

**FOR CHRIST'S SAKE AND THE GOSPEL'S
OVERSEAS MISSIONS OFFERING, JULY 5, 1970**



Mrs. R. Veal treating patient at Shrigonda, India. One of the many ministries offered "For His Sake."

In Mark 10: 29, Jesus makes use of the phrase, "For my sake and the gospel's," and this simple phrase, so pregnant with meaning, has ever been the key to the explanation of the self-sacrificial service and devotion of God's true saints in every age.

"For his sake" men and women of all ages, races and cultures have been willing to hazard all, even life itself.

The Bible speaks of certain things which are the direct result of this simple phrase "For his sake."

1. For his sake our sins are forgiven. To hear some people talk, one would think that we have every right to expect all the wonderful gifts of God's love, including the forgiveness of our sins. In reality, we are dependent entirely upon the mercy and grace of God for all things. We have no claims on God! Because of our sins and rebellion against Him, we deserve nothing but condemnation and punishment—certainly not pardon. The wonder is that God is willing to forgive anyone who sincerely asks "For his sake."

A full understanding of this makes us realise just how greatly indebted we are to him and, therefore, we desire to show our thankfulness by seeking to serve him.

Appreciation —

FROM THE OVERSEAS MISSION BOARD

The Overseas Mission Board expresses sincere appreciation to all members of the Australian Churches of Christ for the encouraging support given during the past year.

We praise God that during this period new areas have been entered for Christ as missionaries from the New Hebrides and Australia have commenced work at Bunam, Mui and Gokto in the Keram River and Schrader Ranges areas in New Guinea.

We praise God, too, for the witness being made by the New Hebrides Churches in New Caledonia, a French possession in the S.W. Pacific.

The Churches in India are accepting greater responsibilities as missionary personnel are gradually reduced. Despite many difficulties the work continues to develop in this land where millions still wait to hear the gospel of Jesus Christ.

To maintain the present work and accept new opportunities, \$167,000 is needed during the 1970/71 financial year (see Page 3). Costs of maintaining the work continue to rise, and we therefore plead for an increase in giving this year.

Please give "For Christ's Sake and the Gospel's."

ANNUAL OFFERING — SUNDAY, JULY 5

"FOR HIS SAKE"

By N. GAVROS

From the message to Overseas Mission Board during Annual Meetings, 1970, by the minister of Fullarton church, S.A.

2. Therefore, for his sake our service is rendered. The great apostle Paul writing in 2nd Corinthians 4: 5 says, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."

Because we have responded to the deep love of Christ in making it possible for us to have our sins forgiven, we desire to render service for his sake and to his glory, not merely because we feel a sense of duty, but we render service for him, but because we truly love him and our service is the expression of that love.

We need to examine our motives for rendering Christian service. Is it truly for his sake, or for our own personal aggrandisement and self advantage? Is it so that others will think well of us, or because we enjoy being in a position of authority? Why are you an officer of your church or auxiliary? Why do you sing in church, or teach Bible School? Why are you a minister or a missionary of the gospel? If it is for any other reason than "for his sake," you might well wonder whether such service is acceptable to him.

Remembering that our service is rendered "for his sake," will help us to keep on working when the going is hard and the results and rewards are small. We remember that we are not working merely for the sake of our church auxiliary, or our local church, or even our brotherhood of churches, but we are really doing our service "for his sake."

3. And so, for his sake our sacrifices are made. Every true Christian who would serve Christ, will be called upon to make certain sacrifices, and some may consider we are fools to make them. Again the apostle Paul reminds us, "We are fools for Christ's sake."

Taken from a purely human and worldly point of view, it does seem foolish that people should make real sacrifices of time, talent and treasure (not to mention home and comforts and prosperity even) to serve Christ at home and abroad.

But when we remember that such sacrifices are actually made "for his sake," then the sacrifices become the offerings of love, freely given in joyous abandon to the one who has done so much for us. No sacrifice that we may ever be called upon to make can ever equal the sacrifice he made in order to be our Saviour.

This phrase, "for his sake," is the real explanation of the fact that men and women who could enjoy lucrative and rewarding positions in such realms as medicine, education, business life, and other technical spheres, sacrifice their own desires and comforts in order to go as missionaries of Christ in our own land and overseas. Why else would they put up with many of the conditions and situations that go with the task unless it is "for his sake"?

When next we are tempted to complain or pity ourselves because of some sacrifice we must make in order to serve in the work of Christ, let us remember we do it "for his sake."

If we truly grasp this conception of doing all things for his sake, then all our service and sacrifices will be transformed, and that which we considered to be drudgery and common-place will be transformed in our "reasonable service." (Romans 12: 1).

Remember, for his sake our sins are forgiven. Then let us also make our sacrifices for his sake.

FROM A BROKEN HEART

By Dr. D. M. COULTER
NEW HEBRIDES

I first saw this young man in 1962. He was teaching school at Ndul Ndul, but had not been strong for some years. When examined, it was evident that he had a diseased heart.

He was keen to do things. He helped whenever he could, but his activity was severely limited. From the beginning he was a leading member of the local scout troop. As with scouts everywhere, some testing activities were often undertaken. On one occasion they decided to climb the mountain to the crater lake nearest this end of the island. This meant 5,000 feet of steep rough climbing, much of it through trackless tropical rain forest. He asked to go, but wisely remained behind though inwardly grieved over his physical incapacity.

Later, they went for a hike along fairly level ground for a day at a beach. From the beach on the return journey the track went up a short, but fairly steep hill. It was too much for him. He became breathless and began coughing up blood and got home only with the assistance of his friends. It was hard to hold back the tears. He had youth, he had ideas, he had ability and he had faith, but he also had a sick heart that held him bound.

He knew he needed help that could not be given here. A heart operation was needed and needed soon. Help was quickly offered by the Christian Hospital Trust in Auckland and he



Mr. and Mrs. C. McCosker, recently appointed to Banmatmat Bible College, New Hebrides.

1970



August and Maeline Ben (and baby David), New Hebridean missionaries, with people at Mui, New Guinea.

was soon in that city, receiving the benefits of surgical treatment from one of the finest heart units in the world.

Soon after leaving hospital he was running around a football field filled with something new, strength and vigour. August Ben has never stopped since. Next trip up the mountain on his home island he was first to the top. Walking along the road, he would suddenly run with the joy of physical fitness. He was one of the first entrants to Banmatmat Bible College, and had a lion's share of the hard physical development of that place. He is now in New Guinea, first missionary from the New Hebrides, patrolling pagan villages away from home days at a time, talking through the night to these people of Christ's love. The healing of August's heart has led to this and more that space does not allow to tell.

Christ's heart, broken for humanity, led to this healing, and much more than one can ever know. His love in the hearts of others has marked a new miracle that goes on to greater things that never end.

It hurts to have one's heart broken, but we need to be a broken-hearted people. It hurt Christ. This broke the disciples' hearts, but this in turn led to strength and miracles of achievement. From this same starting point we can, and must see the same miracles of achievement.

ATTENTION, KEEN SUPPORTERS!

For many years I have considered myself a keen supporter of Overseas Missions. Now, as a participant in a more personal way than previously, I wonder just how real was my past interest.

One of the dangers of supporting Overseas Missions financially is that we can do it without involving ourselves very much. For most of the year we may hardly spare a thought. Many of the missionaries we support we do not even know by name, nor know much about the work they are doing.

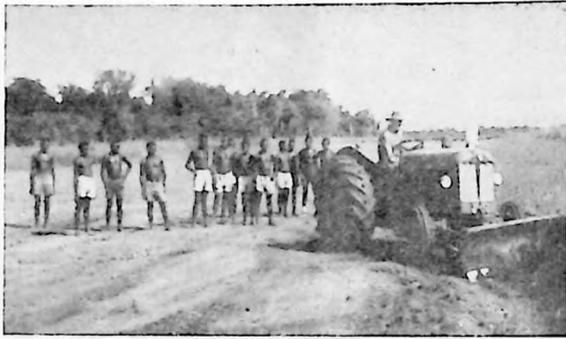
In preparing to go to Banmatmat I realised that much of my own interest in our Overseas Missions was too general. It was not related enough to individuals and the needs of particular situations. Surely if God's Spirit dwells within us, we will show more interest in the men and women who represent him (and us) on the mission fields. They need to know of our interest all the time, shown by our continuous prayer support, our personal letters and our sacrificial giving. There are too many opportunities for Christ which must be missed because of lack of such support from the home churches.

God wants your participation in the task of spreading the Gospel his Son died to bring. Maybe he wants you personally involved in an overseas field. If not, he certainly wants you personally involved in a very real way at home.

One side of the task is the provision of equipment needed to allow your missionaries to do their best with so many needs pressing upon them. Just meeting their everyday needs is an ever-increasing cost as we all know.

How real is your interest in Overseas Missions?

THE AUSTRALIAN CHRISTIAN



Construction and maintenance of airfields in New Guinea is just one of the many ways mission money is used. We have three airfields along the Ramu River and the fourth is now being constructed in the Keram area.

• QUESTION

"What do you do with all the money?"

Answered by
ROSALYN WILLIAMS

"What on earth do you do with ALL the thousands of dollars we send you?" cried a well-meaning Christian.

Let me tell you about a few of our continual experiences here to show you where "all our thousands of dollars" go.

"Help! There isn't any more kerosene left here at Bunapas! We'll have to ring up and order a supply of 44-gallon drums." This doesn't mean picking up the phone and ringing through to a firm and saying, "Please deliver to Bunapas Station a supply of 44-gallon drums of kerosene. Many thanks," and then wait for a delivery van to bring it. Far from it. We have to charter a SHIP! It has to come from Madang to the mouth of the Ramu where we then pick it up in canoes. To charter a ship costs much more than to ring for a delivery van to bring your goods to your front door. Much more!

We need Benzine to run our outboard motors. To keep up our supply of this we have to charter a SHIP. For our generator (power) we need Dieselene and to keep up with our supply we have to charter a SHIP. The cost to charter a ship is a couple of hundred dollars and we need a ship more than once a year.

"India Quebec from Fox Trot Bravo." "Go Ahead Fox Trot Bravo." "Good morning Laurie. Can I go ahead with Missionary Aviation Fellowship and give you Churches of Christ Mission flight plan for today?" This is a conversation held every fortnight as the MAF plane prepares to bring in a plane-load of food and other necessities for all of our Missionaries. The plane usually arrives about 9.00 a.m. and finishes our last flight about 4.00 p.m. We use the plane for the whole day. It often has to go to Madang to pick up our supplies. To charter a plane once for the day, 26 times a year (we often have to bring it in for other reasons as well, to take missionaries to Madang, etc.) costs us thousands of dollars each year.

Our means of travel in New Guinea also is by river. Our motors are always on the move. To reach other villages we have to go up and down the Ramu. Therefore, we have to keep up a good supply of Benzine. How we wish someone would invent an outboard motor that doesn't need to run on Benzine! As the motors drink the Benzine they also drink our "thousands of dollars."

We do not ask you to support us financially so we can live high, but we do ask you when we desperately need the money to meet the Mission expenses.

Rosalyn Williams is Business Manager for our New Guinea Mission. In this position she realises how difficult it is to manage the mission on a yearly budget of \$18,678.

Total estimated budget for New Guinea is \$40,120; New Hebrides \$41,930; India \$41,240; Capital Expenditure (all equipment, buildings, etc.) \$18,210; Home base expenses (including salaries, travel for deputations, printing, advertising, etc.) \$12,000; Preacher Provident Fund \$1,500; Travel \$12,000, making a total of \$167,000.

For the 1970-71 financial year, we are asking the churches to contribute \$157,000, expecting that the balance needed will come from Grants-in-Aid, Legacies and special gifts such as the Annual contribution of approximately \$2,000 from the New Zealand Leper Trust.

We can well understand people asking as the man asked

Rosalyn, "What on earth do you do with all the thousands of dollars we give you?"

We support approximately 60 missionaries (married couples and single workers) and 100 national workers. In addition we provide boarding allowance for up to six voluntary workers. We maintain six hospitals, 13 schools (secondary, technical and primary), three Children's Homes and a Bible College. We are involved in sending Bible Correspondence lessons to students in India, and S.E. Asia, the production of Radio Broadcast Programmes, printing of Christian Literature, translating the Scriptures, giving aid to destitute and needy people, preaching the gospel in towns and villages in India and the Pacific, etc. In addition to salaries, there is the cost of travel for whole families, sea and air freight and customs and all other handling charges.

There is the need to provide and maintain transmitting sets for stations in New Guinea and New Hebrides, outboard motors, river craft for New Guinea, sea craft for the New Hebrides and motor transport for India. Buildings and all equipment must be provided by the mission.

A business man, particularly if he is involved in maintaining a staff and various departments of his business in several countries overseas would realise that the question should not be "What on earth do you do with all these thousands of dollars?" but "How do you possibly manage on so little?"

LET US GO FORWARD into New Areas

"For Christ's Sake and the Gospel's" let us go forward into new areas. The amazing opportunities for us to witness for Christ in the Keram and Schrader Ranges in New Guinea presents a great challenge. We share in this new venture with our brethren in the New Hebrides. Six missionaries now serve in this new area, but more are needed to meet the challenge.

While doors are being closed in India, there are challenging opportunities in Indonesia. Extensive investigations have been made concerning these opportunities and contacts established by Bren, Coventry and McLean with churches in Indonesia. Further contacts were made by Allan Webb, who conducted evangelistic meetings in Java at the invitation of Stephanos Damaris, an itinerant evangelist who met Mr. Webb at the Congress of Evangelism in Singapore. Later this year, Rex Ellis who represents Queensland on the Federal Overseas Mission Board, will visit Indonesia and possibly Thailand. Travel expenses are being met by the Camp Hill Church.

At Federal Conference in Adelaide next October a Notice of Motion will be presented which, if approved, will enable us to become actively involved in S.E. Asia.

However, we all know that a decision of Conference does not mean very much unless the practical support is forthcoming from the Churches. May we, if we are convinced that God is opening the way for us to enter these new areas, be prepared to give our practical and prayer support for these new ventures.

— Ron McLean.



Letters from Bible Correspondence students handed by the postman to Hema Kolhatkar, who is responsible for marking letters in Hindi.

THE ROLE OF THE MISSIONARY

By **JOHN MAIN**
(India)

any money from the Conference, to five regular workers in a well-equipped office. Although there is no local income for this work staff, mail and printing costs are considerable.

More recent is the Radio work, started by one man with technical ability, concern and a vision. Effective radio work requires quality equipment, a studio, capable artists and hours of painstaking production. But all this is made worthwhile by the challenge evident in the number of radio shops in the villages, the multitude of young people with their transistors, programmes broadcast over loud-speakers in villages, crowded tea-shops with blaring radios.

Mass media must be used. But there are problems which we in Australia can help overcome. Mass media require skilled personnel, usually missionaries. The entry of new missionaries is restricted. Untrained workers means less effective production. Pray for skilled staff — either in new entries despite Government policy, the ability for old missionaries to learn new techniques or national workers.

Mass media require added finance. Equipment is expensive, needing dedicated and specific giving. The concerned Christian must put his money where his prayers are.

Mass media are not enough in themselves, but depend on a committed and responsive National Church, able and ready to hear the call of the Holy Spirit as he will lead to those who have been stirred by the challenge of a magazine article, a book, a Bible study or a radio programme. You are not there to do this, but you can pray for the Church and for committed Christians.

FOCUSING OUR CONCERN By **ROGER A. RYALL** (India)

When we think of the immense needs, physical and spiritual — of India's 500 million people, we may well ask: "Where can we begin?" There are 700,000 villages, but to accomplish anything effective, we must concentrate our attention on one of them, be it Shrigonda or Borl.

If the question is raised: "In a day when the number of foreign missionaries is steadily decreasing, how can we train indigenous leaders for the future work of the Indian Conference?" Part of the answer is that leadership training began many years ago. Another aspect is that, in God's view, it will count now and in the future to train one here and one there.

