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➤ **World Convention  
Adelaide**  
46 DAYS!!!

## WORLD CONVENTION



Mrs. RATHIE SELVARATNAM . . .

(This is the 18th in a series dealing with World Brotherhood and World Convention personalities).

### Visitor from The Fellowship of the Least Coin

One of the most colourful of visitors to Adelaide will be Mrs. Rathie Selvaratnam, wife of the Rev. John Selvaratnam, Vicar of Christ Church Cathedral, Colombo, Ceylon.

Born in Malaysia and educated in Singapore, she was evacuated in tragic circumstances to Ceylon in 1942 during the war. She qualified for the L.R.S.M. (Teacher's) diploma in pianoforte, organ, and voice, and obtained 1st Class Teacher Training Certificate in Ceylon. She married John Selvaratnam in 1950.

Among the positions she has held are: Principal St. Hilda's School, Singapore; Chairman, Christian Home Committee, 1960-66; Vice-Chairman, Asian Church Women's Conference, 1962-66; Chairman, East Asian Christian Conference Dept. on Co-operation of Men and Women in the Church Home and Society, 1962-66; Chairman, Provisional International Committee, Women's World Day of Prayer, 1967-68; Author, 1968 World Day of Prayer Service.

At present Mrs. Selvaratnam is Chairman of the Asian Church Women's Conference; Chairman of the Central Committee, Fellowship of the Least Coin, and Promotional Secretary; Chairman, Religious Educ. Committee, National Y.W.C.A.

As Chairman of the Asian Church Women's Conference and Promotional Secretary of the Fellowship of the Least Coin, Mrs. Selvaratnam has represented Asian women at international meetings in Asia, Africa, Europe, and the U.S.A.

The ladies of our churches will be particularly interested in her coming to Australia because of her association with the Fellowship of the Least Coin, a fellowship of concern which has strong support here.

## WHERE NOW?

Lonesome soul — he was!  
Overcoat and battered bag seemed to be  
All of his belongings, and part of him.  
There on the corner he would stand swayingly —  
Deciding which way would be his choice.  
But always the question posed by his presence  
Circled around the uncertainty of his being —  
His purpose. Singing lustily the hymns of faith  
Which were his sermons flung to passing people  
Who eyed him with sneering coldness, throwing  
Him a passing glance to further sting.

By Lloyd Cooke

I've missed him now awhile, and wonder  
Where this strange wanderer has gone.  
Rest home? relation? or rotting away in some  
Hidden back room? I wonder — where!  
At least his sung sermons will be remembered  
They made him great!  
Yet this unordained — passes from his  
Menial ministry, and Hobart town  
Has no regrets!

# THE THEATRE OF DECEIT

By D. BRUCE LOCKERBLE

HAMLET said that the purpose of drama is "to hold as 'twere the mirror up to nature." If so, we must assume that the image of our society that we find in our plays and motion pictures is as William Barrett has described it:

"There is a painful irony in the new image of man that is emerging, however fragmentarily, from the art of our time. An observer from another planet might well be struck by the disparity between the enormous power which our age has concentrated in its external life and the inner poverty which our age seeks to expose to view. This is if an observer from Mars were to turn his attention from these external appurtenances of power to the shape of man as revealed in our novels, plays, painting and sculpture, he would find there a creature full of holes and gaps, faceless, riddled with doubts and negations, starkly finite." (Irrational Man.)

Yet this is not the message we receive from most social commentators. We hear instead of the glory of our new freedoms and the grandeur of our passage into the Age of Aquarius.

The evangelical Christian, thus comforted, may feel confused, even trapped. He knows that he is in this world yet not of this world. It is not his purpose to be "with it," turned on to the rhythms of each different drummer. Still, it is his purpose to serve, and he hopes to find an appropriate means of service. As he participates in the cultural life around him—attending to his interests in education, in science, in the arts—he knows he can there learn something of value to the service he brings. But all too often the evangelical is victimised by naïvete. He is told—and he believes—that sinful man's imagination is saying what it is not capable of saying. Then comes the uneasiness. "Perhaps," he says, "in the narrowness of my vision, I have missed a glimpse of transcendence."

Evangelical Christianity is suffering from an overdose of sudden sophistication. Freed from the ensnacking interdictions of the fundamentalist taboos—"Thou shalt not attend the theatre, motion pictures, ballet, or opera"—many evangelicals feel at liberty to attend a Broadway show or the local movie house. But much of what they find offered as art, by today's relativist standards, many persons would recognise as undisguised smut.

The first reaction is often one of immediate offence—not at the lewdness so much as at its pretentious pasturing as art. The sense of having been cheated is never pleasant: one feels the bristling that tells him he has once again been bilked. Then, it seems, the rationalisations begin, the attempts at justifying the experience in the name of narrowing the cultural gap between generations or, worse, consecrating the experience in the name of redemptive theology. Before the drive home has been completed, the Christ-symbolism has been all worked out; the religious significance of every dis-

agreeable scene has been authenticated. The pragmatic evangelical has salvaged his evening and placated his conscience.

### "EASY RIDER"

It should be clear that some contemporary plays and films do indeed attempt to render a religious experience. Although I cannot claim to understand their intentions, it seems to me that Peter Fonda and Dennis Hopper were attempting to show in some measure the validity of the Christian claim in their movie "Easy Rider." Several scenes speak to the point. Early in the cross-country trek, the two cyclists stop for a meal at a rancher's home. The blessing before the meal leads to a comment about the serenity of the rancher's life. Later, at the hippie commune, the family gathers to ask God's blessing on the seed just planted. The 360°-panning camera scrutinises each face and falls to identify a disbeliever in the group. In the New Orleans episode, the LSD-induced hallucinations are uniformly terrifying and unfulfilling. They are also rooted in Christian relationships and their demonic antitheses. The rosary, the status of saints and angels in a graveyard, the prostitution of agape into eros, are strikingly portrayed in a montage of scenes that brings the viewer to the rim of Dante's Second Circle.

But "Easy Rider" does not pretend to go beyond this. There is no sloppy, sentimentalised attempt to transform either principal into a Christ-figure. Their deaths are representative not of soteriology but of aimless bigotry. After their wretched experience at Mardi Gras, one says to the other, "We blew it," and the viewer knows what he means. In these respects, "Easy Rider" is exceptional in the clarity and simplicity of its religious implications and their Christian applications.

Most contemporary films and dramas are more ambiguous. Out of this ambiguity there often develops, among both the professional critics and the coffee-cup amateurs, a critical opinion composed of aesthetic nonsense and theological rubbish. Such criticism is dishonest to sound aesthetics and to sound doctrine. One is not surprised to find the spiritually blind leading the blind. What is truly disappointing is to find ministers and theologians and other persons of putative insight cowering before the public's insatiable lust, shrugging off their responsibilities as prophets to join the vanguard of the profane.

### "HAIR"

According to a recent issue of "New York" magazine, scalpers can still get \$50 for a pair of good tickets to the long-running Broadway show "Hair." Weekend seats are sold out more than eight months in advance. Billed as "The American Tribal-Love Rock Musical," "Hair" is a prototype of the emerging theatre, a theatre that represents itself as being anarchistic and improvisational. In fact, however, "Hair" is carefully structured, if not indeed contrived. Its gestures are studied, its music is commercial, its lyrics com-

(D. Bruce Lockerble, M.A., is chairman of the English Department at The Stony Brook School, New York.)

## Theatre of Deceit (contd)

bine modish audacity with clichés and bromides. Its non-book, aptly termed as such by the authors, consists of the attempts of Berger, Woolf, Hud, Shella, and the rest of the self-styled tribe to keep Claude from the draft. This is the production of which Clive Barnes, the "Times" critic, has written, "If you have just one show to see, make it 'Hair'!"

And what is "Hair"? It is a dramatised concert rather than a play; the performers are singers, not actors. Its best moment is the famous nude scene that closes the first act with Claude's singing,

Where do I go?

And will I ever discover why I must live and die?

The nudity, for all its sensationalism, contributes to the song's sense of futility and essential aloneness. It comes as one of the most restrained moments in the play; it may, in fact, be the most chaste as well. For "Hair," if the truth be told, is an interminable dirty joke—not funny, not ribald, not bawdy as is much of the great comedy of literature, but dirty, in the crude fashion of the junior high locker room or the lavatory in the bus depot. The effect produced, in spite of lighting stunts and choreographic gymnastics, is one of boredom—simple boredom.

The song "Sodomy" places "Hair" in its philosophical milieu. After enumerating several varieties of sexual activity, the singer concludes that "masturbation can be fun." This declaration typifies the level of serious thought arrived at in the play. It points unmistakably to the early-adolescent mentality in its preoccupation with public hair and other aspects of the human body. Hence the repeated gesturing,

the imitations of intercourse, the self-conscious auto-eroticism, are manifestly isolated, alienated, cut off from any possible experience of joy—just as masturbation must be. The closing song "Let the Sunshine In," is undoubtedly one of the most ironic and anti-climactic finales in the history of musical drama.

Yet "Hair" professes to speak the truth, "Discover America—See Hair," its posters read. New productions have recently opened in Toronto and Tokyo, and everywhere the critics echo each other, while the bemused public nods compliantly.

The Christian must leave "Hair," and many another current show, knowing he has been lied to—lied to by performers whose production maintains that chaos is freedom (while repeating the same lines, the same blocking, night after night) and that discord is harmony (while singing and playing rhyming words set to conventional chord structures, song after song).

The Christian will also know that he has been lied to by some preachers desperate to appear informed; by theologians eager to appear hip; by youngsters of easily impressionable enthusiasm; by persons pathetically afraid of not being "with it."

Worst of all, such a Christian may well feel he has lied to himself in expecting more than a sick and dying world can offer of itself. When he comes to this realisation he will read with caution and with apprehension the final verse of Romans chapter one. And perhaps, in the future, he will refuse to be intimidated by these false and shallow evaluations that dignify disorder and attempt to sanctify a screech in the night.—"Christianity Today."

## OVERSEAS MISSIONS

# TANKS ALSO PERCOLATE

RON McLEAN, general secretary of the Australian Churches of Christ, during a visit to India was taken round the percolation tanks being constructed in Baramati, Maharashtra. Thrilled with the success of the project, he wrote to his wife in Australia and soon received an inquisitive reply.

"No doubt, you percolate coffee, but what do they percolate in those huge tanks?"

While coffee is perhaps the intellectuals' stimulant — pseudos included — a percolation tank is food for many. Farmers in the Baramati area know what is meant to have a tank like that, living as they are in a region where water has been their problem for many years.

What is a percolation tank, anyway? Constructed in between two hillocks, with a dam to conserve the water flowing down the hills, such a tank allows its water to permeate the base and travel underneath the ground till it reaches the surface of wells in its reach. The wells thus accumulate enough and the water level rises. So much so that even during the hot summer months, the wells contain sufficient water with which to irrigate the neighbouring fields.

### LADIES ON THE LAND

Edna Vawser and Hazel Skuce, two Australian missionaries living in Baramati, took up the challenge to involve the village community in what was going to be a novel experiment of self-help in this area. Not only will the villagers find a cure for their arid lands, but also get food for their families while they are working on the construction of percolation tanks. The two ladies had discussed their plan with the panchayat and government officials as well as with the Water Specialist team of Action For Food Production (A.F.F.P.O.) who had all agreed that the percolation tanks alone would be an answer to the problem.

By SHISHIR ROY in New Delhi

The Christmas Bowl provides Australian Inter-Church Aid with funds for many forms of help. The Indian Churches' Christian Agency for Social Action is one important avenue for Inter-Church Aid support. In this article, C.A.S.A.'s staff writer, Shishir Roy, shows how co-operation between Australian missionaries and C.A.S.A. makes things happen.

Miss Edna Vawser had lived in India for 43 years, "the best slice of my life," as she calls it; and Miss Hazel Skuce for over 20 years now. The two missionaries have been sponsored by the Australian Churches of Christ to work with the Mission School in Baramati. But they can always take time off not only to listen to the people's problems but also try and find solutions for them.

Recalling the plight of the farmers in this water scarcity area, Edna Vawser said: "We found there were 44 villages in the Baramati taluka where there was but little water for irrigation." Tandulwadi village, where the first percolation tank was built, had no water even for drinking. People had to trek miles to get that precious liquid.

### IRRIGATION FOR 10,000 ACRES

With the completion of 32 tanks, more than 10,000 acres of land will be brought under irrigation through 1,213 wells, and people then will be able to raise two instead of the only crop they can now gather.

There are 4,779 villagers at present engaged in the tank construction project. Each family represented at the work receives food and cooking oils provided by C.A.S.A. (Christian Agency for Social Action). The length of the dams vary from 1,600 feet to 250 feet, and their height from 40 to 13 feet. All along the height of the dam walls, villagers have pitched in stones carved out of the hills nearby.

Overwhelmed by the way in which the village community has tried to help itself, the Maharashtra State Government has sanctioned \$50,000 for the building of waste-weirs in all the tanks so that the swirling waters do not damage the dam walls.—A.A.O.

## THE "CHRISTIAN" GOES TO



# THE SUFIS

We had never heard of a sufi, and here was a man coming all the way from Teheran to tell us about it or them.

Professor Seyyed Hossein Nasr (it is the president and not the professor who spells it "Nasser") is Professor of Philosophy and Vice-Chancellor of the University of Teheran. He is a world authority on Islam and is a student of world religions. He was educated at Harvard University and has been a visiting professor there on two occasions. He came to Australia under the auspices of the Charles Strong Memorial Trust.

Dr. Charles Strong was once minister of Scots Church, Melbourne. His church elders did not appreciate his views on certain essential issues and, as he wouldn't change, they agreed to part. Dr. Strong set up the Australian Church which did not long survive him. His broad sympathies with and keen interest in other religions have been perpetuated through a Memorial Trust which has brought distinguished scholars to our land.

There was quite a large advertisement in "The Australian Christian" announcing the lecture on "Sufism and the Perennial Quest," so we went along to check on the value of the advertisement and also to find out what is a sufi.

Frankly, we do not think that many "A.C." readers attended the lecture, and the lecture itself was a disappointment. This is not a reflection upon Professor Nasr, but upon some local staff work.

When we arrived some keen local Muslims were organising microphones and tape-recordings. When the meeting began the chairman's words came through loud and clear and we expected no difficulty in hearing our visitor who had three microphones in front of him. Unhappily, all three microphones were attached to the tape-recorders. The one microphone which fed the loudspeakers was about ten feet away. We knew the address had started when we saw the professor's lips moving, and we knew that the hearing trouble was general when the folk around us moved down to fill the front seats. Naturally these had previously been left empty as befits a city with Christian traditions.

When the chairman realised our difficulty he moved his own microphone nearer to the speaker, but not near enough. When Dr. Nasr turned in the direction of the microphone he was clearly heard but he was lost when he faced his notes. It was a bit like a verbal lighthouse.

Your reporter delayed too long in heading for the front and is therefore unable to tell you what was said. But we have done our homework and the following is what Professor Nasr might have said about "Sufism" if he knew as little about it as we do.

### Sufism

In the first century of Islam, the Muslims were masters of a great empire that included Persia, Mesopotamia, Syria, Egypt and North Africa. They imposed heavy taxes on the conquered peoples, helped themselves to everything they wanted, multiplied to themselves concubines and slaves, and generally lived it up.

The more pious Muslims looked on this behaviour with dismay and disgust and they longed for the simplicity of Muhammed's way of life at Medina. The disturbed Muslims that the better part of Islam would be lost. In protest they rejected the high life and fine clothes of the conquerors and dressed themselves in rough wool or SUP (rhymes with proof), and were known as Sufis.

