

THE AUSTRALIAN

# CHRISTIAN

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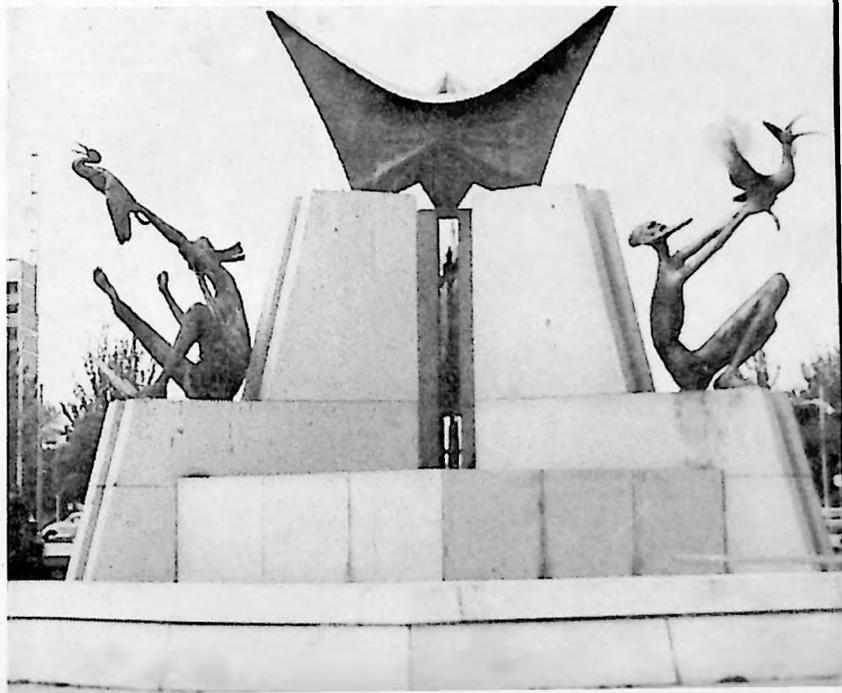
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## ADELAIDE WELCOMES THE WORLD

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The Victoria Square  
Fountain





Dr. W. L. THOMPSON

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He is a member of the Finance Committee, World Convention of Churches of Christ.

In June, 1970, he began a joint relationship with the European Evangelistic Society and the Central Christian Church in Pittsburg, Pennsylvania.

(This is the 20th in a series dealing with World Brotherhood and World Convention personalities).

## SIGNS OF RENEWAL

*I'm not too sure that I appreciate my cause  
Being known just for its strange oddness!  
Conviction — Yes! But not merely an amusing  
Name tag which identifies but does nothing to  
Aid in urgency, or help in histories unfolding.  
Yet who am I, that my selfish vandalism  
Should expose the rubbish behind the ornamental  
Fence — or flaunt the failures of my family?  
I'm so — so sensitive to the 'do's' and 'don'ts' —  
The unwritten traditions of my tribe — the  
Taboos so time honoured; but which  
Ache like a slow carbuncle refusing to heal,  
But which will never heal till the core comes out.*

## THREE LITTLE WORDS

Once upon a time there were three little words: they were very friendly words.

The first little word was **unity**. Its meaning was simple: to be one with the Father as He was one with the Son (John 17); subsequently to be one with each other. It was a fresh and vibrant word, for unity had been destroyed by disputes about doctrine, rival claims to authority, proper ways of displaying Christ's will on earth and a host of other important but subordinate questions.

The second word was **restoration**. Its meaning, too, was simple: to recover for the church in that generation the mind of Christ for its faith, order, life and work. The Gospel portrait gave a clear picture of Jesus. The historical book showed how He was obeyed in the first two generations. The epistles added strong commentary. However, Christians in future generations might understand and observe His word, each needed to measure his thought and action by recourse to the Gospels.

The third word was **evangelism**. This also was simple in meaning: to make known the love of God, searching incarnate in Christ, instructing men how to become his followers.

Three little words — good friends all.

The exigencies of history sowed discord among them. Each bristled and forthwith asserted its own distinctiveness. Pride accelerated the process of self-defence. Soon the once friendly words became bitter enemies. They built protective walls about themselves. Each refused to open to the other lest he be contaminated!

Is it not true, each word needs the other if it would truly fulfill itself? Unity without restoration becomes platitudinous. Restoration without unity partakes of smug self-righteousness. Either without evangelism results in idolatrous pride.

The World Convention of Churches of Christ loves all three words. It rejoices in their interdependence.

As praises are sung to God, in Christ, at Adelaide, the meaning of these three little words, and their relevance, can take on new significance.

W. L. THOMPSON

By

LLOYD COOKE

*Yet, to pursue the last of my mixed metaphors —  
The painful core eludes me! Is it there?  
Or there? — And to call the Doctors of Divinity  
To my assistance only further aggravates;  
For 'Open Forum' diagnosis, leaves me dizzy —  
Sensing their prescription for a cure would be  
Strange concoction — potent — but as adequate  
As cobwebs were for cuts in days gone by.  
No! (I assure myself) Restoration Movement  
Still has content of Renewal, for near my  
Window, the blossom of Spring speaks of God!*

# PARENTS IN THE NEW AGE

By BETTY KING

**What is a parent in the New Age? Trying to be understanding of a husband when he is under stress from work; trying to be loving and patient with the children; trying to meet my own commitments in the home and in the community; to meet the needs of the family and needing to have my own needs met; trying to serve and be served and having some success and some failure. Well, there's nothing new about that.**

"What is so new about this age?" said my husband, Don. "Every age is new." Well, O.K. Why A parent in THE New age?

Well, I say THE New Age because, for one thing, science and technology have given this age tele-communication satellites.

For the first time in history we are involved with people on the other side of the world at the same time as the events are taking place. We can no longer see things only from a parochial point of view. We must see things, in this age, in the context of a world perspective. There is no area in interpersonal relationships which cannot be projected into the world arena. "The reign of Friendship Universal" can be given reality. It can now become more than a dream.

Communications is one of the greatest challenges of the New Age. The great achievements in communication media have revealed tremendous possibilities for the unity of mankind — they have also focused sharply on our failures!

I would define the Gospel of Jesus as "The relationship between God and man, the relationship between man and man, and mission at the point of the world's need." Relationship signifies a two-way process. Relationship involves communication. It begins with communication (or communion) with the Eternal Thou and I. It continues between person and person and extends to persons in community.

One of my own childhood memories is of my mother and all the family sitting around a wood stove, toasting our feet in the oven, reading, chatting, sharing our experiences. There were the regular exchange visits with grand-parents, aunts, uncles, cousins.

And what now? Home seems a place to get ready to go out—the children to their activities, Mum and Dad part-time chauffeurs! Where, oh, where has the leisure gone that our parents fought so hard to win? We are so busy doing good. So little time to just sit-and-think-and marvel — and be!

Technology has increased man's mobility and we, Don and I, and millions like us, are hundreds and hundreds of miles away from relatives. Our children have little experience of belonging to an extended family—no grandparents close at hand to spoil them and share in the responsibility of caring.

Somehow friends don't visit each other quite so much. There are very few sing-songs around the piano. The tremendous rate of change and the multiplicity of decisions which so vastly affect our lives mean that we are communicating on the run — at all levels. STOP! STOP! we scream. Stop the world, I want to get off. But Christian responsibility demands that we carry the burden of living. We can't escape into drug addiction or alcoholism or any other form of escapism. With imperfect understanding and knowledge we must affirm our own lives and help our children do the same.

Sometimes when I put the children to bed at night, I am haunted with regret for my own inadequacies as a parent — perhaps you are too, if you are a parent—not enough time

(Mrs. Betty King is a member of the North Perth Church of Christ, W.A.).

to listen, not enough time to explain, expecting too much too soon, especially of the eldest. You've probably heard it said that the first child is a ghastly experiment and should be thrown away! Some authorities claim that a greater proportion of first children reach the heights of achievement. I guess there's some reward for the struggle, in any case! Perhaps we know just enough to be anxious as parents, and have not had enough preparation in parent-child relationships to be competent in the task!

As I step into the larger society, what then? What can well be described as organisational apartheid!

Lack of communication within the local church. Youth in that direction — women here — men over there — and who knows what the other is doing and why? We very seldom build into our worship structure — where we are all together only too briefly — any opportunity for real communication. We are largely spectators, "Getting what we can" out of the service!

Even the experts in human relationships have their problems! I heard a lecture last week for a scheme to set up an organisation for social action and research, designed to overcome the failure in communication between social workers, legislators, administrators and social research scientists. It was rather grand. Come question time, it was obvious that there was a big break-down in communication between two of the "experts"! What hope have we lesser mortals? No wonder the theory of conflict resolution, part of which is perfecting the art of communication, is top priority in peace research centres around the world.

Projecting the break-down in communications to its ultimate conclusion, we have war — either civil war within nations or war between nation and nation. This is indeed a problem of our age. Never before in the history of mankind have we had such means for communication. It accentuates our failure to communicate at all levels.

The same technology which involves mankind as a unity can also be used to annihilate the human race. Some experts believe that the problem of pollution is an even greater threat to man's survival than war. I do not. Pollution is an external problem. With our knowledge of the environment and an appreciation of the urgency of the matter, the present trends can and will be reversed. There is wide discussion of the subject through all the mass communication media. It also raises the question of pollution from the testing of nuclear war-heads and the dumping of agents for chemical and biological warfare, all the better, because time is running out for man to look at the problem of war. The problem of war is the problem of man. Man is at war within himself, and the study of man is the hardest problem of all. It is an internal problem and we externalise this conflict in our involvement with others. For these reasons, I am sure we will have resolved the problem of pollution before the problem of war. We will have to resolve them both or go the way of the dinosaur!

