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Newspaper.

**WORLD CONVENTION**  
ADELAIDE, OCT. 20-25, 1970  
(IN 116 DAYS)  
YOU SHOULD BE THERE!





RAY BLAMPIED . . .

Minister for Churches of Christ at Bishopdale, N.Z.

## Hands Across The Tasman

### THE WORLD CONVENTION

as seen by a New Zealander

New Zealand churches have their sights fixed on Adelaide at present and many are planning to share in the brotherhood invasion of that fair city next October.

Already 180 New Zealanders have indicated interest in crossing the Tasman to share in the world-wide Christian Fellowship of the 5th Assembly of our World Convention.

New Zealanders have been well represented at all former World Conventions, two or three at Washington D.C. in 1930, a few more at Leicester in 1935, a dozen at Buffalo in 1947. Eighty attended the Melbourne World Convention in 1952, a dozen at Toronto in 1955 and a similar number at Edinburgh in 1960. At the 7th World Convention in Puerto Rico, 38 New Zealanders attended. It is hoped that a record delegation in excess of 150 will cross the Tasman to give New Zealand a worthy representation at Adelaide.

New Zealanders are coming to Adelaide for inspiration—inspiration from the Convention meetings and from those planned to lead the services; inspiration from the Adelaide churches and the members of our 40 churches in that city.

New Zealanders are coming to Adelaide for the purpose of sharing in a world-wide family. We want to learn how our brethren in other parts of the world are coping with problems and what methods they are using for furthering the Christian enterprise.

New Zealanders are coming to Adelaide for fellowship. We need the strength and comradeship of our fellow Christians around the world.

New Zealanders are coming to Adelaide on a pilgrimage. In 1845 we gave one of our first converts to Adelaide in the person of Thomas Magarey who pioneered the Churches of Christ in Australia. In 1847 he was joined by Thomas Jackson who had been instrumental in establishing the first of our churches in the Southern Hemisphere, in Nelson in 1844. While in Adelaide, Mr. Jackson stayed at the Tam O'Shanter Inn. Some of us from New Zealand will be interested in the historical associations of the Adelaide churches and it should be a highly significant occasion if after 125 years of Thomas Magarey's arrival in Adelaide, over 125 New Zealanders can make this pilgrimage to the city which was his home from 1844 to 1902.

(This is the 15th in a series dealing with World Brotherhood and World Convention personalities.)

## TOWN WANDERER

By  
LLOYD COOKE

Lonely, unloved, I tramp a well-worn pad,  
Like a bear who knows the boundaries of his  
Bushland territory — yet fears dispossession.  
But I am dispossessed already —  
Of all that goes into the construction of life  
With confidence and decency and satisfaction.  
Long since I knew my only female mate  
Would be the 'White Lady,' and she  
The fiery one, would rule my  
Unroofed house with grim vindictiveness.

And I, the perfect lover, would yield myself  
In loyal obedience to her charm;  
Yet knowing her embrace meant death  
To decency — to all my childhood dreams —  
Aspirations which shone like morning stars!  
Stars — I felt were meant for me!  
But now mere existence — without sparkle  
Is my lot.  
Thus as I tread my pad from pub to  
Pub; have pity on my past and a prayer  
For my future, ere I hibernate in death.

# ON APPEALING TO THE FATHERS

INVOKING the faith of the fathers can be a risky business. On the one hand, one has to be careful to pick the right father; on the other, one needs to be circumspect in what one selects from the particular father in question.

Some 20 years ago, in a Faith and Order meeting of the Australian Council for the World Council of Churches, at one point we were considering believer's baptism as compared to infant baptism completed in confirmation. One of my own contributions to the discussion was a reference to the position taken by Alexander Campbell (1788-1866) in his "Lunenburg Letter" of 1837. However, I was taken to task by my fellow Church of Christ delegate, who defended a contrasting position by appealing to J. W. McGarvey (1829-1911).

I have often reflected on this incident; an incident that in all likelihood has long since been forgotten by every other participant in that Gilbulla meeting.

For one thing, each of us thought he was being true to the fathers of the movement which we both were representing. There is no need to think that one was saying, "I belong to Paul," and the other, "I belong to Cephas" (1 Cor. 1: 12), or that either was "proclaim[ing] Christ out of partisanship" (Phil. 1: 16). It is just that we all have our authority figures whom on occasion we use in good conscience to explain, support, and justify the positions that we adopt.

Second, in large measure it is only preachers and scholars who consciously and with informed minds turn to far-distant makers of tradition such as Campbell and McGarvey. Most of us invoke authorities much nearer at hand and closer to us in time: our parents, a respected preacher, a teacher, or some noted recent writer or evangelist.

Third, little did I think in those far-off days that still deeply influence my present that I would one day teach the New Testament at Lexington Theological Seminary. For its first hundred years Lexington was known as The College of the Bible; it is after it that the College of the Bible at Glen Iris was named. The point of view espoused and the spirit manifested by Alexander Campbell in his "Lunenburg Letter" have become an integral part of the Seminary's interpretation of Disciplesdom. But J. W. McGarvey also left his imprint on Lexington, for he taught at The College of the Bible from its founding until his death in 1911 and was its President, 1895-1911. Shades of that Faith and Order meeting at Gilbulla!

Every so often, one runs across the claim that the Christian Churches (i.e., the "Independents") are more true than others to fathers like Campbell and McGarvey, or that the Churches of Christ (i.e., the "non-instrumentalists") follow the fathers more closely than others. No doubt there are Christian Churches (Disciples of Christ) which, not to be outdone, make a similar claim for themselves. The bothersome thing is that seldom are the comparisons stated in specific terms and rarely is there an awareness of the highly selective process that is at work in "following" any of our acknowledged fathers. Let us see how this is illustrated in both Alexander Campbell and J. W. McGarvey.

### 1. On Raising Memorials to the Past

I have long wanted to visit the Disciples of Christ Historical Society at Nashville, Tennessee, some 250 miles south of here. Last February I got my chance. The visit had a number of surprises in it, two of which are germane to this statement.

By RONALD GRAHAM

To begin with, if there is one institution whose services are available to all three movements that trace their American origins to the Campbells and Stone, it is the D.C.H.S. Now the D.C.H.S. is in Nashville, which is in the South. Not on the Eastern seaboard, not in the Midwest, the Northwest or the Southwest, but the South. A theologian might be insensitive to this or might ignore it, but not a historian or a sociologist.

Second, in front of the lovely building that houses the D.C.H.S. there stands a cenotaph. On each of its four sides is a bust of one of our fathers and under each are two excerpts from his writings that are meant to epitomize his significance.

On the left side is this:

THOMAS CAMPBELL  
1763-1854

The Church of Christ upon earth is essentially, intentionally, and constitutionally one.

Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent.

On the right side is this:

BARTON WARREN STONE  
1772-1841

Let the unity of Christians be our polar star.

Let every Christian begin the work of union in himself.

On the back side is this:

WALTER SCOTT  
1796-1861

The golden oracle: The grand saving truth is that "Jesus is the Christ."

The terms of the ancient gospel: Faith, repentance, baptism, remission of sins, gift of the Holy Spirit.

Facing the visitor is this:

ALEXANDER CAMPBELL  
1788-1866

Colleges and Churches go hand in hand in the progress of Christian civilization.

The spirit and soul of all reformation is free discussion.

Few, if any, Australians would select the first of these two sayings from the writings of Alexander Campbell to symbolize what he has most significantly meant to his followers. The reason for this I presume is that a whole dimension of American Disciplesdom has no parallel in Australian Disciplesdom. Campbell was an educator and an editor and with

good reason was known as "the sage of Bethany—not the Bethany of biblical fame but Bethany College in West Virginia. Colleges were at the centre of our early corporate development and, by design, set us in the mainstream of the new "Christian civilisation," the United States of America. Where Campbell had "Colleges and Churches" (note the order), his most faithful Australian followers had "Churches" only. The difference is not small.

Nor, I think, would many Australians make that second selection to summarise Campbell's importance: "The spirit and soul of all reformation is free discussion." Australians, mistakenly, would look for something more biblical and less American. That, too, is no small difference.

What, on the cenotaph, has been singled out is not just Alexander Campbell's feel for America as a land of unprecedented opportunity but rather his vision of America as a new nation of unparalleled quality. This, with all that it entails, constitutes one of the chief reasons for differences between the Campbell movement in the United States and its counterpart in Australia.

## 2. On Putting up the Sword

Few who acknowledge their debt to Alexander Campbell follow him in his attitude to war in spite of the fact that he had "much more of a crusading spirit on the subject of peace than he had on any other public issue with which he dealt, with the possible exception of public education," and regardless of the fact that, because of the threat of war, ours is the first generation in history that may have no future.

In the first issue of the Christian Baptist, in 1823, Campbell referred to Jesus as inculcating a morality which "checks every principle that would lead to war, oppression, or cruelty." In the last year of his editorship of the *Millennial Harbinger*, forty years later, in the midst of the American Civil War, he was still deploring and opposing war.