Jesus taught us to value every boy and girl, every man or woman for his own sake. How slow we are to learn this — in the West and in the East. It will help if you spend five minutes a day to pray for ONE young man who begins B.D. training at Yeotmal, Maharashtra this July. Can you measure the results if you send three dollars a month to enable ONE ambulance from Dhond to do medico-evangelistic trips to neighbouring villages?

It will be significant if you send one dollar per week to maintain ONE child in one of our Christian Boardings — at Baramati, Dhorja or Shrigonda. Can you assess the influence of ONE Christian book in Marathi if you will give \$200 to publish it?

Do not be overwhelmed by the vastness of the needs to be met. Do not throw up your hands in despair and say: "We cannot even begin to make an impression." Focus your concern on ONE man, ONE child, ONE task, ONE group. Will you sacrifice to do what God enables you to do?

Christ, Who promised to bless even the cup of cold water offered in his name, will multiply and bless our best if we will but yield it to him.

THAT LOOK

by **Samuel F. Pugh**

The look in the eye
Of a hungry child —
That expression of joy
And hope and gratitude
As he takes the first bite —
The first, glorious bite —
Bought with the money you
gave —
That look — that look
Is worth the cost.
The work,
The sacrifice —
Could you but see it —
That look —
Then you would say
"I should have given
Double!"

YOUR OPPORTUNITY TO GIVE DOUBLE ANNUAL OFFERING OVERSEAS MISSIONS

SUNDAY JULY 5



"COME AND TELL!"

SAYS AILEEN DRANEY
(FIELD CHAIRMAN, NEW GUINEA)

Excuses! Just plain excuses. This is how I felt when I tried to talk with these people. After much soul searching, I had to admit that there was not enough of HIS LOVE in my life. Satan was still in control of too much — he clung to my purse strings and my heart strings.

How would you answer folk if confronted with these pleas? Why are we short of workers? Why is finance a barrier? Why don't folk come?

Is it true that Satan is still in control?

I wonder if I dare tell you some of the answers that I gave. Folk liked their homes more. They didn't want to come and live with the mud, mosquitoes and outbreak conditions. Friends and families were more important. The pull of civilization was too great.

The folks didn't voice it, but the pleas on their faces said, "BUT WHAT OF THEIR LOVE FOR CHRIST?"

Will each of you honestly answer their plea in the light of your LOVE FOR CHRIST?

"Why don't you stop and share God's good news with us?" was the plea of the folk of Mungum. "Canoes go past but you don't stop here. Australia is not short of people. Then, why?" This is the query that comes again and again. This is only one of the many villages in the Keram River area asking for help to understand God's Word.

Not enough workers? The workers already there have more than enough to keep them busy? Not enough money for additional help? How can we answer every call?

"GO AND DO"

SAYS HAROLD FINGER (New Hebrides)

The task of missions is not only to bring mankind to Christ as Saviour and Lord, but also to bring Christ as Friend and Comforter to mankind. These are our imperatives today. The imperatives are "Go and Do."

The imperative to "Do" for Christ's sake in our New Hebrides Mission Churches is enhanced by the nature of the present situation in "our islands," and in the world as well. Here are the apostle Paul's churches over again, not much older than some of his favourite churches at Rome, Ephesus, Corinth and Colosse, when he wrote to them. Pray for the young churches.

Second, the imperatives of our mission work in the New Hebrides are strengthened by the success already achieved. Many are beginning to open their mouths and tell how great

things the Lord has done for them. Young men and women are accepting the responsibilities of preaching, teaching and healing. It is a thrill to everyone in the Island Churches to share with Mr. and Mrs. Ben, and Mr. and Mrs. Bull in New Guinea, and Amos Waki in Noumea. Young people have gone to Australia, New Zealand, Solomon Islands, and also England to learn more and to be equipped to help their brethren in the churches. These are dangerous years but great years for the Kingdom of God. It is a church in the making.

Let us by prayer and giving and sacrificial efforts help the churches through this present situation. It is not easy for the mission staff, but with the help of the Brotherhood in Australia, the mission personnel will do its best.

SAYS KAY WILLIAMS (New Hebrides)

At Ndul Ndul the wet season is almost over. Despite the regular rain, tanks are not full as there is a great demand for water. At one section of the mission we have six tanks available for three houses, the nurses' home and the house-girls' home. There are eleven nurses and seven house-girls as well as five missionaries drawing on this supply. Money is now available for building three new tanks and we do thank all who have given towards these projects.

At Ndul Ndul Day School, with 240 children, there are no tanks as yet, and the children get their drinking water from a nearby well — which, of course, is not always very clean. Again we appreciate the assistance given by friends at home in supplying the finance for a tank.

There is, however, a delay in making these concrete tanks. At the end of 1968 we had huge seas during a cyclone just after the tank moulds were returned from Pentecost and were still on the beach. Many pieces of the tank moulds were washed away. New moulds were needed to replace them. Folk are working towards this and we are looking forward to the time when these moulds will arrive.

Isn't this a little like our Mission work and the work of the Gospel everywhere? There are only a certain number of workers available and these are often unable to supply the needs of bringing the Word of God to the whole community. More workers are needed!

Our wet season lasts for approximately six months. After that there are six months of dry weather with only an occasional shower to relieve the situation. Time is running out for building tanks in this wet season.

Time is also running out for sending workers to various parts of the world. Who knows when time will run out in other areas where the doors are now wide open. Help is needed NOW. Can you help — by prayer, by giving or by going? If so, don't wait until it is too late. DO IT NOW!

"DO IT NOW"



o ENGAGEMENTS

DO YOUR OWN THING! BUT DO IT RIGHT!

An engagement is a formal declaration of an intention to marry, with the emphasis on the word "formal." A couple may have been "going steady" for years, or there may have been an "understanding" between them, but the engagement makes it formal and official.

There are good reasons for a period of engagement. Even if the wedding is to be fairly quiet, there are still many things to be done. If there is to be a big wedding with a large number of relations and friends involved, there is even more need for plenty of time to make adequate arrangements and carry them out. Some reception centres are booked for as much as twelve months in advance, and this in itself is often a determining factor in the timing of an engagement. Psychologically, there are also good reasons for an engagement. Both families are given an opportunity to get used to the idea, and the engaged couple will also be wise to use the engagement as a further opportunity to think over more deeply about their commitment to each other.

Before an announcement is made it is conventional for the man to formally ask the girl's father for his hand in marriage. Some conventions are stuffy and are rightly being discarded, but there is a lot of sense in keeping those which enshrine consideration for others and make for better relationships, and this one does. Technically, an official engagement requires the consent of the girl's parents. If she is under age their legal consent is essential. It seems a good thing for the man planning marriage to go to the girl's father and formally ask his permission. The blessing and goodwill of the parents will be of great value to the couple as they set up their own home.

Very often the parents are drawn into the plans of the young people long before the time for a formal engagement. The young man's job, his prospects, his plans for the place to live—all may have been discussed. If these things have not been spoken of before they should be at the time of the engagement. It is natural for a father to want to have some knowledge of the man his daughter is to marry and just prior to the announcement of the engagement is the time for him to be approached. The interview is fairly painless as the girl and her mother usually instruct father what to do and say!

(Next time: VANESSA writes on "RINGS AND THINGS.")

CHURCH IN CRUSADE

(FLINDERS PARK, S.A., H. S. Prime). The church has been involved in the Western Districts Crusade with John Robinson from Melbourne. Crusade after-school meetings were held in our hall with average attendance of 100 . . . There were two decisions during May. . . Rev. Ken Chatfield, Secretary of Mission to Lepers, spoke on May 31. Lou Lukehurst preached at night . . . Several of our young people attended camp at Point Sturt.

AT NIGHT AT CRAIG ST.

(ROCKHAMPTON, Qld., B. M. Nowitzke). Sunday night gospel service will be held at Craig St. once a month from July 5. Previously the members travelled to William St. at night. . . The first of many work camps by young people was held at Emu Park. . . William and Craig St. S.S. combined for a picnic at the Botanical Gardens. . . We have had visits from the Conference Presidents, A. C. Male, and Miss V. Callinan.

EXCHANGE WITH BRISBANE

(DALBY, Qld., D. Stow). The C.Y.F. participated in a youth exchange with the Hawthorne C.Y.F. in Brisbane on May 30-31 . . . At the annual meeting C. Deacon and S. Bickerton were elected as elders . . . The S.S. picnic was held at Lound. R. Gallas is Superintendent of S.S.

DISCIPLESHIP CLASSES

(BURWOOD, Vic., G. Lord). Following discipleship classes, three young ladies were baptized and received into the church at the second of our 9.30 a.m. guest services. Over 200 attended because of visitation. Kevin Turner, of Springvale, was speaker and Lyle Williams the soloist . . . Winter gospel services commence at 4.30 p.m. . . On Pentecost Sunday Mr. Lord exchanged with the Rev. Allan Thompson, of St. Luke's Presbyterian Church . . . Dr. Whiting spoke on Mothers' Day when the service was conducted by the

women . . . For the Programme of Evangelism a group of church members attended an all-day Study Conference at Monbulk. Mr. and Mrs. Ray Brough, of Wattle Park, took care of the children.

BACK TO HARLAXTON

(Qld., Bruce Roberts). Speakers at "Back to Harlaxton" anniversary services were V. G. Böttcher, G. Gibson and E. T. Hart. Many former members returned. Talent and Thank Offering totalled \$1,010. Members had been working for Talent for past three months . . . Presentation was made to Fred Winter from the three Troosomba churches for 40 years' service to the church . . . Eight new members have been welcomed into fellowship—five through faith and baptism, and three by transfer . . . The minister, Bruce Roberts, exchanged pulpit with Warren Hamilton, of Crown Street . . . The C.Y.F. conducted gospel service . . . A Vacation Bible School was held during school holidays.

MEMBERSHIP INCREASING

(WINDSOR GDNS., S.A., R. Brandt). Active membership is now 169 and offerings average \$117 per week. The D.C.E. offering was \$83. Some evening meetings have been held at the manse, Tea Tree Gully, the room at the manse being full on each occasion . . . The church is planning for the World Post-Convention Crusade . . . Margaret Lindsay was baptized on May 24.

FOUR BAPTISMS

(NTIL, ESSENDON - EAST KEILOR, Vic., R. Hillier & E. Ols). There have been four additions by baptism in the past month—one from North Essendon and three from East Keilor . . . R. Sell has been appointed Board Chairman . . . Ian Alves (East Keilor) has been selected by Keilor Rotary to take part in its Annual Youth Leadership Course . . . The churches shared in the annual combined Service of Witness on Pentecost Sunday, when R. N. Gilmore was speaker . . . Senior Youth Group conducted the morning service on May 17 and C.W.E.F. on 24th . . . The church shares with his family in the passing of Roy Thompson, one of its earliest members.

Overseas Missions FIELD VACANCIES

PRIMARY TEACHERS REQUIRED URGENTLY —

Mission Schools along Ramu River, New Guinea. Single lady Teachers. Ranwadi Girls' School, New Hebrides. Married Couple. Lounda Senior Primary Boys' School, New Hebrides. Single man. (Applicants with Bible College training preferred, but not essential.)

VOLUNTARY MEDICAL WORKERS —

NURSING SISTER DOUBLE CERTIFICATE required for Ranmawat Hospital from June, 1970 for six months.

DOCTOR required for Ndul Ndul Hospital late 1970 for six months. Address enquiries to R. S. A. McLean, Secretary, Overseas Mission Board, 60 Henley Beach Road, MILE END, S.A., 5031.

THE OLD PATHS AND THE ANCIENT ORDER

By DR. RONALD GRAHAM

It is characteristic of man and man's societies to answer the question, "Who am I?" by referring to the past: either the more distant or the more recent past.

This was so for the People of God in the Old Testament who, in order to understand themselves, reached back to, for example, faithful Abraham and his kinsmen, and Moses and the tribes accepting a new teaching. It was so for the People of God in the New Testament, whose self-understanding was almost completely defined in Old Testament terms. It has been so for that People of God who have called themselves not the "only Christians" but "Christians only": the Restoration Movement.

One problem in doing this is that individuals and societies are never carbon copies of their ancestors. Marked similarities there may be; complete identity there is not. The words may be the same but have changed in meaning; the forms may outwardly appear alike but may inwardly serve different functions. Some elements from the past may persist unchanged and some continue only somewhat altered; others may be dropped altogether and others again added. And so, any individual, group or society has a shape, a wholeness, an individuality that is all his or its own.

This is one of the reasons why Alexander Campbell had difficulty excluding Christians from fellowship merely on the basis that their baptism had not been by immersion (immersion being a carbon copy, so it was thought, of a first-century practice). He could not single out from the New Testament one criterion by which to judge a Christian, unless it were the intangible "image of Christ." It was the individual in his unique wholeness (his "general devotion to the whole truth as far as known") who should be evaluated. If some of Campbell's followers are today less sure of themselves and less judgmental of others than many of their ancestors were, this may be gain rather than loss, a sure sign of growing honesty rather than of declining spirituality.

This is one of the reasons, too, why comparisons of Christian communions are such a dubious undertaking. In making a comparison, the first task is to define what is being measured; the second is to define what it is being measured against; the third is to measure the immeasurables: If what the Lord requires is the doing of justice, the loving of kindness, and the walking humbly with himself (Micah 6: 8), on what basis do we decide that one communion loves kindness more, or is more humble before God, than another? Such a passing of judgment calls for something approaching divine qualities on the part of the evaluator!

1. The People of God in the Old Testament

Speaking about the quality of Israelite religion, Walther Eichrodt, of Basel, has said that what we find in the Old Testament is "both a stock of spiritual values firmly established at the outset and also an incessant process of growth which is continually enriching the religion by drawing into its sphere new content from without. At the same time the internal shape of the religion becomes increasingly well-defined." Furthermore, says Eichrodt, throughout the Old Testament, when the religion seems to become static and to harden into a rigid system, there also occurs "a powerful and purposive movement," a "forward drive" that breaks through again and again.

(Dr. Graham is Professor of New Testament at Lexington Theological Seminary, Kentucky, U.S.A. This is the fourth in a series of articles. The final article will appear in the next issue.)

A basic stock that is open to incessant growth and subject to continual redefinition, a forward thrust: what this suggests is that that People of God is truest to the Old Testament whose life is characterized by words like "dynamic," "growth," "development," and "process." Insofar as Eichrodt's reading of Israelite religion is true, change is one of the marks of the People of God.

2. The People of God in the New Testament

Either in introduction, prologue, salutation, or point of departure, by far the greater number of New Testament authors are at pains to establish the Church's continuity with Ancient Israel. Cyprian's third century maxim, "outside the Church there is no salvation," could have been phrased by the Church of the first century as, "outside Israel there is no salvation." However, being continuous with Israel did not prevent the Church from being highly selective in its appropriation of its past. Two examples must suffice.

First, there is what constitutes the canon within the canon for Christian and Jew respectively. When New Israel first identified itself with the Old Testament (which at the time was the only Scripture that both Christian and Jew had), the focus of its interest was not the same as Judaism's. For Judaism, it was the five books of the law (Torah), which were regarded then as now as the core of revelation and the precious token of Israel's chosen status. For the early Church, however, the centre of the Old Testament was found in its prophecies and promises and those parts of the books of the Law in which promises are found. The one was Torah centred; the other prophecy centred. What this means is that when the Church defined itself in terms of the Old Testament, it did so from a new perspective in order to justify, explain, and defend the new and distinctive thing that in fact the Church was.

Second, and in line with this, there is the use that the Church made of the term "Messiah" to interpret the meaning of the one who today is best known as "Jesus Christ." Some of what Jews regarded as Messianic in the Old Testament the Church saw as being fulfilled in Jesus. Much of what Jews regarded as Messianic was ignored or rejected by both Jesus and the Church. Some of what the Church claimed in the Old Testament to be Messianic was never so regarded by Judaism. The Jews searched the Scripture and in consequence looked for a Messiah still to come; the early Church searched the same Scripture and as a result confessed a Messiah who had come (John 5: 39) — but what Christians were affirming was not what Jews were denying.