Real communication presupposes a state of peace. Not a static peace, which is repressive and merely an absence of war, but a dynamic peace. (Continued on page 6)

Dynamic peace is from God and of God. It is peace and unity from within. Jesus said, "My peace I give unto you." It is love and justice between husband and wife, between parents and children, your family and neighbour, between group and group, between nation and nation. It is a quality of life in which ideas can grow and creativity find expression, where change and growth can take place without repression. It is self-acceptance; acceptance of others. It is self-affirmation, to become what we potentially are; it is seeing the potential in others and helping them without envy to become what they are capable of becoming. It is in service to each other and in meeting mutual obligations that we find peace and happiness — we need to meet each others' needs in order to become a complete person in a community of persons.

I hope our children will all be bearers of the ongoing Christian faith in history. I hope they will live in a responsible and committed way — a way derived from God and reaching out toward God. I hope they will not choose the easy, superficial unity expressed in conformity to external pressures! This is the sort of mateship and camaraderie experienced in war — a closeness with one's mates, a feeling of excitement. This is the feeling which returned servicemen tend to relive on re-unions such as Anzac Day. To extol the mateship without conveying the horror of war is to sell our children short! Mateship is the basis for much of the support for compulsory national service. "It will make a man of you," they say. The question of decision, of freedom of choice, does not arise, apparently. Perhaps "solidarity" would be a more accurate term. It is bought at the cost of using other people as "things," "objects," and in the doing the performer dehumanises himself.

I want none of that for our children. I want them to develop the ability to think for themselves, to decide, and by so doing to participate deliberately and responsibly in life.

## AID TO MINORITY GROUPS DEFENDED

Reports of the recent World Council of Churches grants to combat racism have given a most incomplete and inaccurate impression of the action taken.

Following decisions made by the Council's last assembly in Sweden in 1968, and subsequently at the Council's Central Committee meeting last year, grants have been made to 19 organisations, to improve race relations, to assist victims of racial injustice and to help minority racial groups to develop education and social programmes.

The funds, about \$200,000 to date, were given by member churches of the W.C.C. specifically for the purpose to which they have been applied. We understand that the only money given from Australia to date is \$20 sent by a Society of Friends group, though all W.C.C. member churches have been asked to send funds and Australian Aboriginal organisations have already received help.

The grants have gone to organisations in Australia, the U.K., the Netherlands, Japan, Colombia, Zambia, Mozambique, Angola, Guinea-Bissau, South Africa and South-West Africa. The organisations represent either minority racial groups (the Federal Council for the Advancement of Aborigines and Torres Strait Islanders and the National Tribal Council are the Australian examples) or racially oppressed groups (such as the liberation movements in Africa).

The purpose of each of the grants has been clearly stated and details are available to any who inquire.

Each of the liberation movements receiving funds is in control of a substantial portion of a country and the funds given to these are for the development of education, health and social

services in these regions. An example is the Mozambique Institute of Frelimo which receives \$15,000 for the organisation of farmers' co-operatives and similar rural services in areas under its control.

In Rhodesia, a total of \$20,000 has been given to two African organisations for the relief of destitute African families and particularly, of several thousand mothers and children in Zimbabwe whose breadwinner are either in prison or dead.

A third category of grants is to organisations such as the African National Congress, a South African political party now banned. It receives \$10,000 for the Luthuli Memorial Foundation, which was set up to publish material for circulation outside Africa on alternatives to apartheid.

In the U.K., the International Defence and Aid Fund receives \$3,000 to assist in the education of families of political prisoners in South Africa.

All other grants are precisely within the nature, style and purpose of those mentioned. Not everyone will agree with the grants, but it is surely inadequate to

To be effective and aware of the consequences of their decisions, I want our children to have knowledge of the society in which they live, the religious, social and political structures. I want them to develop sufficient skills, within their own capabilities, to know how to search for information and not fall for the big lies!

I want them to direct their energies into constructive service. I was thrilled to see that U Thant is setting up structures for a United Nations Peace Corps where people can be trained for service in the developing countries, subject to invitation by such countries. Let us encourage the expansion of the Duke of Edinburgh's Award in Australian schools. Stimulus is important in life. This is the sort of stimulus in which caring and service for mankind can find creative expression. It retains the personhood of all those involved.

And finally, I want them to take up the Cross—to its ultimate conclusion if necessary; to have deep inside some absolute point at which they will always draw the line and not count the cost. But I hope and pray that they will never need to pay that price.

These are, for me, the challenges of being A Parent in the New Age and I don't think we can duck these issues because they are hard, controversial, political or divisive.

Our Lord is a Lord of history but we do not have another 2,000 years to learn to live in peace!

In the words of Dr. Reinhold Niebuhr, "Nothing we do, however virtuous, can be accomplished alone; therefore we are saved by love." That is to say, we are in this thing together. Let us make our Christian faith a living, vibrant, relevant faith for this age, here and now. We owe it to ourselves and to all the children of the world, to face with determination, wit and humour, the challenge of the Christian message — PEACE ON EARTH, GOODWILL TO MEN!

By VAUGHAN HINTON (A.C.C.)

describe them simply as assistance to African guerrilla organisations, as some have done.

No serious theological inquiry supports either apartheid or other forms of racial discrimination, which the W.C.C. grants are designed to oppose by stimulating non-violent, responsible action.

In 1968 the Theological Commission of the South African Council of Churches carried out a very detailed theological analysis of apartheid which concluded that the doctrine of separate development was a "false offer of salvation being made in this country in the name of Christianity." It said that the doctrine "together with the hardships which are derived from its implementation, forms a programme which is truly hostile to Christianity and can serve only to keep people away from the real knowledge of Christ."

It further points out that where people are urged to believe that a man's racial identity is the most important thing about him, this is completely opposed to the Christian understanding of the nature of man and community in that it arbitrarily limits the ability of a person to obey the gospel's command to love your neighbour as yourself.

## o "A.C." SHORT STORY

### THE MISFIT



By HELEN OATLEY

"WHY be lonely? Join 'Y.B.'" That's our club motto, and rather cute, even if I did invent it myself. "Y.B." stands for "Young Beachtown," and I'm the club secretary. Mum thinks I take my duties too seriously.

"Denzil," she said one night last summer, "Denzil, you're not still working on Y.B. at this hour! It's after eleven o'clock and what about your homework?"

I just sort of grinned at her, and she sighed. "Sometimes I wish they'd never made you secretary," she said, "you take it far too seriously."

"Well, I'm glad they did," I answered briskly, "or I'd probably never have got Kenny for a friend."

Mum looked more worried than ever. She'd heard some of the stories that had got round about Kenny, and she doesn't seem to understand they're all wildly exaggerated. Kenny's a beaut guy. One of the best. He even gets a bit down in the dumps about it at times, and says he feels like quitting. One afternoon at softball practice he picked up the ball and started swinging it.

"You know what?" he said, squinting upwards and getting into a real sharp stance. "I'm getting tired of your crummy Y.B. Think I'll try something a bit more alive!"

I was so shocked I just stood there like a goon, and didn't move when the ball came my way.

"Those birds you got there," he went on, "they never even bother to speak. Mr. Harris is all right, but apart from him and you, nobody else seems to see me. I don't know why I bother to come."

I wanted to argue with him, but something seemed to tell me to keep quiet. It was true, anyway, and I wanted time to figure out why—although I knew half of it.

Kenny's a tall sort of bloke, and a bit clumsy. The night he came to tea he broke one of Mum's best cups. Just knocked it off the tray with his elbow. I suppose it's hard for a clumsy kind of chap to look neat, too. His shirts never look to be ironed, although they are clean enough, and his pants aren't the tailored kind. The main thing, though, is his voice. Kenny's voice is extra loud, and he's always piping up when he

ought to stay quiet. I'm used to him now, and he's different when he's with me. A real thinker.

"Denzil," he says to me sometimes, "let's have a walk along the beach."

I have to run, just about, to keep up with his long strides, and all the time he hardly says a word, just gazes out to sea with a far-away look in his eyes, while we fly along, the sand crumbling underfoot, and the salt sea smell in the air. By the time we get back Kenny's got a look in his eye like he owns the whole world.

One Saturday, when I left him at his gate on my way home, his mother came out to meet us.

"Kenny," she said in a kind of trembling voice, "Kenny, your father's home." That's all she said, but gee, the look in her eyes. I'd sure hate to have my mother look like that just because Dad walked in.

Kenny just drooped his shoulders a bit, and all the light went out of his face. "It'll be okay, Mum," he said softly, and the two of them went into the house arm in arm, not even remembering to say goodbye.

I thought of the stories I had heard about Kenny, of how he had once struck his father, and about what a delinquent he must be, and I wondered.

No one I know had ever met Kenny's father, and he never talked about him. Only once, when Kenny came to Bible school one Sunday, Mr. Peters was trying to describe God.

"He's a father, perhaps a bit like your father," he said earnestly, and Kenny laughed right out loud.

Mr. Peters went red, and everyone stared at Kenny, till he got up and went outside. He never came again, and I think everyone felt sort of relieved.

Except Mr. Harris, our minister. He asked me all about it, and it seemed to make sense to him. His face went real sad, and he said, "Poor Kenny. Be a friend to him, Denzil." He went on, "He needs as many friends as he can get."

I said I'd try, and anyway it wasn't hard, him being such a beaut chap, and Mr. Harris patted me on the shoulder and left. On the way out I heard him speak to Mum about Kenny, and she seemed to be a bit more interested in him after that. Then I forgot it as I started to think about our next Y.B. night, and gee, it was going to be a real "gas."

It was just before Christmas, and we had the hall all done out in green and red streamers, with a huge Christmas tree in the corner.