Campbell would allow no room for the Just War, which is the first line of defence for Christian apologists for war: for him there was no distinction between aggressive and defensive war. Moreover, the implication of his writings is that to kill in war is to murder and every soldier is personally responsible for all murders that he commits.

Campbell's lifetime pacifism was grounded in the Sermon on the Mount, nurtured by the writings of various American Peace Societies, and supported by his own pragmatic conclusion that, in the broadest sense of the term, all wars are unprofitable.

Which of these most closely follows Campbell at this point: in the United States, the Christian Church (Disciples of Christ), or the Christian Churches (i.e., the "Independents"), or the Churches of Christ (i.e., the "non-instrumentalists")—or the Churches of Christ in Australia?

## 3. On the Public Worship of God

On May 3, 1970, Broadway Christian Church ("Independents"), Lexington, celebrated its centennial. The church was an off-shoot of what is now Central Christian Church (Disciples). J. W. McGarvey was a member of the Broadway church for its first 33 years: as an elder, 1870-1902, and as its first minister, 1871-81.

Although McGarvey was a lover of music, a good singer and flautist, and had daughters who were good musicians and who studied music abroad, he was opposed to the use of instrumental music in public worship on the Lord's Day on the ground that such use was contrary to the divine will. His position on the "organ issue" illustrates two very important aspects of the Restoration Movement.

First, he made matters of Church Order, such as musical instruments in public worship, co-ordinate with doctrine. In this regard the Stone-Campbell movement agreed in principle with Anglicans and Presbyterians, and disagreed with Lutherans, for whom questions of Order were not at the core of essential Christian doctrine. The question is a teasing one: At what points can the New Testament here be appealed to to decide between Restorationists, Anglicans, and Presbyterians on the one hand, and Lutherans on the other?

Second, McGarvey took the position on the organ that what is not ordained in the New Testament is contrary to

the will of God and is therefore forbidden. It is the argument from silence. (Incidentally, McGarvey supported missionary societies, church newspapers, Sunday schools, seminaries, and the erection of church buildings, on all of which the New Testament is equally silent.) Others took the stand that what is not ordained and not forbidden may be permitted (and on that ground could support missionary societies, etc., including organs in public worship).

The organ issue in Australia has long been dead, although as recently as 15 years ago there were still a few non-instrumentalists making their lonely witness to something that was to them a matter of faith and conscience. I certainly have no disposition to suggest that we dig up the past battles and pick up sides all over again. However, there are some aspects of McGarvey and the organ question that are still instructive.

For one thing, for some the question of the organ lay in the realm of those expedient things in which, as Thomas Campbell would put it, the Kingdom of God does not consist. In present-day ecumenical terminology, it was a "non-theological factor." For others, like McGarvey, it was a question of faith and conscience, included among the most essential or the more essential matters. When it was announced at the Broadway Church, November 2, 1902, that a vote on the use of organ in public worship would be taken the following Sunday, McGarvey submitted his resignation and transferred his membership to the non-instrumental Chestnut Street Church of Christ. We may say that the use of the organ is unimportant but obviously McGarvey did not. Although he did not act—or did not mean to act—in a divisive spirit, yet he did what the followers of Alexander Campbell have almost congenitally done: withdrawn from one group to join or form another group in the name of their own particular definition of the divine will. The question may be asked: In what sense is there merit in claiming McGarvey to be "our father"?

Second, broadly speaking, there are three streams that had their rise in the Campbell-Stone-Scott movement, and the largest of these now is the non-instrumental Churches of Christ, which churches are concentrated in the South and Southwest. In this regard, on the American scene, they, rather than the Christian Church (Disciples) or the Christian Churches ("Independents"), may be said to most truly represent McGarvey. The organ question was one of the issues that split the American movement from top to bottom and is one which is used to justify continuing separateness.

Third, Chestnut Street church was anti-organ. Broadway church became pro-organ on November 9, 1902, but eventually became independent, that is, anti-missionary society. Central Christian Church was from an early date pro-organ and pro-missionary society. On the occasion of McGarvey's funeral the Chestnut Street Church was too small and the Broadway church was undergoing repairs, so the service was held at Central.

Our relation to the past is never a simple one and is quite normally ambiguous, whether that past is the Great Book, the Great Fathers of our own particular movement, or the Great Church of two millennia. As a matter of fact, we all continue, preserve, change, reject, and add to our past in varying ways and, from generation to generation, in changing configurations. Which of a number of groups with a common past is most true to that past is an exceedingly difficult question to answer, even when one is of a mind to ask the question in the first place. If in assessing our relation to the past we must make use of scripture, we might consider the relevance of the dominical saying that every "learner in the kingdom of Heaven . . . is like a householder who can produce from his store both the new and the old." (Matt. 13: 52, NEB). The italics are not in the original document although who knows but what they might not accurately represent the spoken emphasis of him whom we confess as Lord of the Church and Lord of ourselves as its members and his disciples.

This is the fifth and concluding article by Dr. Ronald Graham, Professor of New Testament at Lexington Theological Seminary, Kentucky, U.S.A.

# QUESTING



WITH

A. E. WHITE

Isn't there merit in the suggestion, made again recently, that suffering incurables should be painlessly put to "sleep"? Surely nothing is gained in keeping them alive!

The man who made the suggestion which hit the headlines of the Australian press a few days ago is a professor of psychology. He is also a minister in the Church of England. I understand that he said that society would have to decide if it were right to keep alive gentle people and mentally defective infants. He suggested that their continued existence denied medical services to others who could be restored to full health.

Almost without exception the church and medical profession spokesmen condemned Professor Welford. Some went as far as to liken his views to those of Hitler!

Critics were prepared to accept the position that the medical profession

should not be expected to use its skills: "to keep alive those who were vegetables rather than human beings." But it is one thing to refrain from major efforts to keep a person alive and quite another to actually put him to death. And even here there are ethical questions which would trouble all of us and doctors most of all.

The word "euthanasia" means a gentle or easy death. Every minister has known cases where folk have prayed that such a gentle death might come to a loved one who is suffering a painful and incurable disease. When death does come, God has been thanked for the release from distress.

If we can pray such a prayer, can we not sometimes become the agents of God's answer? Are there not occasions when we are justified in hastening death if it means shortening the time of hopeless suffering?

The answer is No! We are not justified in taking life in order to spare pain. The pain may be terrible, and healing may be possible only through the resurrection, but it is still not our right to end another's life.

Once the principle of euthanasia is accepted for some cases, it will almost be impossible to prevent it from being applied to others. Once the aged incurable is removed, and the young mental defective follows, it will not be long before we start measuring a person's life in respect of economic and other factors.

Euthanasia, even if introduced for the highest motives would bring great ethical and psychological problems. Who are

to make the decisions, and upon what grounds are those decisions to be made? And who would perform the act? Would we need to appoint some kind of society executioner? And who can measure the effect of the addition of a new element of fear to the problem of the frail aged who, quite understandably, would be looking beyond the assurances of love for some sign of the sentence of death? When medical treatment is given, there would be the fear that the injection could come from a hypodermic of oblivion.

At a time when most countries have abolished capital punishment because of enlightened views on the value of life, it would be a most retrograde step to adopt any principle that resulted in the destruction of life.

## CHILD CARE WEEK

### PARENTS' CONFERENCE

"Everyone else has conferences—why not parents?" This is the challenge by the Children's Welfare Association of Vic., when invitations to a Parents' Conference to be held at the Vic. School for Deaf Children, 597 St. Kilda Rd., Melb., on Saturday, July 4, 1.30 to 4.30 p.m. The speaker will be Miss Rachel Banchevska, Mental Health Education Officer, Dept. of Mental Hygiene.

Those wishing to attend the Conference should contact Mrs. R. N. White, 204 Church St., Middle Brighton, 3100. Phone 92-6564 (Melb.).

## A.B.C.'s "BY THE WAY"

A new 10-minute radio programme will replace the "Daily Devotional" on Monday, July 6. The title was chosen as it suggests the short mid-morning break the series is intended to provide, and also because the Christian life was called the "Way" in N.T. times.

The time for "By the Way" is 10 a.m. in all States except W.A. where the time is 10.15 a.m.

## LECTURE BY IRANIAN

The Charles Strong Trust was established in 1957 to honour the name and work of the Rev. Charles Strong, D.D., the first minister of the Australian church (1865-1959). Dr. Strong was a pioneer in the study of comparative religion and a sympathetic student of world faiths as well as a social reformer and theologian.

The Trust attempts to develop and extend this work by arranging for visits to Australia by distinguished overseas scholars, and such visits have been arranged since 1961. Grants have also been made to Australian scholars and students of world faiths, for books on comparative religions and for the publication of a journal, "Milla wa-Milla," principally concerned with the non-Christian religions.