They studied the sayings of Muhammed and the lives of the prophets and gave themselves to a life of meditation. Many of them even copied the austere practices of Christian monks. In their simple way of life the Sufis were a kind of Muslim Franciscans. One of their leaders was al-Hasan

al-Basri (d. 728 A.D.) who wrote to the Caliph of his day and told him to beware of the world. "It is like to a snake, smooth to the touch but its venom is deadly . . . Its hopes are lies, its expectations false, its carefulness is all harshness . . . The Lord of the Spirit and the Word (Jesus) used to say 'My daily bread is hunger, my badge is fear, my mount is my foot, my lantern at night is the moon, and my fire by day is the sun. All the night I have nothing, yet there is none richer than I.'" So might many a Christian have written to the rulers of nations.

There is much about Jesus in the Koran and he exercised a great influence upon the Sufis. According to the Koran, Jesus was born of a virgin and was the promised Messiah. He was a superhuman person who performed many wonders by the power of God. However, the Muslims reject the idea that he was the Son of God, they will have nothing to do with the concept of the Trinity, Jesus did not die on the cross, and as there was no collective human guilt there was no atonement and there was no resurrection.

Nevertheless, Jesus greatly influenced many of the Sufis. For example, al-Hallaj (d. 922 A.D.) chose Jesus as his model and taught that in the supreme mystical experience God is in temporary union with his saints on earth. He knew the Christian scriptures and, perhaps because of the N.T. emphasis that Christ lives in us, Hallaj declared "I am the truth" (cf. John 14:6). This infuriated the conventional Muslims as the claims of Jesus angered the orthodox Jews. When Hallaj refused to conform to orthodox teaching he was publicly scourged and crucified. This act was followed by a savage persecution of the Sufis of Baghdad.

There are many parallels between the Sufis and some Christian sects. Both faiths have thrown up those who sought and experienced emotional extremes. The Sufis produced the Ecstasies, whose trance-like excesses are not dissimilar to the extremes of the Pentecostal movement. Even the Dervishes are adherents of a Sufi order.

We can only guess that Professor Nasr came to tell us not only the history but also of the present influence of the Sufis. Maybe there is a revival of Sufism going on, but whatever he said reached only to the tape-recorders.

But we did reflect upon the difficulties that Christians have always faced in seeking to win converts from Islam. It is probably harder than ever today. There is little in the ways of life in the so-called western Christian nations to call the followers of Muhammed to the cause of Christ.

We may claim to have the truth about God and man, but the claim is hollow unless that truth is demonstrated in Christian living. Unless our righteousness exceeds even that of the Sufis we can have little to say to Islam.

## 50 YEARS AGO

(From "The Australian Christian," September, 1920)

Increase Campaign. Preachers, church officers, and the Vic. H.M. Committee endorsed a scheme for increases. It suggested united meetings for prayer, preparation and service; a month's simultaneous mission in all churches to culminate in a monster mission at the Hippodrome.

Before Breakfast. David Lloyd, grandfather of Lloyd George—Britain's war-time Prime Minister—wrote of a service in which he was ordained to the office of Baptist Elder of his church. There were seven prayers, four sermons, and six hymns, all before breakfast!

New Chapel. The size of the new chapel being erected at Kadina, S.A., is 60 ft. by 40 ft. It is 20 feet high, with gallery all round, and will seat 1,000 people.

Sadhu Sundar Singh. Visiting Australia was one of India's best known converts from Hinduism to Christianity. He was 31, tall, and handsome. He was a Sikh by birth, the son of a wealthy landowner. His mother urged him not to be careless or worldly, but to become a holy sadhu. A sadhu is "a holy man, or religious devotee, unmarried, who wanders from place to place barefooted, without money." He became a Christian when he was 16. Attempts were made to win him back to his family. An uncle offered jewels and money, his father also tempted him with wealth, but for the sake of Christ the Sadhu turned his back on wealth and position. O. P. Pittman, writing from India, said, "He is a man truly in the apostolic succession, a man of the type of Paul, giving up all, daring all, suffering all, for the sake of the Gospel."

# Nigeria Struggles Back

When a country goes to war with itself the cost can be frightening. No country knows the truth of that better than Nigeria which is now struggling to get back to normal after the bitter conflict of the recent civil war. Real attempts are being made to restore and reconcile shattered relationships; people are being encouraged to return to their homes; the rhythm of agriculture is slowly being re-established, hospitals and clinics are tackling the health problems that result from any war and the schools are starting again.

The task is a massive one. It is estimated that out of a total population of 60 million, 15,250,000 were directly affected by the war in four out of the 12 states. Material damage — buildings destroyed, crops lost, farms rendered useless and so on — is said to amount to close on \$5,600,000,000. Nigeria has the potential of being one of the richest countries in Africa, but that figure would represent a severe blow to any economy.

Since the war, priority attention has of course been given to those still suffering from hunger and malnutrition. The Nigerian Red Cross and other relief agencies moved into the worst areas at the request of the Government to begin a huge food feeding programme. In all this the Christian Council of Nigeria (CCN)'s Relief and Rehabilitation Commission played a leading role, being responsible in the initial stages under the Red Cross programme for feeding over one million people every week in the worst-hit areas of Awka, Onitsha, Owerri, Aba and Akwete. The food and drug programme has cost \$321,000 up to now.

On June 30, the Red Cross pulled out saying that its task was finished and handed over its equipment and supplies to the State Rehabilitation Commission. But other relief admin-

istrators in Lagos claim that there are still pockets of acute suffering and that in some areas five per cent of the population needs full-time care and about 20-25 per cent is suffering from malnutrition which could become acute if the feeding stopped. This claim seems confirmed by the Christian Council whose teams have remained in the worst hit areas. Up to the middle of June, CCN teams in the field were still treating and feeding 54,357 people a week and taking in 765 new cases of Kwashiorkor and Marasmus a week.

Anderson Burley, Information Officer of the CCN Relief and Rehabilitation Commission, reports that at a clinic near Aba, the CCN team manage to treat some 350 patients a day and have to turn away 300 more. "The new patients form a double line, a grotesque but necessary display of human misery from which the worst cases can be picked out for treatment."

CCN has also been very much a part of the attempts to reconcile a broken community both in Church and State. Observers in Lagos have been amazed at the extent to which relationships that were shattered during the war years are already re-established and a real unity achieved. One way in which the CCN has done this is by involving former members of the "Biafran" leadership in its work. Sir Louis Mbanefo, the President of the Christian Council of Nigeria, who surrendered with the "Biafran" officers at the end of the war, recently presided over the first standing committee of the Christian Council since 1965. Dr. Ibiam, another leader of the Ibo community, has been appointed Chairman of the East Central State Rehabilitation Commission at Enugu and has been involved in drawing up the state's reconstruction plans.

—E.P.S.

## WORD TALK

No. 11 EZEKIEL 37: 1-14

"Our thread of life is snapped." (N.E.B.)

Millions of people now living, aren't they merely exist. They lack spirit and many live in fear of continued living. They have reached the end of their tether.

In one of the most fruitful passages in Ezekiel, the prophet is taken by God to see a large flat valley of dry bones. These are the skeletons of countless Israelites perhaps slain in the great battle with the Babylonians which left tens of thousands dead, or else they symbolise the state of the ten thousand captured Israelites who were taken as slaves into exile round 586 B.C. As Ezekiel in Babylon considered the restoration of Israel and the future unity of his people in this homeland, he heard God ask: "Can these bones live again?" Ezekiel knows that only God has the answer over death so he obeys God in calling to the dry bones God's intention of clothing them in flesh once more.

He hears a rustling sound as the life-giving breath of God once more moves over the face of the earth and God breathes into the nostrils of men life. "They came to life and rose to their feet, a mighty host." v. 10 (N.E.B.).

### FOR TODAY

Many people cry from their own personal desolation: "Our bones are dry, our thread of life is snapped, our web is severed from the loom." v. 12.

Life, which hangs by a thread, is at the best, precarious. To the Israelites, strength within their bones spoke of strength within their soul, much as we speak of the heart when we love. Many have dry bones today with their spiritual life withered. For others the thread of life snaps. 20,000 Australians attempt suicide each year. Professor Basil Hetzel of Monash University states that the number of women in the Australian community for whom the thread of life snaps has doubled in recent years. One thousand women each year are admitted to Melbourne's Alfred Hospital after attempts to end their own life. Poverty, anxiety, emotional isolation, and a hopeless outlook slays them in the valley of despair.

But God specialises in the impossible. "I will put my spirit into you and you shall live!" v. 14. As the breath of God moved over Eden, and through the valley of dry bones, and came to Lazarus and to the son of the widow of Nain, and passed close to Nicodemus one night and roared like a mighty rushing wind one Pentecost, so today the breath of life comes to those with dry bones for whom the thread of life has snapped.

Ezekiel's responsibilities in this were heavy. He had to proclaim the word of the Lord through which the breath of life came. Our faithfulness to his word is still necessary for his spirit to bring life to dry souls whose thread of life has snapped.—GORDON MOYES.

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## BRITISH ARMS TO STH. AFRICA

(Geneva). Dr. Eugene Carson Blake, general secretary of the World Council of Churches, made public the substance of a letter to the British Council of Churches in which he said the proposed sale of arms by Britain to South Africa could confirm the conviction among African Liberation Movements that they can "rely upon very little sympathy or support from the Western world."

The sale of arms to South Africa "is clearly unacceptable to Christian moral conviction," Dr. Blake said, and is an action that would "further entrench the Government of South Africa," rather than put pressure on it to change its policy of apartheid.

The sale of arms to South Africa will have the "symbolic effect of aligning Britain with racist and repressive regimes of Southern Africa," Dr. Blake said.

—E.P.S.

## CROCODILE AT BAPTISM

(Lusaka). An unexpected participant in a mass baptism ceremony in a river 250 miles north of here was a 12 foot long crocodile. And it bit one of the candidates in the leg.

Davluon Kapynsa was being immersed as part of his baptism into Zambia's Watchtower Sect when the hungry reptile dropped by.

Two hundred other candidates ran to help and wrested him from the jaws of the crocodile. But Kapynsa will get no medical treatment as the sect does not believe in doctors. Nor will the crocodile suffer retribution.

—"Daily American" (Rome).

September 5

## WALKER ENGLAND JOYCE

TO LECTURE  
AT GLEN IRIS

Three distinguished scholars who will be in Australia for the World Council are to lecture at the Federal College of the Bible, Glen Iris, Vic., prior to Federal Conference. They are Dr. Dean Walker, Dr. Stephen J. England, and Dr. J. Daniel Joyce.

DEAN WALKER is Chancellor of Milligan College, Tennessee.

As far back as 1935, he was Professor of Church History in the School of Religion, Butler University, Indianapolis, when he wrote an excellent small book,

"Adventuring for Christian Unity," a history of the Churches of Christ (Disciples) in the U.S.A.

His lectures will centre on a review and evaluation of Churches of Christ set in the movement of the church through the centuries.

Dr. STEPHEN  
J. ENGLAND



STEPHEN J. ENGLAND is Emeritus Professor of New Testament in the Graduate Seminary, Phillips University, Enid, Oklahoma. He is the former Dean of both the College of the Bible, Lexington, Kentucky, and of the Graduate Seminary at Phillips. He relinquished duties as Dean of the Graduate Seminary in 1962 and returned to the classroom as a part-time Lecturer in New Testament. He is a recognised scholar in the fields of New Testament and of the history of the Disciples of Christ.

As a representative of the Disciples of Christ, Dr. England was designated to the Advisory Committee to the writers of the Revised Standard Version of the Bible.

His books include "We Disciples," and "The Apostolic Church." He has written extensively on baptism and his book "The One Baptism" relates baptism to Christian unity.

He was President of the International Convention, 1964-1966.

Dr. J. DANIEL  
JOYCE



J. DANIEL JOYCE succeeded Dr. England as Dean of the Graduate Seminary at Phillips University in 1962 and is Professor of New Testament and Biblical Theology. He has travelled extensively and studied at the Ecumenical Institute of the World Council of Churches at Geneva and at the American School of Oriental Research at Jerusalem.

He was for five years pastor of one of our historic churches, the Hanover Christian Church of Richmond, Virginia. While he was there a new sanctuary was built and equipped with permanent television facilities, being one of the first churches to have such permanent equipment. He was the author and teacher of a half-hour weekly television programme, "Lessons For Living" for three years.

Dr. Joyce writes the "Meaning for Today" feature in "The Christian" (U.S.A.). His books include "The Living Christ in our Changing World," and "The Place of the Sacraments in Worship."

### LECTURE PROGRAMME:

Dr. Dean Walker: 3.30 p.m. each day, Tuesday, Wednesday, Thursday, beginning Sept. 29 and finishing Oct. 8.

Dr. Stephen J. England: 4.15 p.m. each day, Tuesday, Wednesday, Thursday, beginning October 6 and finishing October 8.

Dr. J. Daniel Joyce: 3.30 p.m. on Tuesday & Wednesday, Oct. 13-14.

OPEN TO ALL INTERESTED VISITORS

1970

THE AUSTRALIAN CHRISTIAN

## MEMBER HONOURED

(NORTH BALWYN, Vic., A. R. Pigdon). 20 years of devoted service as church secretary, treasurer, elder, deacon, Bible School Supt. and teacher, culminated recently with the presentation to T. O. Turriff of a modern arm chair as a token of the high esteem in which he is held. On his retirement from the position of elder, the North Balwyn Board unanimously appointed Mr. Turriff to the office of Elder Emeritus. Addresses from R. W. Lawton, D. R. Nicholls and E. C. Keatinge, and fine singing from the Baptist "Living Sound" Choir were features of this year's church anniversary services. J. P. Wright has been appointed as elder. 34 young people attended the camp at Belgrave Heights. The church football team is once again in the grand final.

## A MILL FOR NEW GUINEA

(BROKEN HILL, N.S.W., T. Meares). Mr. and Mrs. Neil Somie left for New Guinea on Aug. 28 to help the missionaries set up their own timber mill. Two young girls were baptised on Aug. 23. The B.S. anniversary featured the Kindergarten and Cradle Roll in the afternoon and the senior scholars at night following a tea. Mr. and Mrs. Meares who began their ministry this year are well settled into the work.

## SERIOUS ILLNESS

(ELIZABETH, S.A., R. H. Screcombe). Mr. Screcombe underwent surgery on Aug. 16. His condition became serious and he was transferred to the Q. Eliz. Hosp. Much time was spent in prayer for his recovery. He is making satisfactory progress now and has returned to the Lyell McEwin Hosp. at Elizabeth. Recent preachers who are assisting are A. Valladares, W. Page, L. Milne, B. Grear and I. W. Nixon. The annual meeting showed 29 added by baptisms and eight by transfer. Active membership is 159. Local, missionary, and special offerings amounted to \$297. Donations to brotherhood departments, Christmas Bowl, etc., were \$2,700. L. Milne and R. Webster are elders. R. Bartlett was elected as B.S. General Supt. There are 250 scholars with a staff of 34. The B.S. has donated \$200 toward an operating table for Dr. Coulter in the New Hubrides. The Ladies' and Junior Chorus have donated \$100 toward a chapel fund. Five girls from Girls' Brigade gave an item at 5KA Radio service. The basketball members conducted a service on Aug. 9 with G. Bennett leading.

## AID TO ABORIGINES

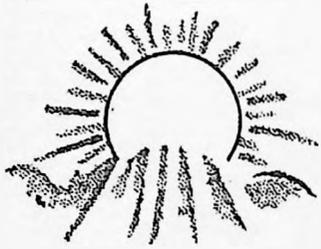
(Sydney). Churchmen in Sydney are supporting the claim of an Aboriginal tribe in the Northern Territory, the Gurindjis, to land on Wattle Creek where they have built homes and are farming. The Government had offered the tribe another site but it was refused as not being part of their ancestral "heartland."