Ian, one of the leaders, called in as I was hanging the tree with tinsel and stuff, and helped me get the star on top.

"How do you think Kenny would go as Santa?" he asked casually. I was so excited I nearly fell off the ladder.

"Great," I managed to stammer at last, because it really seemed like an answer to prayer. It would be just the sort of thing Kenny could do, with his loud booming voice, and hefty build. Besides, in all that gear he would feel more like one of the gang.

"Have you asked him?" Ian told me that was to be my privilege, and in less time than it takes to tell I was round there, begging Kenny to take it on.

He was a bit dazed. "Why me?" he kept asking. "Did you put them up to it?"

He seemed to believe me when I told him it was all Ian's idea, and at last he said he would do it.

When I told Mum about it, she was as excited as I was, and said she would help him with his make-up, and we arranged for him to come to tea that night. It seemed years before that night came around, but come it did, and Kenny turned up in time for tea, looking quite happy about things.

The idea we had for the night was quite simple. We were to have some games and competitions with a Christ-massy flavour in the hall first, and then we were going carol-singing to different homes, where Kenny would distribute gifts to needy people. The Jackson homo,

for example, where Kenny would leave a Christmas hamper for the old couple who had collected a lot of doctor's bills lately, and were in for a lean Christmas.

Kenny looked marvellous in the Santa suit, and with that voice of his, he really acted the part. He even thought up a few extra little things to say that added to the fun, and the gang was surprised and pleased, while I was just walking on air. This was what I had longed to see—Kenny being liked and respected by the group.

The hospital was our last port of call before supper at the hall, and Kenny really outdid himself, bowing gallantly over the Matron's hand, and not even treading on her toes.

Driving back to the church, we all sang Noel! Noel! with real joy, and it really seemed like Christmas to me.

I was so up in the clouds and thankful, that it took a long time for another voice to register. A loud voice it was, thick with alcohol, shouting obscenities from the shadows around the church. Kenny, next to me, stiffened and stared in the direction of the sound.

"It's only a drunk," I murmured quietly. "I can get rid of him."

But Kenny had jumped off the truck, and in a moment we could all see him, still in that crazy Santa suit, his arm around a swaying figure. None of us moved. We were all too surprised. The next moment, Kenny was swaying from a blow that knocked his beard so that it hung forlornly from one ear.

That was more than I could take, and in a moment I was at his side, ready to help him. "Come on," I shouted over my shoulder to the motionless crowd on the truck, "let's get him to the police station."

Kenny let go his hold on the truck, and shook my arm. "No, Donzil, no," he said urgently. "It's my father!"

I felt my jaw drop, and stood there, dumbly, understanding a lot of things at last. I knew now what it was that made Kenny so different from other boys. My

lack of experience in things like this left me without initiative in the situation, and I felt a surge of despair. The truck behind me roared into life, and swung into the side lane.

We stood there in the darkness, and then I heard Mr. Harris' quiet voice behind me. "I think, perhaps, Kenny," and his father would like a lift home," he suggested. "Denzil, here are the keys of my car. It is parked over there."

I led the way, and somehow Kenny and Mr. Harris manoeuvred the now silent unsteady figure to the car, and into the back seat.

"I'll be around to see you later, Kenny," he said, as they clambered out, and I realised then that he had been a regular visitor to this home.

Perhaps I should have been glad of that, but I felt heavy with disappointment as we drove homewards. He seemed to sense it.

"Tired, Denzil?" he asked kindly, "or are you worried about Kenny?"

In a few halting words I tried to express my disappointment. This had been the big chance, I explained, to show Kenny at his best. And it had succeeded right up to this terrible incident. At that I faltered, seeing again that unshaven, red-eyed figure, and Kenny in his white-faced humiliation. It had all been spoiled, I concluded, almost crying with the shame of it all.

Mr. Harris sat silently. At last he sighed. "Denzil," he said softly, "I think you have a little to learn about the Y.B. group. Come with me."

Together we walked into the church hall where the kids were standing around talking in huddles. Ian saw us coming, and turned to meet us. "Did you manage all right, sir?" he asked anxiously. "Gee, that poor kid."

There was a murmur of assent from those who stood nearby, and Mr. Harris seemed to be in the centre of them all, almost at once.

Little Janie Pearson spoke first. Kenny had liked her, but she had been one who had snubbed him most persistently. Now, she looked sad, and a little tearful. "I guess this helps us all to understand Kenny," she said slowly, "how can we help him, Mr. Harris?"

Mr. Harris looked thoughtfully at the faces turned to him, and his eyes found mine. "Is this what you want," he asked. "To give Kenny a hand?"

Voices were eager to express their willingness, but Ian made himself heard above the others. "I guess what he needs is friends, isn't it, sir?" he asked. "Denzil here has been the only real friend he has had, but it's going to be different from now on."

"That is if he ever comes back," I put in gloomily, but the words were hardly out of my mouth when everyone turned, and there was Kenny at the door, the Santa suit over one arm. Mr. Harris went forward to take it from him, but Janie Pearson was there first.

"Kenny, you did a terrific job tonight," she said warmly. "You really were a super Santa. I think you've earned your supper."

For a moment he stood there, looking down at her, while the rest of us held our breath. Then he looked around, seeming to sense in the strained atmosphere our anxiety to make him feel wanted, and welcome, and understood.

I made it to his side in one bound. "Come on, Kenny, supper's waiting!" I gripped his arm. In a moment the silence was broken by the companionable sound of people talking, and eating, and enjoying themselves. It seemed as though everybody had an extra bonus of Christmas cheer that night.

Mr. Harris summed it up when he called for silence at midnight. "It is Christmas Day," he said, "shall we give thanks for all that Christmas means?"

I looked at his wise old face, and at Janie, and Ian, and Kenny standing there sort of smiling.

And did I give thanks? I sure did!

Conventioneers will see something of the Victorian countryside with a day tour to Phillip Island and its famous penguin parade and a half-day tour through the Dandenongs and their famous Mombulk camp-site, as well as several optional tours.

Evening rallies will feature addresses by Richard Lawton (Federal Board of Christian Education Director) and Gerald Rose, music by "The Changing Moods," and a "mod" Salvation Army group.

On the Sunday morning, conventioneers will worship at churches throughout the Melbourne suburbs and will share hospitality in church homes.

Kevin Harvey will be speaker at the closing service on the Sunday evening.

Full-time conventioneers, living in, will pay \$55 for the week. Melbourneites, living out will pay less. Registration forms are available from State Departments of Christian Education, or from the Federal Board of Christian Education, 217 Lonsdale St., Melbourne, Vic., 3000.

## INTERNATIONAL SCENE

### JUSTICE AND PRACTICALITY:

# The Arabs and Israel

By DR. DESMOND CROWLEY

**The problem of reconciling justice and practicality is one of the most difficult issues facing anyone trying to form a responsible Christian view on world affairs. Many church utterances on international problems have been criticised as unrealistic; they have not taken sufficient account of political power aspects that impose limits on possible solutions.**

One case where this problem arises is the vexed question of Israel. This is one of the world's most intractable and most bitter conflicts. Christians would wish to base a solution on justice; but where does justice lie in this quarrel, and would a solution based upon it be feasible?

Any analysis of the rights and wrongs of the Arab-Israeli conflict is bound to be contentious: the following is offered as a framework for discussion.

In the present writer's opinion, the Arabs have undoubtedly been done a grave injustice through the creation of the State of Israel by the Western powers. While it is true that the Jews needed and deserved a national territory, and that Israel was originally theirs, all their long history of cohesion and suffering could not justify the granting to them of land that the Arabs had occupied for centuries.

It has been argued that the Jews made better use of the land than the Arabs ever showed signs of doing, but they did it with the aid of large amounts of capital that were never available to the Arabs. And there are other territories the Jews could have been given and could have developed, and where justice could have been done to the few local inhabitants. Jerusalem is, of course, a holy city for the Jews, but it is also holy to the Moslems.

British policies in the late 1930's and the 1945-1948 period were based on the idea of setting up a state where Jews and Arabs would live together peaceably. These policies were unrealistic. Two nations could not be expected to blend amicably in a territory each regarded as its own property. The interlopers should never have been admitted. The Jewish nation should have been created somewhere else.

But Israel now exists. The clock cannot be put back. Even though—if the foregoing analysis is accepted—the Arabs have been done an injustice, for which many must share the blame, it cannot now be completely rectified to the extent of giving back to the Arabs their land.

The essential basis of a settlement, therefore, must be acceptance by the Arabs that Israel must be allowed to continue to exist. Steps should then be taken to see that the dispossessed Palestinian Arabs are given the best recompense possible. (Admittedly, there are serious difficulties here, including the problem that to give the refugees decent living standards would raise them well above the level of most of their fellow Arabs in the neighbouring Arab states. But large sums of money could do a great deal; and the main obstacle so far has been the refusal of the Arab states to co-operate, and of the refugees to accept anything other than return to their former holdings.)

In justification of recent Arab attitudes, it has sometimes been argued that it was Israel that attacked in 1967 and is still holding captured territory. But it would be unrealistic to expect the two million Israelis surrounded by fifty million Arabs passively to await the attack and destruction the Arabs had been threatening. Again one comes to the conclusion that acceptance by the Arabs of Israel's existence must be the basis of a peaceful settlement.

Shortly before his death, Colonel Nasser, probably the most responsible of the Arab leaders, had led the Arab states to accept the proposition that the continued existence of Israel must be agreed to, and a permanent peace negotiated. This was the most promising development in the situation since the conflict started.

The tragedy is, that, even before he died, Arab extremists had shown that they were not prepared to accept this view.