The 1970 lecturer is Professor Seyyed Hossein Nasr, Professor of Philosophy, Tehran University, Iran (see advt. on page 2).

The Chairman of the Trust is Colin Badger, Director of Adult Education in Victoria and the Secretary is Giles Pickford, Assistant Secretary of the Australian Vice-Chancellors' Committee.

## RINGS AND THINGS

# DO YOUR OWN THING! BUT DO IT RIGHT!

It is not the ring that makes an engagement official. In fact, it isn't necessary to have a ring at all. In some cases young people spend far too much money on expensive rings when for the same amount there could be purchased items which are much more essential for a new home. However, the engagement ring tradition is so strong that most girls wouldn't feel properly engaged without one.

Once upon a time, the man would have a ring in his pocket at the time he popped the question. Nowadays, once the commitment is made and the parents have been either asked or informed, the man and girl usually go together to the jewellers to choose the ring. The stone doesn't have to be a diamond, although diamonds are the overwhelming choice. Some girls, however, choose their birthstone, the stone which is traditionally associated with the month of their birth. These stones are: Jan., Garnet; Feb., Amethyst; March, Bloodstone; April, Diamond; May, Emerald; June, Pearl; July, Ruby; Aug., Sardonyx; Oct., Opal; Nov., Topaz; Dec., Turquoise.

The engagement ring is not worn until the official notice is made. This could be at a small family gathering, or a more formal party arranged solely for the purpose. Engagement presents are not required from friends who attend this party. Where there are such presents they are usually given by the immediate families of the engaged couple.

A newspaper notice is printed at the time of the official announcement, the girl's family name appearing first: JORDAN-HARRIS. Mr. and Mrs. James Jordan, 12 View St., Nowtown, take pleasure in announcing the engagement of their daughter, Jillian, to Harvey, only son of Mrs. Harris, 264 West Road, Brookton, and of the late Mr. Frederick Harris.

Sometimes, the two families are joined in making the announcement: JORDAN-HARRIS. Mr. and Mrs. James Jordan, 12 View St., Nowtown, and Mrs. S. Harris, 264 West Rd., Brookton, announce with pleasure the engagement of Jillian and Harvey.

## OPEN FORUM

Letters express the viewpoints of the writers. Acceptance for publication does not necessarily imply endorsement by Churches of Christ or by the Editor.

### THANKS

To the Editor,

I write to say thank you to our many friends across the Australian brotherhood who by their prayers, letters, cards or kindnesses have sought to share with us as a family during Jean's terminal illness. In terms of testimony death did not conquer Jean, rather she conquered death with an integrity which makes us justly proud to be part of her family.

During her eight months of illness and since her death well over 600 letters and messages of encouragement have come to us which makes it impossible to reply both in terms of volume and the lack of many addresses. Our load has been made much lighter to bear in the parting of the one we loved so dearly by your concern and friendship.

On behalf of Robyn and Peter,  
Sincerely, Charles Dow.

### SILENCE IS LEADEN

To the Editor,

It is unfortunate that E. R. Killmer should choose to attack Professor Graham as making "arrogant" criticisms rather than attempt to answer his argument. Since Dr. Graham is a long way off and may be unable to put his viewpoint for some time, may I suggest how he might argue; certainly I and large numbers of others would argue this way.

Neither Paul nor Christ condemned slavery; indeed Paul appears to at least accede to the continuance of the institution. Whatever may have been true then, it is certainly obvious now that no person who calls himself a Christian can avoid condemning slavery today. Leading churchmen took a part in abolishing it in British countries, despite the sorry record of some bishops in the Lords.

How then can anyone say "where the scriptures are silent, we are silent," unless he is also prepared to stand aside and neither approve nor condemn slavery? The fact is that the slogan does not have anything like complete acceptance, even by those who are most keen to quote it. It is unlikely to gain wide acceptance as a basis for church (or if you prefer it) Christian union, simply because there are so many modern situations which had no parallel when the scriptures were written — the modern industrial state, the materialist economy in which we are all involved, the stock market, the liquor trade, modern warfare and the use of such things as napalm — to list a very few. Are we to remain silent on all of them, have no Christian convictions?

I would much prefer another Campbellian idea as a hopeful basis for unity; it ran something like this—"nothing is binding on the conscience of a Christian except insofar as he perceives it to be so." That way lies both liberty of conscience and action, plus unity of spirit and purpose.—W. S. Lowe (Vic.).

6 (278)

## WAR AND MORATORIUM

To the Editor,

I am prompted to write this letter, mainly because of the action of our last State Conference, or at least some section of it, in seeing that a motion regarding the Moratorium campaign was not discussed at Conference, and the attitude that this paper has taken toward that event.

I honestly find it incredible that any Christian can support the Vietnam war, let alone any other war. Christ repeatedly expressed his opposition to the use of force to settle problems. His words "Love your enemies, and pray for those who spitefully use you" have been translated by some as "isolate your enemies, drop bombs on those who spitefully use you." I do not see that Christ's teaching at any point can be twisted to support war.

The main pretext for our participation in this war is that our security is at stake. Christ was born and raised in an occupied country. Christ, as Messiah, was expected by many to throw the Romans out. In fact it is obvious that one of the reasons that Christ was put to death was that he failed to lead his people against the Romans, and even went to the point of telling people to carry the Romans' luggage for an extra mile. Some would call that treason today.

Another reason Christ was put to

death, was that he broke many of the petty laws of the day. However, one of the main things thrown up to the Moratorium organisers was just this—that they intended to break one of the petty laws of the day. These people want the freedom to use the streets all day, but support the forced consignment of young people to a war. Which is the more important?

Unfortunately, the Christian Church of today is paralleling the Jewish religion of Christ's day.

We are prepared to make pious statements about war being against the Spirit of Christ, etc., but when it comes to doing something, you don't see the majority of the Church for a cloud of dust. Or in this latest fiasco, we remember that business to Conference must have so many days' notice in writing. I do not complain about the rulling of the chairman. I complain about the persons who raced around checking their constitutions, and preventing debate on this issue.

—Arthur E. Rowe (Vic.).

## TAXATION RETURNS

prepared by Registered Tax Agent, Melbourne & Suburbs.

PHONE 29-2297 (MELB.)

## LETTERS FROM TERTIUS

### A MISSION FOR INSIDERS

To the Editor,

*The other night I went to a mission. There was quite a crowd. We sang about faith and hope and salvation from our sins. Most of the songs were bad poetry and indifferent music. But why should TV and radio have a monopoly of poor verse and unimaginative music that is just a bang and a beat? The important thing was that at this mission everyone sang their heads off, and it's not a sin to sing.*

*The evangelist preached about being lost and being saved, and the greatness and goodness and generosity of God. He dwelt at some length on God's struggle between being both loving and just, and of tance and baptism; of atonement, redemption and justification. He ended it all with a mighty invitation that brought the sweat out on his brow. BUT THERE WAS NOT A SINNER THERE! At least there was not an "outsider" sinner.*

*Sitting in the bus on the way home I read all of the advertisements and psychoanalysed all the other passengers, and then I got to thinking about the mission. What a waste of time it was! Not an outsider there! And had there been any rank outsiders there they wouldn't have understood most of what was sung and said. Then it occurred to me that everyone who was there had a good time. They enjoyed the whole packaged deal. I asked myself why.*

*I don't think it was because we felt a bit self-righteous hearing sinners castigated and threatened with hell. I don't think it was a sense of satisfaction from being on hand to rejoice in sinners being saved. We all knew that only church sinners were there! I have come to the conclusion that we enjoyed it all because the great doctrines of the Christian faith were being affirmed in an atmosphere of joy and assurance and enthusiasm . . . and bad music and poor poetry!*

*And I thought, maybe our Sunday night gospel services don't win very many outsiders. But they are probably doing us insiders a lot more good than we think.*

See you in church.

TERTIUS

THE AUSTRALIAN CHRISTIAN

June 27

## VISITING SYDNEY?

### Beverly Hills

CHURCH OF CHRIST  
comes your fellowship  
72 STONEY CREEK ROAD

WEEKLY SERVICES NOW AT  
10 a.m. and 6.30 p.m. during  
JUNE, JULY AND AUGUST.

Minister: Dr. C. J. Mackenzie,  
phone: 579-2346

## Chaplain

THE UNIVERSITY

are invited for the  
to the Queens-

range from \$4,500 to  
plus beneficiary funds, etc.,  
where applicable.

Further details from Rev. A. C.  
Male, Hon. Secretary, Queensland  
Council of Churches, 426 Ann St.,  
Brisbane, Qld., 4000.

Applications close August 31,  
1970.

11 a.m. such speaker, Mr. K. J. Cinton,  
B.A., B.D., President of Conference.  
Past members to conduct service.

7 p.m.: Guest Speakers, Mr. and Mrs. Roger  
Ryall, India. Assisting artists, "The  
Leach Quartette."