Even when the Church of the first century viewed itself as in some significant sense the continuation of Israel, its recapitulation of the past assumed some noteworthy new and different features. Such, it may be suggested, is the ambiguity that is always involved in walking the "old paths" and restoring any "ancient order of things."

3. The People of God known as "Christians only"

Central to an understanding of the New Testament is its thinking about the "Last Things": the Second Advent, the Resurrection of the Dead, the Last Judgment, etc.

In Matthew, the Gospel that gives greatest prominence to the Last Things, Jesus twice voices the expectation that the "Son of man" will come in the very near future, say, in the thirties (A.D.): "you [disciples] will not have gone through all the towns of Israel, before the Son of man comes"; and

"there are some [disciples] standing here who will not taste death before they see the Son of man coming in his kingdom." (10: 23; 16: 28) To be sure, speaking to the Disciples of the End, in Mark Jesus says: "of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father" (13: 32), but in context there is nonetheless the expectation of an imminent End (v. 30).

When Paul first preached to the Thessalonians, he seems to have done so in such unequivocal terms that his hearers were concerned that some of their number had died before the Second Advent. He had to write to reassure them that the "dead in Christ" would not be at a disadvantage in comparison to those (including himself) who would still be living at "the coming of the Lord." (1 Thess. 1: 13-18) However, some of Paul's readers thereupon understood that what he had to say about the Last Things meant that "the day of the Lord" had already come. (2 Thess. 2: 4) A few years later, Paul still seems to think that he and at least some of his converts will be alive when the great day of the "resurrection of the dead" takes place: "the dead will be raised imperishable, and we shall be changed." (1 Cor. 15: 52, the "dead" and "we" are contrasted in the Greek.) He is still convinced that "the appointed time has grown very short" (1 Cor. 7: 29): the Advent, apparently, will occur within the reasonable expectation of Paul's lifetime.

What do we do with this anticipation by Jesus and Paul that the End would come very soon — in their respective lifetimes? Those who would restore the Church of the first century must deal with a conviction that was central to the faith. It is not for nothing that Alexander Campbell called his magazine "The Millennial Harbinger," that the Churches of Christ (non-instrumental) have long regarded themselves as the movement that has been truest to Campbell's millennialism, and that all major evangelistic campaigns by Australian Churches of Christ, whether led by American or Australian evangelists, have made much of the Second Coming. But what does a Restoration Movement do with the End that did not come, for we can no longer hold that the Second Advent (in terms of Jesus' and Paul's anticipation of it) will come in the first century?

First, the position may be taken that predictions of a Second Advent during the ministry of Jesus, or immediately after Jesus' death (John 14: 3), or in the lifetime of Jesus' hearers are all of them read back into the days of the ministry by the later Church: they represent the mind of the Church rather than the mind of Jesus. But such an understanding of the Gospels would call upon the Restoration Movement to walk a new path; something which by definition it has been unwilling to do.

Second, we may say that the Gospels, particularly John, present other viewpoints; that Acts looks forward to the open-ended missionary age of the Church; and that there are other emphases than this in Paul's letters. Then we may, of course, choose one Gospel statement rather than another, or Acts in preference to Paul. But if we do that, we cannot at the same time say that all parts of the New Testament are equally authoritative, and the Restoration Movement is having to approve some Scripture and reject other, and do so on bases that are not themselves supplied by the New Testament. And this, be it noted, with respect to a pivotal, not a peripheral, New Testament idea.

APPRECIATION FROM KOREA

Mr. Soongook Chol, of the Korean Churches of Christ, recently wrote expressing appreciation for gifts of clothing and finance sent to Korea last year to aid the Korean brethren who were suffering as a result of famine.

The total amount given and forwarded to the Korean brethren from our Australian Churches of Christ was \$2,204.

Mr. Chol is now in the U.S.A. and will commence studies next October for his Ph.D. From Illinois, he writes: "Let me quickly assure you that the sum of \$800 Aust. (remitted in 1969) was properly received by our mission and shared in conjunction with the National Ministers' Fellowship Executive Board, for which I served as President for two terms, for

those needy Christian people particularly in the South-Western Region where famine and drought have been quite damaging.

"The relief goods also, received from brethren in Australia through the aid of U.S. Chaplains' Office, and from American Christian Churches and brethren who reside in cities in Korea, were properly distributed to aid the needy. As originally intended, we concluded the relief projects by summer of 1969, and it was then reported to the brotherhood in Korea at the time of Annual Convention of the Ministers' Fellowship in August, 1969.

"May I state that the assistance given by brethren particularly from the

Third, we may say that Paul's epistles give evidence of marked development from imminent Second Adventism to "Christ mysticism," but that represents no small shift. It affects one's stance toward life, history, and the world. If the Advent is expected within a few months or years, that is one thing. All the privileges and responsibilities of the present life then become provisional, and the mind is set on the glories to come. But if the Advent is deferred to an indefinite future, that is another thing altogether. The present by comparison then gains immeasurably in significance. If we follow Paul in this shift (as most of us existentially have long since done), the Restoration Movement is no longer simply reproducing a Xerox copy of the New Testament from cover to cover.

Fourth, we may decide that Jesus was wrong in thinking that the Kingdom and the Son of man would come in his lifetime and that Paul was similarly mistaken in believing that the resurrection of the dead would occur in his lifetime (although we may, perhaps, go on to concede that they were right about other aspects of the forward thrust of the Christian movement). But it is no light thing for a Restoration Movement to make that decision.

Fifth, we may conclude that Jesus and Paul were right in their expectation of an imminent End, but then, of necessity, transpose that End from the first century to the twentieth. However, that is not restoring the Christian expectation as it was first lived by. No Restoration Movement can now do that.

Even where we take this last option, in all honesty we must admit that what we say with our lips we almost all of us deny with our lives. We do not — no matter what we say, we do not — live as though the world is provisional in the way in which Paul thought it was. To take but one example — a crucial one at that: we do not follow Paul when he counsels about marriage: "I think that in view of the impending distress" (he is speaking of the great catastrophe of the End) "it is well for a person to remain as he is" and not marry. (1 Cor. 7: 26).

There is no exact retracing the old paths, even when we set out to, and no precise restoring the ancient order of things, even when we try to.

Our study has focused on only one question raised by taking the New Testament seriously and attempting to restore the early Church in all its essentials. But we have dealt with something that is central to the New Testament Church and its faith, and there are many other issues like this one. It would be a step forward if the Restoration Movement were to see that all restorations, of necessity, restore only in part. There may be a basic stock (although determining what it is calls for openness, humility, skill, and tolerance); it certainly is subject to adaptation and continual redefinition. Change has always been one of the constituent marks of the People of God.

Once upon a time Alexander Campbell and his first followers preferred to call themselves Reformers. It is a good word. Our past would have been more attractive and our future would be more promising had we continued to be a Reformation, rather than a Restoration, Movement. For at the heart of a biblically informed reformation there is continuing reformation.

churches in Australia did a tremendous job. The prayers and kind gifts encouraged our deprived brethren faster than anything else. As I mentioned when we concluded the relief project by the summer of 1969, the wound of famine to a large degree was gone from the faces of our brethren in that part of the country.

"For quite sometime we were thinking of attending the World Convention of Churches of Christ, but eventually the need of the mission and situations around us became so demanding, we see no way possible to attend the Convention.

"May the Lord be with you, and please, accept our apology and gratitude. Remember us when you take yourself to the Lord in prayer. We are yours in Christ—Soongook Chol."

VOCATION!

To the Editor,

It was announced that the speaker at the men's fellowship was going to speak on "Vocation." I wasn't keen. As a youth I went to a camp whose theme was "Vocation." Vocation was interpreted as doing what the boss says, not wasting the boss' time while he is out playing golf, and being a devoted, uncompensated wage slave. It all seemed so wrong. And I've had a mental block about Vocation ever since; that is until the other night. The speaker gave us another slant on Vocation.

He said it was living as a Christian all the time in every place. He talked about Vocation at home, at church, in the community. Then he went on to talk about Vocation at work. "Here we go!" I thought. "Same old be-a-good-cog-in-the-machine line!" But I was wrong. This speaker said that sometimes Vocation would mean standing against management in the interests of justice, and that sometimes it would mean trying to get fellow unionists looking at the boss' problems. He even said that sometimes Vocation would mean striking and picketing if there was no other way of getting a fair deal. But he went on to say that always Vocation means working for better relations between labour and management, even at the risk of being misunderstood by both sides. He ended by saying that Jesus didn't leave his Vocation to become an itinerant preacher. He simply changed the direction of his Vocation until it was fulfilled on the cross. He suggested that when Jesus said, "Take up your cross and follow me," he was calling us to Vocation.

Well at least it's another way of looking at it!
I suppose even editor-ing is a Vocation.

TERTIUS.

OPEN FORUM

SCRIPTURES SPEAK

To the Editor,

There is much more common sense in the words "where the Scriptures speak, we speak; where the Scriptures are silent, we are silent," than Professor Graham is prepared to admit ("A.C." May 16). Many of his dogmatic statements are open to question.

It was not the O.T. as such that made divisions, e.g., Pharisees, Sadducees, Essenes, Zealots, but Rabbinical (and other) interpretations added to it. Jesus indicated the true unified meaning.

The same thing has happened to the New Testament for the same reasons — preconceptions have been introduced that were not in the minds of the authors.

The professor begins from two presuppositions that are not derived from Scripture but from modern reason. Therefore he does not arrive at the writer's meaning (including Thomas Campbell as well). These are (1) that the Bible needs extrinsic interpretation in every generation, and (2) its statements are not reliable. To place Paul (Rom. 13: 2) over against Peter and John (Acts 5: 28, 29) is quite an hilarious mistake. Even I can see through that one. Paul was referring to obeying the government, while Peter and John were resisting religious leaders whom Christ had indicated as suspect. Paul and Peter and John would agree in both instances.

The arrogant criticism of Paul's references to slavery are also criticisms of Christ for he also was silent on that question. It shows a lack of judgement sometimes found in a specialist trying to defend a position.

The Scripture is reliable when rightly handled (2 Tim. 2: 15) i.e., read with

its intrinsic presuppositions and the infallible Interpreter, the Holy Spirit (1 Cor. 2: 6-13). —E. R. Killmister (Vic.)

FROM A COUNTRY MINISTER

To the Editor,

Mr. Warry, in "A.C.": 16/3/70, has some hard things to say about Conference and ministers. Mr. Warry believes ministers should preach the gospel. To the best of their ability ministers preach the gospel in the country and I believe in the cities also, and by the grace of God some are saved. I know of many who are greatly moved in spirit for the uncommitted to Christ, but this does not mean that we must have a "weep" session in conference.

In the country we often reach the point of weeping because those whom we have had some part in winning for Christ are compelled to leave their home church, their families, and often must pull up their homes to follow or seek employment in the cities. As I understand preaching the gospel it also implies that we build up converts in the faith. I know of a good many converts who have not been built up because of removal from the suitable environment, and who as far as we can tell have become lost to Christ in the crowds of our cities.

I know of Churches whose strength, in the shape of key workers and the cream of youth, are annually drained from country churches by the exodus to the city. In my understanding of the faith and our brotherhood, city churches should show a pastoral concern for their brethren in the country and their misfortune. I believe that conference can and ought to attack the problem at its root cause and that is a lack of real decentralisation to which the government has only given lip service. It is the conviction of many of us that the government has been slow to see the need of a

more human interest in the problems of the country. It just may be that the urgings of conference may enlighten the government concerning this need.

The concern many of us share is not unscriptural. Jesus was concerned about all such human problems. Jesus was moved by the need of the moment at a wedding feast. The first century church of which we read in the N.T. delegated the helping of those in distress to capable men. The same Lord who said "Go" — "Make disciples" must have also got across to his followers that they should, "bear one another's burdens and so fulfil the law of Christ." I know country churches who are carrying heavy burdens and the gospel, I believe, is for the whole man and not only his soul.

If I had a chance to have Mr. Warry in any number of country churches for just 12 months he would weep not only for the unsaved but also for those who toil in country churches with a heavy heart and against great odds.

—R. Pritchard (Vic.)

E.U.

To the churches of Sydney,

It has been the concern of my committee and myself that many criticisms have been reaching us concerning the Evangelical Union at Sydney University. While many of the criticisms may be justified from time to time, these weaknesses are common to almost every congregation.

A society like the E.U. endeavours to contact up to 16,500 people on an undenominational basis in an intensely critical environment with young non-professional staff working in spare time only and on a very limited budget.

Within the E.U., young Christians organise a programme of broadsheets, public lectures, films, missions, symposia and study groups through which the presence of Christians on campus begins to make itself evident.

However, it is the individual witness of fellow students through active involvement in university life which is the aim of the E.U. But this individual witness cannot be separated from the existence of the union as a community of Christians.

Some shortcomings may be evident but rather than evoke criticism one would rather hope that they should evoke support in prayer, constructive suggestions and, where interest is greater, a share in the finances of the ministry of the gospel in the university.

I appeal to church councils to encourage their university students to participate in the organised Christian witness on campus and to ask them at regular intervals to report to the congregation of the progress and problems facing students on their campus.

The university is the situation in which God has placed us to serve him. We cordially invite you to the annual public meeting of the Evangelical Union in Stephen Roberts Lecture Theatre at 8 p.m. on June 25. Professor Edwin Judge will speak on "The Gospel and Social Change." Professor Judge is Professor of Ancient History at Macquarie University.

—Robert Johnston, President.
Sydney Univ. E.U.

HOME FROM SCOTLAND

(UNLEY, S.A., R. V. Holmes). Recently Dr. Don Bowes, from Glasgow University, worshipped at Unley, his home church. His brother, L. B. Bowes, has gone to Geneva to represent the Australian Govt. at the I.L.O. Conference.

A discussion with young people on drug problems was led by Dr. John Lawton. Neville Bradley, manager of SKA and member of Dulwich Church of Christ, spoke at Youth Service on "A Life to Spend." At a C.Y.F. session, E. P. C. Holland told of his visit to Disneyland.

C.Y.F. travelled by bus to Victor Harbour on May 31. A barbecue tea and afternoon and evening services were arranged by Victor Harbour church. Without a social this year, C.W.A.F. distributed the usual gift bags to church members, requesting a straight-out gift for missions. Response—a splendid \$64. Girls of basketball teams have paraded at church and on Mothers' Day our Girls' Brigade attended.

FROM NEW HEBRIDES

(BOX HILL, Vic., G. A. Grainger). Recent guest speakers were Harold Finger on work of New Hebrides. Mrs. Vera Morrison on Conference Visual Aid at C.W.F., and Mrs. Forster, of Winton, at Inter-Church Dinner. Birthday congratulations extended to Mrs. Price (97) and Bob Sandells (three-score and ten). Mrs. Robbins' mother, Mrs. Jenkins is very ill; Mr. Buckley and Robert McFarlane improving. Sympathy is expressed to Mrs. Roy Thompson in the loss of her husband. The Leprosy Mission received a church donation, together with \$141 from Leper boxes. J.C.E. attended missionary programme sponsored by C.E. Committee at Prahran church.

HOLIDAY ACCOMMODATION IN CANBERRA

OPERATION TOURISM is a scheme offering private accommodation with church families in Canberra. Full board or bed and breakfast are available at quite reasonable rates. Proceeds are used for the Canberra South Building Fund. For your next (or first) holiday in Canberra try the friendliness of this type of accommodation and at the same time assist the work of the church. For full details contact:

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B.A., B.D., M.Th., Ph.D.

A. L. WEBB, B.A.

WINTER PROGRAMME

11 a.m.: Worship — Communion.
Course of Expository Sermons on "The Gospel of Power" (Mark).
7 p.m.: FESTIVAL OF FAITH IN FILM.
"Acts" presented through Screen, Song and Sermon.

NEW BUILDING

(IPSWICH, Qld., E. Stevens). The new \$22,000 building at the Leichhardt centre has been opened and put to use. At the annual meeting it was reported that membership for the three centres stands at 239 active members. There have been nine baptisms for the year. The church is grateful for the work of students Peter Burnham and Des. Stow. Mr. Stevens, who has completed almost 12 months of ministry, led the church anniversary.