It is not good enough that solutions, advanced by Christians or by anyone else, should be well-meaning. They must also take account of unalterable realities. In some cases this may mean that injustice cannot be completely rectified: history can seldom be rolled back. Justice must be done as far as is practicable and in terms of what the situation has become.

#### NEXT ISSUE:

"THE AUSTRALIAN CHRISTIAN" FOR OCTOBER 31, 1970 will be a special World Convention Issue. Advertisements should reach the "Christian" office by Oct. 23. Most church news items will be held over till Nov.

# WORD TALK

No. 14 — EPHESIANS 5: 22  
(PHILLIPS)

"Adapt yourselves to your husbands."

Paul never learned the art of avoiding outspoken decisions on women's hats! The Women's Liberation Movement certainly don't accept him as a patron. His writings on the rights and responsibilities of wives in Ephesians 5 mark him in many eyes as the arch-chauvinist. This is the great coming sin of the 1970's, according to those who champion women's rights.

Paul says the husband is head of the wife and the wife is to be submissive as the Church is to Christ. Some commentators explain his position as being a breakdown of the inspiration of the Holy Spirit, the influence of his bachelor's shyness, or the result of a possible bad marriage. As these latter people say: "Would any happily married man have gone on so many missionary journeys?"

Ephesians 5 must be seen in perspective. "Wives, submit yourselves to your husbands" must be seen in the light of his teaching on the relationships that exist within the church, marriage, a family and a business. Paul isn't saying a woman's place is always in the wrong. He is saying that neither party has a right of self assertion. He was writing at a time when women had few rights. Mark 10: 1-12 indicates the customary attitude: "Write a divorce notice and then dismiss her." (Verse 4 J.B.P.). Jesus cuts across this practice of just dismissing women. Wives have rights. He gave them to them. The exercise of these rights in the marriage relationship is the background of Ephesians 5. Paul sees the husband as head of the family with responsibilities to both his wife and children. He must respect her as his own self and wives must "adapt yourselves to your husbands." This is a better translation than "submit." Husband and wife have equal responsibility, but when two ride a horse, someone must ride behind.

#### FOR TODAY:

In the year that has seen a woman as the 24th President of the U.N., Dr. Joyce Brothers visiting Australia, the U.S. Congress giving equality to women, and Kate Millet becoming the patron saint of Women's Lib. it sounds like hecicy to say that wives should adapt themselves to their husbands. Paul is giving practical advice that has saved many women in many marriages. Just because Genesis 2 speaks of women being formed from Adam's rib, he doesn't allow men to treat women as a side issue! Husbands have their responsibilities to respect, love and provide for their wives. And the wives should learn to adapt themselves. "In practice, what I have said amounts to this: let everyone of you who is a husband love his wife as he loves himself, and let the wife reverence her husband." Verse 33.

—GORDON MOYES.

## "THE MAN AT THE CENTRE"

The first 60 have registered for the Fifth National Youth Convention, Melbourne, January 4-10, 1970. Registrations come from all States and New Zealand. 250 young people, 15 and over, are expected to attend at the Convention.

The Convention Centre is the Melbourne Pharmacy College. Conventioneers will stay at University colleges. Following the Convention, many of the young people will go on a week's tour of Tasmania. Two groups will do the tour, one going "de luxe" staying in first class accommodation; the other going "economy" staying at youth camps and such.

The Convention theme is "The Man at the Centre."

The Convention will open with a welcome dinner on Jan. 4 at Queen's College. The dinner will feature "The Man at the Centre," a play written and produced for the occasion.

Conventioneers will discover Gerald Rose, incoming Director of the S.A. Dept. of Christian Education, as he leads Bible studies each morning.

Following the Bible studies, the conventioneers will split into 10 workshops, in which the young people will come to grips with important things; youth ministry, morality for moderns, creative writing, modern day martyrs, cleft-manna (music in the Christian faith), creative worship, Help (looking at life's pressures), Watch It (the deeper issues in films), S.T.D. (Straight-Through-Dialling, or communicating the faith), and Christ in the Concrete City.

Workshop leaders will be State Directors, Brian Stitt (W.A.) and Allan Male (Qld.), Reg. Jones (I.T.I.M.), Stuart Reid (Presbyterian D.C.E.), T. R. J. Patterson (Cairnmillar Institute Psychologist), Kevin Harvey, Ted Keating, Keith Bowes, Vince Longthorp and Richard Lawton.

A nation-wide hymn competition has been conducted to find a convention theme hymn. Judging is now under way.

Ted Keating, Vic-Tas. Home Mission Field Officer, and former music teacher, will be song leader and a Convention Band will feature.

# A CHANGE OF PACE

By THEODORE A. GILL

THE English Cricket Team to tour Australia in the summer has just been announced, and they have four fast bowlers. We have a few ourselves, and this season promises to be a battle of speed.

The fast bowler knows that he has to have more than speed. He has to vary his attack. He drops the ball short, makes it swing out, makes it swing in—trying to add variety to his bowling so that the batsman has more to think about than pace alone.

One of the tricks of the fast bowler is the change of pace. The action is the same as for the fastest ball, but the ball comes through much more slowly. Or perhaps the action is much slower but at the last moment the bowler's arm comes over to make a fast delivery. The batsman is kept guessing. In this article the former editor of "The Pulpit" suggests that as the batsman has to watch every move and to be alert for any surprises, so the pulpit-pew relationship should be full of surprises.

Can you imagine whole congregations leaning forward, charged, focused, fearful of missing a word? Maybe that is too exhausting an ideal. But it will do no harm to get closer to it than many congregations are right now. Preaching ought not to be so taxing that parishioners have to be sent to the showers after the service, but it certainly can be more demanding than it often is.

I've been listening to preachers again — and how I hope the good men in my home church know that I get around to enough other churches so I'm not talking about them! Anyway, while I listen to these *other* preachers I find myself longing for a change of pace. Just physically it would be good to have that change of pace: some variation in the tempo and dynamics of speech. The call here is not for anything extreme — no preacher should race his motor or hold his horses just for effect. Neither whispers nor hollers are necessary. But any or all of these are preferable to the deadly evenness that characterizes too many deliveries. Just as no point is made when all are equally underpitched, so no single point is made when all points are italicized.

## RHODESIAN METHODISTS OPPOSE LAND TENURE ACT

(Old Umtali, Rhodesia). The Rhodesian Annual Conference of the United Methodist Church has aligned itself with the 16 other denominations in the country which wholeheartedly oppose the new Land Tenure Act.

At a special emergency session here recently, representatives of 242 congregations endorsed the statement of heads of denominations and commended Bishop Abel T. Muzorewa for his stand opposing the Act, which he termed "a symbol of the whole evil system in which we find ourselves in this country."

The conference empowered Bishop Muzorewa, in consultation with other officers, to take whatever actions seem

necessary on behalf of the church.

The Land Tenure Act requires churches to register as "voluntary associations" and makes it illegal for white missionaries to work among black people without government permission. Nor can Africans enter European areas unless they have a permit.

The Methodist Church has 15,000 acres of land in areas defined by the Act as "European." I.e., white. These are Nyadiri (a hospital, secondary school and teacher-training college), Old Umtali (high school, hospital, orphanage), Mutambara High School and Sunnyside, Arnoldine Farm, Ghanada Farm and Mloko Mission Site.—E.P.S.

Let the delivery walk awhile, run when appropriate, march occasionally, and even dance now and then. But keep it moving and keep it mixed.

The same change of pace is in order where style is concerned. Consistency is important, I know, but please let it be consistent variety. There is a place for purple in preaching, but only in patches. Nothing throws a pall over a contemporary congregation faster than an all-purple sermon. The day of the florid, the baroque in preaching is past. The reach for moving, poetic beauty is right, but only when it is in place: that is, when it adorns appropriate parts of the sermon instead of smothering the whole sermon. There is as much suggestiveness in the freshness and vigour of the best journalism and in the hard-hitting style of modern writers as there is in the old Scottish divines. Not that newer styles should take over *in toto*, however. A steady staccato is as deadly as the ponderous period. Instead, lay levy on every style, vary the statement, keep them guessing.

The substance of preaching needs regular change of pace, too — both within sermons and between sermons. Because each preacher has his own particular background and his own particular needs, he tends to concentrate on an element or two in the gospel, and give that his all, week after week. But the gospel is as wide as the world. It is relevant to everything that bothers or delights any man. Each sermon has to range, the preaching of a year has to range. Concentrate on the single soul, but never leave him without relating him to the whole world and all of time. Focus on creation and its Creator, but don't leave out the human creature. Individual/social; priestly/prophetic; doctrinal/ethical; creation/redemption; other-worldly/this-worldly — these are matched pairs, not mutual exclusives. The faithful preacher will shift his weight often enough within each sermon, and between the sermons of a year, so the whole gospel will be preached. Without this particular change of pace, the people get tragically truncated gospels, no matter how various and absorbing the deliveries. Keep fluid as fluent.

Adapted from "The Pulpit."

## CHURCH LEAVES W.C.C.

At its recent General Assembly the Presbyterian Church of Taiwan voted to withdraw from the World Council of Churches. In doing so it claimed that the W.C.C. has undermined the interests of Nationalist China by supporting efforts to conciliate the Communist Chinese regime in Peking. According to reports, the church had for several years been under persistent pressure from the Chiang Kai-shek government to leave the World Council. Nationalist Chinese officials were especially angered in 1968 when the ecumenical organisation called for the admission of Communist China to the United Nations. Sources within the Taiwan Presbyterian Church allege that secret policemen had visited influential clergy and laymen to inform them of the government's pro-withdrawal attitude.

# OPEN FORUM

Letters do not necessarily reflect the views of the management or editorial panel. Correspondents are requested to say only what is true, kind, necessary, and Christian, and to say it in no more than 250 words.

