam solemnly.

"Sam," said Sophia.

"Sophia, stop smiling. Sam Short's sincere. Sam's seeking some sweet spouse, Sophia. Speak, Sophia speak! Such suspense speculates sorrow."

"Seek, sire, Sam," said Sophronia, "seek sire."

So Sam sought sire Spriggs. Sire Spriggs said, "Sartin."

THE END

WHO???

The name hidden in the puzzle in the last issue was JEREMIAH.

WHAT'S A FALLACY?

A fallacy is a breach of the rules of logical proof. There is one in these statements: "Children play with toys." "Mr. Greybeard plays with toys." "Therefore, Mr. Greybeard is a child."

See if you can spot the fallacy in this old yarn:

A man once asked his employer for an increase in salary and the reply he received was as follows: "There are 365 1/4 days in a year—say 366—but you work for me only eight hours a day, which is only one-third of a day, so we must divide 366 by three. That gives 122 days full work a year. But you do not work on Saturday or Sunday, so we must take away another 104 days, which leaves only eighteen days. Then you have 14 days' annual leave, which leaves four days, and you have at least four public holidays every year. That means you don't really work for me at all, so why should I pay anything?"

BONES

An organisation has four kinds of bones:

—The wishbones who spend all their time wishing someone else would do all the work;

—The jawbones who do all the talking but very little else;

The knucklebones who knock everything that everybody else tries to do;

—The backbones who get under the load and do the work.

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THE LAST WORD...

LIFE SO CLOSE TO DEATH
O strangely luminous life so close to death.

Almost nine paces long
Is this my final whitened world.
Still nine days more, perhaps—
Then will fall
My head,
Which now still thinks and speaks and
sees and hears.
The great sleep hovers very near,
With its dark pinion overshadowing
The blinding fire of wishes and of fears.
It mitigates the bitter, anguishful,
The longest moments of this human pain.

O strangely luminous life so close to death.
—Alfred Schmidt-Sas
(Written with manacled hands in a Nazi death cell, April, 1943).

"The most thought-provoking thing in this thought-provoking time is that we are still not thinking."—**Martin Heidegger.**

The fame of great men ought always be estimated by the means used to acquire it.



One thing men can't understand about women is how women understand so much about men.—**Walt Streightiff.**



It has been proved by scientists that over the centuries the human jaw has dropped two inches. Could the Taxation Department have anything to do with this?



Life is hard for most folk! Don't make it harder.

Idle bodies are usually busybodies.



The fellow who watches the clock doesn't need to worry about the future, he hasn't any!



A modest person is one who doesn't blow his knows.



A minister was called one night and told his church was in flames. He rushed to the site, and joined the crowd that had gathered. Next to him stood a well-known atheist of the town. The minister could not help remarking, "This is the first time I've ever seen you at church." The atheist replied, "Your church has never been on fire before."

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