Note: All past members especially invited.  
If desiring to remain for the luncheon  
please notify the Secretary, Mr. C. Cross-  
field, 9 Colthur St., Reservoir, Vic., 3109.  
Phone: 460-1650 (Melb.).

36th

## ANNIVERSARY CELEBRATIONS

Sunday, July 19

## Chaplains to Secondary Schools

Enquiries are invited from Ministers and Deaconesses preferably with some educational background and interested in State School Chaplaincy Appointments.

Terms and conditions available on enquiry from:—

The Director,  
The Council for Christian Education in Schools,  
55 Exhibition Street, MELBOURNE, Vic., 3000.



## Swanston Street Church

(Right in heart of Melbourne; opp. Public Library)

Ministers: Dr. LLOYD JONES,  
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.

1070

THE AUSTRALIAN CHRISTIAN

NTH. ESSENDON CHURCH (Vic.)

44th

## ANNIVERSARY

July 19, 1970

Speaker: 11 a.m. & 7 p.m. R. H. Hillier.  
Items by Churches of Christ Choral Society  
at 7 p.m. Service.

Buffet Tea at 5 p.m.

All past members and friends invited.

For hospitality, phone D. Ploog, 379-8336

## MUST WE BELIEVE

### The Resurrection?

HEAR

Mr. Pat Kavanagh

SPEAK AT THE

FELLOWSHIP RALLY,

MAIDSTONE (Vic.)

CHURCH OF CHRIST

Sunday, June 28, 3 p.m.

Sponsored by Churches of Christ  
Evangelical Fellowship.

(278) 7



## THE INVESTED LIFE

WHEN Alison Morris died last week she left a surprisingly large number of gaps. She had invested her life in the local church, in brotherhood departments, in the community, and in many friendships. To each of these areas she gave herself so fully that those in each area felt that their particular interests were her special concern.

She was on the Advisory Committee of "The Australian Christian," a small but select group that keeps an eye on the editor. We shall miss her Christian companionship, her wide knowledge, her wise counsel, her readiness to do as well as plan, and her sense of humour that helped us to laugh even in difficult times. She was gentle and patient. The only occasions in which she displayed impatience were when she was confronted by intolerance.

As Vanessa, she wrote in this journal a regular column on etiquette. Not the fussy kind of etiquette that insists on rule keeping for the sake of keeping rules, but the etiquette that is based on a genuine concern for others, that adds dignity and decency to all of the relationships of life. The right thing was the good thing for others. She would argue that the best way to add value to life was to act as though others were worthy of the best that we could be.

Alison's investment of her life in the Christian church and in our shared enterprises has made us all rich.—and poor, in our loss.

## SHORT STORY COMPETITION

THERE were 75 entries in the Short Story Competition, which surprised us all. We thought there might be about 30. The response shows a great interest in the use of

the short story to share an idea, to present significant characters, or just to entertain, in a Christian journal.

There is, of course, an art in telling a story, and many of the writers lacked understanding of some of the basic techniques. This meant that interesting plots, some lovable characters, and some inspired imagination failed because they were not supported by "craftsmanship."

The judge who read and evaluated the stories is a well-known author and he has volunteered to assist readers of "The Christian" who would also like to become writers.

He has written two articles on "The Short Story" and the first of these will be published in the next issue.

### AWARDS:

**First Prize:** "HELP" (a parable) by Mrs. B. Richards, South Australia.

**Second Prize:** "THE MISFIT" by Mrs. Helen Oatley, South Australia.

Stories which received honourable mention by the judge were:

"RAG DOLL" by Olive M. Watson, Victoria.

"MY DAD SAID TO SAY HELLO," by Malcolm Gray, Victoria.

"THROUGH A DARK TUNNEL," by Mary Hawkins, N.S.W.

"MARY, ALSO, WONDERED," by L. Munk, A.C.T.

Some of the stories will be published this year. All other manuscripts will be returned to the authors.

## PRAYER FOR STUDENTS

The churches are asked to pray especially for students and teachers in schools, colleges and universities, on Sunday, June 28. This call to prayer is issued each year through the Student Christian Movement.

The Day of Prayer is commended by the President of the Federal Conference of Churches of Christ.

## SERIOUS ILLNESS

(BENTLEIGH, Vic., B. Heyworth). Bob Winstone is seriously ill in Box Hill Hospital . . . Rev. M. D. Brewer of the B. & F.B.S., was the speaker on June 7.

## THINGS TO COME

- SOUTH AUSTRALIA**
- JULY:  
6 Kinder and Primary Association annual meeting for all churches. Maughan Methodist Mission, 7.30 p.m.  
10-11 Work Camp at Longwood conducted by D.C.E.  
12 Edwardstown church 30th Anniversary.
- WESTERN AUSTRALIA**
- JULY:  
21 C.W.F. bus trip to Northern.
- VICTORIA**
- JULY:  
1, 8, 15, 22, 29, C.O.B. WINTER SCHOOL.  
12-15 D.C.E. Young Marrieds' Camp—Manbulk.  
12-15 D.C.E. Eastern Dist. Youth Programme.  
19-21 D.C.E. Good Companions' Leaders' Camp—Manbulk.  
19-26 D.C.E. Junior & Senior Boys' Zone Indoor Sports.  
26 D.C.E. Impact Programme for Youth.  
27 D.C.E. Boys' Midweek Regional Sports.

## ABORIGINES' MISSIONS

# Great Loss in Norseman Fire

On Wednesday evening, June 17, the engine of the Norseman Mission main electric light plant caught alight. The flames spread to fuel tanks and drums, and the Mission's fire extinguishers proved quite inadequate. The Norseman Fire Brigade answered the call, but was hampered by lack of pressure in the goldfields pipeline which passes through the Mission. (There had been a break in the line earlier in the day). The engine room and workshop building was completely destroyed, and the contents reduced to ruin.

The fixed machinery included the large Crossley lighting plant, and a Rushton plant used as a standby, firewood saw, and workshop equipment such as emery grinders, drills, etc. As well as this, the building was used to store oxy- and arc-welding plants, a Wisconsin engine used for firewood, a woodworking combination, and much other valuable machinery, together with at least four washing machines being repaired, and other such equipment. The total damages are not yet known.

Part of the loss was that of personal tools and equipment belonging to missionaries, and slowly added to year after year. The building itself and the fixed machinery were covered by insurance related to the cost of purchase, and not to replacement value. The total value covered was \$4,000, but replacement would be more than five times that amount. Missionaries' tools and equipment stored in the building are not covered at all. In the meantime, the Mission suffers further loss in the absence of electricity for lighting, refrigeration, etc.

The paint on the timber dining room nearby was blistered, but this building was not otherwise damaged. There was no injury amongst the large family of children (over 100) and the missionaries. Efforts are being made to get a temporary plant for electric supply, and in due course rebuilding will commence.—D.G.H.

# WHITE PAPERS

## ON LIFE AND FAITH

**POINT OF TIME** They are all using it, politicians, preachers, newsreaders, and masters of ceremonies. The phrase is "at this point of time." (Shouldn't it be "this point in time"?). In three brief House of Representatives statements, the phrase was used five times. Even football commentators use it. "At this point of time it is difficult to see how Carlton can get back on top."

How do these things start? And why? What does "at this point of time" say that "now" doesn't? We suspect that it is used because it conveys an "up-with-it-ness" that is more desirable than clear speech. Let us be happy that the Bible translators didn't know it. Can't you imagine Ecc. 3: 1-2? "For everything there is a season and a point of time for every matter under heaven: A point of time to be born and a point of time to die." Or 1 Cor. 13: 12? "For at this point of time we see in a mirror dimly but at that point of time face to face. At this point of time I know in part; at that point of time I shall understand fully." At this point of time we cannot see that the phrase makes any contribution to the English language or the problem of communication.

**GOOD GRIEF!** Remember when the U.S. Supreme Court banned religious exercises from the classrooms? Well, a recent court ruling in Massachusetts permits state school children to say prayers—if teachers do not take part!!!

## Happenings

S.A. H.M. Director, Keith Horne, leaves for New Zealand on July 3 to conduct Church Planning, Evangelism and Church Life Conference sessions in eight N.Z. churches, returning to Adelaide after July 22.

Harold M. Bragg, an Anglican, has been elected Chairman of the Commonwealth Council of the B. & F.B.S. in Aust. He succeeds the Hon. G. J. Foot, M.L.C. of Tasmania, a member of the Launceston Church of Christ.

Steven Finger, 21, is top aircraft engineering apprentice of the year. He is a son of Harold and Mary Finger, missionaries to the New Hebrides. A Queenslander, Steven has just been received into the North Essendon church, Vic.

The Melbourne City Mission has been renamed "Community Welfare Foundation." Its ministry to the community is unchanged.

The Maryborough, Qld., Lions Club raised \$8,000 towards the cost of the Children's Home to be built by Churches of Christ in the city. Plans await Cabinet approval.