## ECUMENICAL SERVICE

To the Editor,

The Melbourne dailies carried a statement made by me to them in writing recently. It was vetted in the way editors have, but to the extent and in such a way as to provide a very bald and unqualified version of what I said.

Certainly I was not speaking on behalf of our brotherhood although I wish I could say I were. However, lest some should wish to know what I actually did say, I provide the following which is the full statement made to the editors:

"Dr. Lloyd Jones said he supported the stand taken by Archbishop Loane in Sydney this week and that it was a refreshing note to hear sounded in these days when a new type of conformity to the ecumenical ideal was so widespread. It is time a new note of realism was introduced into the rather naive and tiresome peddling of an ecumenism that can never arrive at any destination because it's not clear where it's going. All that is clear to a good many exponents of it is that nothing must stand in the way, neither doctrine, tradition or the clear teaching of the New Testament. The fact is some cannot see farther than a monolithic structure emerging from a marriage of denominations prepared to abandon any basic doctrine that may happen to stand in the way, a united church that retains as its creed nothing more than "I believe in ecumenicity."

Sir, I have requested the newspapers concerned to print in full this text. I have further requested them to print a statement that I am in no way associated with any plans to bring Ian Paisley to Australia. I would oppose such proposals especially at this time. By all means allow him to visit this country as is his right as a British subject and accord him freedom of speech in any-

"Certainly there may well be and are levels of fellowship and conversation in which Christians of varied persuasions may feel it profitable to share, but a public act of worship, focused on the head of one church whose basic teachings, still unaltered, are diametrically opposed to those of other churches being invited, is just not realistic for those bound by the New Testament and conscience. The conscience and view of those who feel able to share in such an occasion will be well represented.

"The Archbishop's stand is a matter of conscience for him and for a considerable part of the Christian community which he represents. It is also representative of a very wide cross section of other Christian communions. Let it be quite clearly understood that there are some Christians who are not prepared to conform to an expression of unity that sabotages the foundations of the evangelical faith and can only end up fragmenting the church in different directions until the last state is worse than the first."

Sir, I have requested the newspapers concerned to print in full this text. I have further requested them to print a statement that I am in no way associated with any plans to bring Ian Paisley to Australia. I would oppose such proposals especially at this time. By all means allow him to visit this country as is his right as a British subject and accord him freedom of speech in any-

thing he may have to say. But to coincide such a visit at this particular time is clearly to engage in unseemly and discourteous Catholic-baiting for which neither I nor any responsible Christian would give support. My concern is about an outdated and bankrupt "ecumenism" that we are expected to conform to and it so happens that the visit of the Pope has stood a few of us on our feet in dissent.—Dr. Lloyd Jones (Vic.).

## SCRIPTURE SPEAKS

To the Editor,

May I refer to the letter of Professor Ronald Graham in "A.C." Sept. 19? The writer asks a humorous question, whether I claim to be an infallible interpreter (of scripture), or to be the Holy Spirit, or to be "on a perceptual level with the Spirit." In this last phrase he has, perhaps inadvertently, hit upon the real point at issue.

God (Father, Son and Holy Spirit) has come down to our human perceptual level; so in scripture we may "perceive" him by seeing and hearing what he has said and what he has done—per medium of an inspired reliable record. This is his primary method of communication with his people in the O.T. and N.T.

In three passages in Hebrews, the writer, in using quotations from the O.T. says "the Holy Spirit says" e.g., Hebrews 3: 7 and 9; 8 and 10: 15. Many other passages claim inspiration for the Scriptures.

Throughout the whole Bible there are instances of God coming down to the perceptual level of his people. In Numbers 12: 6-8 the Spirit tells us of God speaking to Moses as "man to man," visibly. There are the theophanies of Genesis 18. There is the birth of Jesus (Matthew 1: 20) conceived physically in sensory and motor terms, so that (John 1: 14) "the Word was made flesh, and dwelt among us, and we beheld his glory." The "signs" in Acts 2: 2-4 enabled perception of Holy Spirit. There are many others. Christianity rests upon the objective perceptual revelations of God.

If we read the Bible through—all of it—with attention, devotion and appreciation we shall find ourselves on a perceptual level with the Holy Spirit. And we will find confidence and power as never before. The Holy Spirit will speak to us the words of our Father. Why should we need anyone to "interpret" for us what our Father says?

If we will accept this discipline we shall discover that the Bible speaks far more deeply to our present human situation than we had ever conceived.

—E. R. Killmer (Vic.).

(other letters on page 10)

## LETTERS FROM TERTIUS

### "IN SPIRIT AND IN TRUTH"

To the Editor,

Our minister conducted a "way out" worship service the other night. We were interested in it, but most of us didn't "dig" it. We find it hard to worship without four hymns and standing up to sing. My wife can't worship without her hat on. We like to sit in rows so we can't see people looking at us, and we like to do it at 11 and 7. We know that there must be other forms of worship that are just as scriptural and just as genuine. But we've got used to our way. However, the "way out" service set me thinking.

Is there some way and time and place for those who desperately need to worship, but who can't worship our way? Some of them have never sung anything since they left school, and church music isn't their sort of music anyway. They don't own hats or Sunday clothes. 11 and 7 are the worst times of the week for them. They have never sat on hard seats in their lives, and they've never sat in rows except on trams and trains and buses. And I don't think they'd know what formal worship is all about.

I'd dearly like to know what happened on the river bank at Philippi, and in the house of Stephanas, and by the fire in Malta. I wonder how they'd feel worshipping with the likes of us! Mind you, I'd put my vote in for 11 and 7, and keeping things very much as they are. It suits me that way. But deep down in my conscience something makes me wonder if we can't find a way to God for people who can't find our way.

Hoping you are the same,

TERTIUS.

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## OPEN FORUM

### WHAT CAN WE DO?

To the Editor,

I am sorry your "White Papers" are consistently against Moratoria. Yet you are right; there are many features one would rather not see. I expect to be shot down in flames if I suggest this is also the case with the Christian church, but one remains a member.

There remains the question, what can people of deep conviction do? You suggest invading the hallowed precincts of the M.C.G. Is not the scene there violent enough under normal conditions?

Many of us, in disgust, sorrow, and outrage at our present National Service Act and tragic non-war are grasping at any opportunity to arouse public and Governmental apathy. On the fringe of the July 4 demonstrations, I saw aggression by commuters and police, and knew I must march next time. A friend, Rev. Dudley Hyde, expressed the conviction in this moving way: "Police aggression . . . is the sort of thing that very effectively changes a person like myself from a pacifist Christian fired by the love of Christ content to walk along Bourke Street in the Moratorium chanting, 'We want peace' into an embittered soul fired by a fierce anger and a deadly

despair." ("Age" 6/7/70). Subsequently to me he wrote, "It is a long hard struggle and I guess we've got to follow every line of resistance that we can . . . the line which for each of us, seems to be right and morally clear."

We Christians who marched had to be there. It was not easy; organising time beforehand, the stomach knotted with nervous apprehension, the fear femininity would express itself in tears, the aloneness of being at least ten years older than the immediate fifty marchers. It was not always dignified; the incredibly dressed "Lipp Arthur" pop group (the leader, Simon, also a friend), and the silky purple micro-mini stepping its delicate way between seated marchers across the wide wide width of Bourke Street! It had its moments of truth; the droning of the list of war-dead, the burning of the draft-cards. It had its beauty; pop-group, long-hairs and kinder teacher all singing together, "All we are saying is give peace a chance"—over and over and over, like a chant. It was the finest hymn I have sung for some time.

The protest was made. With hindsight we can say it was all right, and maybe it accomplished a little. I do not blame or criticise your caution. But like most human activities, the Moratorium had its faults, and some representatives of Christ were glad to be there.

—Helen M. Davey (Mrs.), Vic.

### IRELAND

To the Editor,

The article on Northern Ireland in "A.C.", Aug. 8, 1970, was completely without any factual foundation and showed a biased, but more so bigoted view of the situation in that small island. The article stated, amongst other things, the following:

The Protestants in Eire number some 30% of the total population. The official Eire Census shows the combined Protestant population at approximately three per cent. It has always been the main objective of Roman Catholics and especially the Irish Republican Army to "rid" Ireland of Protestants.

Cardinal McRory said in 1936, "Do away with the Border and there won't be a Protestant in Ireland in 50 years." Dr. Lucey, Roman Catholic, Bishop of Cork, stated, "The Irish Bishops are the final arbiters of right or wrong, even in political matters." ("The Irish Times" 18/4/1955). There are many more examples of similar statements.

The article stated also that there was no bigotry towards church-going Protestants, however this was not the case against political Protestants. (The writer explains that a political Protestant is a member of the Loyal Orange Institution), so after stating that there was no bigotry against Protestants the writer then confirmed the former. The general Qualifications of the Orange Institution states (in part) that members "should remember to keep holy the Sabbath Day, attend the public worship of God . . ." The Qualifications further state "members should ever abstain from all uncharitable words, actions or sentiments towards members of the Roman Catholic Church."

Orangemen are loyal Protestants both to the Reformed faith and their Sovereign.

Members of the Grange Lodge come from all walks of life ranging from labourers, to Bishops and even Prime Ministers, all resolved to defend their Protestant Christian heritage.

The I.R.A. is certainly acknowledged by their acts. One only has to speak to the maimed and injured in hospitals and homes who are the direct result of the activities of this anarchist organisation outlawed in both Ulster and Eire.