The A.C.C. is establishing a Commission on Aboriginal Development; to assist the churches in Christian witness and nurture among the Aborigines, help the latter develop as individuals and members of changing communities, and encourage acceptance of Aboriginal people.

—E.P.S.

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# SUNRISE SACRIFICE

The moonlight filtered softly through the trees of the jungle, and reflected dully from the bronze roof of the little pagoda. In the clearing beside the little temple there was a stirring, and the next moment a pitiful cry was pouring anguish and despair above the peaceful jungle murmur, startling the birds on nearby branches, and sending them wheeling high above the moon-washed foliage.

"I don't want to die!" sobbed the handsome black and white goat fastened to the stake outside the temple. There was a crashing in the undergrowth at the edge of the clearing, and Goat whirled about fearfully. Shuffling before him was ungainly, mean-eyed Bhalu, the bear.

"What's this about dying?" he grunted. Goat eyed the long dirty claws with respect, and shrank back against the stake. "Tomorrow, when the first rays of sunlight reach the tips of that peepal tree spreading over the temple, I shall be offered before the god—killed! I shall be killed!" And the very thought made him whimper.

Bhalu grunted with disgust. Such a spineless creature! Aloud he said, "None, but *no-one* could sacrifice me against my will. You have to assert yourself. Stand up for your rights. There's no room for softies in this day and age."

"Friend Bhalu," interrupted Goat. "It's easy for you. But I'm not — well, I'm just not like that. I wondered — or — if you would consider helping me. It'd be the work of a moment to grab up this stake with your long claws . . . and I'd be free!"

The big bear glared at him balefully. "No," he said at length, "I would *not* consider it. Haven't you any gumption? If you want to be saved, you must do it yourself. Look at me — a self-made man. If you can't solve a simple problem like this, you don't deserve to be free." And with this hardly encouraging advice, he ambled off into the bush again, leaving Goat sunk in his own pessimistic thoughts.

*This short story (or parable?) gained first prize in the recent "Australian Christian Short Story Competition." Mrs. Richards lived and worked in Nepal as a missionary for 10 years, and the animal names are from the Nepal language. The story nearly had another title: "It's none of my business!"*

But suddenly Goat started out of his reverie as he felt, rather than saw, someone else arrive on the scene. Chitawa the leopard sat back on his haunches, smiling at the shivering goat.

"Why so distressed, friend Goat?" he purred. "Things are never as bad as they seem, you know."

Once again Goat explained his predicament. Chitawa sat, completely still, and his eyes never left the little goat's face.

"What will Man do when he comes at sunrise?"

"Do? Why he'll s-sacrifice me. Kill me!"

"Where? Here in the clearing?"

"Oh no, first he'll untie me, and lead me right before the idol. Then . . . then . . ."

"Calm yourself!" snarled Chitawa, and Goat shrank at once into terrified silence. "What you need is speed. The race is to the swift, you know. Now, when Man unties you, be ready, poised and waiting, to shoot like an arrow from a taut bow, straight to the jungle's edge."

Goat started to speak, but Chitawa, raising his voice over so slightly, continued, "It's really very simple. You must know what you want. Then be prepared. Then, go get it!"

By  
PAT  
RICHARDS

"But Chitawa," pleaded Goat, looking from the leopard's sleek, sinuous form down at his own thin legs and dainty hooves, "I'm not built for speed. I mean — oh, wait friend, please wait!"

But Chitawa, without a backward glance, was melting into the jungle in search of supper. A deep depression settled on Goat. He tentatively pulled on the rope which tied him to the inevitable, and tried to butt the heavy stick which anchored him. "I *cannot* help myself," he thought. "There is no way out."

Again his despondency was interrupted. A violent trumpeting sounded over the treetops and Haati the elephant lumbered into view. "What's going on here?"

Goat thought it must be perfectly obvious what was happening. "Oh Haati, the most dreadful thing. Here I am tied up waiting for the first rays of the morning sun. Then I shall have to die." Overcome for a moment, he paused, and his large friend, truly sorry to see him in such a state, hastened to comfort him.

"Don't give up hope, little one," he said kindly. "Take courage! There's no problem but a little courage and strength will solve it."

Gazing up at his bulky friend, Goat began to feel better. "You — you will help me?" he faltered.

"Of course, old friend. I'll explain just how you can be free. You need to show your strength. Simply uproot that puny stake, and walk away. Or, wait till Man unties you, then crush him—crush *anything* that gets in your way. You must be firm—even ruthless."

"Oh Haati, I have no strength such as you have. But if you will just wind your long, strong trunk around the post and uproot it for me, I'd be forever grateful. You said you'd help me!"

"I *am* helping you — helping you to help yourself. It doesn't really help people to do things for them. Much better, I always think, to show them the way and let them get on with it. And besides," (as Goat started to protest) "this is a very delicate matter. I mean, I've always felt I shouldn't interfere in another's personal business. Now, I am sorry, really I am, to see you in such a plight. But if you will only pull yourself together and make the effort, you'll find you really can manage after all. It's largely a matter of the mind . . . You'll be alright, little friend," he finished awkwardly, "Try not to worry."

Goat made no reply, and the big animal slowly and sadly lumbered into the trees to meditate on the sad fate awaiting his little friend. (Fancy such a thing happening to Goat!)

The little goat felt crushed. Of course it was gratifying to know that his friends cared about him and sympathised with him in his time of trouble. "But," and he sighed deeply, "if only they could help me to be free . . ." He swung round as a slight rustle betrayed a movement behind him. But he could see nothing, and was startled when a timid voice spoke.

"Goat, my friend, I just wanted to tell you how sorry I am about your terrible fix. If there was only something I could do to help! But I'm so small and insignificant; I quite realise there's nothing I could possibly do. Anyway, my very best wishes. Goodbye." And Musa the rat turned to scuttle away.

"Wait! Oh please wait!" cried Goat with the urgency born of desperation. There is something you can do."

Rat turned unwillingly, and came slowly back. "Indeed you are wrong. What could a little creature like myself do? I've never done anything of value for anyone — don't suppose I ever shall. I really don't see . . ."

"Oh Musa, a very simple thing! With your lovely sharp teeth, you could gnaw through this rope in no time at all, and we could both run free into the jungle. Here, put your teeth into this thinner part and —"

But Rat drew back alarmed. "Oh I couldn't! Don't you see, Man is always angry with me, as it is. Just imagine if he found I'd freed the sacrifice that was to have brought prosperity on his home and fields . . . why, he'd hunt me down — and my relatives, don't forget he'd take revenge on them, too. You don't realise what you're asking, what it would involve for us all. Not that I wouldn't help you, you understand, if only there were something else I could do. But really, I can't, I feel, get involved in the way you want, so . . . well, goodbye."

This time Goat did cry, really. For a long time. He looked up at the sky. Surely it is a little lighter now—or is it just the moon? "Will no-one help me? Why must I die?"

"Why indeed?" asked Bandar the monkey, swinging from the peepal tree to land with a little plop on the dewy ground beside Goat.

"Because I am to be sacrificed at sunrise," replied Goat sadly. "And no-one in all this forest can help me. Not a soul can undo this rope." He spoke bitterly and a bit sarcastically. For Bandar was busily stripping soya beans from their pods and flicking them into his mouth with an expert twist of the wrist.

"Oh I could do it, I expect," replied the monkey calmly. Putting the soya beans on a stone he advanced towards the rope. "Next to Man, I'm the smartest in the jungle."

"That's *your* opinion," exclaimed a gentle, yet somehow sinister, voice from the shadows, and Syal, the jackal, stepped into view.

Bandar dropped the rope guiltily, and Goat stared hopelessly from one to the other.

"You may look more like Man than the rest of us," began Syal, "but you haven't got what it takes." He tapped his head significantly. "This goat was appealing to your emotions, not your intellect. And you were almost—trapped into rash, ill-advised action, before you had carefully considered all aspects of the situation."

"Someone's got to help him," protested Bandar.

Syal smirked. "But don't get so involved that you can't see the thing objectively. Reason things out in a sensible way. Why is Goat to be sacrificed? Who knows but this is his destiny—depend upon it, there's

a logical explanation for his present dilemma. Yes, the matter needs careful scrutiny and detailed consideration."

Bandar wasn't very sure what Syal was talking about, but not liking to show his ignorance, he didn't want to untie the rope whilst the jackal was there.

"The best thing," continued Syal, "would be to have a conference of all Goat's friends. We could then discuss the matter thoroughly and make suggestions and resolutions as to the best way of securing Goat's release. And if we take concerted action, the responsibility won't fall on any one creature."

Bandar thought the meeting was a good idea. He didn't want to be thought a fool. Besides, if he rushed ahead and freed Goat, and brought trouble on the rest of the animals, his life would be miserable indeed.

A black crow cawed harshly above them.

"Hurry! Oh please hurry!" begged Goat.

"There's plenty of time," replied Syal, as he and Bandar went off to arrange the meeting.

"Isn't it terrible," sighed Haati. "Poor little Goat has never harmed a soul."

"We can't let him die," asserted Bandar.

"No need for that, if you have intelligence," said Syal smugly.

A tiny voice piped, "I really don't think I could make any significant contribution."

"Hardly!" And Haati smiled down on the little rat. "What is needed in this situation is strength."

"You may be strong," purred Chitawa, "but you are certainly slow! Now, with MY speed and accuracy . . ."

At this Bhalu the bear grunted in a way that Chitawa considered very rude. And in a short time, though no-one could say, afterwards, who had actually started it, Goat's friends began to fight. Soon there developed a tremendous battle. Tooth and claw they were at it. The birds, disturbed before their usual rising time, wheeled overhead watching the struggle.

The leaf-tips of the spreading peepal tree turned the faintest of pale gold. Poor Goat could hear the thrashing in the undergrowth a little distance from the clearing by the temple. He heard the birds calling to each other as they watched Goat's friends trying to decide on the best way to help him.

But only the birds saw the flash of early morning sun on bare steel as a handsome little black and white goat was offered before the idol.

## OPEN FORUM

### VIC. HOSPITAL SUNDAY

To the Editor,

I write to commend the Hospitals and Charities Sunday Appeal to the attention of Churches of Christ.

Your churches have given regular and strong support to this appeal in the past, and I feel sure that concern for others will stimulate interest again this year.

This will be the 97th Annual Appeal to all churches since 1873 and the need for assistance is as great as ever it was.

In gratitude for our own well-being and in recognition of the needs of others, let us give with all our hearts.

Hospital Sunday is October 25.

—Edward W. Best,  
Lord Mayor, Chairman of the Appeal.

### PLANNED GIVING

To the Editor,

Whilst very much in favour of planned giving, I must join "the resisters" on some of the points suggested in "A.C." Aug. 8.

Re point 3, any visitor, unless invited for advice, would not have my open-hearted co-operation, and not get a signed card with an amount on it, even if only the minister saw it (Point 5). My glad title is known to God; the church only knows that amount is coming from someone. My pledge card is a list of the amounts I set aside each pay to the church, its special appeals and other Christian organisations.

However, a church can surely tell the members of its financial situation, and thank the givers through the church paper or a circular. Commencement of

a programme could be done by the same method, with encouragement from the pulpit, visiting by request only.

But no-one can "push-start" dedication. It is the inner fire revealed from the Word of God by faithful preaching, which should be the basic aim. (Matthew 6: 33).

I realise that giving programmes are planned with a spirit of love and helpfulness to the individual, but it is hard to combine personal "confrontation" with a complete feeling of freedom of choice before God.—B. Wellman (Vic.).

### NORTHERN IRELAND

To the Editor,

The curious statement of Dr. Crowley in "A.C." Aug. 22, 1970, that Christians have spent much time in killing and burning each other in the name of Christ implies that Protestants were involved in the many massacres, Inquisitions, merciless tortured slaughter of men, women and children just for their loyalty to Christ, by Roman Catholicism. This is a gross libel on Protestantism, which was the victim of these atrocities.

The Doctor speaks of "loving tolerance." But to whom? Not to the Rev. Paisley, who is trying to uphold the true Gospel, and who is under great political pressure.

Another writer, John J. Alderson ("A.C." 8/8/70) classes this same Rev. Paisley as an "evil rantier," and suggests deporting the Protestants if they don't lie down and submit to Roman power.

Presumably, loving tolerance is to be shown to Rome, and only vulgar abuse to those holding to the Gospel of our Lord and Saviour.

If modern Protestant leaders desire to rush into Rome's embrace, they should be honest, and first tell their followers of Roman doctrine, character, history and her way of life. Then perhaps an intelligent approach could be made to interest Roman Catholics in the Scriptures. At present they depend on supposedly "infallible" Popes who they believe are the sole repository of God's truth, and whose decrees are more important than those of the Bible.

The trouble in Ireland is political, with religious undertones. The Catholics want re-unification with the Roman Catholic South. The Protestants are afraid of this, of Roman domination, and a consequent break with Britain.

I do not expect you to publish this letter; I quite appreciate it is not conducive to the present popular ecumenical rush towards Rome.

—Mrs. J. D. Cooke (Vic.).

### YOUTH HOSTEL

To the Editor,

The Annual Women's Conference of our West Wimmera Churches was held at Ararat on Aug. 4. Among the matters discussed was the Proposed Youth Hostel which had been considered at this year's State Conference. During the course of our discussion our thinking crystallized into the following statements:

1. We reaffirm the urgency of the project.
2. The project, as we see it, demands only a small beginning, not an elaborate establishment.
3. In order that finances may not become a big burden, it was suggested that a suitable property might be leased, not bought. Later, when the project demonstrated that it was meeting a need that is real (and not imaginary as some seem to think), consideration could be given to establishing something permanent.

—Dorothy Williams, Sec.,  
West Wimmera Women's Conf.

### TEMPERANCE SUNDAY

To the Editor,

I am happy to commend for your support the work of the Victorian Temperance Alliance and its Temperance Sunday Appeal. This is a work we have been affiliated with and had close links over the years.

The continued challenge in our day in the areas of temperance reform and education is evident to us all. Our mass media make us constantly aware of the increasing volume of deaths on the road and the obvious link in many cases with alcohol.

The ready recognition of the drug problem and the steps to control it in our contemporary society ought to make us more aware of the fact that alcohol is the most readily accessible drug in our community. It can form a lifelong habit with often disastrous consequences.

The Alliance needs financial support to effectively do its task as part of the work of the Concerned Community — the Church.

—K. J. Clinton, B.A., B.D., S.T.M.,  
Dip. R.E., President of Conference,  
Church of Christ in Vic.-Tas.

### VIC.-TAS. MINISTERS

THE next meeting of the Vic.-Tas. Ministers' Association will be held on Monday, Sept. 7 at the Brotherhood Centre. Reg. Jones, a chaplain with I.T.I.M., as a representative of our churches, will be the speaker.

### ARCHITECTURAL DRAFTING

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### OAKLEIGH (Vic.) CHURCH

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54th

### Anniversary Services

Sunday, September 20, 1970

11 a.m.: R. W. LAWTON, B.D., A.U.A.,  
Dip.R.E. Soloist: D. BARTER.

1.30 p.m.: FELLOWSHIP LUNCHEON.

Past and present members and friends are invited to be guests of the Oakleigh Church.

7 p.m.: K. J. CLINTON, B.A., B.D.,  
S.T.M., Dip.R.E., Conf. Pres. Soloist: D. THOMAS.