The Qld. Council of Churches is to appoint a Chaplain to the Qld. Univ. at St. Lucia in Brisbane. Salary range is \$4,500 to \$5,200 plus beneficiary terms as negotiated. Applications close Aug. 31. Further details from the Secretary, A. C. Male, 426 Ann St., Brisbane.

The 1970 Milk for India campaign has been launched. Since 1965 (the equivalent of 25 million pints of liquid milk) has been sent.

## WOORINEN MINISTRY

(Vic., R. A. Banks). At a basket tea on May 31, Mr. and Mrs. R. Banks were welcomed to the district. Teeners took part in the evening service . . . Junior clubs are led by A. Voigt. The 48 members need more leaders . . . On June 7, W. W. Saunders was speaker. Girl Guides and Brownies and leaders were on parade . . . The Woorinen members are combining with Swan Hill to organise the State Half-Yearly Convention at Swan Hill, Aug. 22 and 23.

## VICTORIAN MINISTERS

The next meeting of the Ministers' Association will be held at the Brotherhood Centre on Monday, July 6, at 10.30 a.m. The speaker will be Mr. Fred Levitt, General Secretary of the B. & F.B.S.

## YOURS FOR THE ASKING

DO YOU want a wooden platform? I have one, 12' by 8' by 15 inches deep. Needs a little repair, not much. Phone Jim Strack, 37-2950 (Melb.).



## Lodge Antioch

### SILVER JUBILEE MEETING

Monday, July 6, 1970

at

South Suburban Temple  
(Albert Road, South Melbourne)

Past members and Churches of Christ  
Freemasons invited.

## R. W. LAWTON FOR PERU

The Federal Board of Christian Education announces that the Director, R. W. Lawton, is one of seven Australian delegates nominated to attend the World Council of Christian Education Assembly to be held in Lima, Peru, July, 1971.

The occasion will be used to afford Mr. Lawton the opportunity of a study tour in Christian Education following the Assembly. All costs for both ventures will be our responsibility. We are confident that many individuals will want to share in this enterprise.

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## ELDERS ELECTED

(CARINGBAH, N.S.W., A. G. Leane). After several years without an eldership the church has voted J. Cooke, R. Hewitt and D. Wylie to that office for three years. A busy programme of visitation and pastoral ministry is being undertaken by them and plans to involve the membership in friendship visitation is soon to be implemented. The elders will share much of the responsibilities formerly carried out by a church secretary and F. Harper will serve in the capacity of secretary to the Board. . . . The new church choir made its first evening contribution on June 7 with J. Manners conducting. . . . 40 youth attended a barbecue tea and social evening at the manse. Mr. Leane led a June youth camp at Port Macquarie. Units for accommodation were made available by B. Nichols. . . . Two talented and dedicated families were recently received into membership by transfer.

## AMERICANS WELCOMED

(ASQUITH, N.S.W., D. Krause). Mr. and Mrs. Ray Seals, from Phoenix, Arizona, have been welcomed. . . . A club has been commenced for boys from 3rd class to 2nd form. . . . The film "The Well-Rounded Square" was screened at the monthly youth service. Two young ladies made decisions. . . . John Morris, from Beverley Hills, was a recent speaker.

## 107 AT TAREE

(N.S.W., L. E. Wylie). David Surtees of Greenacre, was guest speaker at the 107th church anniversary services on June 6 and 7. Following the dinner on June 6 the Manning River C.E. Choir provided a musical programme of high order. The thankoffering will be set aside for the purchase of an electronic organ which the church plans to purchase. The weekend offering amounted to almost \$500. . . . R. Greenhalgh was a recent speaker.

## ADDITIONS AT ENGADINE

(N.S.W., G. Warne). Mr. and Mrs. Wellman, who have been in contact with the church for several years, have been baptized and received into fellowship. . . . Mr. and Mrs. Fred. Atkins and family have been farewelled to Hornsby. . . . K. Thompson, R. Smith, of Epping, and Mr. Warne, were speakers at the B.S. anniversary. . . . Our elder, Mr. Rodler is slowly recovering from a stroke.

## W.A.-N. GUINEA WORK PARTY

W.A. plans to send six men to help W.A. missionary, John Bolton, build a new hospital in the Keram River area. Bethesda Hospital in Perth has provided finance for this project and a fund known as the "Bethesda-Keram W.A. Work Party Fund, 1971" is being set up. Donations to this fund are tax deductible. Tradesmen (including carpenters and plumbers) or handymen are wanted for mid-July or August, 1971.

Contact T. Banks (phone 85-9592 Perth) or Dr. G. J. Hall (phone 71-8329 Perth) for further information.

## WOMEN OF THE WEST

C.W.F. presidents, secretaries and treasurers were guests of the Women's Auxiliary Conference Executive on May 29 at morning tea and a Symposium.

After presenting details of the year's programme, projects and budget aim of \$3,400, the president, Mrs. G. A. Ewers, used charts to show the 100 women where and how the money given to the budget was used. To reach the aim set it has been necessary to revise and increase the suggested C.W.F. budget allocations. It is eight years since this was last done and is a great challenge.

Sixty ladies representing 18 C.W.F.'s attended the June auxiliary meeting. The "500 Fellowship" call for Collicie is now open.

## SUPERINTENDENTS' REPORTS

Overseas Missions (Mrs. Shannon): Seven language groups from most of our New Guinea churches attended the biennial church convention at Pir. Jan. Hunting, the Graham Sonesies and the Geoff. Harrisons have returned to the

## CHURCH ON THE MOVE

(COLLIE, W.A., W. A. van Leen). Work on the Youth and Christian Education Hall is progressing rapidly. Much of the material is from the old "meeting house," used for services for 62 years. Voluntary workers have been regularly engaged in building work on the chapel and hall since March, 1969. . . . There have been several decisions and baptisms. . . . The Junior C.Y.F. has grown from nine to over 30, and the Senior C.Y.F. from 12 to 22 in 18 months. The two church schools have adopted the C.L.C. . . . The church weekly bulletin, "Collicie Christian," is received around Australia and the number of subscribers is growing. . . . June is Brotherhood Month. The S.W. Conf. Rally at Collicie was a fitting opening. Speakers were Miss Merl. Peacock and A. D. Pyne. Other Brotherhood Month speakers include G. Smith, R. Lawton, H. Heyhoe and G. Carslake.

## S.W. VENTURES

(BUNBURY, W.A., G. B. Carslake). Mrs. J. Bridge, from Perth, was speaker when 70 women from five churches in the S.W. of W.A. combined for a luncheon in Bunbury. At the half-yearly rally in Collicie, Miss M. Peacock gave a practical demonstration of C.L.C. aids for teaching. A. D. Pyne showed slides of our World Brotherhood. . . . Mr. Carslake, as S.W. Conference president, exchanged pulpits with J. Sewell, of Busseton. . . . The church shared in a united Pentecost service in St. Boniface Cathedral. . . . Gospel service is now at 7 p.m. and the mid-week study group is meeting in homes.

## HOUSE PARENTS WELCOMED

(APPLECROSS, W.A., L. P. Austin). Mr. and Mrs. Glen Wise have been welcomed into membership from Carnarvon Mission. They have become house parents to one of the Bethel Homes. B. Cooper and B. Pratt were elected to the Deacons' Board, Mr. Pratt becoming secretary. . . . Several new scholars

have come to the S.S. in recent weeks. Ten bedspreads were purchased for Norseman by the school. . . . A library commenced with members donating books from their collections, is being widely used by young and old. . . . A regular after-church fellowship for young people is held in the homes of members. . . . Ladies held a sewing day for Social Service and several parcels have been forwarded to the missions.

Aborigines' Missions (Mrs. J. L. Pallot): Norseman missionaries have expressed appreciation of the bedspreads received through the 1969 project. Mrs. Butler, Esperance, would appreciate knitting wool.

Bethesda Hospital (Mrs. D. R. Pallot): Knee rugs and good books for the library would be appreciated. The X-ray equipment is now installed and in use.

## Prayer needed:

1. For the missionaries in charge of the kitchens and dining rooms, especially Violet Chitty, Carnarvon, and Wally Thorpe, Norseman.

2. For new workers in new fields in New Guinea. Carol Neuman, a voluntary nurse, at Bunam; Janet and Bill Bull at Gokto.

Mrs. Denis Hughes led the closing devotions. Mrs. Ellement was soloist.

—Dora Gordon, Sec.

have come to the S.S. in recent weeks. Ten bedspreads were purchased for Norseman by the school. . . . A library commenced with members donating books from their collections, is being widely used by young and old. . . . A regular after-church fellowship for young people is held in the homes of members. . . . Ladies held a sewing day for Social Service and several parcels have been forwarded to the missions.

## "BEGINNINGS AND ENDS"

This was the theme of a live-in science conference arranged by the Research Scientists' Christian Fellowship, May 22-29, at the University of N.S.W. 120 5th and 6th form students from I.S.C.F. and Crusade Union groups attended.