When two ideologies, be they political or religious, continually clash, partition is the sole solution. That has been the answer in Korea where our Australian soldiers fought and established it. That has been the answer in India where the Hindu and Moslem could not live together in peace. That has been the answer in Germany where Communism clashed with democracy. It is the only answer in Ireland. The majority of Protestants and Roman Catholics live at peace in Northern Ireland. The troublesome places are the places where Roman Catholics by "family planning" are trying to change a traditionally Protestant area such as Derry into a Roman Catholic community. This brings with it overpopulation, unemployment, housing difficulties and a host of other problems as well as Protestant resentment and resistance. It is obvious that there can be no peace if this continues.

This is the crux of the matter. Everything else is incidental. With the Republic of Eire with its 96% Roman Catholic population, occupying 26 of the 32 counties, the 6 in the North should remain Protestant, for there must be a place in Ireland for Protestants, and the Protestants in the North are determined that it should be so.

—J. H. Morris, M.B.E., J.P., Grand Secretary, Orange Lodge.

### IRELAND

To the Editor,

A friend has passed me a copy of a letter which appeared in your paper, 8/8/70, relative to the situation in Ireland. May I point out that—

1. The figure of 3 per cent Protestants in Eire is much closer to fact than that of the suggested 30 per cent. Outside of the cities life can be made very difficult for a Protestant. "Equal rights" have not saved some from boycott, eviction and the sack!

2. Ten years ago I was living within a few miles of the border between Ulster and Eire. The I.R.A. made regular excursions across the border to bomb and shoot-up police barracks. Policemen were killed and injured on numerous occasions. Who says "the I.R.A. is not involved in Ulster"?

3. That Paisley has contributed to the problems some of us are ready to agree. But the difficulties are far more complex than your correspondent suggests, and the arguments for Ulster's right to a continued loyalty to the British Crown and the Protestant faith are both numerous and weighty.

—John A. Coleman (S.A.).

### NORTHERN IRELAND

To the Editor,

I must support Dr. Crowley in his contention that "Christians have spent much time in killing and burning each other in the name of Christ . . ." ("A.C." 5/9/70). Mrs. J. D. Cooke apparently does not know that the Puritans financed their wars by selling the men slaves to plantations and the women of their enemies to the brothels of Europe and that they glutted the latter market for years, and that they carried on their wars in the latter stages as an economic enterprise. Those that did not surrender were slaughtered with a cold-blooded ferocity unparalleled in previous European history. Only some of their enemy were Catholics.

The Scottish Covenanters went to war under the "bloody banner," the inscription on that noble flag being "Jesus and no quarter." The Army of the Covenant was controlled by a committee of ministers. After the Battle of Philliphaugh, 300 Irish women and their children (campfollowers) were slaughtered in cold blood. They were followed by 200 cooks and horse-boys. The Irish soldiers who had surrendered (on terms) were slaughtered in cold blood on the insistence of the clergy despite the protests.

A party of women who escaped were captured and thrown over the bridge into the Avon to drown or be stabbed to death when they reached the banks. Sickened with this slaughter the soldiers asked the ministers in charge, "Mr. John, have you not gotten your fill of blood?" Suggest that anyone wishing to follow this gory chapter of church history read John Buchan's *Montrose*.

I refer to the Covenanting era because spiritually the Rev. Ian Paisley and his Orangemen belong to that strange warped religion of blood. The hands of Protestantism are red with blood and that is our concern. What that of the Church of Rome may be is hardly for us to say.

I am concerned that we do not have a bloodstained future.

—John J. Alderson (Vic.).

## REACTION TO W.C.G. RACE FUND

(GENEVA). Garfield Todd, former Rhodesian Prime Minister, said in Salisbury that "a wave of pious horror" had been started in southern Africa by the decision of the World Council of Churches to allocate \$U.S.200,000 to organisations representing oppressed racial groups and those supporting victims of racial injustice.

The New Zealand-born politician said, "No Christian church wishes to see force used but a growing number of members of world churches hold that the violence being done to the spirit of the Black man in South Africa and Rhodesia is intolerable and must be resisted."

Leaders of the Anglican Church in South Africa were critical of the council's decision. The South African Council of Churches said: "If Press statements are accurate, the South African Council of Churches dissociates itself from the standpoint expressed. But this does not necessarily imply withdrawal of association with the world body."

There were mixed reactions in Britain. The conservative "Sunday Telegraph" termed it "Holy Terror" in a leading editorial but the Archbishop of York, Dr. Donald Coggan, said it was right for the World Council of Churches to allocate its funds because "racism is one of the major evils of the 20th century."

Politicians also had their crack at the World Council. South African Prime Minister John Vorster said the granting of funds to organisations fighting to overthrow his apartheid government had shocked Pretoria "as much if not more than the cancellation of the Springbok tour (South African cricket team) of England this year." He urged the country's churches to reconsider their mem-

bership in the Council. Dr. Muller, Minister of Foreign Affairs, said the World Council was extending its support to "organisations whose actions consisted of crimes of violence, such as murder, arson, armed robbery. He said he might submit documentary evidence of terrorist atrocities to the World Council."

The grants which were made to 19 organisations ranged from help to Aborigines in Australia to fight legal battles for land rights; to social, medical and educational help for liberation movements in southern Africa.

Though the grants were made without control on the manner in which they are spent, the Council had the assurance that they would not be used for military purposes, but for activities in harmony with the purposes of the World Council.—E.P.S.

### Box Hill (Vic.)

Church of Christ, Court St.

A reminder to past members and friends

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THE NEXT ISSUE OF THE "A.C." FOR OCT. 31 WILL PRESENT THE WORLD CONVENTION. IT IS EXPECTED THAT MANY NEWS ITEMS AND REGULAR FEATURES WILL BE HELD OVER.

COLLINGWOOD BIBLE SCHOOL

### ANNIVERSARY

October 18

3 p.m.: Ron Brooker.

Fellowship Tea.

7 p.m.: Ray Clark.

All Visitors Welcome.

### Graduation and

### Ordination

The Annual College of the Bible Graduation & Ordination Service

will be held

AT THE LYGON STREET CHURCH OF CHRIST

on

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PREACHER:

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Ministers: Dr. LLOYD JONES,  
B.A., B.D., M.Th., Ph.D.

A. L. WEBB, B.A.

OCT. 18—11 a.m., Worship & Communion. Preacher: Dr. Lloyd Jones.

7 p.m., Medical & Nurses' Service. Preacher: Dr. Lloyd Jones. Nurses and doctors assisting.

Visitors to World Convention most welcome to share in the city church's fellowship and witness.



# S.A. & W.A.

## DOUG NICHOLS IN W.A.

(PERTH CITY, W.A., D. G. Hammer). Pastor Doug Nichols spoke at an evening service. The congregation included a large representation of our Aboriginal brethren . . . A delegation from the W.C.T.U. attended morning worship on September 13 for their annual church parade . . . The B.S. anniversary on Sept. 27 had Mr. Lush (Scripture Union) as speaker. At night scholars aided in the worship with readings and choral items. The anniversary tea and concert was held on Sept. 29 . . . During July and August a series of tea-discussions were held using the C.O.B. notes. As a result of these discussions recommendations for further action were sent to the Deacons' Board and are currently being studied . . . 250 attended the screening of "His Land" on Sept. 18.

## HELP FOR D.C.E.

(MAYLANDS, S.A., N. S. Moore). The annual meeting decided to support the Dept. of Christian Education by a special gift of \$10 per week to assist the work of the new Director, Gerald Rose, who is an old Maylands boy . . . Players and parents attended a basketball clubs' church parade . . . An after-church fellowship recognised the unique service given to the church by Mr. and Mrs. L. Hudd. Mr. Hudd recently retired from the Board of Officers after 32 years' service, and that night Mrs. Hudd retired after 47 years as church organist. Tributes were paid and gifts were presented . . . Parents and church members attended a B.S. display night on Sept. 18 to learn more about the Christian Life Curriculum and how it is working . . . The church has been saddened by the death of Mrs. Mary Pettman, a long-time and faithful member.

## FOOTBALLER ON SPOT

(EDWARDSTOWN, S.A., C. E. Curtis). John Halbert answered questions and gave an address at a youth service . . . Temple Day tea was followed by a programme by the Unley Salvation Army Songsters. The offering was over \$400. . . . Harcourt Gardens Pensioners' Assoc. members were guests at a Sunday evening service recently and for supper to follow . . . A young lady and a man were baptized recently . . . Rodney Parham is going on a working holiday to England . . . The Adelaide Y.M.C.A. will conduct a district boys' group in our hall . . . Women of the church arranged a successful progressive luncheon. The C.W.F. invited men to hear an address by a representative of "Life Line." They made a donation for this work of the Methodist Church . . . Our men have been painting the inside of the building.

## MISSIONARY VISITORS

(GROTE ST., ADELAIDE). Alan Neal from the Sudan, and Milton S. Wayne, from Japan, were recent visiting speakers . . . 5KA broadcast our service on Aug. 2 . . . C.W.F. conducted an entertaining "Marriage Game" and on Sept. 15 were visited by St. John's Ambulance. . . . Grote St. participated in the Lay Institute for Evangelism at Glenelg . . . The choir conducted a musical evening on Sept. 10.

# GOLDEN JUBILEE AT DULWICH, S.A.

Three former ministers returned as visitors, and a son of the church's first pastor attended, when Dulwich held Jubilee celebrations on Sept. 20. It was the 50th anniversary of the opening of the chapel on Sept. 19, 1920—the church had met in members' homes for six years previously. 80 to 90 former members and friends swelled the morning and afternoon meetings to about 180. S. E. Matthews and H. G. Norris respectively, presided and preached.

At 3.30 p.m. the present minister, B. J. Ricketts presided, and Miss Grant, a foundation member, told of early days when a full-time minister was on £3 a week and rode a broken-down bicycle. Two pioneers, the late Councillor S. G. Grant and late Hon. W. Morrow, M.L.C., were specially remembered.