VIC. MINISTERS' WIVES ASSN.

Annual meeting will be held at the Brotherhood Centre on June 22 at 11.30 a.m. Miss Rita Roberts will speak on "Dried Arrangements and Floral Art."

NEW POLICY ON REMARRIAGE

(N.Z.). The remarriage of divorcees in full church ceremonies is now permitted by the New Zealand Anglican Church. There must be "good and sufficient grounds to believe that any divorced person intending marriage sincerely regrets the promises made in any previous marriage were not kept and both parties to an intended marriage vow to abide by the lifelong intent of the proposed marriage."

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"A.C."

The Challenge of Planned Giving

By E. C. KEATING, L.Th., Dip.R.E.



PLANNED GIVING seeks to restore the spirit of the New Testament practice and motives of giving.

As we plough through the centuries of the history of giving to the church we start with the deep offering bags and little manilla envelopes that encourage secret and token giving. Pew rentals, bazaars, fairs, lotteries and compulsory taxation lead to the Middle Ages where the motive of giving was "pay up or burn up." Through the Dark Ages the church lapsed into selling ecclesiastical positions and favours, indulgences and freedom from future eternal punishment.

All this is in absolute contrast to the New Testament. The New Testament teaches that giving should be planned, proportionate, regular, and the responsibility of all. The motive of giving was a response to the love of Christ, willingness to relieve poverty and support apostles and missionaries. There is no evidence of secret giving in the New Testament. Rather the converse seems to be the case. (Refer to 1 Corinthians 16: 2; 2 Corinthians 8: 8; Acts 4: 31).

Planned giving seeks to renew these very principles.

Which Churches need Planned Giving?

The answer is simple. Every church. Let us analyse the giving of a few random samples of non-planned giving churches.

- Church A.** 119 envelope users gave \$146 on one Sunday.
\$95 was given by 35.
\$50 was given by 84.
54 of the 119 envelope users gave less than \$1.
29% of envelope users gave 65% of the offering contained in envelopes.
- Church B.** The sample was taken over three Sundays and includes brotherhood giving.
\$36 was given by 14.
\$24 was given by 36.
27 of the 50 envelope users gave less than \$1.
28% of the 50 envelope users gave 60% of the offering contained in envelopes.
- Church C.** The sample was taken over four Sundays.
\$115 was given by 18.
\$45 was given by 38.
32% of the 50 envelope users gave 72% of the offering contained in envelopes.

What conclusions can be drawn from these figures?

- Obviously a minority is giving the majority of the churches' income. Many churches that are "paying their way" only because of the commitment of a few.
- Tithing is a forgotten standard. If the three churches quoted are typical of a giving pattern of our Australian churches it would be safe to assume that the people of our brotherhood give a percentage of 1-3% of the national average wage. Many argue that tithing is unreasonable (most ministers seem to be able to manage it) but even more unreasonable is such a low standard of giving by affluent Christians, especially in the light of Romans 12: 1-2.

Another inescapable fact is that churches give according to their local needs. The statistics of a State where few churches of Christ use planned giving indicate that smaller churches give at a much higher level than larger churches. Sound stewardship would be to give because we need to give for our own spiritual development and out of our gratitude to God. We should not give to pay the bills!

Communicant Members	Average per head per annum for all purposes
150+	\$65.70
125-149	\$78
100-124	\$83
75-99	\$80
50-74	\$84

The church that is "paying its way" cannot rest content that its members do not need the stewardship education that a planned giving programme will bring. A quick analysis will show the token giving habits of the majority of your congregation.

Some Frequent Questions

- What increase in giving will a planned giving programme bring? The average increase is 80% in initial programmes conducted by the Vic.-Tas. Dept. of Home Missions and Evangelism. Many churches have been lifted from a poverty level of giving to a position where they have been able to plan aggressively for the Kingdom of God and support the wider Church.
- Is there a significant drop-away? Normally not. An average decrease in giving for an initial programme would be 10% over three years. Review programmes have proved to be even more stable.
- How many Churches of Christ operate on a planned giving scheme? 1970 will bring the number of Churches of Christ in Victoria-Tasmania using planned giving to 73. It is progressively being introduced into other States.
- Is the programme run with a spiritual basis? Certainly. The principles outlined in the second paragraph of this article are continually stressed. The stress is not on the needs of the church but on the need of the giver to give for his spiritual development. "Giving is not God's way of raising money but God's way of raising men" is a thought that forms the basis of planned giving.
- Does planned giving solve all the problems of stewardship? Unfortunately it does not solve them all. Even with the significant average increase of 80% in giving many will continue to give at a nominal rate. (It makes you shudder to think of the previous giving). Planned giving with its three yearly review plan provides an opportunity for gradual and progressive education of good giving habits.
- Is there a follow up? Yes, this is a necessary feature of planned giving. People have the right to be thanked for their participation and be informed of where the giver is with his giving as well as be informed of what the church is doing with the money. Another value of planned giving is that the follow-up gives an insight into the pastoral needs of the congregation. The follow-up is based on the principle that people are more important than their money.
- Is the giving regular? This is a feature of planned giving. Churches can suffer during vacations or seasons. Many churches experience a significant drop in January without a significant increase in February. This is rarely the case in a planned giving church.

Planned giving can free the Church to be the Church. It encourages deeper personal commitment to Christ and enables the church to enlarge its visions of service. It could be the best thing that can happen to your church!

Ministers' Seminar Follows World Convention

(ADELAIDE). An International Ministers' Seminar is to be held immediately following the Eighth Assembly of the World Convention of Churches of Christ. The seminar will be limited to ministers and will be held at a conference centre a few miles outside Adelaide.

Philip Potter, of Geneva, Switzerland, director of world mission and evangelism for the World Council of Churches, will be the guest leader. He will deliver three addresses on the topic, "Salvation." Several brotherhood leaders from around the world will also speak and serve as resource leaders.

According to Laurence V. Kirkpatrick, general secretary of the World Convention, "The seminar is being planned as a live-in experience for a limited number of ministers from throughout the world brotherhood. It is designed for those who desire to have a closer fellowship and deeper theological discus-

sion with colleagues in the ministry who come not only from widely scattered parts of the world, but also from quite diverse backgrounds."

The seminar will begin on Monday morning, Oct. 26, immediately following the close of the W.C.C.C. Assembly on Sunday night. It will continue until lunch on Tuesday, Oct. 27. Participants will stay at the Conference Centre and eat their meals there.

Any minister interested in sharing in the seminar should write for more information to: I. J. Chivell, 101 Grote St., Adelaide, S.A., 5000.

CHILDREN NOT ACCEPTED

(Melb.). Australian children did not readily accept children with South European backgrounds, said the Rev. David Cox, of the European-Australian Christian Fellowship. This adds to the disadvantages already suffered economically, educationally, and emotionally. The reluctance of Aust. children to accept Southern European children intensifies their inferiority status. Mr. Cox was speaking at a conference on the emerging needs of children conducted by the School Medical Service of the Vic. Health Department.

WOMEN SILENCED

(Newport, Eng.). Cyril J. Starling, Anglican rector of Holy Trinity Church here, fed up with the continual gasping of women in church, aired his feelings in the weekly parish newsletter.

He referred first to the "babble" that greeted him whenever he entered church to conduct a service and then quoted the "fighting words" of Paul from 1 Corinthians, chapter 14:

"As in all the churches of the saints, the women should keep silence . . . For they are not permitted to speak . . . For it is shameful for a woman to speak in church . . . all things should be done decently and in order."

The next time he went to church Mr. Starling, as he said later, found everything "very quiet."

IN SIN IN ARGENTINA

An 1888 law in Argentina permits divorce but does not permit remarriage. A study has revealed that 3 out of 10 marriages break down. It is estimated that 300,000 men and women are living together out of wedlock.

50 YEARS AGO

From "The Australian Christian,"
June, 1920

For or Against. A daily newspaper in Vic. suggested that the churches against union (Roman Catholic, High Anglican, Churches of Christ, Plymouth Brethren, Quaker and Salvation Army) should present six chapters of a book along with six supplied by the churches favouring union (Methodist, Presbyterian, Congregationalist, Low Anglican, Broad Baptist, and Unattached). The "A.C." editorial said, "We are at a loss to understand why the Argus should have grouped us with churches against union! That such a statement could be made in all seriousness by a not unsympathetic writer in one of our great newspapers may perhaps be taken as an indictment against us. It ought to be the case that every man in the country knows that to plead for union is part of the very reason for our existence. Perhaps we are too Jackadassical, too half-hearted in our advocacy of our distinctive position."

Dearer "Christian." Because of continued advances of wages, paper, etc., it is necessary to increase the price of the journal. The brotherhood owes a debt of gratitude to the Austral Co. For a long time the paper has been run at a loss. The new rates are not to make a profit but that the paper may pay its way.

Held by Brigands. The U.S. State Department has received word from Peking that Dr. Shelton, head of the Mission of Disciples of Christ in Tibet, is being held in captivity by bandits in South-Western China.

Decline in U.S. Membership. 1919 was the worst year, numerically, for at least a generation. Eleven major churches reported a loss of 196,000 members for the year. Reasons given were: The war, excessive deaths through the influenza epidemic, efforts to raise enormous funds for post-war church work reduced the rate of increase of members.

33rd Federal Conference

ADELAIDE, OCTOBER 15-18, 1970

Thursday, Oct. 15, 8 p.m.

PRESIDENT'S RECEPTION

Location: The Regency, Wayville Showgrounds. **FELLOWSHIP EVENING** with Supper. Worship Leader: Dr. Theo Fisher, U.S.A. (Admission by ticket: \$1.25).

Coupon for tickets for President's Reception is being sent to all who register for Federal Conference. Cost of Registration, \$2. Registration Forms are included with World Convention Registration Forms.

Friday, Oct. 16, 9 a.m.-10 p.m.

BUSINESS SESSION OF CONFERENCE

Location: Way Hall, Central Methodist Mission, 43 Franklin Street, Adelaide.

WOMEN'S CONFERENCE (in afternoon)

Location: Maughan church

Saturday, Oct. 17, 9 a.m.-5 p.m.

DEPARTMENTAL CONFERENCES

Location: Various rooms, Central Methodist Mission.

Sunday, Oct. 18, 3 p.m.

PUBLIC RALLY

Location: Maughan Church, Central Methodist Mission.
Speaker: R. S. Garfield Todd, Former Prime Minister, Southern Rhodesia.

Broadcast by SKA in "Sunday Focus" (formerly P.S.A.)

Registration Forms for 33rd Federal Conference (\$2.00) and 8th World Convention (\$6.00) are available from your church secretary or from I. J. Chivell, 104 Grote Street, Adelaide, S.A., 5000.

EDITORIAL—

WHERE—FROM HERE?

"THE AUSTRALIAN CHRISTIAN" has printed eleven articles this year on the Restoration Movement, its origins, its emphases, and its present role among the churches.

Gordon Stirling wrote eight of them. G.R.S. is a bit of a stirrer. Sometimes we get a bit mad at him because of the things he says and more because of the way he says them. This time, in his articles, he told us the way to have an easy painless death—if we want to die! He doesn't, and he doesn't want the Restoration Movement to die either, but if we are not to die then we have to find a way of life. Our strategy for living "involves vigorous outreach and development together with a strong witness to our convictions, not in competition with other churches, but for the sake of the whole Church." He then went on to suggest some things that we might do, not only to survive but to grow.

Professor Ronald Graham also wrote five, two of which are yet to be published. He is Professor of New Testament at Lexington Theological Seminary. Once upon a time we served neighbouring churches in Melbourne and

we actually met one day, each riding a push-bike making pastoral calls!

This is no longer the push-bike era for ministers, nor is it the rural circuit-riding era for the Restoration Movement. Our world is very different from that of the Campbells, Stones, Scotts, and Magareys. There is urgent need for us to find our own vehicle for the seventies. Dr. Graham helps us to do this re-examining the statements and attitudes, the agreements and differences (and the slogans) of our fathers in the faith.

Whether or not we agree with the viewpoint of Graham or the programme of Stirling doesn't matter. What matters is that we use the material and spiritual resources God has given us in order to be faithful disciples in our day.

Responses to these articles are invited, either in the form of letters to the Open Forum page, or as short articles on specific matters raised by the two contributors.

SHORT STORY COMPETITION

The results of the Short Story Competition will be announced in the next issue.

CONCLUDING AT MARGARET ST. • MORE TO COME

(LAUNCESTON, Tas., L. R. Read). Mr. Read has announced to the church that he will conclude his ministry at Margaret St. at the end of this year. . . . A colour-slide competition organised by Brian Gibson raised over \$100 for the Austcare Freedom from Hunger appeal. . . . Recent speakers have included K. J. Clinton, Dr. Andrew Gih and Dr. Russell Bushby. . . . Annual C.W.E.F. Mother's Night drew a large crowd.

ART SALE

(FAIRFIELD, N.S.W. W. Whitton). Young people recently held Art Social with sale of art and raised \$12 for new chapel. . . . The church farewelled Merle and Bob Dwyer and family on leaving for Grenfell. . . . 68 ladies from various denominations attended ladies' anniversary. Mrs. Beckingham, our retiring Conf. Pres., was the guest speaker. Ladies held street stall and raised \$63 for their new chapel furnishing fund. . . . The S.S. picnic was held at Wetherill Park on May 2.

THINGS TO COME

- JUNE. NEW SOUTH WALES**
 12-15 Combined Youth (Set-up) Camp, Kat-oomba.
 27 "Walkabout" to Bobbin Head—directed by N.S.W. Aborigines Committee.
 29 N.S.W. Ministers' Fraternal, Burwood, 11 a.m.
- JUNE. WESTERN AUSTRALIA**
 22 Overseas Missions Feature at Subiaco Fellowship Hall at 7.45 p.m.
- VICTORIA**
 July 29 7.30-9.30 p.m.
 12-15 D.C.E. Young Marrieds' Camp—Monbulk.
 12-15 D.C.E. Eastern Dist. Youth Programme.
 19-21 D.C.E. Good Companions' Leaders' Camp—Monbulk.
 19-26 D.C.E. Junior & Senior Boys' Zone Indoor Sports.
 26 D.C.E. Impact Programme for Youth.
 27 D.C.E. Boys' Midget Regional Sports.

WORLD CONVENTION & FEDERAL CONFERENCE

There are 130 days before the World Convention begins in Adelaide, on October 20, 1970. There is still time to register. See your church secretary at once or write to I. J. Chivell, 104 Grote Street, Adelaide, S.A., 5000.

REGISTRATIONS RECEIVED

	World Conv.	Fed. Conf.	World Conv.	Fed. Conf.
A.C.T.	8	5	Queensland	139
Italy	1	1	South Australia	717
New Guinea	1	1	Tasmania	32
New Hebrides	4	4	U.S.A.	1,357
N.S.W.	177	101	Victoria	422
New Zealand	150		West. Australia	169
			Totals	3,197
				959

TALKS ON MINISTRY

Protestant, Roman Catholic and Anglican theologians ended a four-day meeting in Sydney on May 29 with a statement indicating growing mutual acceptance of the ministries of the different churches. A. W. Stephenson represented Churches of Christ.

A co-chairman of the group, Archbishop Gullford Young, of Hobart, said the meeting, which was the fourth, had dealt frankly with the most difficult topic the group had so far taken up.

Recognition of the validity of the ministries of the churches is regarded as a major ecumenical issue.

In a prepared statement, the Joint Working Group said: "We all stand on the common ground of the scriptures. We are able to acknowledge that each Christian church has maintained some true continuity with the Church of the New Testament."

"The New Testament has no precise pattern of ministry which can simply be transposed to the 20th century.

"We therefore feel the need for continual development and reform. Although we are not all able to accept each other's ministries as adequate in all respects, we recognise in each other's Churches a truly effective Christian ministry."

C. G. TAYLOR ON A.B.C.

The minister of Chatswood church, N.S.W., Clifford Taylor, will present the "Evening Meditation" on A.B.C. stations in all States from July 6 to July 11.