For hospitality contact Church Secretary,  
A. A. Brown, 35 Andrew St., Oakleigh,  
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### TO LET

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- "Favourite Devotional Programmes." E. C. Andrews \$1.70
- "Looking for Rogues." Talks to children . . . . . 85c
- "He Speaks to Youth." Christ's Parables applied to Space Age Teens. L. O. Caldwell . . . . . \$1.40
- "I Meet God through the Strangest People." 110 Devotions for the 9-13's. D. R. Burrow . . . . . \$4.45
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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.: EVANGELISTIC WORSHIP.



## LETTERS FROM TERTIUS

### "WHO THEN CAN BE SAVED?"

To the Editor,

You remember the Campbells? Well a sort of third cousin of theirs, Tom Campbell, lives over our way. He used to be very active in our church years ago, but something happened and he stopped attending. I'd only dimly heard of him.

I had to drop in on him for the firm. While we were talking I told him that I had heard of his previous connections. And soon we were talking Christianity. I had always heard that he had "fallen away." But there was a well thumbed Bible on the arm of a chair. He didn't say why he had stopped coming to church, and I didn't ask him. But I got the feeling that at the time it must have been impossible for him to be in real fellowship. But there is no doubt that he is still very much a believer. He asked with some affection about some of our old-timers. Obviously they hadn't seen one another for years.

Old Tom is getting on in years now. He talked to me easily about the future and quoted (I think from the Bible) "for me to live is Christ, to die is gain." I didn't have the heart to tell him that he hasn't a hope, because years ago our elders cut him out of "the Lamb's Book of Life." Tom Campbell doesn't seem to know that while the "Lord adds to the church those who are being saved" it is the prerogative of any local congregation to subtract those whose salvation it doubts.

Too bad about Old Tom. There must be plenty of others like him.

Hoping you are not the same,

TERTIUS

# STRUGGLE FOR JUSTICE IN RHODESIA

## END OF AN ERA

R. S. Garfield Todd opens his 1970 report to the New Zealand churches with a quotation from a statement by the Anglican Bishop of Matabeleland.

"A grievous blow has been dealt to the Christian Church in these parts, and indeed throughout the whole world, by the specious lie that the government of this country is upholding Christian standards by its racialist policies. No Government in the world is either wholly evil or immune from criticism; but a nation which pursues policies which are condemned not only by almost the whole civilized world but also by almost all the leaders of its own churches, and publicly seeks to justify them in the name of Christianity, inevitably involves even its own Christian citizens in the shame of this blasphemy."

"With this dark shadow over the country," Mr. Todd's report continues, "we face the future in sober mood. 1969 will be the last year of what has been a happy and fruitful co-operation between Church and State.

"Our 23 village schools, with over 4,000 children in them, have maintained sound standards over many years but we will have to relinquish them at the end of 1970. The fate of the head-station

at Dadaya is quite unsure. The Mission property has, by Government edict, been declared 'white' land. The churches at present are in direct confrontation with Government and have almost unanimously declared themselves unwilling to obey the new Land Tenure Act which

is to be the basis of a segregated community. The community is being legally divided into Africans and Europeans, but Europeans are to be classified into whites, Asians, coloureds, etc., and all communities must live in their own areas."—"N.Z. Christian."



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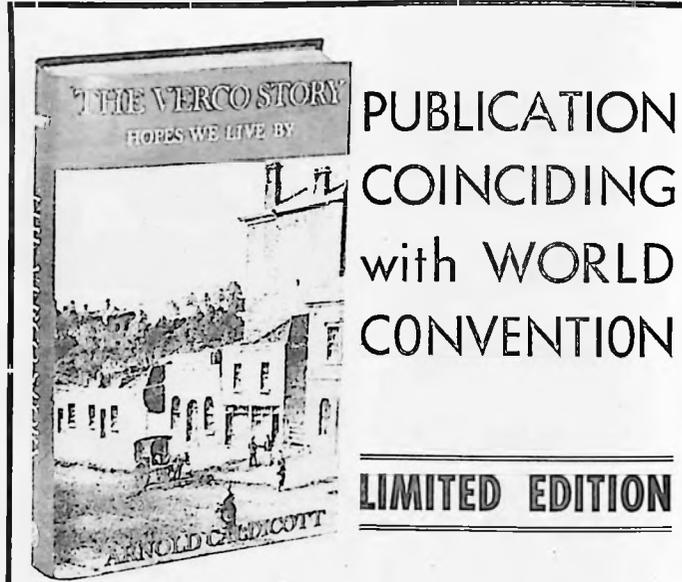
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# Old Vic & Tas

## NEW APPOINTMENTS

(BOONDALL, Qld., P. Jauncey). Recently, Thomas Sketcher Baker was appointed as church secretary and Keith Albury as B.S. Supt. . . . A Boys' Brigade has been commenced with Greg. Jinks, student minister, as leader. Youth Fellowship is held prior to the gospel service and is attended by most of the group. Two young people have been baptized and received into fellowship. Others who have made decisions are attending discipleship classes . . . Last year for our Mission effort we aimed at raising \$100 for a piano for our Eldsvold Aboriginal work and \$110 was the result. On Aug. 1, 1970 the aim of our Mission effort was \$100 for batteries for a mission school in the New Hebrides. An all in effort resulted in \$121 . . . 160 attended the "Night of Melody." . . . A monthly Fellowship Tea was commenced on Aug. 2.

## SEVEN NURSES

(BALWYN, Vic., W. J. Thompson). Marlon Hanton and Marilyn Edson have been successful in final nursing exams, and Joan Turnham is now appointed as Assistant Matron at Box Hill Hospital. Balwyn has seven nurses in its membership . . . Thanksgiving Day had G. W. Barnett as special speaker with Mrs. L. Travill as soloist. Thanksgiving offering amounted to \$658 . . . C.W.E.F. held meeting at Ormond Manse . . . Mrs. Barnett was guest speaker at C.W.A.F. . . . Mrs. Cuthbert is progressing well after surgery but we regret that Mrs. Hogg is critically ill.

## TOTAL VISITATION

(ALBION, Qld., B. Benz). Organised visitation of all houses in the district is proceeding . . . Classes designed to assist those taking part in morning services have been conducted by Fred Winter . . . Richard Lawton led activity groups following a Sunday evening tea . . . To promote Teen Week an informal Sunday evening service was conducted in the church hall. Peter Burnham, speaker for Teen Week, was introduced and gave a brief address . . . Unity Enright, a visitor from South Australia, has been baptized.

## FOR ABORIGINES

(MAIDSTONE, Vic., D. White). C.W.F. ladies have despatched a parcel of clothing for an Aboriginal boy . . . Several new groups have been formed, drama, photograph, and Good Companions . . . Several ladies attended the C.W.F. conference to hear Mrs. Lowe from the Church of All Nations, who emphasised the needs of the migrants.

# MYLO HOME EXTENSIONS

(Qld.). Extensions valued at \$10,000 comprising a lounge and dining room were opened by the Mayor of Toowoomba, Alderman Nell Robinson.

In her speech, Alderman Robinson said, "Service to the community begins as an idea in the mind of someone and the courage to foresee the possibilities in it."

Chairman of the Home, Ted Grenfell, was the one who saw the possibilities in the two old wooden buildings in 1957, the former site of Mylo Hospital and School. Through the Social Service Committee he has seen the idea grow to become a rest-home for 70 people.

The new extensions were named after the late Dr. Ross Green, of Dalby, who at the time of his death was President of the Home.

A musical programme of great variety was presented to the assembled guests and visitors.

Conference President, A. C. Male, brought greetings to the gathering. Social Service Director, E. T. Hart, led the dedicatory prayer.

"Mum" and "Pop" Elliott were surprised by the presentation of two lounge chairs to the home in their honour. This gift of appreciation, while they are alive, was an example of the esteem in which these two stalwarts are held by the church.

A vote of thanks to the artists and visitors was moved by Henry Curtis, Chairman of the Qld. Social Service Committee.

## MORE BAPTISMS

(BLACKBURN, Vic., E. W. Roffey). There have been five more baptisms of young people from B.S. . . . A Sunday evening teacher dedication service was held in the chapel at beginning of Education Week. Initiated by local State School headmaster, the service was led by Rev. Cyril Germon (Methodist) and the occasional address given by Rev. Fr. Patrick Crudden (Roman Catholic), now a local parish priest but formerly closely involved in Catholic school curriculum. Student associate minister, Greg. Strack, led the hymn singing . . . Indicative of changing processes within the Catholic Church is the interest of local R.C. members in our congregational singing, B.S. teaching programmes, and participation of "lalty" in services and church leadership.

## PROFITABLE TRIAL

(ANNERLEY, Qld., C. A. R. Smith). The church and S.S. combined on Aug. 1 to present a concert featuring "Trial by Jury." Almost \$100 was raised for the church school . . . Service times have changed recently. The school commences at 8.45 a.m., worship service at 10 a.m., and gospel service at 6.20 p.m. Attendances have improved since the change . . . Harold Finger, missionary from the New Hebrides, challenged the church to our responsibility in missionary work . . . On Aug. 6 one man was baptized and three young men made confession of faith . . . The members are actively engaged in a talent drive which concludes on Sept. 13 . . . Don. Napier, student, is assisting in youth work.

## D.C.E. DIRECTOR IN TASMANIA

R. C. McKenzie spent six days in Tasmania recently. He met with the Ulverstone B.S. teachers for tea and later Ulverstone and Devonport folk met to discuss the "Sunday Evening Service Report." On Aug. 14, the deacons from Invermay and Margaret St., Launceston, churches also met to discuss this report with the director.

On the 15th, there were morning and afternoon seminars on the Christian Life Curriculum, team teaching, small group camping and also ideas for youth leaders.

# COLLEGE OF THE BIBLE

# ANNUAL OFFERING

SUNDAY
OCTOBER
FOUR

# WORD TALK

God has spoken in many and various ways to his people throughout history. He spoke decisively and ultimately through his Son, who is called the Word of Life. In Christ, God spoke to every generation and our business is to be translators and interpreters and witnesses to him.

WORD TALK is a series devoted to the thesis that what God said to the

prophets and people of old and what he said and did through his Son has relevance for today.

Gordon Moyes has accepted our invitation to write this regular feature. He is a graduate of Melbourne University and the Federal College of the Bible, and is minister to the church at Cheltenham, Vic. He is well known as a conference and convention speaker and has conducted evangelistic campaigns in various States of Australia. In 1971 he will conduct missions in New Zealand.

## SUNDAY EVENING

(Melb.). The Dept. of H.M. and Evang., and the Dept. of Christian Education in Victoria-Tasmania, co-operated in an Evening Service booklet. It surveys the evening service, considers its needs and problems, and provides helpful resource material. The booklet has had a wide acceptance. 220 have been sold interstate, and 380 were sold or distributed in Victoria. There are still a few on hand at 217 Lonsdale St., Melb., 3000.

## WINTER PROGRAMME RESPONSE

(SWANSTON ST., MELB. Dr. Lloyd Jones, Allan Webb). The church's winter programme has again drawn an encouraging response with the highest morning services for over 35 years. At the Festival of Faith in Film Dr. Jones and Mr. Webb alternated in preaching from the book of Acts. There have been five further additions to the church . . . 80 university and college students and nurses at Teen and Twenty Fellowship Tea heard Stephanus Demaris from Indonesia as guest speaker . . . Mr. Webb directed a weekend camp for 40 of our young people at Anglesea . . . The new foyer at the church entrance has now been completed providing space for crying rooms for an increasing number of babies, and also a special literature

## THINGS TO COME

### WESTERN AUSTRALIA

- SEPTEMBER:
- 1-14 Boys' Adventure Camp, Stirling Ranges.
  - .. Girls' Adventure Camp, Kalamunda.
  - .. Junior Girls' Camp, J. Rhodes Camp Site, Waterman.
  - .. Junior Boys' Camp, J. Rhodes Camp Site, Waterman.

### QUEENSLAND

- SEPTEMBER:
- 12-13 Launching Out Camp, Teen Ranch.
  - 19 22nd Annual Sports Day.
  - 19-20 Youth Group Exchange.
  - 21-22 Teen-Week Training Nights.
  - 23-27 Teen-Week, Albion.

### VICTORIA

- SEPTEMBER:
- 11 D.C.F. N.W. Dist. Youth Programme.
  - 11-13 C.W.F. Camp - Monbulk.
  - 23 D.C.F. Ingraded Couples' Course (1), Brotherhood Centre.
  - 24 D.C.F. S.W. Dist. Youth Snow Trip.
  - 25 D.C.F. Eastern Dist. Youth Programme.
  - 25-27 C.W.F. Camp - Manbulk.
  - 24 College of the Bible Sports Day.
  - 26 I.C.F. and Y.P. Outing - D.C.F.
  - 27 D.C.F. BOYS' SUNDAY.
  - 30 D.C.F. Ingraded Couples' Course (2), Brotherhood Centre.

## A MISSION TO N.S.W.

A comprehensive plan to mobilise the church for mission in N.S.W. has been announced. It will be led by the Rev. Alan Walker, O.B.E., M.A., D.D., and its purpose is to confront the whole community with the claims of Jesus Christ.

The mission to N.S.W. for 1970-71 will include large-scale five and eight-day missions in 20 cities led by Alan Walker, a mission to Sydney in September, 1971, 200 District Missions led by Associate Missioners, new weekly radio and television programmes, and a new book by Dr. Walker, "On To Tomorrow," concerning the shape and mission of the Australian church in the 1970s.

## HOST TO NORTH SHORE

(CHATSWOOD, N.S.W., C. G. Taylor). Chatswood is to be the host church for a dinner preceding a further meeting of the Lower North Shore Churches of Christ to discuss a common project . . . C.W.F. Afternoon Group has undertaken to collect for the Boys' Home Fete . . . Members of the Properties Committee and helpers carried out a working bee around the church building . . . Elder F. Stephenson attended annual conference of Aust. Council of Churches Living in for five days at Wesley College, University of Sydney . . . Recent speakers have been Chatswood member, Dr. D. Crowley, on Aug. 16; members of C.Y.F. at a p.m. service; student minister David Forrest, and College student R. Aldred.

## CHAIR OF RELIGION

(A.C.T.). The advertising of a Chair of Religion in the School of General Studies for 1971, Australian National University, has been approved. The Faculty (of Arts) felt that, since the type of religious studies envisaged was new to Australia, it was unlikely that a suitable appointee with both scholarship and experience could be found within Australia, and that a person of suitable calibre either from within or outside Australia would not be attracted by the offer of a senior lectureship. Following the Faculty's request for reconsideration, the Board agreed to recommend that the post of senior lecturer in religion for 1971 should be upgraded to professor, on the understanding that the appointee will be located within an existing department and that no budgetary provision can be made for supporting non-academic posts in 1971.

—"A.N.U. Reporter."

## CHATSWOOD ON A.B.C.

The A.B.C. will broadcast in all States the morning service from Chatswood, N.S.W., on Sunday, September 20 at 11 a.m. The preacher will be Clifford Taylor.

## DEGREE FOR GRAHAM WARNE

(N.S.W.). Word has come through from the University of London Board of Divinity Studies that Graham Warne, minister of the church at Engadine, and visiting lecturer at Woolwich College, has been awarded the Degree of Bachelor of Divinity.

# WHITE PAPERS

## ON LIFE AND FAITH

**MEMBERSHIP AND BAPTISM** It used to be said that Churches of Christ had more presbyters (elders) than the Presbyterians and were more baptist than the Baptists. The latter comment was due to an apparent readiness by many Baptist churches which did not require members to be baptized. This practice has been sharply criticised by a writer in the Victorian "Baptist Witness" who said, "Many of our Victorian Baptist churches separate baptism from church membership so that baptism becomes an isolated event not linked with anything else. This is contrary to Scriptural practice and teaching . . . Baptism is the rite of entry into the church. It is the visible act of entry into the visible church."