Present were Roland Pittman, son of E. W. Pittman (first minister, part-time), with his wife, also immediate past minister S. Neighbour and Mrs. Neighbour.

Greetings were read from many former members unable to attend, including 91-year-old Malcolm McNicol (Christies Beach), the first B.S. secretary. Conference President, L. Dawson, brought

brotherhood greetings. John Allison, of Blackwood, formerly of Dulwich, was visiting organist, soloists were Mrs. Howard Harding (with a song for which music had been composed by E. W. Pittman) and Mrs. John Glover, while Carolyn and Christopher Radbone sang a duet. Then 170 remained for tea provided in the hall by the ladies, led by Mrs. G. Snow.

The following verses were written and read by Miss Grant:

Fifty years, a century's half-span,  
In witnessing for God to man.  
Faithfully proclaiming the love of Christ  
who died  
To bring salvation to all who here abide,  
Yes, many own Him now as Lord and Guide.

Young and old must witness in this  
present age,  
Everyone is needed to serve the Lord  
with courage,  
All the time, and all along the way,  
Ready now and always our Saviour to  
obey,  
Serving Jesus Christ our Lord, each and  
every day.

## FOUR STUDENTS HELPED

(FREMANTLE - HILTON, W.A., F. Rees). Our four students at Glen Iris and Kenmore Bible Colleges, were recipients of proceeds of C.W.F. social evening. Y.P. presented the programme . . . An "At Home" and friendship afternoon was held by C.W.F. on 17th . . . Hilton B.S. held open display of work on 20th, followed by family worship at which B.S. children sang . . . Dale and Jim McRobert, of Hilton, have taken over charge of "Karingal" (Welfare Centre's home for girls) . . . D. A. Plenty has been elected an elder . . . One young man was baptized on Sept. 6 . . . Speakers during Mr. Rees' absence were R. Raymond, A. Walkington and W. Burns.

## CARNARVON SERVICE

(UNGARRA, S.A., K. Edwards). Don and Beth Fatchen recently left Ungarra with their family to serve at Carnarvon Mission as "mother and father" to some of the children there.

## Les Lawlor says . . .

I stand behind every Lawlor Pest Control job personally — all types of buildings — anywhere. Everything unconditionally guaranteed! Weeds — birds on roofs — Argentine and all other ants — "White Ants" — Borer — Carpet Pests — Lawn Pests in fact any pest that grows, walks or flies.

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## SPRING CHURCH LUNCHEON

(KILBURN, S.A., Barry Heath). The congregation at Kilburn held a Spring luncheon after the morning service on the lawns of the church. The 4.30 afternoon services continue and have proved very worthwhile. The emphasis is on Participation—either through discussions, panels or a visiting speaker and questions from the congregation . . . The Boys' Brigade Company held a tent camp at Kapunda over a weekend during the holidays . . . Four young people recently confessed Christ as Lord. Discipleship classes are being conducted.

## 70th ANNIVERSARY

(KADINA, S.A., Owen Clark). A number of past members returned to Kadina for the 70th church anniversary services. W. Philip, then S.A. Conf. Pres., was Saturday night soloist and speaker. Col. Smith brought the Sunday messages . . . Special youth night services continue monthly, films screened bi-monthly and Coffee Room gatherings following the services. Several have made decisions and been baptized . . . The B.S. anniversary on Oct. 4 had our minister as speaker.

# Victoria . . .

## \$1,000 OFFERING

(OAKLEIGH, Vic., T. V. Weir). The Temple Day offering was \$1,000 when the church celebrated its 54th anniversary on Sept. 20. Richard Lawton, Director of Federal Board of Christian Educ., and K. J. Clinton, Vic.-Tas. Conf. Pres., were guest speakers . . . The B.S. "Walkathon" raised \$50 toward cost of replacing the electric generator at Norseman Mission. The B.S. also organised a concert on Sept. 25 and proceeds of \$60 aided the work at Carnarvon Mission . . . Fifty persons took part in a car trial and barbecue. They were contributing towards a fund to provide educational facilities for new settlers . . . The C.E. conducted a re-union and new member campaign. John Baker, Vic. Y.P.C.E. Supt., was speaker.

## DANDENONG'S 78th

(Vic., A. A. Avery). The 78th anniversary was held on Sept. 20. After lunch the 2.30 service featured the Dandenong All Male Choir and the Elisha Singers. G. K. Moyes was speaker. Recent morning speakers have been W. T. Atkin, G. R. Stirling, and R. A. Holland. . . . The film "Verdict 1: 32" was screened on Sept. 20. The theme was "Alcohol and Society." The speaker was I. G. Downing . . . Karl Turtmann, once a member of Hitler's Youth Movement, was speaker on Boys' Sunday . . . Thirty B.S. scholars and teachers shared in a week-end camp. Max Edwards was leader. Members assisted with Freedom from Hunger Campaign and received \$100 . . . Roger Ryall, of India, was a recent speaker.



## BUNAPAS HOSPITAL

(ORMOND, Vic., L. F. Barker). C.M.F. concert raised \$90 for the hospital at Bunapas . . . All church members were invited to sit in at our officers' meeting on Sept. 8 to observe . . . B.S. anniversary featured a concert on Sept. 25, and on 27th K. Burston was guest speaker . . . Duplicated study notes by Mr. Barker are available on "The Problem of Pain." . . . Mrs. Ryall, from India, was speaker at C.W.F. The C.W.F. were shown H.M. slides by Mrs. Morrison.

## HONOLULU VISITOR

(BENDIGO, Vic., R. E. Pritchard). George Jacobs, minister from Honolulu, visited Bendigo and district churches on Oct. 11-15 en route to World Convention. He conducted regional rallies . . . Kangaroo Flat B.S. anniversary on Oct. 20 had Cyril Mirns as guest speaker, accompanied by his guide dog, Shaun. Ken Laey, assisted by an orchestra, led the singing.

## OLYMPIC SPEAKER

(BOX HILL, Vic., G. A. Gralinger). Explorers took part in both services on Boys' Sunday. Guest speaker was Peter Norman, Olympic champion and a member of the Salvation Army . . . Mrs. Lil Muller was speaker when the C.W.F. thanksgiving offering of \$237 was presented . . . The weekend of missions was climaxed with a donation of \$10 to each of the missions represented . . . Two lads have been baptized.

## VISITORS FROM TASMANIA

(PRESTON, Vic., G. J. Crossman). Mr. and Mrs. Ray Morfrew, of Bethany Home, were guests on Sept. 20. The latest audio-visual of the activities of the home was screened. East Preston folk shared with us. Supper was served. . . . Seven ladies attended C.W.F. camp at Monbulk.

## SERVING IN ETHIOPIA

(GLEN WAVERLEY, Vic., Dr. K. R. Bowe). Bruce Key has left for Ethiopia as a member of a team to give technical assistance to the Awash Valley Authority in Ethiopia. He plans to be away for about eight months . . . Intermediate S.S. raised \$100 in a walkathon for Freedom from Hunger. One day's pay to assist in projects in developing countries amounted to \$530 . . . 40 attended the annual meeting after Sunday luncheon. Suggestions were considered for meeting needs of people through the church programme for 1971 . . . The winter series of 5 p.m. Sunday services have concluded . . . Y.P. and church members assisted in Freedom from Hunger Doorknock.

## BOYS' SUNDAY DECISION

(CHELSEA, Vic., D. R. Oakes). A senior boy made his decision on Boys' Sunday when Ray McKenzie, Director, D.C.E., was speaker. Fifty boys attended, many assisting in audience-participation service. Allan Rowe, entertainer, illustrated the theme "Opportunities! Today!" 95 men and boys attended smorgasbord catered by C.W.F. . . . Church launches "Guest Programme" on Oct. 25, to culminate in March, '71 with special week with Ted Keating, Vic. H.M. Dept. . . . C.W.F. earned \$36 with catering progressive dinner . . . C.Y.F. had service day at Monbulk, camping overnight.

## CHILDREN FEATURED

(HAMPTON, Vic., J. E. Paver). B.S. anniversary on Sept. 20 had two classes in session for visitors to watch. This was followed by afternoon tea and then a service with scholars taking part at 5 p.m. . . . Happy Hours have been conducted for three days with an average attendance of 50 children . . . The minister has conducted discipleship classes for the last six weeks.

come and say "THANK YOU" to . . .

## W. W. SAUNDERS

. . . for nine years of dedicated and efficient service as Secretary of the Conference of Churches of Christ in Victoria and Tasmania.

PUBLIC FAREWELL AND  
INDUCTION SERVICE  
SWANSTON STREET CHURCH  
WEDNESDAY, 4th NOVEMBER,  
1970 AT 8 P.M.



come and say "WELCOME" to . . .

## S. H. WILSON

. . . as he returns from ministries in Leicester, England, and Troy, N.Y., U.S.A., to take up appointment of Secretary of Vic.-Tas. Conf.

## TAREE MINISTRY

(N.S.W.). The minister, L. E. Wylie, has tendered his resignation. His ministry is planned to conclude at the end of February, 1971, when he will have completed four years. The Board as well as the church received the resignation with regret . . . L. Larcombe of the Epping church was visiting speaker at the B.S. anniversary on Sept. 27.

## FREMANTLE MINISTRY

(FREMANTLE - HILTON, W.A., F. Rees). Mr. Rees will conclude over six years' ministry at the end of 1970. His resignation has been received with regret. After a period of illness he returned to the pulpit on Sept. 2. G. Smith, Welfare Centre Director, was speaker at night. Special music was provided by the Girls' Triple Trio and the Men's Quartet. Afterwards good wishes were expressed to Dennis Barton on leaving for National Service . . . Church is preparing for Mission . . . with John Webb (U.S.A.) in new Hamilton Hill church building, Nov. 17-19, immediately following its official opening.