Lecture topics included human biology, energy conversion, computer science and cosmology and lecturers were able to cover these areas of knowledge at a more advanced level than is possible in schools.

Highlight of the weekend was the ability to discuss in depth with the top Christian scientists the relationship of scientific facts to Christian faith.

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14 Sixth Ave., Camptie, 2194.  
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2074.

## THE PAINTERS

(ASCOT PK., S.A., S. R. Baker). Voluntary workers completed painting the interior of the church in one day on June 6. They started at 8 a.m. and worked through till dark. The ladies arranged morning tea, lunch and afternoon tea. . . . Three grades of the Boys' Basketball Clubs paraded on June 7. Lindsay Simpson, a leader, presided.

## AFTERNOON AT CAMP

(DULWICH, S.A., B. Ricketts). After our young people had camped at Longwood, members and parents joined in a Sunday afternoon service led by Mr. Ricketts in the beautiful camp chapel instead of usual evening meeting. . . . The C.W.F. enjoyed a Korbond sewing aids demonstration. . . . Roger Ryall, missionary from India, used an audiovisual and impressed the church with his depth of understanding of the total Indian situation and needs. . . . Mr. and Mrs. D. E. Pritchard celebrated their 50th wedding anniversary.

## LOSS TO BORDERTOWN

(S.A., Reg. Cambridge). When John Wiese was transferred to Kingscote, Kangaroo Is., as manager for the Electricity Trust of S.A., the churches had to say goodbye to him, Mrs. Gwen Wiese, and their daughter, Helen. They have been active. Gwen will be particularly missed from the C.W.F. where she held office, and from the S.S. where she was a teacher. Gifts were presented from the church and S.S., and members of the communion also spoke in appreciation of the family. Their sons, Trevor and Dean, will remain in Bordertown.

## THREE BAPTISMS

(WHYALLA, S.A., A. D. Sander). The minister visited Wudinna church and baptized two people in the united Church of Christ-Methodist church. At Whyalla one was received by faith. . . . On June 8, the first combined churches film festival had 120 Y.P. attending films and coffee. Our own Y.P. sang. . . . We are preparing for Mission '70 with Jay Baek and Delroy Brown as missionary and song leader, following the World Convention.

## EVERY-MEMBER LUNCH

(VICTOR HARBOR, S.A., T. Lawrie). Following an Every-Member-Present Service conducted by K. D. Horne, there was a basket lunch and, at 1.30 p.m., a Workshop on Evangelism was the topic for Girls' Brigade service. . . . Men's Fellowship for June was held at B. Jellett's Museum. . . . C. Thorpe is conducting the choir while Miss H. Sinkinson is in W.A.

## NEW INVITATION

(PROSPECT, S.A., S. Neighbour). Mr. Neighbour has accepted an invitation by the church to continue his ministry until January, 1973. . . . At the church's 77th anniversary in June, a fellowship tea was arranged by the ladies and followed by a youth programme prepared by Rob. Bonney. At night, John Birt gave a message which was moving in its simplicity and faith. . . . Two adults have joined the church by faith and baptism and two by letter.

## ROGER RYALL AT ASCOT PK.

(S.A., S. R. Baker). On June 14, Roger Ryall, missionary from India, spoke on deputation for the Overseas Missions Committee. He showed slides and also spoke to the young people at a Coffee Hour. . . . The C.W.F. celebrated its 10th birthday with a smorgasbord luncheon. Mrs. Morrow was speaker.

## CALL RENEWED

(KENSINGTON PK., S.A., W. Bartlett). At the annual meeting Mr. Bartlett was unanimously asked to minister for another three years. G. Smith is board president, S. Stevens, secretary, and Mr. Cremin elder. Mr. Dawson, Pres.-elect of Conf., was guest speaker at the Dedication Service. The Temple Day offering was \$263. . . . The C.W.F. held a sewing day for Aborigines' Missions. . . . John Birt, football coach for West Torrens, was guest speaker for the basketball team tea and church parade. 16 junior basketballers took part in the service. 130 were at the Coffee Hour with music supplied by Alan Richardson, Mark Harris, Jim Leane and Heather Burford. Ted Skewes was copere and Gus Setzman was speaker.

## GLRLS' BRIGADE CONFERENCE

"Challenge to Change" was probably the theme of the Conference, when over 70 Brigade leaders from all areas, ranging Perth to Cairns, gathered for their tri-ennial Conference at Monbulk, Vic.

A revised programme was the main official agenda item.

For any youth programme to be effective continual evaluation is a necessity, and the comprehensive survey conducted by the Brigade during 1963-9 proved that members (and leaders!) are determined that the Girls' Brigade programme must keep "with it."

For the next three years, together with the State Commissioner of each State and the General Secretary, Mrs. Carrick, the following were elected to office on National Council: Mrs. Pauline Crosby, Adelaide, National Commissioner; Miss Betty Allen, Sydney, Deputy National Commissioner; Mrs. Marion Morrison, Sydney, Hon. Secretary; Mr. J. C. Brown, Hon. Treas.

(Mrs. Crosby is a member of our S.A. churches).

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<b>Issue:</b>	<b>Deadline:</b>
July 11	July 3
July 25	July 17

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— **PERSONAL** —

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Robyn Oliver, Sharon Gill, Asquith, N.S.W.  
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Leo De Jager, Bayswater, Vic.  
Colin Jones, Whyalla, S.A.  
Mary Daniels, Susan Gelmi, Collie, W.A.  
Miss Debra Manners, Mrs. Margaret Dewhurst, Caringbah, N.S.W.  
Bronwyn Byrnes, Castlemaine, Vic.  
Bronwyn Billette, Kensington Pk., S.A.  
Miss Christine Pannell, Kalgoorlie, W.A.

Rosemary Wright, from Gympie to Albion, Qld.

**MARRIAGES**

Janis Kennedy to Brian McKenzie, Caringbah, N.S.W.  
Glenda Williams to Stanley Hawker; Glynette Anderson to Stanley Williams; Judith Bradley to Glen Benham, Kaniva, Vic.  
Beverly Meale to Trevor Dunshea, Inverell, N.S.W.  
Karen Dunthly to Tony Curtis, Albion, Qld.  
Kathleen Gollan to Geoffrey Sarkies, Benteleigh, Vic.  
Christine Flavin to Allan Driver, Parkdale, Vic.

**DEATHS**

Aubrey Pearson, Castlemaine, Vic.  
Harry Mackay, Albion, Qld.  
Mrs. Wendes, Reg. Edwards, Hurstville, N.S.W.  
Miss Alma Ann Chipperfield, Mrs. Alison Marjorie Morris, Gardiner, Vic.  
Mrs. J. Beaton, Maryborough, Vic.

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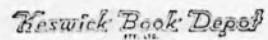
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- July 26 PROSPECT

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**DEATHS**

**DALTON (Brodie)**—On June 10, as result of an accident, Lynette and John, beloved niece and nephew of Jean and Bob Addicott (Croydon, Vic.), loved cousins of Graeme, Rhonda and Fiona, Glenda and Phillip. "At rest."

**MORRIS (nee Thompson)**—On June 19, Alison Marjorie, wife of the late H. F. Morris, loved sister of Malsie (dec.), Freda (Mrs. K. H. Morris), and Bill; loved aunt of Wendy, John, Susan, Bill, Janet, Ron, Jill, Gwen and Brian.

**WOODHEAD, John**—May 22, 1970, at hospital, Woodville, S.A. Beloved husband of Ethel Mary (dec.), dearly loved Dad of Doreen, Jean, Sybil, Mary, Marjorie and Valda; loved father-in-law of Eddie (dec.), Irwin, John (dec.), Matthew, Robert (dec.) and Evan. Much loved Gar. of their families and 5 great-grandchildren. Late of Croydon and Fullarton Churches of Christ. Aged 87. "At rest, in God's care."

**IN MEMORIAM**

**BURNS, Robert**—In loving memory of my dear husband and father of Marjorie, Ian and Garry, passed away June 28, 1969. "Some day we'll understand."

**CLEMENTS**—In loving memory of my parents, Elizabeth, who passed away June 29, 1969, at Box Hill. Also Alfred Hales Clements, Sept. 20, 1941, at Bayswater. "Until He come."—Hilda, Will and Lyle Yates, Acacia St., Box Hill, Vic.

**DANIEL, Thomas Harold**—Suddenly called home to be with Christ on June 28, 1969. Loving thoughts of days together, hold sweet memories of a wonderful husband and father we'll never forget.—His wife Thelma, and children Peter, Janet and Jennifer.

**FLOWER**—In loving memory of our dear Mother and Grandma, passed away June 24, 1966. Also our dear Father and Granddad, passed away May 3, 1961.—Inserted by Arthur and Gert and family. "In God's care."