**PENSIONER POWER** Vote-wise, the pensioners of Australia have very little influence. They cannot turn off our electricity or gas, disrupt our transport, suspend our postal services, or close our schools. When the Federal Budget lifted pensions by only 50 cents a week it looked as if the pensioners might get a boost from the strength of the unions who called for a massive stop-work demonstration. The workers, however, showed that they are very much less interested in general stoppages for everybody than they are in specific strikes for themselves. There was a marked difference between the August 25 stoppage (the news headlines said "Strikers budget blow is painless") and the paralysing Victorian electricity strike on August 27, when the State came to a standstill. The budget was attacked by almost every group from Chambers of Manufacturers at the top to the pensioners at the bottom. The man in the middle received a 10% income tax reduction which is almost certainly going to be lost to him in increased costs of goods and services. The pensioner is even worse off. His 50 cent increase had already been lost to him through cost of living increases. Some Form 1 High School students wrote to the newspaper about the poor deal for pensioners. "We think this is a pathetic contribution to our society . . . As the Government spends \$1,000 million on arms, it could at least spend a measly \$1,000 on the pensioners who live next door. We get more than 50c a week for pocket money!" The Form 1 protesters are not likely to be heard in Canberra. They don't have any vote power either.

**GOOD GRIEF!** J. D. Douglas reports in "Christianity Today" that a Church of England minister has suggested that married couples be licensed by the state to have children according to the level of their intelligence. According to the Rev. Stanley Owen a normal couple should be licensed to have two children, a couple graded as inferior should be limited to one, and an exceptional couple could have three or four.

## VISITED BY STATE CHURCHES

(SWAN HILL, Vic., R. A. Banks). Vic.-Tas. Half-Yearly Convention on August 22-23 was time for inspiration and fellowship for local churches. Most visitors stayed overnight and shared in morning communion service when J. Alabaster (President-elect) presided and K. J. Clinton (Conf. President) was speaker . . . Dr. Trevor Banks gave the evening address on Aug. 9 and A. E. White was guest speaker at the S.S. anniversary on Aug. 16.

## BACK TO BET BET

(Vic., R. Morris). Young people from Kyneton and Box Hill, who were camping in district, were present on Aug. 23. R. Illiff presided and E. W. Roffey was speaker. He renewed acquaintances and recalled incidents of 31 years ago when he was student minister at Bet Bet . . . The church has welcomed Mr. and Mrs. S. Peterson who have come to reside at Bet Bet.

## EXPLORERS SUCCESS

(FOOTSCRAY, Vic., F. B. Alcorn). Explorer Boys were first in the Worship Programme at Williamstown and equal first with Parkdale in the metropolitan area. They also won first place with the Service Project . . . Mr. Ellis was guest speaker at recent Men's Tea. Men also visited Police Headquarters . . . Mrs. Parker, a visitor from S.A., has recovered

after a period in Werribee Hosp. . . Good Companions took part in Girls' Sunday service . . . Speaker from the Leprosy Mission also screened a film.

## 25% FOR CONVENTION

(PENDLE HILL, N.S.W., G. Small). Over 25% of the active membership has registered for World Convention . . . The 33rd anniversary services on Aug. 22-23 had D. Mansell, N.S.W. Conf. Pres., as speaker for Sat. evening and Sunday morning. Saturday's programme was organised by C. Cole. Sunday evening service was conducted by M. Small. Soloist was John Morris. One young girl made her decision.

## SMALL SCHOOL

(DULWICH, S.A., B. Ricketts). Small numbers in the B.S. caused concern to the annual meeting and a joint committee from the Officers' Board and B.S. is to consider the future. Thanks were expressed by elder W. H. Harding to two deacons, G. Snow and J. Ludbrook, who did not stand for re-election. New deacons are M. Bradley, M. Crabb and I. Lewis. Constitution amendments were adopted. K. Crosby, secretary, has been again in hospital.

## LOSS OF ELDER

(Vic.). On going to press we learned of the sudden death of Roy Cordy, an esteemed elder of the church at Sunshine.

# Happenings

Lindsay Mott, LL.B., B. Com., of the Surrey Hills church, has been appointed by the Victorian Conference Executive as its representative and Director on the Board of Management of the "Australian Christian."

The Rev. Richard Wurmbrand, General Director of "Jesus to the Communist World" stated in Sydney that there are 200,000 Christians in prison in Communist countries because of their Christian beliefs.

David Wilkerson's book, "The Cross and the Switchblade" has been filmed with Pat Boone in the starring role. Critics have not been enthusiastic.

The Baptist Crusade of the Americas, conducted in 30 North and South American countries in 1963-69, resulted in nearly 500,000 decisions.

For the first time this century the R.C. Church in the U.S.A. declined in membership last year.

It is reported that the Congo is wide open to missionaries. Congolese Christians have not had missionary leadership since independence.

In Argentina, 94% of the population is Roman Catholic. Protestant churches account for only two or three per cent.

## NEW MINISTER

(CAMP HILL, Qld., Arvid Franzen). Mr. and Mrs. Peter Burnham will commence a ministry in Feb., 1971 . . . At the last meeting before his departure home to Indonesia, Stephanus Demaris was presented with a tape recorder and projector. An audio-visual has been prepared in the Indonesian language so that the gospel message can be taken into the villages and presented to the people . . . The church farewelled Dea. and Doll Collins and family to Redcliffe to take up a ministry there . . . Margaret Parkinson, a missionary from India, treated the young people to an Indian supper and showed slides of her work.

## CENTENARY

November 28-29

100 YEARS AT

### Castlemaine (Vic.)

CHURCH OF CHRIST

1870-1970

## LEWIS BAPTISMS

(LOFTUS PK., GUILDFORD, N.S.W., C. D. Crago). Since Mr. Crago commenced his ministry here in February there have been 10 baptisms and considerably higher attendances . . . The treasurer, Mrs. Jamieson, has been ill, but is now recovered . . . Mrs. Louis, the church Bulletin typist, was in hospital for some weeks, but is now ready to resume duties. . . At present rate the manse should be clear of debt within two years . . . Principal Dr. Elliott visited the church on behalf of the Bible College . . . The church was saddened by the death of Peter McNamara, a young man who came up through the B.S. and leaves a widow and young family.

## GORDON BOYD SPEAKS

(BEVERLY HILLS, N.S.W., Dr. C. J. Mackenzie). "Sunday Evenings with a Difference" have proved most successful with over 200 in attendance. Gordon Boyd, of T.V. fame, was guest of honour at the last service and gave a powerful testimony to his conversion and convictions . . . Our young folk have raised \$422 from the Aboriginal Walk-about in which 23 participated . . . John Main was speaker at our annual missionary service and exhibition of gifts. . . Four folk have been baptized following their confession of faith.

## EUROPEAN MISSION SPEAKER

(BURWOOD, N.S.W., M. H. A. Pieper). The Youth Group, as usual, conducted the first Sunday of the month gospel meeting on Aug. 2 and featured an International Night. Guest preacher was Nicholas Blaskow of the European Christian Mission; Andrew Su read the Scripture and there was a vocal trio from the Slavic Church. There were many from overseas in the congregation . . . Frank Loughlan confessed his faith. Miss Lambert has been received into the church. She will help and be helped by several nurses from the Western Suburbs Hospital already in fellowship with us. . . Several members of the U.S. forces have visited us during their R. & R. leave . . . Our C.W.F. have entertained ladies from Croydon Baptist Fellowship.

## FROM U.S. TO AUST.

(INVERELL, N.S.W., Russell Craig). Miss Tulare (from the sister city to Inverell in America) and her girlfriend, were entertained by the Christian young people of the community during her recent visit. A barbecue was held on the property "Tullochard." After messages and community singing, 60 young people enjoyed a hay ride around property . . . Noel Jones, rep. of the Qld. Temperance Union, was guest speaker at the S.S. anniversary services, Aug. 8 and 9. The Saturday evening tea and concert were highlights . . . The Conf. Pres., David Mansell, visited Inverell and illustrated his informative address with slides of Churches of Christ in America . . . The new Scripture Union Bookshop was opened in Inverell on Aug. 6. Previously, a voluntary staff maintained the bookshop work two days per week. This new undertaking is quite a venture of faith. The committee have moved into new premises in the main street and are open 5½ days per week.

## WOMEN OF THE WEST

The President, Mrs. G. A. Ewers, welcomed to the August meeting 68 ladies representing 22 C.W.F.s. Mrs. L. W. Ladder led in prayer of intercession.

Morning meditations were led by Mrs. Moyses. Her message, "Faith in Prayer" was emphasised in the solo by Miss Jenny Marshall. The guest speaker was R. H. Davey, of the Aged Persons' Home. He told of the challenging development of the new lodge being built at Bunbury. This will be the largest of its type in W.A. We also learned of the project on the Joondanna property to be built on four levels.

Mrs. G. A. Ewers, President; Mrs. J. W. Gordon, secretary; and Mrs. J. L. Fallo, Aboriginal Supt., visited Carnarvon, Geraldton, Morawa and Dalwallinu, the four C.W.F.'s which comprise the Northern Dist. Conference. Distance covered was about 1,400 miles. Although living in comparative isolation the ladies are most anxious to be part of the total State Conference programme by sharing in prayer, finance and all practical ways presented to them.

A hundred ladies from the city, Dalwallinu and York shared in the "City-Country" C.W.F. feature at Northam. The theme, "Women Working—through

State, Federal and World Outreach." This was adapted from the C.W.F. Handbook.

The Social Service and Hospital Visitation feature held at Nollamara was attended by 200 women. The Superintendents, Mrs. A. H. Walkington, Hospital Visitation, and Mrs. K. Eaton, Social Service, were responsible for the programme "A Decade of Service, 1960-70." They were supported by women who had been involved in the work of these committees over the years. Mrs. Jan. Holloway, of Melbourne, was heard per medium of a tape recording. Mrs. D. G. Hammer led in the closing devotions.

## PRAYER POINTS:

- Pray for Mr. and Mrs. Fisher, Carnarvon, also Mr. and Mrs. D. Butler, Norseman, who have special responsibilities and important decisions to make with regard to the missions.

- For missionaries who have suffered bereavements — Mr. and Mrs. K. Ludwig; Mr. and Mrs. A. Fletcher; Mr. and Mrs. Whan.

- For the hospital visitors.

- For those responsible for the administration, programming, accommodation, the spoken word and messages in song, for Federal Conference and World Convention.—Dora Gordon, Sec.

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410

## TALENT QUEST

(LENSWOOD, S.A., H. E. Paddick). Most of our entrants in the Southern Districts Talent Quest on July 24 were successful in their section, including the recently-formed choir . . . A. J. Ingham was speaker at the 37th church anniversary, Aug. 9. Three of our foundation members were present. H. E. Paddick was supported by the choir in their first appearance at night . . . The church is now putting into operation the plans for the post-Convention evangelistic meetings.

## LOSSES FROM MAYLANDS

(S.A., N. S. Moore). The church has been saddened by the deaths of Mrs. E. Mann (92 years) and Mrs. Joy Schultz (27 years) after a long and painful illness . . . L. J. Hudd has retired from the church official board after 32 years of service . . . Four girls' and four boys' basketball teams played in the winter competitions. Four reached the grand final and one became premiers . . . Evening lecture sermons with notes are being given by Mr. Moore with discussion opportunity provided . . . Preparatory meetings are being held for the Post-Convention Crusade . . . A study group for 16 years and over meets twice a month at the manse . . . Offerings for the Peruvian Appeal were \$151 and for the Miss Cameron Memorial Fund \$351.

## MEMBERS USE TALENTS

(CLOVELLY PARK, S.A., A. W. Morris). At the end of May, members were given \$1 each with which to trade, using their talents (\$80 in all) and at a social evening \$673 was returned. This, together with Temple Day offering of \$138, is for outreach work . . . Recent speakers have included R. Innes (Youth for Christ), Mr. and Mrs. John Beaumont, D. Holmes, and H. Long at a youth service. Mr. Morris has been away as an Army Chaplain . . . B.S. anniversary speakers were Miss Deborah Ho, John Blirt, T. Mason and A. Holmes (Baptist Youth Leader) . . . The film "Season of the Long Rains" has been screened . . . A Family Church Service was held on Aug. 16, combining B.S. and usual morning service. Each B.S. Dept. took part in the service . . . The Senior Youth Group has painted the Kinder room.

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## MINISTER SENT HOME

(COLONEL LIGHT GDNS., S.A., T. R. Mason). Recently the women of the church told the minister to stay home and baby-sit while they conducted the evening service. Mrs. A. Rosewarne presided and conducted the communion service to close. The ladies presented a challenging drama . . . Mr. Mason was granted a month's study leave recently in order to sit for his London Divinity School exams . . . The Adult Study group of the church school continues very successfully. The present studies in worship have led to experimentation in services.

## DISTRICT SERVICE

(NAILSWORTH, S.A., P. Whitmore). Northern District churches combined in a special meeting at Nailsworth, July 21 at 2 p.m. when Mr. and Mrs. Gordon Stirling spoke on College of the Bible, and led Bible study . . . Peter Spence and Nell Oxenberry were speakers on Aug. 2. The minister was absent through sickness . . . The church farewelled Grant Spanenberg who has left for the U.S.A. on an American Field scholarship . . . On Aug. 9 visiting speakers were M. Lindsay and J. Mildrum from Windsor Gardens . . . Mrs. Farrow, for many years an active worker at Nailsworth, died at Christian Rest Home, St. George's.

## SEMINARS ON EVANGELISM

(BORDERTOWN, S.A., Reg. Cambridge). Keith Horne, H.M. organiser, held seminars on evangelism with youth workers, officers and S.S. teachers. He also had a morning coffee hour with C.W.F. . . . Jenny Chislett, district kindergarten director, has joined the S.S. staff and together with Dawson Beets (a recruit from N.Z.) is caring for the junior dept. . . . Peter and Richard Haldedy have made decisions for Christ. . . Mr. Cambridge has conducted teacher training for local church teachers, some from circuit churches have also attended . . . Mary and Ted Buckley have returned after a trip to Expo '70, Japan. . . . Kaye Maddern was recently farewelled on commencing nursing at Q.E.

Hosp., Adelaide . . . L. E. Verco has been transferred to Naracoorte Hospital for specialised treatment . . . B. & F.B.S. recently screened "His Land" at the church when \$119 was raised for that body . . . Young people of church continually assist Mr. Cambridge with evening services, a youth singing group is also providing items.

## THREE BAPTISMS

(UNLEY, S.A., R. V. Holmes). Three young girls, who had been attending a teaching class conducted by Mr. Holmes, were recently baptized . . . Gordon Stirling visited an after-church youth evening. 80 women attended an afternoon district rally to hear Mr. Stirling's Bible study, and Mrs. Stirling's talk of the Bible College . . . Mr. Holmes has been indisposed (with many other "flu sufferers"). Alan Norris, and Max Myers of M.A.P., New Guinea, have occupied the pulpit . . . About 90 people enjoyed a hot Sunday tea in church hall, and at 7 p.m. others joined them to see the film "Martin Luther." I. J. Chivell presided . . . Periodically our minister conducts a morning week-day service at the Home for Incurables in our area. Ten members assisted in getting patients to the hall at the last meeting.

## MISSIONARY AID

(FULLARTON, S.A., N. Gavros). At the 45th anniversary services, C.W.F. ladies served luncheon to 120 after morning service. 175 attended afternoon meeting when C.E. Chohr presented the cantata "Hallelujah—What a Saviour." Thank offering of \$302 was given to help purchase an operating table for New Hebrides. Overseas Mission offering was \$180 . . . Mrs. Woolford, of Borneo Evang. Mission, showed the audio-visual "Wings Over Borneo" at Ladies' Guild. Mr. Sarre represented Prisoners' Aid Society at C.W.F. meeting. Napkins were given to him for the society's work. Ladies also made gifts to be sold at World Convention. C.W.F. held morning tea, and guided tour of Lasecock's Nursery to aid their project . . . I.C.E. had Misses Payne and Drew show slides, and speak on Wycliffe Bible Translators.