PLAN CLOSE TO N.T. PATTERN

(Indianapolis, U.S.A.). George G. Beazley, Jr., president of the Council on Christian Unity of the Christian Church (Disciples of Christ) and chairman of the Consultation on Church Union (C.O.C.U.) said that the "parish" concept in the proposed plan of union is closer to the New Testament pattern than any present church structures at the local level.

WHITE PAPERS

ON LIFE AND FAITH

SUNBURNT SIBERIA So now it is proposed by Mr. Snedden to have camps with "severe" hard labour as an alternative for National Service conscripts who refuse to serve in Vietnam! Some Government members dislike Mr. Snedden's proposal because they believe that National Service men who won't fight ought to go to gaol.

Of course, any talk of the labour camp as an alternative to National Service is nonsense. It is plainly an alternative to prison and all of the arguments against the gaol sentences are equally valid against the labour camp. The same principles of freedom and justice are equally violated.

Compulsory overseas National Service in an undeclared war is an injustice. It is an act of tyranny against voteless young men who are forced to interrupt or abandon their careers or interests, temporarily or permanently impair their family and personal relationships, and even hazard their lives—all of this without any attempt to make even moderate demands upon the rest of the young men who escaped the call-up or upon the voters who approved it.

And it is all so unnecessary. If the rewards for fighting in Vietnam were as remuneratively attractive as these for skilled or risk-taking jobs at home, there would be more than enough volunteers for our small army. It might even be cheaper in the long run. It certainly would sit far more easily upon our consciences than some Siberian equivalent in the Northern Territory.

PERU'S AGONY It is estimated that 50,000 people died in the great earthquake in Peru. Many times that number are homeless in one of the worst disasters in this century. Nations throughout the world are pouring in material aid. Australia's response is a gift of \$15,000!

When Tasmania became a victim to terrible bushfires in 1968, \$5,000,000 came quickly from overseas nations ready to help. Because of what we received, but more because of what we have, our gift to Peru will shame us among the nations.

TWO ANGLES ON FOUR CORNERS We have a couple of modest suggestions to assist the A.B.C. in implementing the \$500,000 cut in its budget. No. 1—cut out the wild music sessions and the race broadcasts which are fully covered by commercial stations. No. 2—eliminate the day broadcasts from Federal Parliament, Canberra. The latter could also increase productivity by removing the temptation for workers to stay home to listen to the scintillating parliamentary debates.

BIG STEP BACKWARDS In the "A.C." for Feb. 21, 1970, we had an item in this column called "Another Small Step for Mankind." It offered a measure of praise for President Nixon's renunciation of biological weapons of war and also the first use of chemical weapons.

President Nixon doesn't receive many kind words and we were glad to give commendation where it was due. Now, we wonder if we were premature with our praise. The American Friends' Service Committee in the U.S. has been doing some work on this question and they state that only those biological weapons which had been determined to be unfeasible were being banned, and the rest had been redefined as chemical weapons. As a result of A.F.S.C.'s report there was a subsequent White House statement that toxins as offensive weapons had also been renounced. The notice in this column recognised this second development without our knowing that it was announced only after the A.F.S.C. had exposed the weakness of the first.

Exempted from the ban are incendiary agents such as napalm and defoliants such as an herbicide which is suspected of causing birth defects in Vietnam. That herbicide is accordingly banned from use in the U.S.A. but is still legal for use in Vietnam.

So we are not sure whether we have made a small step forward in outlawing genocidal weapons or one step backward to fool the people.

Until we know more we are withdrawing our praise for the President.

AFTER HOURS Fifteen senior students from a church school in Melbourne were suspended for drinking. It couldn't happen in one of our schools. We are the only church that doesn't have a school.

GOOD GRIEF! The Eastern Nebraska Christian College has announced a unique degree plan. If you donate \$2 to the college you will be eligible for the "degree of Friendship." If you give from \$5 to \$9 you will be awarded the "degree of Liberal Economic Progress." If you give \$100 or more you have four choices: "Doctor of Scholarship," "Doctor of Economic Development," "Doctor of Economic Progress," and "Doctor of Divinity."

Happenings

The number of U.S. Christian Church (Disciples of Christ) missionaries serving in the field has dropped from 253 to 189 in ten years.

Our most isolated "A.C." subscriber is Lois Woodford (nee Funnell) of West Preston, Vic., whose address is Christmas Island, Indian Ocean.

A Life Line Centre is being set up in Melb. Life Line International was begun in Sydney by the Rev. Alan Walker and is now serving communities in eight Australian cities and over 100 cities throughout the world. 70 Life Line workers will be trained for the Melb. Lifeline.

Bruce Burn is now Director of Gold Coast Life-Line, Surfers Paradise.

The B. & F.B.S. says that 21,600 Bibles in four Nigerian languages await unloading in Lagos and 25,000 more are on the way by sea from London.

The World Council of Churches issued an initial appeal for \$100,000 to aid Rumanian Flood victims and at the same time sent a cheque for \$10,000 to the Rumanian President.

Charles Dickens died 100 years ago: on June 9, 1870.

MAGIC WAND

IN HONG KONG?

If you had a magic wand, what would you do for the abandoned, unwanted waifs of the streets of Hong Kong? Would you imagine turning them into nurses, school principals, police inspectors, youth leaders and other benefactors of society? Or is that a bit ambitious?

Yet David Taylor did just that. Not with a magic wand, of course, but with prayer and hard work. His Reunites Mill Student Aid Project has recently come before the notice of the Geneva Body of the World Council of Churches for its miraculous achievements as Mr. Taylor's dreams came true year after year.

The Australian Auxiliary contributes to this success by its prayers and money contributions — over \$2,000 has been collected in this past year and forwarded to Hong Kong, but the money itself is only a small part. The great individual love and attention each child at the Project receives from his sponsors and the staff helps to make him feel wanted and keen to achieve success.

If you would like further information about this work, please contact Bev. Lewis, at 17 Park Street, Brighton, 3145. Friends of the Project are invited to a meeting at the Kew Baptist Church on July 17 at 7.45 p.m.

Qld. & NSW

ELDERSHIP SEMINAR

(HOPELAND, Qld.). Highlight of recent church activities was a four-day "Eldership Seminar" conducted by the H.M. Director, A. Surtees. Subjects included: Historical Background, New Testament Elders; Elders' Duties and Qualifications; Eldership Today. The church is grateful to Mr. Surtees for his leadership. . . . A boys' football team has been formed and competes in church fixtures in Toowoomba. . . . Chinchilla and Hopeland young people combined to form an Intermediate C.E. Society.

HORNSBY IN SERVICE

(N.S.W., D. A. Oldfield). At the recent State Conference the following members of the church were elected to Conference committees: Ron. Bartholomew, President-elect, and Boys' Home Committee; D. A. Oldfield and T. Smith, Boys' Home Committee; J. V. Ellerby, Social Service Committee; Mrs. Ron. Bartholomew and Mrs. A. E. Morton, C.W.F. Ashwood House Committee; and Mrs. T. Smith, C.W.F. Boys' Home Committee. . . . On May 24 at the After-Church Fellowship Misses Pat and Jan-

ella Hynes were farewelled on the eve of their extended working holiday overseas. . . . The 64th anniversary on May 30 featured a tea followed by a social evening. Guest speaker on May 31 was D. Mansell, the Conf. Pres. Mrs. C. Cole was evening soloist.

ADDITIONS AT ARANA HILLS

(Qld., Gary S. Staddon). Four members have transferred here recently and more are expected. . . . Since the opening of the new building the church is endeavouring to make the maximum use of its facilities.

MISSIONARY VISITOR

(REDCLIFFE, Qld.). Keith Ludgater from the New Hebrides, showed slides and spoke of the N.H. mission work. . . . Men waited on tables when 100 shared in family tea on Mothers' Day. S.S. scholars gave items at night with Miss Vi Callanan, Conf. Pres., as guest speaker. . . . Stewart Meiers is youth leader. . . . Recent speakers have been L. Thomas, G. Gibson, A. Pieper, H. Plint and A. Surtees. . . . N. Elfverson is assistant organist. . . . Members visited Burdeu House and conducted a communion service. . . . Church sympathises with Mr. Steele in the death of a brother in Canada. Miss Jean McNicol has left for an overseas trip.

NEW SOUTH WALES C.W.F.

76th Annual Conference

350 ladies represented 45 city and 17 country fellowships at the 76th Annual Conference at Emore Tabernacle on May 21, 1970. The President, Mrs. D. Beckingham, welcomed all present, and especially the singing group from Wagga C.W.F., "The Wagga Blue Birds", who presented a series of delightful numbers throughout the day; to Mrs. Stevenson, from Esperance, W.A., and to the guest speaker, Mrs. John Main, on furlough from India.

A welcome was also extended to new ministers' wives and to those new to the State, namely Mesdames Lean, Davies, Regouby, Reid, Schofield, Smith, Crago, Walker, Towle, Elliott and Risson, J. R. Morris, the Conference President, brought a greeting from General Conference.

The treasurer, Mrs. Elmore, presented the financial statement. The budget amounted to \$1930 and the Special Effort for Overseas Missions (kitchen and equipment for the hospital at Ramawatu, New Hebrides) \$1,694. The 1970 Special Effort is for Home Missions to furnish the new manse at Mt. Drutt.

Spotlights on Women's Inter-Church Council and Federal Conf., 1970, were presented by Mrs. R. Stanhope and Mrs. O. Blore.

Mrs. Beckingham read the names of all officers, superintendents and committee members, and Mrs. D. Mansell, from Wollongong, led in a Prayer of Dedication.

Mrs. John Main thanked the ladies for

their support through prayer and their practical support with food parcels which are much appreciated. Greetings were received from the Women's Conference in India with their request—"Pray for Us." "The Place of Women in a Christless Society" compared to "The Place of a Christian Woman in a Christian Society" was the theme of Mrs. Main's address.

The Devotional Session was led by the incoming President, Mrs. J. McLean, of Belmont. Mrs. McLean presented her programme for the coming year. The theme: "The Bible for our Times" and the motto, Psalm 119: 11—"Thy word have I hid in my heart, that I might not sin against thee."

"Praise Him With Melody" was the title of a most pleasant musical session arranged and presented by Mrs. Beckingham's daughters, Jullenne and Denise, with choral items by "The Wagga Blue Birds."

Appreciation was expressed to Mrs. J. Dickson for her period of service as State C.W.F. Secretary and also to Mrs. G. Wakeley who has resigned from the Ashwood House Committee after 17 years of faithful service.

Mrs. Beckingham welcomed Mrs. McLean as the new President. Mrs. McLean responded and presented Mrs. Beckingham with a copy of the scriptures and thanked her for her year of gracious and untiring service.

—I. J. Webb (Asst. Secretary).

THE AUSTRALIAN CHRISTIAN

DECISION AT MURWILLUMBAH

(N.S.W., E. Holt). A young lady recently made her decision. . . . Several young people attended a camp led by the Lismore church. . . . A Fact and Faith film is being screened once a month with letters of invitation to contacts of the church, the response being encouraging. . . . Nurses from the Tweed District Hospital recently attended the Florence Nightingale Memorial Service, Dr. Betty Marks read the scripture passage and Nurse Blanch was soloist. . . . Miss Guest, a nurse, teacher and S.S.E.M. missionary candidate, visited the mid-week group. She is to go to the Solomon Islands.

MINISTER INJURED

(BEXLEY NTTL, N.S.W., J. Regouby). Recently our minister had a fall in the manse, cutting his forehead, which necessitated 12 stitches. Son Regouby and Mrs. Regouby gave a slide portrayal of the Creation. A series of five evenings were devoted to talkie-slide strips illustrating the plan of God and outlining the first principles of Churches of Christ. . . . Mrs. Alderman rendered items on the organ which electronically controlled a special coloured light effect arranged by David Cook. . . . Girls' Brigade is led by Miss Hoppitt of Tempe church, and Boys' Clubs by D. Cook and S. Pain. . . . Three gifts of \$50 for manse and general funds, also \$90 for purchase of film strips and \$10 towards newly purchased typewriter were received. Alterations and renovations to manse are under way.

FROM MA MA CREEK

(Qld.). The men entertained the mothers at a Mothers' Day tea and bouquets, prepared by Mrs. H. Rosenberg, were presented to two of them. After tea, C. Roberts farewelled Mr. and Mrs. V. G. Boettcher who, after serving here for three-and-a-half years, have commenced a ministry at Sunnybank, E. F. Cole presented a travelling rug and a wallet of notes. . . . F. J. Winter commenced a part-time ministry on May 17. Haydn Sargent was visiting president. . . . H. Kilah, of Gatton Congregational church, spoke to C.E. on May 22. Young people combined with Baptist and Congregational Endeavourers for a social. . . . R. K. Sansome, of Kedron, was speaker at the church's 85th anniversary.

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June 13

S.A. & W.A.

IN WORLD CONV. CHOIR

(EDWARDSTOWN, S.A., C. E. Curtis). Nine members are helping in the World Convention Choir. . . . K. D. Horne was preacher at both services on Mothers' Day. C. L. Smith, of the Christian Union Committee, was speaker on Pentecost Sunday. . . . The church gave \$187 for the Christmas Bowl Appeal last year and provided collectors for the recent Austere appeal. . . . Mrs. Clayer is now captain of Girls' Brigade. . . . After many years of devoted service Mrs. Wise retired from being secretary of the Girls' Basketball Club. Mrs. R. J. Cocks is the new secretary.

QUEEN'S BADGE

(SUBIACO, W.A., J. A. Manallack). Three of our senior girls (Pioneers), after three years of concentrated effort, have been awarded the Queen's Badge — the highest award possible in Girls' Brigade. After hard work for badges, special social service work for a period of six months is required and our girls helped in institutions such as the Shenton Park Rehabilitation Hospital and the Home of Peace at Subiaco. The girls are Nola Althorpe, Margaret Langford and Kay Davies. . . . C.W.F. features included a panel discussion on "Woman's Place in Society"; Mrs. Betty Ryall, guest speaker on overseas missions, and Mrs. Humphries of the W.C.T.U., gave a talk on cool drinks to serve for special occasions. . . . We had a special film night again and showed the full film of "To Sir With Love" to a packed hall. The ladies served scones and tea for supper.

TRINITY SUNDAY

(ASCOT PARK, S.A., S. R. Baker). At a special youth service, Lindsay Mase presided, and four young men served at the Table. Alison Crowley and Kay Simpson read the scriptures. Mr. Baker spoke of the Trinity. . . . At night Errol Lucas spoke of the work of the B. & F.B.S. and showed a film of the Bible in Pidgin English. A song service was conducted by Robin Frost. Miss Lin. Avery (Mile End) was soloist.

FAMILY SERVICES

(HAMPSSTEAD GARDENS, S.A., M. Williams). A midweek meeting for Prayer and Bible Study has commenced. . . . A series of Home and Family Sundays began with parents attending S.S. and then attending worship service specially designed for the occasion. Evening highlights were the films, "Skippy and the 4th R.", "The Place of the Family," with Mrs. Correll of the Marriage Guidance Council as guest speaker; "Parent and Teenager Communication" with A. R. Jones, Director of Social Service Dept. and Mrs. A. R. Jones, Pres. of Women's Fed. Conf. . . . At annual meeting two deaconesses were appointed as Board members, Mesdames D. Lawrence and E. Simpson. Mesdames C. Glover, A. Kent and A. Lundberg are new deaconesses. All officers were dedicated at a Sunday morning service. . . . Mr. Williams has agreed to the request to minister for a further 12 months.

1070

CHURCH LOSES BROADCASTS

(PERTH CITY, W.A., D. G. Hammer). Due to a change in station policy, broadcasts from this church on a regular seven-weekly basis have ceased. . . . Brian Stitt, Youth Director, was guest speaker on May 3. The young people, led by Doug. Bridge, presented the evening service. Some experimental mimed drama to a tape prepared at the Young People's Bible Class was performed. The C.Y.F. recently held a guest badminton night with about 50 in attendance. . . . A half night of prayer on May 7 especially sought the provision of a new minister. The church is appreciating the

interim ministry of D. G. Hammer. . . . Mr. and Mrs. Lamont and their four children led the opening devotional section of the Mothers' Day Family Service. Mr. Ewers and his daughter Marion sang a duet as did Mrs. Bridge and her daughter Lorraine. . . . Mrs. D. Lamont is manageress of the Junior Girls' Basketball. Mrs. C. Povey is assistant, and trainer is Mr. Walls. The team has won all three games played. . . . Mr. and Mrs. Ycomans and Mr. and Mrs. Povey are overseas on world tours. Mr. and Mrs. Conigrave have just returned from visiting their son in Hong Kong.