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

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**BIRTHS**

**ANDERSON (Baldwin)**—To Ros. and Allan, a son—Stephen Paul, on June 2, 1970. A brother for David, Mark and Elizabeth.

**IARMER (Morgan)**—Marg. and Maurie thank God for the safe arrival of Joanne's little sister—Tanya Maree, at Wimmera Base Hospital, Horsham, on June 8.

**HAWKINS (nee Pedler)**—Mary and Ray wish to announce the safe arrival of a baby daughter—Gaylene Merle—on May 18. Sister to Lance and Craig.

**McCOSKER (Stewart)**—To Winsome and Col. a son—Stephen James—born May 26 at Dulndul Hospital, New Hebrides. Both well.

**PITT (Broad)**—To Frances and Kelth on June 0 at Williamstown (Vic.), a son—Adrian Howard. A brother for Raelene and Alison.

**SMITH (Broad)**—Elsie and Graham happily announce the safe arrival of their little son—Ashley Graham—on May 8, 1970, at Boort District Hospital. Both well.

**APPROACHING MARRIAGE**

**PATTERSON-MADDERN**—The marriage of Heather Dawn, elder daughter of Mr. and Mrs. W. J. Patterson, to Kevin Walter, eldest son of Mr. and Mrs. W. J. Maddern, both of Strathalbyn, S.A., will be solemnised in Strathalbyn Church of Christ, Saturday, July 4 at 3 p.m.

**ENGAGEMENT**

**STIRLING-MUDIE**—Mr. and Mrs. G. R. Stirling of the College of the Bible, Glen Iris, Vic., are pleased to announce the engagement of their youngest daughter Heather, to Douglas, only son of Mr. and Mrs. S. G. Mudie, 4 Cochran Ave., Camberwell.

**SILVER WEDDING**

**KNIGHT-MONSON** — Trevor, Anthea, Robyn and Karen are pleased to announce the occasion of the 25th wedding anniversary of their parents, Neil and Rose, who were married on June 23, 1945, at Emmore Church of Christ, N.S.W., by P. E. Thomas. We thank God for his goodness.

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## "SERMONS IN BOOKS"

(Review of Books Recommended for July Literature Month, see Page 8).

### "WHAT THEY BELIEVE"

By Roy Trevivian. (Hodder & Stoughton). 90c.

Roy Trevivian, B.B.C. broadcaster, has produced a "fruit salad" of viewpoint and opinion from his stimulating inter-views with Malcolm Muggeridge, Kenneth Kaunda, Spike Milligan, Quintin Hogg, Ted Dexter and John Braine. The tone and course of the book can be anticipated from Trevivian's comment in the foreword. "For years I have tried to produce programmes that communicate the stuff of Chris-tianity to a cross section of the public . . . some of the most effective religious broadcasts have been when individuals have simply described what being a Christian means to them, explaining what they believe and why they believe it."

In Muggeridge's comments there is an obvious spontaneity. This is frequently refreshing, electrifying—especially when he reveals his own experiences and feelings. Often, particularly when speaking about doctrinal issues, one feels he is "shooting from the hip," sometimes hitting the target, sometimes missing it but at all times colourful and sincere. He says vital things about faith, Christian union, death, prayer, a personal God, God as Father, sex, Christian joy, fame and witness. While Muggeridge "steals the show" with his easy, natural statements about God and the Church, all others interviewed state their attitudes to the same themes with a clarity, insight and sincerity which stimulate think-ing. These comments of a TV comic and writer, a lawyer-Parliamentarian, a Test cricket captain, a best seller novelist and a president of a republic, provide excellent reading and preaching material.—L. S. Dewberry.

### "BREAKTHROUGH"

By Alan Walker. (Fontana). 80c.

The name of Alan Walker needs little introduction. At present he is the President of the N.S.W. Methodist Con-ference, senior minister of the Sydney Central Methodist Mission and President of Life Line International (a move-ment which he founded).

His recent book "Breakthrough" has as its sub-title "Re-discovering the Holy Spirit." In an easy to read style and with depth of understanding, Alan Walker has given us a very valuable book. It points the way in which the church can recover a sense of confidence in itself. The author begins with an analysis of the present situation. He feels that this is the moment when the church should come forward with real power to revitalise the world.

"Breakthrough" is a thoughtful book, and doesn't shirk the main issues. One chapter, "Special Baptism of the Spirit" makes very interesting and helpful reading, dealing as it does, amongst other things, with "Speaking in Tongues."

"Breakthrough" is a thrilling book, which calls us back once more to the place where we see again the wonder of the ministry of the Holy Spirit. From beginning to end the whole emphasis of the book is on the transforming effects of the work of the Spirit.

"Breakthrough" is a triumphant book, filled with the note of victory.—R.V.A.

### "CLIFF RICHARD — QUESTIONS"

(Hodder and Stoughton). 80c.

This converted "pop star" gives us a fascinating and captivating book. He answers, with insight and honesty, ques-tions ranging from "mini skirts to the Holy Spirit." In the introduction Richard says "They're your questions and my answers—not very brilliant, but honest, I hope, and straight-forward." As he deals with queries on "What makes a per-son happy?" — "How do I 'keep up' being a Christian?" — "How can you be 'with it' and still be a Christian?" — "Does prayer work?" — honesty and straightforwardness shine through. On the subject of money and happiness this fellow who has "made a pile" out of show-biz says refreshingly, "I don't think money, as such, has a lot to do with it. I know plenty of people who are rich and miserable—in fact many really wealthy people are basically discontented. Happiness

is in your thinking, your attitudes, more than in circum-stances." Discussing what it means to "believe" he asserts that though "anybody can believe facts (it's stupid not to) Christianity is a commitment to the facts about Jesus Christ and God, not just an acknowledgment that they are true." The pop singer touches our feelings as he relates the trauma he experienced in deciding whether he should get out of show-biz after his conversion or stay and make a witness. Large sales of his records suggest that many are pleased he stayed.—L. S. Dewberry.

### "THE WAYSIDE CHAPEL"

By Ted Noffs. (Fontana). 95c.

Here is a book to disturb our thinking! The author was the co-minister of the Sydney Central Methodist Mission, when he was set apart by the Methodist Conference to pioneer a new and valuable piece of work, in the King's Cross area of Sydney. King's Cross has been called the Soho, Montmartre and Greenwich Village of Sydney, "the antipodes' version of hell," and is one of the most bohemian sections of any city in Australia.

The story of how he established the Wayside Chapel, in this teeming heart of a great city, is dramatically told. The book opens with the author's own soul struggle when confronted with his new appointment. Ted Noffs describes his book as "a radical Christian experiment in today's world." It is a realistic and honest report of how the church is attempting to make an impact in this secular world. At a time when we are told the church needs new ideas of wor-ship, new techniques of witness, and new methods of work here is one man's account of an attempt to face these things honestly.

It is exciting, and it will stir the heart. But it must be admitted we will not in all things, nor at all times, agree with the author. It is, also, a challenging book, for we will constantly find our thoughts being disturbed, and our minds stretched. Added to this it is an honest book, which doesn't gloss over failure or difficulty or hardship.

"The Wayside Chapel" is written by a man who loves the church, and any difference of opinion he may have with the church he calls "a lover's quarrel."—R.V.A.

## Church Chuckles by CARTWRIGHT



"I've got it all figured out. On my 70th birthday I am going to start repenting and leading a changed life!"

## DECIDED AT CAMP

(KANIVA, Vic., R. C. Bolduan). Two Kaniva girls, Jennifer Macdonald and Allana Goldworthy, made decisions at Halls Gap camp . . . 40 attended C.M.F. on June 7 when Jack Moore, Supt. of Bordertown Ambulance Service, spoke. At night a "Quiz the Minister" session proved very interesting and helpful . . . 55 were at Kaniva Crusade Fellowship meeting at C. S. Crouch's home, Arnold Melbourne, of O.M.F., spoke.

## RECORD ATTENDANCE

(CHELSEA, Vic., D. Oakes). Best attendance for the year numbered 118 on June 7, 50 from Good Companions and Boys' Explorers paraded . . . E. C. Keating has been invited to lead an evangelistic session . . . C.W.F. street stall raised \$109 towards \$1,500 finance gap in church funds . . . S.S. attendance is now under 60 . . . The minister has been elected to the Dept. of Aborigines' Missions.

## BROTHERS IN CHRIST

(COLAC, Vic., D. Sonsee). A church in need finds plenty of help and we are most grateful for the regular visits of folk from the Geelong and Ballarat churches. On June 21, Ballarat's Peel St. church visited us and took the services. Max Murray, Mr. Feary and groups from the Ballarat and Geelong churches also formed working bees to give our church building a face-lift. The church is most appreciative.

## 55 YEARS OF SERVICE

(MARYBOROUGH, Vic., C. Muller). The Ladies' Aid celebrated 55 years of service on May 26. Mrs. R. Haden, of the Dorcas Society, was guest speaker. . . . In school vacation Mr. Muller held a week of special activities with 93 children in attendance . . . On May 27, the C.W.E.F. held its 14th birthday with Mrs. Wood, from the Salvation Army, as guest speaker . . . The C.Y.F., Good Companions, Tweenagers and Explorers held a combined camp in June.