CHURCHES OF CHRIST IN W.A. (INC.) AGED PERSONS' HOMES BOARD, 20 PLANTATION ST., MT. LAWLEY, W.A., 6050.

## Elanora Villas Lodge, Bunbury, W.A.

APPLICATIONS ARE INVITED FROM GENERAL TRAINED NURSES FOR THE POSITION OF

## MATRON

of a 47-bed residence for the Frail Aged (registered as a "C" Class Hospital) which is expected to open the second week in December, 1970.

The appointee will preferably have had experience in the day to day management of a unit of comparable size and character and should be prepared to commence duties late in November this year.

Salary and conditions will be based on the Nurses' (Private Hospitals) Award No. 1 of 1966.

Present salary is \$75.28 per week but is currently being negotiated following recent increase in Public Hospitals Award.

An attractive, fully furnished 3 roomed flat is provided at award rates.

A memorandum of information (including photographs) is available on request. Written applications, enclosing the names of two referees close with the undersigned on Friday, September 25, 1970.

R. H. DAVEY, Secretary.

**BIRTHS**

**GREIG** (Searle)—Pat and Bruce thank God for the safe arrival of Cameron Bruce, born August 30, at Mitcham Community Hospital. A playmate for Stuart.

**MARSH** (Bray)—To Carol and Graham, a son—Brendan James—at Kia Ora, Regent, on August 16. Both well. Present address: 1 Garden St., Northcote, Vic., 3070.

**ENGAGEMENT**

**DAHL-FEWSTER**—Mr. and Mrs. Dahl, 119 Jasper Rd., Bentleigh, Vic., together with Mr. and Mrs. Fewster, of Strathmore, have pleasure in announcing the engagement of Jeanette and Robert.

**ROSE-WARBURTON**—Mr. and Mrs. L. Rose, of Ormond, and Mr. and Mrs. G. Warburton, of East Bentleigh, Vic., happily announce the engagement of Norma and Lloyd.

**McILHAGGER-ROSE**—The engagement of Merilyn McIlhagger, daughter of Mr. and Mrs. G. Conlon, 5 Theresa Street, Smithfield, N.S.W., 2164 to Glenn Alfired, son of Mrs. M. Rose, 78 Glover St., Mosman, N.S.W., is announced with pleasure.

**ANNIVERSARY AT HOME**

Mr. and Mrs. **GEO. STOKIE** will be in Melbourne to celebrate their 40th Wedding Anniversary. Friends are invited to see them on Sunday, September 6, between 2 p.m. and 5 p.m., at South Side 6 Motel, cnr. South and Bignall Roads, Moorabbin. (Prior enquiries to phone 98-5948, Melb.).

**DEATHS**

**GARNER, Alice B. M.**—On June 6, 1970, at Broken Hill, in her 89th year. Loving mother of Joan, Ted, Della and Don; mother-in-law of Vida; grandmother of Neil, Margaret, Barbara, Robert, Patricia and Joyce; great grandmother of 7. "She has received her reward."

**KEMP, William Alfred**—On Aug. 15 at Box Hill Hospital, after a short illness. Beloved husband of Enid, dear "Pa" of Dorothy and Glen, Brenda, Stella and Don, Beth, Wendy, Gavin, Robert, Mandy and Sharon. Aged 88 years. "I am the Resurrection and the Life."

**KEMP, Dr. William Alfred**—On August 15, beloved son of Agnes and Benjamin J. Kemp, brother of Jennie (Mrs. Bailey), Annie (Mrs. Glasson), Arthur, Bert (all deceased) and Edwin.

**KEMP, Dr. William Alfred**—On August 15, brother-in-law of Lillian (Mrs. B. J. Kemp), loved "Uncle Alf" of Doreen, Jim Strack and family; Hazel, John Cooper and family. "The race well run."

**KEMP, Dr. William Alfred, O.B.E., J.P.**—A tribute of affection to our late esteemed Chairman of Directors who passed away October 16, 1970. "A life of service for God, the Church, and his fellow-men."—Directors and staff of the Austral Printing and Publishing Co., West Melbourne.

**IN MEMORIAM**

**FORSYTH**—In loving memory of dear Gordon, passed away Sept. 10, 1968. "God has him in his keeping. We have him in our hearts. How much we miss him no-one will ever know."—His loving wife, family and grandchildren.

**LEE, Horace**—Cherished memories of my beloved husband, called home September 3, 1967. "How dear they are, the shining ones; who hold our hands and walk with us for life."—Edna.

**BUTRESS, BUI**—Dearly beloved husband of Alice, called home August 26, 1959. "Treasured memories that last forever."

**MASTERTON**—Cherished memories of James George, beloved husband of Vida, loving father of Dorothy (Mrs. F. Dunk), David, Ken and John. Called to higher service, August 16, 1958. "Ever in our hearts."

**MORFFEY, Leslie William**—Passed away Sept. 13, 1967. Lovingly remembered by his wife, Elvie, and family, Beryl, Sylvia and Linda. "Remembrance is like a golden chain, Links us till we meet again."

**HALL**—In loving memory of my husband, Colin, who passed away on Sept. 7, 1968. "Always remembered."—Inserted by his loving wife Jean and daughters Dorothy and Beryl.

**BRADLEY, Fred**—Treasured memories of my dear husband and loving father of Neville, who fell asleep September 12, 1965. "I lost my life's companion, A life linked with my own, who waits for me in a beautiful garden of prayer."

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56th

**Anniversary Services**

**SUNDAY, SEPTEMBER 13**

11 a.m.: Guest Preacher, F. A. Youens.

3.30 p.m.: Pleasant Sunday Afternoon. Churches of Christ Choral Society and other artists.

5 p.m.: Church Tea.

7 p.m.: Guest Preacher: Dr. Lloyd E. Jones.

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**PERSONAL**

**DISCIPLESHIP**

David Timms, Peel St., Ballarat, Vic.  
Faye Cunliffe, Maidstone, Vic.  
Misses Khoo Kuan Ket, Wanda Chan, Jessie Lal, Mr. Chin Slew-gin, Dr. Tan, Chong Guan, Swanton St., Melb.  
Beverley Cleverdon, Alan Richmond, Robert Standing, Lynne Wilson, Margaret Worden, Blackburn, Vic.  
Wendy Gay, Sharyn Ogden, Unley, S.A.  
Andrew Kam, Albion, Qld.  
Neil Catchpool, Colin Murdoch, Sth. Melb.-Middle Park, Vic.  
Stephen Armstrong, Debbie John, David Marcovic, York St., Ballarat, Vic.  
June Critchley, Alice Melmaker, Deborah Brown, Sandra Marshal, Coburg, Vic.  
Stan Lowther, Marilyn Marvin, Cathy Lawrence, Anne Mitchell, Karen Leng, Lynne Barratt, Ian McDonald, David Barbett, Ross Drummond, Paul Shepherd, Helen Impey, Janet Nunn, Cheltenham, Vic.  
William McFarlin, Geoffrey Smith, Chadstone, Vic.  
Peter and Richard Halleday, Bordertown, S.A.  
Gordon Couch, Nth. Williamstown, Vic.

Don Blandford, from Morwell to Peel St., Ballarat, Vic.  
Lesley Daniel, from Long Plains, S.A., to Sth. Melb.-Middle Pk., Vic.  
Mrs. S. Petersen, from Briar Hill to Bet Bet, Vic.  
Mrs. F. Jenkin, from Coburg to Footscray, Vic.  
Mr. and Mrs. R. Williams, from Dawson St., Ballarat; P. Humphries to Belmont, Vic.  
Mr. and Mrs. D. Galliford, from Croydon; Mrs. Beryl Jackson, from Berri to Col. Light Gardens, S.A.  
Mr. and Mrs. J. Acquiroff, Julie and Dianne, from Cheltenham to Glen Waverley, Vic.  
Mr. and Mrs. J. Snow, from Kaniva to Red Hill, Vic.  
Malcolm Campbell, from Balwyn to Blackburn, Vic.  
Joe and Theresa Autellano, Les Larter, Val Toy to Coburg, Vic.

**MARRIAGES**

Carol Watson to Owen Hackett, Footscray, Vic.  
Jacqueline Castle to Wayne Burns; Judith Hams to Thomas Beacham, Fremantle-Hilton, W.A.

**DEATHS**

Miss O. M. Appleby, Mrs. G. H. Collister, Dr. W. A. Kemp, Surrey Hills, Vic.  
Augustus Dupuy, Nth. Williamstown, Vic.  
Mrs. H. Passmore, Clovelly Park, S.A.  
Mrs. Mavis Crawford, Dandenong, Vic.  
D. Phillips, Sth. Melb.-Middle Park, Vic.  
Mrs. E. Farrow, Fullarton, S.A.  
C. Mack, Fremantle-Hilton, W.A.  
W. H. Hammond, Col. Light Gdns., S.A.  
Mr. Ledger, Footscray, Vic.  
Mrs. Rose Muller, Boort, Vic.

**MEMBERSHIP**

Mrs. Helen Di Stefano, from Campbelltown; Mrs. L. Jurd, from Greenacre; Mr. and Mrs. Booth; Miss Judith Lambert, to Burwood, N.S.W.  
Mr. and Mrs. L. Reed, from Ballarat; Miss Y. Gardiner, from Bentleigh; Mr. and Mrs. R. Scott, from Dunolly; Miss S. Rose, from Beaumaris; Miss R. Purves, to Cheltenham, Vic.  
Mrs. C. Payne, Mrs. J. Tissot, Mrs. P. Taplin (all previously baptised elsewhere) to Fremantle-Hilton, W.A.

**DONCASTER CHURCH (Vic.)**

107th

**Church Anniversary**

Sunday, October 11

9.30 a.m.: Mr. K. J. Clinton (Conference President).

11 a.m.: Dr. C. William Nicholls (Central Christian Church, Kansas City).

5 p.m.: Tea.

7 p.m.: Mr. K. J. Clinton.

Visitors, past members and friends all welcome.

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**North Fitzroy (Vic.) Bible School**

97th

**Anniversary**

October 4 and 11

3 p.m.—7 p.m.

Re-union Tea, 5 p.m., October 3

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**CHRISTIAN**

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Issue:	Deadline:
Sept. 19	Sept. 11
Oct. 3	Sept. 25

## AMERICAN EVANGELIST

(YORK ST., BALLARAT, B. McMurtrie). A series of special meetings have been planned to culminate with a mission in October led by visiting American evangelist, Phil Lockhart. A successful banquet has been held to launch the programme. A visitation programme has been arranged. A letter of invitation has been sent out and personal visits will follow. A series of house parties will be held . . . "Gems of Joy" team conducted two meetings. There were two primary decisions . . . The church has entered into a prayer covenant for the next three months . . . Messrs. Johns and Hewitt have relinquished leadership of Boys' Explorers. Messrs. McMurtrie and Oates have undertaken the responsibility.

## BACK FROM NEW GUINEA

(RED HILL, Vic., J. Turner). Mr. and Mrs. Turner have returned from New Guinea and have resumed their ministry. . . . The annual meeting re-elected G. Thomson as elder, B. Prosser as treasurer, and all other office bearers as last year.

## CLOTHING SENT

(CROYDON, Vic., A. B. Clark). The C.W.F. completed a parcel of clothing for an Aboriginal girl and the C.W.E.F. sent two parcels of haberdashery for Norseman Mission. . . . Many visitors from Eastern Dist. and local churches attended C.W.A.F. birthday on July 28 to hear Mrs. M. Holloway, C.W.E.F. meeting on Aug. 4 saw slides shown by the Missionary Committee, C.W.E.F. held a church parade on Aug. 16 . . . Sympathy is expressed to Mrs. Freeman on the death of her twin sister. . . . J. U'Ren, Scripture Union, was speaker at Aug. youth service. Musical items were given by David Kenny.

## FAMILY SERIES

(DANDENONG, Vic., A. A. Avery). Features of the 5 p.m. Family Series of services included: An interview with Pastor Doug Nicholls (with Ralph playing the didgeridoo); Paul Burnham and the Triplets sang and gave testimonies; the Salvation Army conducted a whole service with trumpets, tambourines, songsters; an interview was held with W. Fowler; Principal of the Cheltenham High School, Mr. Fowler also spoke to students from various High Schools in the area; and a quiz night with K. Turner, of Springvale, as special guest. Moody Institute films were shown each week to children . . . A combined church and S.S. service on Aug. 2 included a display of work of all sections of the school . . . \$25 has been sent to Frank Beale in New Guinea for the purchase of tools . . . The C.W.E.F. celebrated its 22nd birthday and a family variety concert was held to raise funds for the Bethany Boys' Home in Tasmania . . . The church was saddened at the sudden death of Mrs. Mavis Crawford on July 24. The sympathy of the church is offered to her sons Ken, Brian and Frederick, and her mother, Mrs. Selby.



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- A HOUSEMOTHER FOR THE HOSTEL** at Carnarvon Christian Centre. The Hostel caters for up to 10 young people employed in Carnarvon. She should be mature in general and spiritual experience, and willing to accept the oversight of the Christian Centre Manager.
- A MATURE COUPLE** to act as house parents to a group of children at one of our Mission Homes. To share together in the work, but generally for the wife to take the oversight of the children, and the husband to share in general Mission activity (including some manual labour—building, gardening, etc.). While the Board makes every effort to make conditions for the staff as good as possible, it is recognised that these positions demand a degree of self-sacrifice. Only those considering it as a service to the Lord Jesus Christ should apply. With a staff of many well-qualified workers the Board reserves the right to place staff as is considered best for the general welfare of the work. To meet all requirements persons not fully qualified as above could also be considered for replacement of others, should moves be necessary. It is thought to plan for these appointments at or before the end of 1970. Confidential enquiries can be made to State Secretaries or direct to the Secretary of the Federal Board,

Mr. D. G. HAMMER,  
11 CONROY STREET,  
MAYLANDS, W.A., 6051

## DEVOTIONAL EXPLORERS

(CHADSTONE, Vic., B. J. Jenkins). Chadstone Explorers came first in three sections of the zone finals of the Explorer Devotional Competition . . . Reg. Brald has been appointed an elder . . . John Barclay, whose parents are missionaries with the Regions Beyond Missionary Union, is living at the manse with Mr. and Mrs. Jenkins. His parents have returned to Nepal . . . The church has been encouraged by two recent baptisms . . . The church took part in the Chain of Prayer being conducted by the H.M. Dept. . . . A group of young adults had tea at the manse and heard Fred. Hill, missionary from Indonesia . . . The Scripture Union audio-visual "Head in the Sand" was screened to a special B.S. service, and the Brough Trio from Wattle Park sang.

## 7 P.M. REVOLUTION

(MITCHAM, Vic., E. W. Heard). Special Sunday evening services have met with increased attendances especially for Girls' Sunday when girls and their leaders led the meeting. S.S. Depts., Explorers, Officers' Board, and C.W.F., have been featured . . . Roger Ryall and his wife, Betty, were honoured at a social evening on Aug. 8 and on the 9th Mr. Ryall spoke at both services. He attended all auxiliaries during the week giving illustrated talks on India. Many from neighbouring churches attended the Wed. night meeting . . . Open Sunday for Education Week featured the introduction of the Christian Life Curriculum into the S.S. 40 parents met with the minister and Supt. for discussion.