NEW MINISTRY

(WEMBLEY, W.A.). David Beavis was inducted as minister by the secretary, A. D. Pyne. Prior to the evening service, Mr. and Mrs. Beavis and family shared with the church in a buffet tea. Ministers from local churches brought greetings. Both Mr. and Mrs. Beavis responded. . . . Young people financially assisted Miss M. Ambler with her work among Italian migrants. . . . At a C.W.F. mother and daughter evening wedding gowns from the past 50 years were modelled. . . . Mr. and Mrs. F. Morton, Mr. and Mrs. R. Britton and Mr. and Mrs. Mogridge are overseas.

THE 2nd MILE (& 3rd & 4th & 5th)

Richard MacMillan, a student of the University of Illinois, runs a one-man Scripture Distribution Campaign to young people on and off the campus. In the last four months of 1969 Mr. MacMillan distributed 10,000 copies of the Gospel of John in Today's English Version, "Good News for Modern Man"; 1,400 Today's English Version New Testaments; 200 Spanish Gospels of John; 100 French Gospels of John; 100 German Gospels of John; 1 Russian Bible; 5 Russian New Testaments; 20 Spanish New Testaments; 5 German New Testaments; 1 French Bible and 10 French New Testaments. Over and above this task, which he carries on during the day-time hours when he is involved in his studies, Mr. MacMillan works at night-time in a food packing plant and gives his pay cheques to the American Bible Society.— B. & F.B.S.

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THE AUSTRALIAN CHRISTIAN

RHODESIA CONDEMNED

The World Council of Churches called on Christians to encourage their governments to condemn the oppressive action of the Smith regime in Rhodesia.

A prepared statement said they deplored the increasing erosion of human rights in Rhodesia. "The new Republic and Land Tenure Acts are the cornerstone of what has become an apartheid state."

The officers of the Council called on all congregations of member churches to support the courageous stand taken by the church leaders in Rhodesia when they defied the government on the new Act.

"Precisely because the regime claims to be Christian, to uphold Christian civilization, it must be condemned for violating basic human rights," the statement added. The Smith regime is forcing the Africans to "resort to extreme means to assert their human dignity."

The Land Tenure Act was passed by the Rhodesian Parliament last November to enable the white minority government to control the people and economy on lines similar to the apartheid system of South Africa.—(E.P.S.)

L'Abri

by Edith Schaeffer

This book tells how the Schaeffer family came to live in a Swiss Alpine village and to open their chalet home to an ever increasing number of visitors from all parts of the world.

L'ABRI is a spiritual shelter for any in need of spiritual help, and many of these are young people truly serious in seeking the answers to the basic questions which bother any thinking persons, the problems with which all who care about finding a meaning and purpose to life, have to struggle.

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BIRTHS

FOOT (Wright)—To Anne and Greg., a daughter—Robyn Anne, on May 28, at Hobart, Tas.

HOLMES (Titterton)—Lesley and Trevor rejoice in the birth of a daughter—Belinda Joy, May 23, 1970, at Geelong. "Praise God from whom all blessings flow."

HODGEKISS (nee Davy)—To Pam and Neal on May 29, a daughter—Lois Pamela, Sister for Wendy and Mark. Mile End, S.A.

ENGAGEMENTS

LEE-WATERS—Mr. and Mrs. Gordon Lee, 11 Hopkins St., McKinnon, have pleasure in announcing the engagement of their second daughter, Glenys, to Bruce, only son of Mr. and Mrs. Noel Waters, 79 Thea Grove, E. Doncaster.

HUNTING-WALTER—Mr. and Mrs. F. C. Hunting, of 1143 Eyre St., Ballarat, have much pleasure in announcing the engagement of their younger daughter, Elizabeth (C.O.B.) to Kym, only son of Mr. and Mrs. L. Walter, 14 Hill Road, Eden Hills, S.A.

FLEMING-COOK—Mr. and Mrs. G. W. Fleming and Mr. and Mrs. C. Cook, both of Athol Park, S.A., happily and proudly announce the engagement of Cynthia and Dennis.

LAWTON-BATES—Mr. and Mrs. E. V. Lawton, "Coralya", 3 Hilda Terrace, Hawthorn, S.A., are very happy to announce the engagement of their youngest daughter, Julie Ann, to Brian, son of Mr. and Mrs. K. F. Bates, of 17 Holme Ave., Mitcham, S.A.

DEATHS

CROWDEN, Harry Alexander—On May 20, 1970, dearly beloved husband of Doris Crowden, 54 South Rd., Ulverstone, Tasmania, loving father of Gwen (Mrs. Bullmore), Ben, and Robert; father-in-law of Rex, May and Kay, and Papa of Jillian and Alan. In his 78th year.

THOMPSON—On May 20, George Roy, 30 Toogoods Rise, Box Hill Nth., loved husband of Elsie, father of Doris (Mrs. Dugay), George (dec.) and Alice (Mrs. Ryrie); grandpa of Jennifer, Lynn, Ian, John and Peter; great grandpa of Simon, Sally and Laurinda. "In heavenly love abiding."

IN MEMORIAM

BARTLETT, Ella Ruby—Treasured memories of our dearly loved wife, mother and grandmother, who departed this life June 17, 1969.

"Mother dear, a year has passed since you have gone away; Somehow it seems we miss you more with every passing day. We treasure still the memory of your patient, selfless love, And trust the Saviour's promise that in his dear home above, You will be free from care and pain; Till, by his grace, we meet again." — Ever remembered by Gordon, Colin, June, Gaylene and Carole.

IN MEMORIAM

BOAKE, Clarence R. A.—In loving memory of a devoted husband, father and grandfather, who was called home June 11, 1969. "Underneath are the everlasting arms."—Inserted by his wife and family.

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101st

Anniversary and Temple Day

Sunday, June 28, 1970

11 a.m.: COMMUNION SERVICE. Guest Speaker: E. L. Williams, M.A., Principal, College of the Bible.

3 p.m.: PLEASANT SUNDAY AFTERNOON. Guest Speaker: E. L. Williams.

5 p.m.: FELLOWSHIP TEA.

6.45 p.m.: GOSPEL SERVICE. Guest Speaker: K. J. Clinton, B.A., B.D., Conference President.

Come along for a wonderful day of fellowship.

PERSONAL

DISCIPLESHIP

Mr. and Mrs. George Smith and Olive Rodney Reed, Mrs. Trunks, Harlaxton, Qld.

Margaret Lindsay, Windsor Gardens, S.A.

Mrs. Dilgies, Mrs. Halson, Matron Halson, Collin Halson, York St., Ballarat, Vic.

Michael Cox, City Church, Perth, W.A.

Alex. Cuthbert, Balwyn, Vic.
Graeme Lofts, North Essendon, Vic.

Peter Boezar, Leslie and Gregory Crofts, East Kellor, Vic.

Kaye Randall, Bendigo, Vic.

Lynette Atwell, Wendy Hall, Jill O'Brien, Daryl Heath, Cassam Geoljarry, Maylands, S.A.

Judy Whibley, Flona deZwart, Maralyn Lear, Burwood, Vic.

Marilyn Buddack, Carol Fitzpatrick, Flinders Park, S.A.

Gayle and Mark Gleeson, Preston, Vic.

MEMBERSHIP

Mr. and Mrs. W. Wilson, from Dalby; Mr. and Mrs. L. Thomas and Mark, from Scarborough, W.A.; Misses M. and R. McNicol, Mrs. M. MacFarlane, N. Elfverson, to Redcliffe, Qld.

Mr. and Mrs. Harold Holt and Roslyn, from Hopelands to Harlaxton, Qld.

Mr. and Mrs. R. T. Blackman, Mr. and Mrs. T. A. Morrison, Misses Margaret and Dianne Healy, from City Church to Inglewood, W.A.

CHANGES OF ADDRESS

Dr. A. G. Elliott (Principal N.S.W. Bible College, Woolwich), 57 The Point Road, Woolwich, N.S.W., 2110. Phone: 89-1982 (Sydney).

W. A. Jenkins (secretary, Moreland church), 55 Cumberland Road, Pascoe Vale, Vic., 3044.

D. A. Beavis (minister, Wembley, W.A.), 101 Essex St., Wembley, W.A., 6014.

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David Read, from Launceston, Tas., to Brisbane, Qld.

Mr. and Mrs. D. Beavis, from Shenton Pk. to Wembley, W.A.

Mr. and Mrs. Baddack, from Queenstown to Flinders Park, S.A.

MARRIAGES

Judy Carruthers to Tom Battis, Redcliffe, Qld.

Lols Huggan to Neil Smith, Northcote, Vic.

Lynette Sainsbury to Peter Swift; Loretta Hauser to Raymond Rice, Castlemaine, Vic.

Annemiek Groeneveld to Brendon Little, Murwillumbah, N.S.W.

Lynley Goldworthy to Ian Jenkins, Moreland, Vic.

Sharaune Risson to Les Gehrke; Jan Clark to Merv Gehrke; Margaret Eden to Jon Fields, Ipswich, Qld.

Janis Brown to Geoffery Alexander, Flinders Park, S.A.

Jennifer Fulton to Norman Fraser, Horsham, Vic.

DEATHS

Robert Ely, Arthur Walters, Castlemaine, Vic.

Mrs. Horn, Wembley, W.A.

Paula Reid, Subiaco, W.A.

Mrs. Seaman, Ascot Park, S.A.
Roy Thompson, Box Hill, Vic.

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EDWARDSTOWN (S.A.)

30th

Church Anniversary Celebrations

Sunday, July 12, 1970

Services:

11 a.m.: Preacher, P. Whitmore.

3.30 p.m.: Informal Fellowship Gathering (Greetings).

4.30 p.m.: Tea Table Fellowship.

6 p.m.: Gospel Service. Preacher: H. Cave.

Former members and friends invited to Edwardstown for this special occasion.

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CHRISTIAN

119-125 Hawke St.,
West Melbourne, Vic., 3003

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Issue:	Deadline:
June 27	June 19
July 11	July 3

INDIA: THE CHURCH'S INVOLVEMENT

(Geneva). — In the book *Line and Plumb* — *the Churches and Development*, Richard Dickinson, states: "It is estimated that between \$250 and \$300 million are spent annually by the churches (Roman Catholic, Protestant and Orthodox) on social service activities in the developing countries." He concludes: "Therefore the churches have been and are a major source of private development assistance with a significantly larger service budget than most of the United Nations development agencies combined."

If this figure is accurate, one would expect to find the results of such activity writ large on the face of a country such as India. Fortunately it is now possible to assess the extent of the churches' involvement—particularly in medical work, education and industrial and rural development. Many of the facts have been brought together in a report entitled "The Churches as Agents of Socio-Economic Development in India," written by Yneve Frykholm, one-time missionary in South India and the first executive director of AFPRO (Action for Food Production).

In 1967 India had about 320,000 hospital beds of which 46,439 or 14.5 per cent were in institutions operated by Christian churches. These hospitals and dispensaries treated a total of 22,600,000 people at a cost of \$7.5 million. As the state assumes more and more responsibility for medical work in India the churches, which pioneered these services in many parts of the sub-continent, are beginning

to re-think their own involvement to see what changes are needed in their patterns of work.

In education, the churches have played a dominant role, at least in Western-style academic education. Now the churches have more than 130 colleges, larger numbers of high schools and probably thousands of primary schools.

In this field, too, the primary responsibility is seen to rest with the state, and the role of specifically Christian institutions is in question. Christian colleges have a record of providing high-quality education. They are prized for moral and spiritual values and sense of discipline they inculcate. Nevertheless, they are admittedly often cut off from the community as a whole.

This self-questioning process among church medical and educational institutions has led to the establishment of all-India organizations through which problems and insights may be shared and new solutions found. At the end of 1969 a Co-ordinating Agency for Health Planning was set up jointly by the National Christian Council and the Catholic Bishops' Conference of India. Faced with dwindling financial resources and the increasing need to rebuild and renew large numbers of medical institutions, this board will set guidelines and criteria by which Christian medical work should be tested.

A National Board for Christian Higher Education has also been set up — again jointly by Roman Catholic and non-Catholic churches.—E.P.S.

RELIGION IN THE U.S.A.

The 1970 Yearbook of American Churches gives the following membership for religious groups: Protestant 70,390,454; Roman Catholic 47,873,238; Jewish 5,769,000; Eastern Orthodox 3,526,069; Old Catholic, Polish National and Armenian 793,876; and Buddhist 100,000.

One Gallup Poll survey indicated that church attendance declined from an overall 49% in 1958 to 43% in 1968.

160,000 HEAR BILLY GRAHAM

160,000 attended the first three meetings and a three-day total of 3,447 persons answered the call to a public commitment to Christ at the Billy Graham East Tennessee Crusade. The Crusade is being held in Neyland Stadium on the campus of the University of Tennessee in Knoxville. A 5,600-voice choir sang under the direction of Cliff Barrows. Setting the mood for the Graham sermons were solos by Ethel Waters, George "Bey" Shea, and special guest Johnny Cash.

Sixty-two thousand people sat in Sunday's sweltering sunshine to listen to the entertainer from Nashville. In his introduction of Cash, Billy Graham said that the country singer was making his first public appearance at a Crusade, but that Johnny Cash had attended a Graham Crusade in Australia 11 years ago.

Before singing, Cash described his appearance at the Crusade as "the pinnacle of my career." The nation's top country singer challenged youth to avoid the use of drugs, saying, "Take it from a guy who's been there, it ain't worth it." Accompanied by the musicians who appear on his T.V. show, Johnny Cash sang four selections including "What Is Truth?" and "Were You There?"

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o N.S.W. 85th CONFERENCE

Restoration and Revival

By Dr. A. G. ELLIOTT

Following in the aftermath of some of the major Bi-Centenary celebrations of Captain Cook's Landing and the visit of the Queen to Sydney, the 85th Annual Conference of our New South Wales churches might well have appeared flat and anti-climactic. Yet, this was far from the actual fact, for although the meetings were smaller than usual and the Conference was "streamlined", as to the number of public gatherings — the general note of thanksgiving to God for evidence of His leading was a feature of the occasion.

John Morris, of Beverly Hills, was President, and business sessions and inspirational rallies were stimulating.

The Conference Choir, under the baton of K. A. Rae, of Marrickville, once again made a splendid contribution. G. R. Stirling, guest speaker from Melbourne, spoke to the Ministers' Session and at the Saturday night and Sunday, afternoon Rallies.

Mr. and Mrs. John Main, from our Indian Mission Field, were present.

BUSINESS SESSIONS

In the realm of Home Missions and Evangelism, evidence was given of growth and expansion. Four young developing churches in thriving areas — at Mount Druitt, Nelson's Bay, Orange, and Tweed Heads — were received into Conference. The challenge of new opportunities in the Keram River area in New Guinea and the possibilities of opening doors in the South-East Asia helped to highlight the Overseas Mission horizons, while in the work among the Aborigines Mission in W.A., the Government has centre in assistance and manning of a centre in Kalgoorlie. Social Service activities emphasised the need for specialised training in the handling of problems of drug addiction, marital relationships, alcoholism and similar upheavals in community living. Woolwich Bible College indicated developments in courses and consequent additions to the part-time and temporary lecturing staff in this experimental year. The Department of Christian Education announced the appointment of Ron Kallmiller, of Copping, Tasmania, as the new Director, to commence duties at the end of 1971. Conference also placed on record its appreciation of the many faithful years of service George Knight has given to the Boys' Home Committee, a work which he now regretfully relinquishes.

An important Notice of Motion brought to Conference by the Epping church urged the Incoming Executive to investigate the present organisation and machinery of Brotherhood Committees with a view to devising ways and means of achieving greater effectiveness.