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## VICTORIAN C.W.F.

The President, Mrs. M. Barnett, welcomed 155 delegates and visitors representing 51 churches on June 5.

Miss E. Phillips, Social worker with the Presbyterian Department of Social Service, spoke on "Foster Care."

Mrs. L. Joyce led in devotions and Prayer of Intercession was given by Mrs. Roffey.

## NEW AT SERVICETON

(Vic., R. C. Bolduan). Lynette Madem has accepted Christ and has been baptised. The new station master, K. Williams, and his family, of Bendigo, are attending . . . Vic. Baldock has progressed wonderfully following a leg amputation and is now able to drive again.

## ECHUCA CELEBRATES

(Vic., B. W. Brown). Mr. and Mrs. W. Wigney were special guests for the 80th church anniversary. Mr. Wigney was minister for about nine years from 1929. L. Smith compered the Saturday tea and evening. Mrs. A. Hooper read some of the historical highlights and referred to ministers and members as the church grew from the present small kindergarten hall to the present church. Mr. Wigney related humorous and serious incidents of his ministry. Mrs. Parry, from Shepparton, gave items. Mr. Wigney preached on the Sunday. A splendid musician and soloist shared in morning and evening meetings.

## NEW MINISTRY

(YARRAWONGA, Vic.). Mr. and Mrs. Street's ministry is proving most rewarding. There have been six decisions and three have been baptised . . . E. C. Keating was guest speaker at the S.S. anniversary . . . Recent features have been special Mothers' Day services, a youth service at which the leader, Trevor Jones, gave the address, and a service for the marrieds, after which new and old wedding photos were on display in the hall during supper. Mr. and Mrs. Caldwell were the lonrest married.

The Golden Bag offering for the Milleara Rd., East Kellor church, amounted to \$1,878.66.

The Missionary Rally will be held on Tues., Oct. 6 at 10.30 a.m. and 7.45 p.m.

Next Council meeting will be held on July 3 at 11 a.m. Speaker: Mrs. Gordon Stirling.—M. Nelson, Asst. Sec.

## CHILDREN REPORT

(CASTLEMAINE, Vic., J. Byrnes). The local Educ. Comm. suggested that the S.S. share in a church service at regular intervals. On June 7 the Youth 1 group told the church what they had learned from their first period with the new C.L.C. The communion table was moved to seat level in the centre of the congregation. Another resolution accepted from the local committee involves adult study groups meeting every few months. . . . The men's work is effective and a ladies' afternoon group has been started. . . . The Y.P.F. with a membership of 20, visited the local police station . . . as voluntary guests!

## SOUND SYSTEM

(BAYSWATER, Vic., M. D. Keatch). A new amplification system has been installed . . . Leo. De Jager has been baptised and received in . . . Knoxfield members shared in a casserole tea which preceded an evening service. The Yukana Singers assisted . . . After a long association with the church, Miss Yeland was farewelled on leaving to reside at Wecroona Home.

## 500 AT COMBINED SERVICE

(PARKDALE, Vic., B. Crowden). About 60 of our members attended a combined service in the R.C. church at Mentone on May 17. Over 500 attended and the local Presbyterian minister gave the address. On May 24, Roger Ryall was speaker at 11 a.m. Mr. Crowden was in Tasmania following his father's death. At night the C.W.F. led the service and Mrs. Jean Preston was speaker. . . . On May 31, the C.Y.F. shared in a youth service arranged by Greg. House, C.O.B. student . . . The feature film, "The Tony Fontane Story" was shown May 3.

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## OVERSEAS MISSIONS

# AFTER FURLOUGH



By JAN. HUNTING  
(NEW GUINEA)

As I returned to New Guinea after 13 months in Australia it was not without quite a number of questions. Would there be a lot of changes? Would I be able to adjust readily and speedily to these changes?

My first surprise came in Madang. With my feet firmly on New Guinea soil, the months dropped off. Surely it was only yesterday I left this place. At Bunapas there were two new faces to look over, and come to know the people behind the faces. There was a new house and a new building to accommodate patients' relatives in the hospital. There was also an absence of our technical workers, home on furlough, and a consequent shortage of motors for river transport. I soon learned of the wonderful service of John McCrohan, a plumber, who stayed on voluntarily after the work party and who has literally kept the mission running. God is good and supplies every need often before we ask him.

What of some other impressions. Perhaps one of the most striking is the sense that New Guinea is moving ever more rapidly towards independence. This is no longer a nebulous thing of the future, but if we are not mindful, will be a reality suddenly come upon us.

How does this affect us? For me it produces a new sense of urgency to hand over more and more to our New Guinea partners. Theirs must be the responsibility for evangelism and slowly but surely we must teach and equip them to take over mission activities. Perhaps in some areas present mission activities will eventually need to be abandoned. This seems a big and difficult task particularly when a given responsibility is not carried through with anywhere near the efficiency we would like.

There is much to be thankful for. A very real and growing desire in the hearts of some of our Christians to reach their neighbours for Christ. It was a thrill to hear the message prepared by one Christian for an evening service. Here was new confidence, new ability. Another Christian and his wife eagerly took up the challenge to witness to patients in the hospital. More and more we are encouraged as we see Christians accepting new challenges.

Let me share a little more with you. We need your prayers and your faith to keep our sights high, to see God's vision of his church, his children living and working to his honour and glory in the Ramu and Keram. Sometimes there are bitter disappointments that discourage us. We need your prayers and your faith for the continuing growth of our brothers and sisters in Christ.

We need your prayers for wisdom and love in teaching, correcting, equipping New Guineans for the task that is theirs. We feel a sense of urgency. The extent to which we can produce and reproduce depends on your giving, your love flowing through effective knowledgeable prayer.

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Boys and girls, aged six or seven, are invited to write a poem about any animal, bird or insect.

It can be as long or as short as you like. The only rule is: you must write it yourself.

There are seven book prizes, one for each State and one for A.C.T.

Send your entry to Jay, 119-125 Hawke St., West Melbourne, Vic., 3003. Entries close on July 31.

### ANOTHER PALINDROME:

"Live was I ere I saw evil." (M.C.)

### JUMBLED NAMES

Three from the Old Testament, one from the New. To make it easy, clues are provided.

ABALAM—Don't be an ass!

DRIOMM—What! Duck season again?

HOPHITEMSHEB—You should be able to limp home on this one.

AMSHOT—I don't believe it.

If you are ten or under, you are allowed to let Mum and Dad help you, or maybe you can help them.

(Answers next issue)

### HOWLER

A comma is what a medium falls into.

### MY FAVOURITE JOKE

The little old lady from the second floor of the guest house fell and broke her leg. The doctor put it in a plaster cast and told her not to walk up or down stairs until it was healed. It took a long while but at last the doctor removed the cast and with a smile pronounced her well again.

"Can I climb the stairs, now?" asked the little old lady.

"Certainly," replied the doctor.

"Good," she said, "I'm sick and tired of climbing up and down that old drain pipe."

(Send in your favourite joke)

### THREE BIBLE LANDS

The three Bible lands in Jay's puzzle last issue: Spain, Italy (capital Rome), and Greece (N.T. was written in Greek).

Shoe Salesman (to lady who has been looking at shoes all the afternoon): "Mind if I rest? Your feet are killing me."

(Contributions for this column should be sent to Jay's Column, 119-125 Hawke St., West Melb., Vic., 3003.)

# THE LAST WORD

Dead or Alive?

Thousands of words  
Have been written and said  
on the question,  
"Is God dead?"

But I can tell you  
On the level,  
There's no such question  
About the devil!

—Lakenan Barnes, "The Christian,"



Worry does not empty tomorrow of  
its burden, but it does empty today of  
its strength.



Nothing will ever be attempted if all  
objections must first be overcome.

"I have ever hated all nations, professions and communities, and all my love is towards individuals; for instance, I hate the tribe of lawyers, but I love Counsellor Such-a-one and Judge Such-a-one . . . I hate and detest that animal called man, although I heartily love John, Peter, Thomas, and so forth."—Jonathan Swift.

No woman can be married to the same  
man for 50 years. After the first 25 years  
he is a different man.



What retirement means to the lady  
of the house is twice as much husband  
on half as much income.



Then there was the baby porcupine  
that backed into a prickly pear and said,  
"Is that you, Mamma?"



A beatnik is a person who eliminated  
the job, but kept the coffee breaks.

Some say they don't know how  
To say goodbye, but then—  
I much prefer this fault  
To those who don't know when.



What bothers me is—if those space  
scientists are so smart, why do they all  
count backwards?



She: Will you love me just the same  
when my hair has turned to silver?

He: Sure I will, but I wasn't too crazy  
about it when you had it purple.

## 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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