## YOUTH BY CANDLELIGHT

(BAYSWATER, Vic., M. D. Keatch). A Youth Service by Candlelight was conducted by Jim Keatch. 20th century hymns were sung under the musical help of Wayne Clinton (piano); Alan Handasyde (drums); Mervyn Fingar and Peter Austin (guitars); and soloist Barbara Wallace, of Boronia. A youth group also gave a play-reading entitled "Christ in the Concrete City." Supper was served. . . . Special Education Week services were held in our church. Mr. Lane spoke to primary scholars, and Mr. Avery to High School students . . . Roger Ryall was speaker at a Sunday casserole tea and at the following church service . . . 50 from district attended the C.E. Rally with the help of gas and hurricane lamps during the blackout . . . Mr. and Mrs. Keatch have accepted an invitation to serve with the Bendigo church early in 1971.

## OUTFIT FOR MONICA

(NTH. WILLIAMSTOWN, Vic., K. H. Pitt). The C.W.F. provided a full outfit for an Aboriginal girl, Monica, at Carnarvon . . . Mothers and daughters had tea on Girls' Sunday. The theme "Live and Learn" was featured in the evening service and Heather and Ian Papworth, gospel folk singers, gave items . . . The monthly youth service featured the film "Flip Side." . . . Bible Sunday and Red Cross Sunday have been observed . . . The sympathy of the church is extended to Mrs. Dupuy and family in the sudden loss of a husband and father.

## VIC. N.W. C.W.F.

The annual meeting of the North-Western Dist. Christian Women's Fellowship Conference was held at Ararat on August 4, 1970. About 50 ladies were present.

In answer to the roll call, the name and author of a book which had been an inspiration was given. Mrs. May Barnett, State Conference President, was special speaker, and she brought the devo-

tions and the talk at the morning session.

After lunch, Mrs. Thomas, of Warracknabeal, gave the devotions, and business consisted of a report by Mrs. L. Wardie on the urgency for a hostel in the city for country young people. Mr. Bolduan, of Kaniva, gave an interesting and humorous talk on some of his experiences as a missionary in India.

Afternoon tea brought to a close a happy day of fellowship.

## DAMAGING HAILSTORMS

(CHELTENHAM, Vic., G. K. Moyes). Recent hailstorms caused severe damage to market gardens in the area. Six church families were heavily hit . . . Cheltenham Senior Citizens' Choir contributed to 11 a.m. service on Aug. 9, and Chelt. Red Cross held its 55th annual church parade on 16th. . . . "Improve Your Spiritual Life" programme was conducted on Aug. 14 with Dr. G. Whiting, B. Crowden and W. Hurren as speakers . . . 37 leaders of

southern churches met here to arrange Evangelistic Crusade in October. Attendances of 500 to 1,000 are expected at Moorabbin Town Hall . . . On S.S. Open Day parents witnessed new methods under new curriculum . . . "Gospelaires" sang in gospel service on Aug. 23 . . . 19 were added to membership July-Aug., 12 by baptism . . . 60 attend C.M.F. bi-monthly dinners. \$60 is in hand for projects . . . 60 people in 17 suburbs and three States have undertaken local Bible study course, arranged by Mr. Moyes and committee.

## PACKING FOR MISSIONS

(BOX HILL, Vic., G. A. Grainger). 21 crates from general Dorcas were packed for Norseman, Carnarvon and Esperance Missions . . . Good Companions led in gospel service on Girls' Sunday. Appreciation expressed on devoted leadership of Mrs. Brussaard who retired in favour of Val Mullen . . . Box Hill was represented at Swan Hill Convention . . . Three members arranged a school display for Education Week . . . Emmaus guests were taken to a play at Waverley High School . . . Many Box Hill folk attended the funeral of Dr. Kemp who was in membership here for many years . . . Basketball trophies were presented to Helen Wheaton, Ann Seferth, Julie Clarke, Iris Spencer, Faye Mitchell and Julie Marchant . . . Sympathy is expressed to Mrs. Robbins in the death of her brother following her mother's passing . . . A young man and lad made decisions.

## C.M.F. SURGICAL INSTRUMENTS

(ORMOND, Vic., L. Barker). C.M.F. held a concert for their project for surgical instruments for Bunapas . . . Mrs. North is home from a long stay in hospital. She is progressing satisfactorily. . . . On Girls' Sunday, our Good Companions combined with Dandenong for tea . . . A youth service was held with student minister, Ian Tippett, as speaker. Ladies catered for 76 at a Y.A.F. dinner in our hall . . . C.W.F. conducted a cake stall and the ladies raised \$73.

## HOME SERIES

(SURREY HILLS, Vic., R. V. Amos). The 5 p.m. winter services had the theme, "Focus on the Home." An architect, a builder, a bank officer, and a home maker took part. Questions were freely forthcoming from young couples attending.

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## SOPEPAX RECEIVES GRANTS

(Geneva). For the second successive year the U.S.-based Ford Foundation and the International Humanum Foundation, with headquarters in Lugano, Switzerland, have made substantial grants to the Committee on Society, Development and Peace (SOPEPAX). This is a joint undertaking of the World Council of Churches and the Vatican's Pontifical Commission Justice and Peace.

The Ford Foundation has given \$140,250 for the year 1970, and the Humanum Foundation is repeating last year's gift of \$100,000.

Established in 1968, SOPEPAX is mandated to mobilise public opinion through the Christian churches in support of development and peace. Acting on the assumption that there is no lack of knowledge about how to achieve these goals, but rather a lack of political will to do what is needed, SOPEPAX organises international and regional conferences, consultations and discussions between church people and the experts to generate an effective public opinion. —E.P.S.

## UNION DOUBT

The United Methodist Church, the largest of the nine churches in the U.S.A. participating in the Consultation on Church Union (C.O.C.U.), has agreed to continue as a participant, but only after strong doubts were expressed by many delegates to a Special General Conference.

## NIGERIA PROMISES MONEY

(Lagos). The Nigerian Government has agreed to provide the Christian Council of Nigeria (C.C.N.) and other voluntary agencies £N475,000 (\$1,330,000) to pay the cost of transporting food from the ports to distribution centres in the four eastern states. Following the departure of the Red Cross on June 30, medical teams had experienced difficulty in getting adequate food supplies for those in greatest need.—E.P.S.

## WARD 7

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As I left him scratching his head he called out, "Even if I was a Hindu?"

I gave him a nod and went on my way to visit the Jews and Gentiles.

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## OBITUARY

### J. E. MACDONALD

Born in 1892 at Polkemmet, Vic., James Edwin Macdonald, left the Horsham area to live in the Tattara district about 1916. Over the years he worked at farming, and always enjoyed his work. He was employed by E. F. Verco, the late D. R. Minne, L. E. Verco, Don Macdonald, his son, and Don Verco. It was on the farm of Don Verco that he was working when his death occurred. In 1917 he married Ethel Mackley. Together they lived in the district with their children, Leola (Mrs. R. Maddern), Joyce (Mrs. H. Wenharm) and Donald. Mr. Macdonald was well known and highly respected in all quarters. He took a keen interest in football, cricket, shooting and bowling. He was one of those who initiated the construction of the Church of Christ tennis courts at Bordertown. He was a past president of the Bordertown Cricket Club. He was a keen sportsman who enjoyed football and actively took part in shooting. In later years he enjoyed active participation in bowling. He was actively engaged as a member of the local Show committee and was a member of the Bordertown School Committee. He was a S.S. teacher, and Supt. for many years. He served both as an officer and an elder. He held firm convictions, and was loyal to his Lord, and an acceptable local preacher. He died on July 20. He is sadly missed by his wife and family, and all those that knew him, including the Church of Christ at Bordertown, S.A., in which he has stood as one of God's gentlemen. To his wife Ethel, to Leola, Joyce and Don, and to his surviving sisters, Mrs. M. Dumesney and Mrs. F. Cook, and to all near and dear, we extend our deepest sympathy in their deep loss.—R.C.C.

### Ira TORODE (Snr.)

We were all saddened to hear of the passing of Ira Torode (Snr.) on July 9. He died peacefully, with no pain or suffering. Mr. Torode was born on the island of Guernsey some 78 years ago. In 1910 he migrated to Australia and about one year later began working for the Water Board. He continued to work for them until he retired in 1957. He was one of 16 children, six of whom are still living (two in Guernsey, four in Australia). His parents exercised a profound influence upon him, as they did with all their children. They were farming people and affiliated with the Methodist Church. They were simple, hard-working folk who had a simple but profound Christian faith. Ira Torode was married in 1914 to Annie Thyer, an English girl from Glastonbury. Their marriage was a long and very happy one. When she passed from this life in 1965, life was never quite the same again for Ira. Of their two children Mr. Torode said that to have seen his son and daughter taking their place in God's work, and their children after them; this meant more to him than anything else. For 45 years his life was inseparably linked with Churches of Christ. First at Loftus Park and then for the last 27 years at Epping, N.S.W. He served here as S.S. Supt., church treasurer, officer and for over 25 years as an elder of the church. It will be a long time before his memory is forgotten at the Epping Church of Christ. All of these things together made him a very happy man who reached the end of his earthly pilgrimage with no regrets, but ready, by the grace of God, to meet his Creator.

### George Roy THOMPSON

Ray Thompson died on May 30 after a long illness. He was born in Drouin, Vic. In 1914 he married Elsie Barcard of our Footscray church and when the Thompsons moved to Essendon they joined the few-months-old church at Nth. Essendon. When asked why he chose that church among others in the district he said he "wanted to be where the flesh was thickest." The Thompsons proved a great encouragement to the six other members and the burden was very heavy for the first few years, but gradually the cause grew until it became one of the strongest in the State. Roy Thompson served as officer, chairman of the Board, and for many years as church treasurer. He was a man of strong and deep convictions and his faith motivated his daily work with the Vic. Railways and his family life. He had a devotional spirit which received full expression when he presided at the Lord's Table and many remember this ministry. He was a practical man whose time and energy were always available for church work programmes, especially in the transfer of the old Windsor building to North Essendon, and in the erection of a Memorial Youth Hall. He had a real place in the church family and his sense of fun made him always good company. His later years were clouded by illness and when he and Mrs. Thompson moved to Box Hill his membership could not be expressed with the vicar he had shown previously. But his life is remembered as one of splendid Christian service. He is survived by his wife and two daughters, Doris (Mrs. L. Duroy) and Alice (Mrs. P. Ryrie), Gvo. Grainger and A. E. White shared in the funeral service.

### Mrs. Jean HOCKING

F. C. Hunting, of Dawson St., Ballarat, Vic., conducted the funeral service for Mrs. Jean Hocking who died on August 6, 1970. The Mount Clear church is saddened at the loss of this most faithful member. For 25 years she played the organ at Mount Clear and often walked the mile from her home to do it. She was utterly reliable even though in the last two years she was often sick and in pain. She was a good and generous cook and provided amply for any function where food was required. Her house was always open for our cottage prayer meetings. As a member of the Women's Fellowship she will be sadly missed. As a mother and wife there would be few her equal. Her fortitude in pain and sickness showed the indwelling presence of her Lord. Our love goes out to her husband, Alf., and all the family.—H.J.T.

### Allee Maud CAMERON

Box Hill Church of Christ, Vic., is grateful for years of devoted service given by Miss Cameron. She spent her early years at Croydon, and was baptised at Lilydale 70 years ago. Later, the family moved to Box Hill, and Maud walked three miles regularly to share fellowship at Doncaster. In 1911, the cause at Box Hill opened, and Miss Cameron was among the pioneer members. The Lord's work became her chief interest in life—for her to live was Christ. She taught in S.S. for over 40 years, and numerous members past and present say, "She taught me." For 16 years she was liaison between the Overseas Mission and the local church; was secretary of Senior C.E.; looked after the Lord's Table; and cleaned the Lord's house. She was industrious and did not retire from work until 76 years of age. It was appropriate that the church should care for her when her health failed, and she spent her last 29 months in the W. H. Clay Nursing Home. She died on June 3. Our Christian love is extended to her sister, Mrs. Emily McFarlane, and members of the family. —G.A.G.

### Samuel Henry RODIER

The Engadine (N.S.W.) church pays tribute to the late Samuel Henry Rodier, aged 86 years, who died on July 9, 1970. For members of churches at Maylands, Subiaco, Bassendean (W.A.), Kingsford and Engadine (N.S.W.) his life will always be a great inspiration. Mr. Rodier was a man of simple, but dedicated talent. He used his hands for tasks such as the making of toys and oddments for "Christmas Cheer," and at working bees with the men of the church. He loved people. Indeed, his face was more familiar in many homes than that of the minister! He ministered with gentleness, thoughtfulness and deep spiritual understanding. He loved the word of God. It was a sacred privilege for him to be able to preach, and his contribution as a lay preacher was deeply appreciated. For many years, as treasurer of Subiaco church, he encouraged the church through difficult times and devised ways of improving the financial situation of the church. Elsewhere, he served as a deacon, and later as an elder. His great concern for the church is evident in his active involvement in the establishment of new churches (Shenton Park, W.A., and Engadine). A sudden stroke which laid him aside proved to be yet one more opportunity of expressing his radiant Christian personality. His last few weeks were weeks of silent, but telling testimony to the grace of God in his life. —G.J.W.

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## Lose to win

(Charlotte, N.C.). Dropping a non-active member from the congregation's rolls sometimes develops into a form of evangelism.

That's the claim of the pastor of Ascension Lutheran Church. The congregation's inactive members were notified that they would be dropped from membership rolls if they did not respond to messages and visits from the minister and the church elders.

The move to oust "completely inactive members" has proved that "excommunication is actually a form of evangelism," said Leslie F. Frerking, pastor.

He said about 112 members were contacted personally and privately by the church's clergymen, and part of this group later were approached by the elders and reminded of their church vows in a letter that also went to the rest of the congregation.

The series of letters and personal calls to the 112 dropouts "has already brought 49 back into the church" and "they have resumed attendance and participation," Dr. Frerking reported.—"The Christian."

## STH. AFRICA EXPELLS MINISTER

(Durban). The Rev. Dick Cadigan, the American rector of St. Elizabeth's Church, at Westville, has been informed by the South African Dept. of the Interior that he must leave the country with his family before August 31. Mr. Cadigan, who announced his expulsion during a church service, said that no reason for this decision had been given.—E.P.S.

## CAUSATION IN ULSTER

The leaders of the four main churches in Northern Ireland have issued a joint statement which denies that the present divisions in their country are primarily of a religious character. The four leaders: Cardinal Conway, R.C. Archbishop of Armagh; Dr. Sims, Anglican Archbishop of Armagh; Rev. G. Wood, President of the Methodist Church in Ireland; and Dr. J. Carson, moderator of the Presbyterian Church; say that they have been deeply concerned during the past year at the interpretation being put on events in Northern Ireland by many well-meaning people. Recognising that serious divisions exist, the church leaders declare that those divisions "arise from deep and complex causes—historical, political, and social—but the religious differences between professing Christians are not a primary cause."

## PEACE CONGRESS PLANNED

(U.S.A.). The Christian Church (Disciples of Christ) is planning a Peace Congress in Kansas City next December. This is a follow-up to the decision of last year's General Assembly to make "World order, justice, and peace" one of the five key emphases in the next four years.

The Congress is expected to involve 1,000 Disciples teen-agers, 1,000 college-age youths, and 1,000 adults.

—"The Christian."

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## BOOKS

### "CHRISTIAN BELIEFS"

By F. Nichol (Joint Board, Melbourne). \$1.50.

The crucial difference between a Christian and a non-Christian is in what they believe. Their actions may be identical, although hopefully what we believe will determine our actions. But what we believe (or put our trust in) matters more than anything else. "It doesn't matter what you believe as long as you're sincere about it" is not a Christian statement.