Far-reaching considerations, concerning the future of Brotherhood properties at City Temple and Enmore are to become the subject matter for a Special Conference to be convened within three months' time.

RALLIES

Conference opened with the Youth Rally, on May 16, followed by a Sunday Youth Conference. On May 21, the women of the churches crowded Enmore Tabernacle for the all-day session of the State C.W.F. Conference, led by the President Mrs. D. W. Beckingham, of Penhurst. A message was brought by Mrs. J. Main, on furlough from India. The newly-elected President is Mrs. J. McLean, of Belmore.

The two evening Inspirational Rallies were held at Enmore on Friday and Saturday nights. On Friday evening, The Aborigines Missions (E. Oswald), D.C.E. (B. Armstrong), Social Service (C. Cole) and Overseas Missions (John Main) were reviewed. On Saturday night, spotlights were presented on the work of Home Missions and Evangelism (K. E. Crawford) and Woolwich Bible College (A. G. Elliott), and D. W. Mansell, of Wollongong, was introduced as the Incoming President, with the theme, "Restoration and Revival."

Conference concluded on May 24, with the "Service of Witness" in the Sydney Town Hall.

CONFERENCE OFFICERS: New South Wales, 1970-71.

President: D. W. Mansell.
President-Elect: R. F. Bartholomew.
Vice-President: C. G. Taylor.
Secretary: D. J. Schofield.
Treasurer: L. E. Thomas.

Aborigines Committee: Mrs. Bills, C. T. Garrett, G. E. Knight, E. E. Oswald, E.

Park, H. F. Reese, Miss E. Stow, H. G. Wakerley.

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Boys' Home and Young Men's Hostel Committee: R. F. Bartholomew, D. Bunt, T. W. Dunne, Mrs. Frost, Mrs. Maxwell, D. A. Oldfield, D. Parry, F. J. Parry, T. Smith.

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MINISTER INJURED

(Vic.) Gordon Andrews, past minister of Bendigo church and a representative of the B. & F.B.S., was involved in a motor accident in Bendigo on May 17. He is a patient in the Bendigo and District Hospital, probable discharge will be about another week. Mr. Andrews received concussion and fractured ribs. Later, Mr. Andrews is now home from hospital and improving . . . Kangaroo Flat church is conducting a drive for scrap metal, old clean rags and clothing, soft drink bottles, old furniture, etc., to aid building improvements . . . On May 30 a young lady made her decision for Christ.

5 P.M. FOR WINTER

(HARTWELL, Vic., M. J. Savage). During winter months, evening service commences at 5 p.m. . . . The minister participated in a series of religious education seminars at Burwood Technical and Wattle Park High Schools . . . Mr. and Mrs. Savage visited Dareton to share in a number of interests in Sunraysia district . . . The Explorer Club has re-commenced under leadership of R. Layton . . . On 31st, K. Barton spoke at morning service, and at night Ted Keating, Field Officer, H.M. & Evang. Dept., conducted meeting.

FOUR-STATE SERVICE

(NORTHCOOTE, Vic., G. Marsh). On May 24 there were visitors from four different States at the morning service. . . . The ladies had complete charge of the morning service on Mother's Day. . . . After a short evening service on Pentecost Sunday the church went to a combined meeting at St. Joseph's Catholic Church which was filled to overflowing.

FROM GRANDSON TO GRANDPA

(PRESTON, Vic., G. J. Crossman). The District Commissioner, Mrs. Williams, the Guides and Brownies of the Preston Companies and Packs, paraded at church on May 31. At night a church family from grandson through to grandfather shared their faith and convictions . . . Good Companions provided white flowers for the church and the congregation on Mothers' Day. C.W.E.F. conducted evening service, Mrs. Sedsman as leader, Mrs. Morean the speaker . . . Mrs. Roger Ryall spoke at C.W.A.F. birthday. An offering was received for Overseas Board.

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THE AUSTRALIAN CHRISTIAN

June 13

CARNEGIE TEMPLE DAY

(Vic., M. Glezendanner). W. W. Saunders was speaker on Temple Day. 120 sat down to dinner provided by the ladies. The 7 p.m. service was led by E. C. Keating . . . C.W.E.F. held birthday gathering on May 25 . . . H. Burris was recent speaker . . . The ladies of church conducted the a.m. service and Mrs. C. Galletly presided on Mothers' Day . . . Men attended a tea given by Ormond church men on May 17. Chaplain D. Holmes was guest speaker.

52 YEARS AS KINDER. SUPT.

(NORTH FITZROY, Vic., J. Searle & W. Jenkins (student)). What must be something of a record was established when Miss E. Peck retired as Kinder, Supt. after 52 years' faithful service. Hundreds scattered throughout our churches have been touched by her ministry for the Lord, and there are those leading our own congregation whose first contact with the church was through her. The church is deeply indebted to one who has been so faithful in her service for the Lord . . . Ladies conducted Mothers' Day service when flowers were presented to oldest and youngest mothers present. Aged mothers were visited and presented with flowers.

IRISH DANCERS

(NTIL, WILLIAMSTOWN, Vic., K. H. Pitt). Gospel service on Mothers' Day was led by members of C.W.F., with Mrs. E. Rankine (former State C.W.F. Pres.) as guest speaker. Special C.W.E.F. Mothers' Night had Irish dancing team provide bright entertainment. Christian literature was displayed during May. . . . C.W.A.F. paid a visit to Como House. . . . Average attendances for half year 69, a.m., and 55, p.m.

FIVE MORE DECISIONS

(MAYLANDS, S.A., N. S. Moore). There have been a further five decisions. They are the result of a special instruction class conducted by Mr. Moore . . . The midweek prayer meeting is using the Convention Study Book. . . . Mrs. Nicholas, a faithful and long-time member, died on May 26 . . . Church members collected over \$300 for the Austcare appeal.

FAMILY SOCIAL

(BALWYN, Vic., H. Steele). C.W.A.F. held successful winter social with family groups giving items. . . . Church entertained Elderly Citizens (who were transported from and to their homes by church members) at after-church fellowship following special evening service. A choir was led by Mrs. Frank Evans.

COLLEGE EMPHASIS

(MORSHAM, Vic., D. Marr). Following a family tea on May 6, G. R. Stirling spoke of "The Ministry" and showed slides of life at the College of the Bible. . . . On May 17, D. Hovey (Woolwich) occupied the pulpit. . . . Cradle Roll Mothers held a "Get Together" on May 25.

MISSION AT ROBINVALE

(Vic., E. K. Morrison). The "Christ and Your Life" Mission was led by Don Stewart of Traralgon. The Gospelaires gave of their best on the final weekend. It was difficult to get non-church folk to attend the meetings but we are greatly encouraged as we put into practice those things we shared together. The film "Decision" was screened on May 3 as a prelude to mission . . . The annual Mothers' Day service is still a worthwhile feature of our church life. . . . Harvest Thanksgiving saw the best display of produce we have received for some years. Gifts were donated to local hospital and S.C.F.

OBITUARY

JEAN MARIE DOW (nee WILLIAMS)

On May 16, at the Royal Adelaide Hospital, Mrs. Jean Dow died. Since her last, when an operation revealed a terminal illness, she had faced honestly and faithfully the truth about her own condition and her chief concern was the recognition that she could not be to her family what she would dearly have liked to be in the years ahead. However she accepted that the faith that sustained her would have to be relied upon not only for herself but for them too.

For nineteen years she had been married to Charles Dow and with him she had ministered in Western Australia, the United States, and Victoria. For the past two years Charles had been Director of Christian Education for the Brotherhood in South Australia. In that time he and Jean had become widely known and appreciated. Robyn and Peter, their children, had been with them in the fellowship of the church at Brooklyn Park.

Jean graduated from the Melbourne University with a Bachelor of Music degree and a Diploma of Education. As a pianist and singer she was widely known. In 1969 she had begun to teach and enjoyed the challenge of that work. She came from a family which has made a distinguished contribution to the church in Australia. She had an intuitive and growing grasp of the faith in its essentials and trusted completely in Jesus Christ. She cared for people and made many friends who will long mourn her passing.

A large number of people from the local church and the State fellowship and from interstate gathered on May 16 at Brooklyn Park church for the funeral service. Their love and sympathy was only a sign of the concern felt by a much wider group of people.—C.L.S.

PAULA REID

Paula Reid was well known throughout the brotherhood of W.A.—the C.W.F. is indebted to her many years of service as an executive officer. Her involvement extended her activities to the Federal level of our Australian brotherhood. She was an out-going person. Her contribution as organist and member of the choir at Subiaco was invaluable. She was a regular worker wherever opportunity arose. She held the office of organising secretary of the Counselling Centre conducted by the Subiaco Ministers' Fraternal. She became ill during the Christmas season and slowly lost strength quietly and died on May 12. The church and many friends expressed their respects and their concern and to Colin, her husband, to Donald and Leonie, her children, to her mother and sister and other loved ones. —J. Manallack.

JACK RICHES

Jack Riches died on Feb. 10. For many years he had been subject to much suffering which he bore with patience. Jack was a quiet member of the church, his eloquence was expressed in his loyalty, and his regular availability to act as a helper. His car was always transporting people—he visited people regularly and his counsel was constantly sought. His life and that of his family has been invested in the church. His son John is at Wembley Downs and his daughter Lois is resident in Darwin. The daughter Lois is resident in Darwin. The chapel at Subiaco W.A. was packed in a loving tribute to Jack. Geo. Smith, formerly minister, assisted the writer in the service.—J. Manallack.

CHARLES YOUNG

A young lad from the lonely bush and farm country of Killarney, Qld., with little formal schooling, and one of fourteen children, was baptized by J. V. Farslow in the Toowoomba Church in 1908. His life was to be a living testimony to the grace of God and a confirmation of the purpose of God that anyone who is willing to be used may be a blessing to others. From the beginning he was encouraged to be a witness for Christ and following a visit to Queensland by C. M. Gordon he entered the College of the Bible, Glen Iris, in 1912 to train for the ministry.

"Uncle Charles" as he was so widely known, was a rugged individual with his own particular brand of humour and optimism. He was blessed with a wonderful partner who worked with him and complemented his own particular gifts for 49 years. Together they ministered to churches at Burnley and Maryborough (Vic.), Annerley and Inswell (Qld.), Hamilton (N.S.W.) and Preston (Vic.). In all of his ministries there was an outgoing and unselfish concern for others that expressed itself in social service work. Some believe it was the inspiration of this work in his first ministry at Burnley that later gave birth to the Victorian Dept. of Social Service. There are many leaders and active members in local congregations who are where they are because of the warming touch of his personality. He was a Chaplain during World War II.

At the close of his ministry at Preston, Charles Young began as Hospital Chaplain with our Dept. of Social Service. This was to prove his longest, and in many ways, his most fruitful service for Christ. After 23 years of sharing together

the burden of the Department, his friend and Director of the Department, W. T. Atkin said of him: "I found him to be a man of great integrity, great devotion and dedication. He always had a concern for the needs of others and that concern led to compassion for those in need, and during the past 23 years, particularly for those in hospital." One facet of this work that held a special place was his work at the Children's Hospital. Because he was "young in heart," he appreciated the many thousands of gifts that Good Companions Clubs in Victoria had provided for him to bring joy to youthful patients.

During his association with the Wattle Park Church since the first meeting in October, 1948, as foundation member, officer and elder Charles Young was a frequent visitor to the B.S. and a great encourager of the leaders of all youth work. He remained an optimist and distributor of joy and peace, and a man of positive and purposeful living. His faith in the reality of God and the presence of Christ was never shaken. Ill-health troubled him towards the end of last year and after a period of treatment at St. Vincent's Hospital he entered the Will H. Cecil Home, where he was cared for until his death on May 9.

His daughters, Nancy (Mrs. Harris) and Betty (Mrs. Brown) and their families, his brother, Alex, and sister (Mrs. Stocks), as well as the many large circle of friends in all states, will remember him for what he was—a rugged optimist who often put the need of others before his own and even before that of his family. We thank God for a life that is richer because of his life and memory. —J. McC.

Harry Alexander CROWDEN

Harry Crowden, a true Christian gentleman, died on May 20. He was a true Christian because his thoughts, words and actions were all determined by the Spirit and mind of Christ. He was a true gentleman because he tried to leave the world a better place than he found it. For the 10 years Mr. and Mrs. Crowden lived in the Cavside (Tas.) area, the church there had no minister so Mr. Crowden carried the burden of the work in recognition of his work this church of the Cavside, Mole Creek and Mayberry district, presented them with an organ. For two years Mr. Crowden then served the Devonport church, and for many years shared the preaching ministry of the Devonport church with Mr. Lyall Taylor. It could be said of Harry Crowden as of Enoch of old, "He walked with God . . ." His sermons were prepared as he worked about on his farm. He gained his material from his intimate relationship with his Lord and his knowledge of God's Word. He had a wonderful memory and could recite chapter after chapter by heart. If you wanted to know where a certain verse or passage of scripture was situated, he was a walking concordance. He also had the ability to put what he knew into practice. Harry Alexander Crowden was a living witness to the reality of Jesus Christ at work in and through a person in our day and age. He will be missed, but he will be remembered as one who gave the best he could give.—C.P.C.

Mervyn FISHWICK

"Patient in suffering." These words describe the experience of Mervyn Fishwick, who died recently. A resident of Ballarat East all his life, Mervyn began at Peel St., Ballarat, as a lad in the kindergarten. As a youth he committed his life to Christ and through the years he took an active part in the life and witness of the church. He served faithfully as a deacon, teacher and B.S. secretary. He brought to his service enthusiasm, attention to detail and a devotion

that continued even through his years of suffering. He took a keen interest in young people and was Chaplain of the Boys' Explorer Club. He never complained, his only regret being that pain often hindered his service for the Lord. Yet his courage and loyalty were a continuing witness to the Lord whom he loved. Interested in sport, he excelled as an Australian Rules footballer, and was an outstanding player in the Ballarat Football League. He served in the Middle East during the war years, and there suffered severe internal wounds. After a long illness, he died of complications of heart attacks, and died at the age of 54 years. A widely representative gathering attended the services at the Peel St. Chapel and Crematorium. These included members of the Masonic Lodge, R.S.L., fellow workmates from the Victorian Railways and brethren from sister churches. Services were conducted by J. T. Timms assisted by A. H. Graham. Christian love and sympathy is extended to his wife Edna, sons Peter and Wayne, Gran Fishwick and sister Peg.—A.H.G.

"SATURDAY" MASSES HELD

(Baltimore). More than 40 parishes, four colleges and a hospital have opted for the Saturday Mass obligation here since the Roman Catholic archdiocese granted permission for its use three weeks ago.

Liturgically, explained Father William J. Freiburger, who heads the archdiocesan liturgical commission, the privilege has ancient precedent. Incorporating the traditions of the Jewish Sabbath and those of the early Christians who often held pre-Sunday scriptural readings in the catacombs.

Practically, changes in life style, Sunday employment and parking problems have all contributed to the shift in Mass obligation, the priest noted.

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BOOKS

"MY LIFE WITH MARTIN LUTHER KING, JR."

By Coretta Scott King. (Hodder & Stoughton).
\$5.10 Aust.

This is Coretta King's own story of her life with her famous husband. It was written close to his death and her sorrow and, accordingly, there is not a great deal about the real happiness they found in each other and in their family. This is understandable. There is much less about Coretta than about Martin, but they were very close in all the things that mattered. "Martin and I never had serious differences of opinion about racial matters or economics, or the difficult and terrible and glorious things that so unexpectedly befell us."

It is easy to look upon Martin as a martyr. He was motivated by a strong Christian faith and a formidable Christian conscience. But he did not die for preaching the gospel. He died because he practised it. The gospel for him meant a conservative Biblically based message of personal salvation and a life in fellowship with Christ. But the gospel had to be worked out and instead of protecting the modest affluence and professional status his outstanding ability made certain, the urge to seek justice for others and love for all caused him to hazard his own prospects and eventually give his life. He could not say no to the spiritual and moral forces that impelled to the forefront of the civil rights movement. He often had a premonition of death, although he certainly did not seek it. He simply accepted the possibility as the cost of serving the cause that grasped him. He said, "I hope to subpoena the conscience of the nation to the judgment seat of morality."

There are many parallels to be drawn between Martin Luther King and Gandhi who influenced him strongly. History will surely condemn our century for the stupid slaughter of its good men.

Although the present leaders of the Negro civil rights movement may not possess King's ability (or even perhaps the fullness of his compassion) his life and death will continue to influence the course of that movement. His stirring "Letter from a Birmingham Jail" will find an enduring place among the words of men which inspire and ennoble.

There will be many more books about M.L.K. This is from one who was closest to him when it all happened. Destiny had placed King as minister in a Baptist church in Montgomery and it was on a Montgomery bus that Mrs. Rosa Parks refused to give her seat to a white man. She had planned no protest. She said, "I was just plain tired, and my feet hurt." But the Movement began that day and Martin Luther King became its symbol and its strength until the day of mourning when even his enemies were shamed into silence. This is Coretta's story of King's pilgrimage for freedom.

"THE FOUR MAJOR CULTS."

By Anthony A. Hoekema (Paternoster Press/Emu Book Agencies). \$2.35 Aust.

In this one volume there is a survey of the four main "competitors" of the more orthodox churches: Mormonism, Seventh Day Adventism, Christian Science, and Jehovah's Witnesses. Each of them is considered from the standpoint of its history, its source of authority, and its doctrines. The doctrines are measured against conservative orthodox standards, and there is an exhaustive and helpful treatment of all ards, and there is a much longer treatment than is usually given and there is a much longer treatment than is usually given in the omnibus books we usually rely on to inform us about the off-centre sects. Dr. Hoekema calls this distinction. The cult than sects and devotes a chapter to this distinction. The cult uses an extra-scriptural source of authority, denies justification by grace alone, and devalues Christ. Because the two terms are in some ways synonymous it is not possible to give short exclusive definitions. Pharisees and Sadducees were called sects of Judaism whilst still a part of Judaism. Roman Catholics might consider Protestant churches as sects of the R.C. Church. Such sects are unorthodox, but in a cult there is the added suggestion of the spurious. E.g., orthodox Christians regard the Book of Mormon as spurious.

There are appendices dealing with the most significant factors of the four cults: The Book of Mormon, the sabbath in Seventh Day Adventism; attitudes to the Person of Christ, and life after death.

Recommended for church libraries and for special studies on off-centre faiths.

"IN GOD'S UNDERGROUND."

By Richard Wurmbrand. (Hodder & Stoughton).
90c. Aust.

While he was in Australia, Mr. Wurmbrand misbehaved himself a bit whilst taking part in TV interviews and radio programmes. Since he returned to Europe some of his judgments of other Christians have been questioned. A reading of this book will enable us to understand something of his scepticism of communist claims of religious tolerance and for his insistence on an open stand for Christ even in the face of possible martyrdom. We still think that some of his generalisations are too general and his condemnations too severe, but his personal sufferings at the hands of communists were so extreme that some excessive reactions are understandable. His book, however, is concerned only with his years of prison and torture.

He was a Lutheran minister and spent more than fourteen years in Rumanian prisons. He underwent physical torture and years of brainwashing and maintained his faith. In fact, his faith was strengthened, in spite of the disappointments and apparently hopeless future. The prisoners one day were given postcards to invite their families to come to visit them and bring parcels. When the special day came, Wurmbrand was given a shave and a clean shirt — then he waited. But no one came. It was just a trick used on stubborn prisoners. The cards of invitation were never sent. Then the loud-speakers announced over and over again, "Nobody loves you now . . . they don't want to know you anymore."

This is another book that will make you sick of man's inhumanity to man.

Church Chuckles by CARTWRIGHT



"With car upkeep and depreciation, cleaning and pressing, extra cosmetics, etc., just coming to church costs me 87 cents a week before I put one dime in the collection plate!"

105th CONFERENCE

THE Conference opened with a Sunday evening United Gospel Witness which filled the Melbourne Town Hall. There were items by the Churches of Christ Choral Society and the singing group from Ballarat, The Gospelaires. Lloyd G. Cooke, minister of the church at Hobart, gave the address on "The Way Out." A. R. Haskell was song leader.

Dr. L. V. Kirkpatrick, World Convention General Secretary, who seemed to be everywhere and to see everyone on his short flying visit, brought a greeting to the United Witness and was also speaker at the Ministers' and Secretaries' Tea.

The Women's Conference at St. Kilda Town Hall was presided over by Mrs. L. Muller on April 29. A report of this conference appeared in the "A.C." for May 30. Dr. Kirkpatrick was there, too.

The business sessions of Conference were held in Nicholas Hall on April 27, 28 and 30, and May 1. Dr. E. R. Killmister was President; W. W. Saunders, Secretary; and John Alabaster, Treasurer.

Some of the business meetings were very well attended, but they are not so popular today as once they were. Conference Departments report to Conference every second year, but the shortened business sessions are so crowded with routine matters that some felt the frustrations of being kept from dealing with items of current interest and controversy.

However, the so-called "routine" business is essential for the ongoing work of the churches. The programmes of the departments are the programmes of the churches and the churches must have the opportunity to consider them in order to approve, amend, or reject. As they are approved by conference, the reports and proposals become the mission of the churches which is, or should be, re-energised through education, ministry and service.

The ministers' Conference (a shortened replacement for the usual camp-seminar, because of later World Convention commitments) featured stimulating theological and practical sessions.

The C.M.F. Tea on May 1 was not so strong in number, nor did it last so long as the C.W.F. Conference, but it had much of interest from Cyril Minns and Frank Richards, and plenty of laughs.

FROM THE REPORTS . . .

Conference Executive Membership: Vic., 12,769 (B.S. 11,450 and 2,037 teachers); Tas., 765 (B.S. 561 and 95 teachers). There were 41 separate items in the report dealing with matters as varied as eldership, worship, World Convention, Univ. chaplains, Hospital Sunday, and tours by overseas speakers.

Aboriginals Missions: The chapter on Gore St., Fitzroy, was finally closed with the sale of the property and the transfer of much of the proceeds to help build the new manse at Carnarvon.

C.W.F.: The Christian Educ. Committee sponsored an evening on two social problems—Drugs and Alcohol, 16,729 garments were distributed through the Doreas Committee, \$2,069 was presented to Bethany Home, \$1,757 to H.M. & Evang., \$1,406 to O/seas Missions, and \$351 to C.O.B.

Christian Union: Two consultations were reported, Sydney (1969) and Melb. (1969). A document stating the consultation findings has been produced as a preliminary to a further consultation in 1971.

Social Service: Opportunity Shops announced net proceeds of \$9,030 . . . The three Victorian homes care for 192 persons.

Literature Dept.: A rise of Pamphlet Club membership to 873 was noted.

Preachers' Provident Fund: \$207,880 is held for ministers' superannuation.

Properties Department: Loans to churches and departments totalled \$80,930 in 1968, and \$173,429 in 1969.

K. J. CLINTON.

President, 1970-71



Elected at Conference

Conference Officers: President, K. J. Clinton; Past-Pres., E. R. Killmister; President-Elect, J. B. Alabaster; Treasurer, J. B. Alabaster; Assistant Secretary, N. C. Carr.

Aboriginals' Mission Department: S. Allison, A. J. Bagot, W. A. Jenkins, G. A. Marsh, D. R. Nicholls, D. R. Oakes.

Department of Christian Union: T. A. Banks, S. K. Bannon, K. R. Bowes, L. S. Dewberry, R. N. Gilmore, C. A. Lawn, M. J. Savage, W. A. Thompson, E. L. Williams, M. L. Williams.

Department of Social Service: R. V. Amos, W. T. Atkin, F. P. Chipperfield, F. M. Cambridge, G. J. Crossman, F. J. Funston, G. A. Grainger, J. E. Paver, W. W. Saunders, R. A. Strongman.

Literature Department: R. V. Amos, G. W. Barnett, A. B. Clark, K. J. Clinton, L. S. Dewberry, F. J. Funston, M. J. Savage.

Nominations Committee: A. A. Avery, V. L. Gole, R. C. McKenzie, D. H. Smith, W. A. Thompson.

Christian Men's Fellowship: G. T. Bryant, W. J. Burgess, H. K. Christensen, F. Drummond, R. W. Goudie, C. P. L. Minns, S. V. Phillipps, M. Rocha, H. W. Smedley, R. R. Tiplett, J. D. Watt, N. F. White, J. G. L. Winters.

Resolutions

DECENTRALISATION: The Conference requested the Federal and Victorian State Governments to encourage secondary industry and processing of primary products in country areas and that primary producers be assisted by being given long term, low interest bank loans; that teachers' colleges and university colleges, etc., be established outside the Melbourne area; that Government departments be decentralised to the areas they deal with; that cultural, recreational, and entertainment amenities be provided for country areas, and that the announced regional development plans for Latrobe Valley, Wodonga, Bendigo, Ballarat, and Portland be more vigorously promoted.

MELBOURNE HOSTEL: It was resolved that the question of a hostel for country young people be further investigated by the Dept. of Social Service and Conf. Executive.

MINISTERS' CAR ALLOWANCE: It was recommended that the ministers' car allowance of \$10 per week be increased by \$2 to \$12 per week.

ABORTION: To clarify the Victorian laws on abortion a legal and medical practitioners' committee should be set up. The State Government was supported in its refusal to legislate for abortion on demand or on socio-economic grounds. Abortion was approved for registered hospitals if pregnancy endangered the life, physical or mental health of the woman, if the foetus manifested defects or abnormalities, or where the foetus is the result of rape or incest.

FAMILY PLANNING AND WELFARE: Conference recommended Government subsidised agencies to give medical advice and instruction on contraception and family planning as prevention against abortion, that community aids and services be provided to relieve the effects of inadequate housing, economic stringencies, and over-working of mothers—all of which may provoke abortions, and that mass media and education through senior schools and colleges highlight the tragic risks of abortion.

Victoria . . .

FIVE DECISIONS

(YORK ST., BALLARAT, Vic., B. McMurtree). Five have made decisions and four welcomed into fellowship . . . Mr. and Mrs. Geoff Harrison were farewelled on returning to New Guinea. Representatives of the Vic. O/seas Committee were present and P. Jordan, chairman, spoke for the brotherhood. Local churches were represented and York St. and Ballarat shared in honouring the guests with a gift from the ladies and a message from the church . . . An afternoon held by Ladies' Guild raised \$20 for Ballarat . . . Mr. and Mrs. Geoff Feary and family assisted Mr. McMurtree in a Mother's Day service. Four mothers received special gifts . . . Leaders and children attended junior camp at Halls Gap.

HARVEST FOR INDIA

(CASTLEMAINE, Vic., J. Byrnes). The Harvest Festival money of \$38 will be sent to Ray Veal in India for direct Literature, Evangelism and Christian Broadcasting . . . Centenary celebrations are planned for November . . . The S.S. is in good heart with the New Life Curriculum. Regular meetings, combined with team teaching method where each teacher takes part, has lifted our S.S. to new levels . . . A guest and family service was held recently followed by a song session and supper . . . Mothers took part in the Mothers' Day evening service with special singing and Rems. Three mothers gave testimonies of their Christian experiences.

NEW SECRETARY

(MORELAND, Vic., V. Quayle). Alan Jenkins has been elected secretary . . . C.W.F. has been very active with catering activities . . . Ladies conducted the evening service on June 7 in the form of a religious play . . . Arnold Taylor, one of our oldest members, is in hospital. . . Explorers visited West Preston club recently . . . The hall floor has recently been sanded and polished.

EARLY IN WINTER

(TOOTGAROOK, Vic., L. A. Tresize). From June 7, evening services will be at 5 p.m. for the winter months . . . At "An Every Member Present" service on May 24, a talent programme was arranged and a film shown . . . Recent speakers have been J. Machin, J. Tilley and Padre Denby Holmes, Army Chaplain . . . Mr. Tresize has been ill . . . The chapel has been improved by the addition of a "feature wall."

SHOPPERS' SERVICE CONTINUES

(BALWYN, Vic., H. E. R. Steele). May Shoppers' Service had Miss Dawn Martin as guest speaker and Mrs. Cormack, soloist . . . Alex. Cuthbert has been welcomed into membership . . . Doreen Turnham is B.S. secretary, replacing Malcolm Trompf who completed three years' service . . . Mr. and Mrs. Jim Burns have left on overseas trip, and Noel Soulsby to Japan . . . Mothers' Day evening service was celebrated with two mothers taking the Bible readings, and young people presenting a modern group hymn.

JAY'S COLUMN

IS FOR Juniors

FIND THREE BIBLE LANDS

(Number of letters in answers shown in brackets).

1. It is mentioned twice in the Bible, both times in Romans. In modern times a devastating civil war was fought there. (5).
2. Its capital is mentioned three times twice in Acts. Many Jewish communities were there. (5).
3. The N.T. books were written in its language. (6).

(Answers next issue).

HOWLER

An etching is a ticklish feeling.

BOY: "What do you make shoes from?"

Shoemaker: "Hide."

Boy: "Why should I hide?"

Shoemaker: "Hide! Hide! The cow's outside!"

Boy: "Well, let the old cow come in, I'm not afraid."

BIBLE CHARACTER ALPHABET

Answers (final section): TROAS, UZZIAH, VASHTI, ZACCHAEUS.

ENIGMA SARTORIUS

CONSIDER the Penguin

He's smart as can be—
Dressed in his dinner clothes
Permanently.

You never can tell,
When you see him about,
If he's late coming in
Or just going out.

WHAT'S A PALINDROME?

A palindrome is a word or sentence that can be read either forward or backward, letter by letter, or word by word. Examples:

Adam might have said, "Madam, I'm Adam."

Napoleon: "Able was I ere I saw Elba."

A politician: "Rise to vote, sir."

Frightened mouse: "Was it a cat I saw?"

Minister: "Repel evil as a live leper."

(If any reader has some more examples, we shall be glad to print them).

(Contributions for this column should be sent to Jay's Column, 110-125 Hawkwood St., West Melbourne, Vic., 3003).

THE LAST WORD . . .

Retired Business Man

He always said he would retire,
When he had made a million clear,
And so he tolled into the dusk,
From day to day, from year to year.

At last, he put his ledgers up,
And laid his stock reports aside;
But when he started out to live,
He found he had already died.

—Anderson M. Scruggs.



All that is necessary for the triumph
of evil is that good men do nothing.

Edmund Burke.

"The root of the matter is a very simple and old fashioned thing, a thing so simple that I am almost ashamed to mention it for fear of the derisive smile with which wise cynics will greet my words. The thing I mean—please forgive me for mentioning it—is love, Christian love, or compassion."—BERTRAND RUSSELL.

For every minute a sermon goes beyond
20 minutes a soul is lost to the Devil.

—Martin Luther.



The ladder of life is full of splinters,
but they always prick the hardest when
we're sliding down.

Wm. Brownell.



DEFINITION:

Success: a subtle contrivance of nature
for bringing about man's defeat.



Money may talk, but today's dollar
doesn't have cents enough to say very
much.

—"Grit."

Some folk think they are worth a lot
of money simply because they have it.



Feed for Thought

The grocery display
Shows food to feed ya,
But as special today --
An encyclopaedia.

—C.M.



Man once subscribed to the theory
of male superiority, then woman
cancelled his subscription.



"Mother," said the little miss, ever
so politely, "If you don't let me have
an ice cream cone, I'll call you 'Grand-
ma' all the time when we get on the
bus."

THIS PAPER DIED!

"Apathy among Australia's Anglicans killed that denomination's national weekly and threatens to finish off the various diocesan publications," Anglican Bishop Thomas Reed, of Adelaide, warned recently.

Bishop Reed said the national weekly "The Anglican" had been the only means of intercommunication for the Anglican Church in Australia. He said it had been well printed, excellently edited, outspoken and staunchly independent of parties within the Church.

"The majority of Anglicans in Australia are content to be ignorant of the life and work of their church," he declared.

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