Dr. Frank Nichol, of New Zealand, has written "Christian Beliefs," the third of the Christian Life Basic Books to be printed. The others are "The Church" and "The Bible: the Word in the World." It is a 128-page book, giving a useful and very readable summary of the Christian understanding of man, the Church, the Bible, Jesus Christ, commitment and hope, and God.

Its aim is to stimulate readers "to think for themselves in the things concerning Jesus." Whilst it is provided as a reference book for S.S. teachers and as a study book for adults, it will be of assistance to all older youth and adults as they grapple with the important issues of life.—R.W.L.

### "MASTERING FAILURE"

By G. K. Moyes. (Distributor, T. H. Frazer, 17 Eden St., Cheltenham, Vic., 3192). 10c plus postage.

Welcome to another of Gordon Moyes' vibrant sermons. He opens with the story of Leslie O'Brien Fleetwood-Smith. With an amazing record as a cricketer and wide popularity, "Chuck" was changed through the years into a pathetic vagrant. This is calculated to rouse an instinctive interest and compassion in any Australian heart.

This new title seeks to show how the Christian faith brings power to deal with one of life's commonest tragedies and master failure.

Mr. Moyes shows deep understanding in making a five-point analysis of failure, qualifying a too-obsessive sense of remorse. (1) Too much is made today of success; (2) With the advance in electronics many may find themselves failures by the very fact of redundancy; (3) Failure in one aspect of life doesn't mean that you are a failure in life in general; (4) Your failure, while it is acutely felt by you, is soon forgotten by others; (5) The Christian Church is "in business" for those who feel a failure.

This brings Mr. Moyes to the climax of his thought in stressing how the Christian faith can master failure. Faith can make you recognise your failure, accept yourself, capitalise on your failure, and unite yourself with the victorious Christ.—J.E.B.

### "LEARNING FOR LOVING"

By Robert McFarland & John Burton. (Zondervan Publishing House). \$4.40 (Postage 21c).

This book will speak effectively to the practical needs of people because it grew out of a real-life situation. An American minister, John David Burton, to meet the too frequent collapse of marriage and family in his parish, enlisted the co-operation of an elder in the church, who is a clinical psychologist, Robert L. McFarland.

A number of married couples were brought together for a period of intense study into the nature of family living. The first group of couples were on the verge of break-up. Many were helped to reconstitute their marriage at a new and constructive level. More people heard about the programme, and joined the group, although their relationship was not so badly damaged, but who had "problems."

This book is really the agenda used with these groups in their studies and discussions. Its value is enhanced by revisions made in the light of the groups' experiences.

BOOKS MAY BE OBTAINED FROM ANY OF THE FOLLOWING:

Kewick Book Depot, 237-239 Flinders Lane, Melb., Vic., 3000.  
Baptist Book Store, 162 Russell St., Melb., Vic., 3000.  
Scripture Union Bookshop, 6-7 Flinders Way, Melb., Vic., 3000.  
Scripture Union Bookshop, 1 Sherwood Court, Perth, W.A., 6000.  
(Add postage when ordering by mail.)

The style is simple and clear, with a quiet touch of wit which makes the truth better understood and more memorable. For instance, to emphasise the need to make allowances for people: "Few people can really allow for the notion that each of us may be temporarily crazy, out of our minds, or in need of his mate's help and support, some 10 or 15 per cent of each waking day."

We must be willing to accept our role as therapist for our partner in marriage. Perfectionism is a peril. There are no perfect marriages because there are no perfect people. We must love our marriage partner without expecting him, or her, to be perfect.

Marital fighting, carried out within previously established rules, is possible, allowable, necessary, and desirable for marital health. By that very conflict we admit that one cannot be indifferent to the other person.

### "TAKE MY HOME"

By Margaret Warde. (Scripture Union & Emu Book Agencies). 80c. (Postage 10c).

There is a growing feeling in the Church and among groups of Christian people today, that the Christian home is a channel through which our Lord can draw non-Christian people. Here and there homes are being opened for this purpose, offering fellowship, Bible study and discussion.

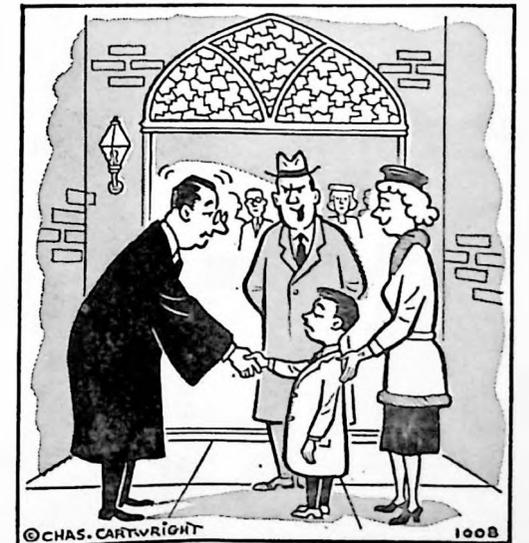
This book tells the stories of some of the people who feel that this is how they must serve. They are quite ordinary people. Ages vary from young to old, both men and women, with very different educational and social backgrounds. Their homes differ as widely as the methods they employ. Their names have been changed to avoid embarrassment.

Because host and hostess are so busy with their guests they have had to be careful not to push out their own children. Meals are ready on time and the family are not overloaded with extra chores.

"Every day," says one couple, "we commit the front and back doors and the telephone to the Lord." They believe that the key-note of personal evangelism is "availability."

"The funny thing is," said one woman, "my husband and I are hermits by nature—we love being alone." But God takes care of their nature and temperament and equips them to perform this special service.—J.E.B.

## Church Chuckles by CARTWRIGHT



"Yessir, we MAKE him read the Bible just like I had to do as a kid!"

### MISSIONARY PARCEL

(SUNSHINE, Vic., B. Goldsteen). A missionary parcel was despatched from Ladies' Mission Band, also \$30 raised from proceeds of stall for "Golden Bag." . . . Mrs. Faye Gavros has been visiting from Adelaide . . . C.E. attended camp at Belgrave . . . C.E.W.F. attended lecture and film on "Drugs" at Russell St. . . . A young lad made the Good Confession on Aug. 9 . . . A. Haskell, M. Carter, B. Grayden and J. Hunting were recent speakers.

### CHURCH GROWING

(ASHBURTON, Vic., Malcolm Gray). 30th annual report showed an increase of 15 for the year including 10 by faith and baptism. Membership now stands at 79 . . . R. A. Strongman was elected to the office of elder . . . Average offerings are higher than last year. Building debt has been reduced to under half the original amount . . . With C.L.C. the Sunday School shows higher attendance (average 52) and more regular attendance . . . We urgently need workers and creative leaders.

### CHURCH PLANS PORCH

(NOBLE PARK, Vic., A. B. Titter). The church annual business meeting approved as project for next year: a porch for front of church . . . New baptistry is nearing completion . . . At church anniversary on July 26, Dr. G. Whiting spoke at both services . . . Good Companions paraded at evening service for Girls' Sunday which was also Temple Day . . . Miss Beth Edney was farewelled on Aug. 8. Presentations were made on behalf of the B.S., Good Companions' Club and the church.

### COMMITTED TO PRAY

(PARKDALE, Vic., B. Crowden). August has been devoted to a prayer session. 35 have accepted specific allocations for prayer for local and wider aspects . . . A week-day morning Bible Study has been introduced by C.W.F. . . . Good Companions shared in the service on July 26. Their leader, Mrs. House, was speaker. On Aug. 2, Mr. Giles spoke for the B. & F.B.S. and showed the film, "Unsheathed." . . . W. Cunningham is President and Mrs. Hargreaves is Secretary of the tennis club. Two teams have been defeated after reaching the finals.

### SKY PILOTS

(BELMONT, Vic., D. A. V. Thomas). A team of seven from R.A.A.F. Point Cook conducted the gospel service on August 9 . . . On Aug. 16, 91 heard Vern Gardiner, C.O.B., and the musical "Cherobendys." After tea, there was a film on drugs and a forthright discussion on the "Truth About Drugs." Vern Gardiner gave a powerful testimony to the power of God in his life to free him from drug addiction and to enable him to live victoriously . . . All three tennis teams were narrowly defeated in the finals . . . 70 were at a church tea and film on Aug. 5. This was followed by the annual meeting. Elected to office were Dr. C. Warmbrunn (elder), G. Fleet (secretary), K. Drayton (treas.), three deaconesses and four elders . . . A new toilet block has been completed.

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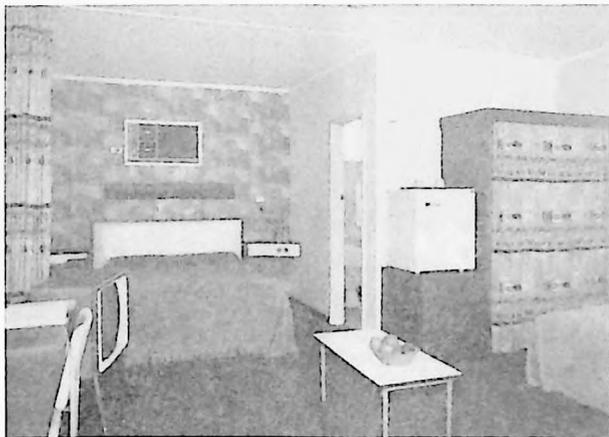
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### o PROFILE

## Lindesay and Ida NEIL



A writer, commenting on John's recording the wedding feast at Cana of Galilee, gives this illustration about the first miracle. He describes a converted drinkard being challenged by his work-mates about his belief that the water was turned into wine.

"I'm not sure about that, but up at my place he's turned beer into furniture."

Queensland is proud of one of its sons who has displayed a similar grasp of the practical nature of the Christian experience. Lindesay Neil is the personification of "Christianity with its sleeves rolled up."

Born at Roma in Western Queensland, he joined the church at 19 years of age. His father and mother had joined the church at Roma during an E. C. Hinrichsen Mission. The older

### "THEY LOVE THE BROTHERHOOD".

Neils had migrated from Scotland which explains the Scottish spelling of Lindesay. The seniors were engaged in the pastry-cook business and young Lindesay carried on his father's trade.

The late Mr. Neil Snr. was an inaugural member of the Social Service Committee of Burdeu Home, where Mrs. Neil Snr., who is 95, resides today.

Lindesay married Ida Waldron, of Roma, and thus joined one of the great families of the Queensland brotherhood. H. W. Street was the officiating minister. They came to Brisbane in 1936 and during the war Lindesay served at Eagle Farm repairing aeroplane engines, being forced, through ill-health to give up his trade. He now works as an Assistant Clerk at the Queensland University, St. Lucia. Ida and Lindesay Neil, of 20 Brook Road, Woolloowin, are justly proud of their family, Gail, Dennis and Gillian.

The eldest daughter, Gail, is married to Rod, Bateman, who is at present an Assistant Trade Commissioner, resident at Canberra. Rod, and Gail and their family of three worship at the Alnsile church. They have had postings in New Zealand and Geneva as a result of Rod's vocation.

Dennis gained a Bachelor of Engineering degree at the Queensland University and works for B.P. at Westernport, Vic. He and his wife, nee Kay Gil-

bert, have a daughter, Rachel Jane. Dennis is secretary of the Frankston church and also serves as church school teacher and is in the choir.

Gillian is married to John Watson, of Ann Street, where the name Watson is held in high regard for the family's contribution. Of delightful personality, Gillian's happiness spills over and influences every person she meets. Her husband, John, is with National Cash Registers and has recently spent some weeks in Noumea.

Lindesay and Ida Neil are the family's examples, for the families' attitudes to life and approach to the things of Christ are to be seen in the older Neils in a more mature way. He has served on the Social Service Committee for 13 years and is in his fourth year as treasurer at Albion where he has been an officer for 10 years. He has served on the Kedron Girls' Hostel Committee and worked in his spare time for many years as handyman at the hostel. He is Conference Treasurer as well.

The Brotherhood Centre has felt the impact of his thorough tradesmanship. New cupboards in the kitchen, freshly painted, laminex shelving, please the eye as you enter the Centre's kitchen. He scraped and painted the walls of the Centre and partitioned off the offices, mainly by himself.

Like the man in the first paragraph, Lindesay won't argue too much about theological principles, but those who know him will tell you of his wonderful acts of conversion—of verandahs at the Girls' Hostel into wash-rooms, and of converting the Brotherhood Centre into a place of neatness and beauty.

Lindesay and Ida Neil love the brotherhood. By their good acts, they are the embodiment of I Peter 2: 17—"they love the brotherhood." We in turn, admire and respect you both and hereby salute you and commend you and your family for the inspiration you are to us all.—A. C. Male.

### CHURCH OF CHRIST

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For 8's, 9's and 10's and boy has favourite books. Write awarded. Entries close on Sept. 30. Send your entry to the address below, about one of your favourites and say why you like it. Book prizes will be Write between 100 and 200 words on "My Favourite Book." Every girl

### BIBLE PUZZLE

WHO WAS CALLED: 1. "The meekest of all men?" (E0SSM). 2. "The Friend of God?" (AARMBH). 3. "The Dreamer?" (POSHJE). 4. "The Beloved Physician?" (KEUL). 5. "A Chosen Vessel?" (AULP). 6. "Of Little Stature?" (UAECCZAH). 7. "A man after God's Heart?" (AIVDD). 8. "A Ruler of the Jews?" (SUMDOCINE). (Answers next issue).

### NEW VERSION

"Twinkle, Twinkle, Little Star": Scintillate, scintillate, globular vitre, Fain would I fathom thy nature specific, High above the ether, capacious, Strongly resembling a gem, carbonaceous.

A DEJECTED boy came home from his first day at school.

"I'm not going tomorrow," he said.

"Why not?" asked his mother.

"Well, I can't read, and I can't write, and they won't let me talk—so what's the use?"

### A B C

The whole 26 of them:

"The quick brown fox jumps over the lazy dog."

"Pack my box with five dozen liquor jugs."

The five vowels

"Unquestionably."

LITTLE boy, patting kitten: "He must be talking to somebody — I can hear the engaged signal."

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

# THE LAST WORD...

## THE SONG

I sang one day a song of hope  
To one who walked with grief a space,  
And when my song was done there was  
A smile of gladness on her face.

Then came the time my skies were dark,  
No stars appeared where stars should be,  
But at the midnight came my song  
And lighted candles there for me!

—Inez Clark Thorson.



Fear not that your life shall come  
to an end, but rather that it shall  
never have a beginning.



A poor man can be happy, but a happy  
man can never be poor.

We should drop the phrase "priesthood of all believers" and use instead "deaconhood of all believers" for we are all involved in diakonia—service to our Servant Lord.—JAS. McCORD.

The highest reward one can get for  
good work is the ability to do better  
work.



The poorest way to face life is with  
a sneer.

—Theodore Roosevelt.



The conversation of some people is  
one long groan cut up into words.



I love a finished speaker,  
I really, truly do,  
I don't mean one who's polished,  
I just mean one who's through.

Are you the type of sightseer whose  
motto is Stop, Look, and Litter?



There is only a slight difference be-  
tween keeping your chin up and stick-  
ing your neck out, but it's worth know-  
ing.



Some people give the impression that  
they hold the situation right in the hollow  
of their heads.



A man who stuttered badly went to a  
specialist and after ten difficult weeks  
he could say distinctly and easily:  
"Peter Piper picked a peck of pickled-  
peppers." His friends congratulated him  
on his achievement. "Yes," said the man  
doubtfully, "b-but it's s-s-such a d-d-  
d-difficult remark to w-w-w-work into an  
ordinary c-c-c-conversation."

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