## HUNGER FIGHTERS

(HARTWELL, Vic., M. J. Savage). At the Freedom from Hunger appeal church helpers collected \$473 . . . Church saddened by sudden death of Mrs. A. Sparnon on Oct. 4. She had attended the three B.S. anniversary sessions, and passed away on the way home at night. . . . For the B.S. anniversary morning worship, Dr. D. Mansell presided and the address was given by G. R. Stirling, Vice-Principal of C.O.B. Scholars sang special music. In the afternoon Mrs. L. Hazelhurst spoke to kinder, primary and junior sections. At night, Youth 1 and Intermediates sang, assisted by a visiting musical group.

## FROM VIC. TO MT. ISA

(DAWSON ST., BALLARAT, Vic., F. C. Hunting). Ted Mattuluck volunteered from here to help with mission at Mt. Isa . . . We have reached our aim of 20 new subscribers for the "Australian Christian" . . . Features of youth programme have been a progressive supper and a "Coffee Inn" . . . 12 members will be at World Convention . . . Slides on Indian mission work were shown at the prayer meeting by Roger Ryall, accompanied by Mrs. D. Heard . . . Explorer lads had tea with their dads and shared in evening service.

## THINGS TO COME

- VICTORIA**  
OCTOBER:  
24 D.C.E. Boys' Safari and Barbecue.  
29 D.C.E. Explorers' Annual Meeting.
- WEST AUSTRALIA**  
OCTOBER:  
27 Visit by Spencer Austin, of U.S.A.
- NOVEMBER:**  
1 Seminar on Evangelism for all church members, conducted by Russell Dietch, of U.S.A.
- 15-18 FEDERAL CONFERENCE—ADELAIDE.  
20-25 WORLD CONVENTION—ADELAIDE.

## DAY OF MISSIONARY ENDING?

After 20 years of service in Japan, Southern Baptist missionary, the Rev. Worth Grant, suggests that the "day of the missionary is past." He said he had been trying to determine why there are only 800,000 Christians in Japan's population of 103 million.

He has some theories: "One reason is the foreignness of the Christian religion. Another is the foreignness of the money that supports this religion. Japanese have a suspicion of getting money from others. Their religions of Buddhism and Shintolism don't get 'foreign money.'

"I also think there is a psychological scar left by the religious wars which developed between the early, zealous Roman Catholic missionaries and the Buddhists.

"But when a Japanese does accept Christianity, he makes a wonderful believer."

Grant continues, "I'm not saying we should stop trying to send the gospel,

but we should examine the means. One-half of all the money we spend for missions throughout the world must be spent on the missionary himself — his food, clothing, family and housing. What we can do in the mission field is limited."

He applied the changes he foresees to Japan. "I would suggest using more mass media techniques like radio, television, and literature. For instance, the Japanese people are the 'reading-est' in the world. They are a bunch of bookworms and yet there is no Christian literature which can be bought at a Japanese bookstore. Then, too, so much of our literature is for Christians. We need more for non-Christians."—"World Vision."

## FULL-TIME S.U. FEDERAL SEC.

The Federal Council of the Scripture Union of Australia, representing the work of the Movement in six States, has announced its intention of appointing a Federal Secretary who will give his full time to the co-ordination and encouragement of S.U.'s varied ministry throughout Australia.

## TEAM MINISTRY IN S.A.

(BRIGHTON). Col. Curtis will join Kevin Harvey in a team ministry from Feb., 1971 with chief responsibility in field of pastoral care. Mr. Harvey will major in areas of administration, Christian Education and ministry to youth. Preaching and worship to be shared responsibility . . . Offerings averaged \$351 p.w. since April Planned Giving Campaign . . . Baptisms, transfers and confessions of faith were highlights during winter months . . . Brotherhood giving to be doubled and Lance Brune Architects have been invited to draw up master plans for stage development of property . . . Camps have been held for Youth 1, Youth 2 and Girls' Brigade . . . Two morning services planned at 9 a.m. and 11 a.m. for World Convention Sunday.

## HOLT AND HOLT

The R. Holt referred to in last issue as about to commence a ministry at Dalby is Robt. Holt and not Ron. Holt. Ron. Holt, who has ministered at Zillmere for seven years, has been invited to serve there for a further three-year term.

## TOOTGAROOK IS 19

(Vic., L. A. Trezise). Principal E. L. Williams was speaker at the 19th church anniversary and Temple Day on Oct. 4. . . . The Manse Fund has passed the \$900 mark.

## ROGER RYALL FOR W.A.

(PERTH CITY, W.A., D. G. Hammer). The Board of Deacons at Perth church announce that Roger Ryall has accepted an invitation to be minister at this church to commence late January, 1971, for a term of five years.

## "TEMPERANCE OR CHAOS"

The General Secretary of the Vic. Temperance Alliance gave an address recently at Wesley Church P.S.A. on "Temperance or Chaos—The Challenge of the '70s."

A generous donation has enabled 5,000 copies of the address to be made available. Free copies may be obtained from the Alliance office, 130 Little Collins St., Melb., 3000. Phone 63-1285 (Melb.).

## FAMILY LIFE APPOINTMENT

A training officer has been appointed to the staff of the Family Life Movement. He will be responsible for preparing other staff members and voluntary helpers for their work in sex education and preparation for marriage.

He is the Rev. Geoffrey Glasscock, an Anglican clergyman who is at present a Chaplain at the Royal Melbourne Institute of Technology. Mr. Glasscock is expected to take up his appointment in Sydney early next year.

## H. J. PATTERSON ILL

(BURWOOD, Vic., G. J. Lord). The church is saddened by the continued illness of H. J. Patterson . . . B.S. scholars staged a successful concert on Oct. 2. . . . Keith Fechner was a recent speaker. . . . Ladies have been collecting toys for the Children's Hospital . . . An adult "house-church" programme based on the Christian Life Curriculum book "Twenty Adult Studies" is planned for October.

## WHITE PAPERS

ON LIFE AND FAITH

**CHURCH IN THE NEWS** We often complain that the churches are ignored by the news media, but we are getting the full treatment at present. On the front pages, in the feature pages, and in the editorials — the church is news! Unfortunately, the news is mostly of the kind that does us more harm than good. The conciliatory ecumenical service in connection with the Pope's visit to Sydney in November sparked off a first class row when Archbishop Marcus Leane refused to attend. He is a leader of a church which does not even count itself Protestant, but an extreme Protestant reaction was not long in coming. The Rev. Ian Paisley, Northern Ireland's champion anti-Catholic, has been invited by a New Zealander (!) to come to Sydney at the time of the Pope's visit to assist in the formation of the "Australian Association of Bible Believing Churches." The Methodists in N.S.W. received some pre-conference publicity because of the trouble with the Headmaster of Newington College. He was dismissed when he publicly encouraged young men to refuse to register for National Service, was reinstated, but has since resigned, apparently under pressure. In Victoria, the incoming President of the Baptist Union gained the headline "Baptists' head hits evangelism." He had criticised some of the techniques used by evangelists as being directed towards winning only a superficial response. The Anglican Archbishop of Perth won his place in the "Sun" by saying that the Anglican Church had only a few more years to live. He later said that he was being satirical and didn't mean it. Whereupon, the President of the W.A. Congregational Union said that the Archbishop was right the first time, but that the threat of death did not apply only to the Anglican Church. All of the issues are important: unity, co-operation, concern for the consciences of young men, conservation of new disciples, the survival of the church. We cannot complain if they are treated as news items. They were news in the New Testament. But it is unfortunate that the church is winning news recognition today only as a bad-tempered, querulous, divided, weak, uncertain scared community which is prophesying its own end by faint-heartedness. The news media will naturally concentrate upon our troubles—the troubles of men have always been news. But it seems that the church is spending too much time worrying about its ailments and not enough about its destiny. The church news in the headlines may point out weaknesses which we dare not ignore and which we must attempt to treat. But if we are not careful, we shall spend all of our resources in treating symptoms and not causes. The real business of the church and the real news of the Gospel is about salvation—forgiveness of sin, reconciliation, freedom, new birth and new living. Whether or not the daily papers counts the Gospel as news does not matter. It does matter if the church fails to see its main task as the confrontation of man with the crucified and risen Christ.

**GOOD GRIEF!** There are anti-Vietnam demonstrators everywhere, even in Ireland where President Nixon paid a visit last week. His Quaker ancestors came from there, and some are buried in the Quaker cemetery at Timahoe. Since the demonstrators could not get at the living Nixon they tore down specially erected gates and railings in the cemetery where the Quakers, presumably pacifists, were buried. Posters and anti-American slogans were painted on the walls and nearby. The outlawed Irish Republican Army claimed responsibility!!

## SHORT CRUSADE

(LOXTON, S.A., R. H. Brown). A. J. Ingham conducted a week-end crusade in preparation for the Post-Convention Crusade. There were some enquirers. Blessing boxes handed in for 1970 Temple Day realised \$150. Church membership is 23 . . . The manse has been painted. Vine pruning assisted project to install hot water service in manse . . . The church is part of the Upper Murray Churches of Christ Union (5 churches).

## TEEN WEEK

(ALBION, Qld., B. Benz). Teen Week 1970 was by local young people in co-operation with the Youth and Christian Educ. Dept. Much time and effort were involved, and up to 200 attended meetings. In addition to those referred to other churches a number of Albion young folk attended for the first time. . . . Albion young people entertained competitors from Chinchilla on annual sports weekend. Chinchilla youth conducted the Sunday morning service.

## CONVENTION WORKER DIES

(S.A.). Cecil Patrick, Convener of the Souvenir committee of the World Convention Arrangements Committee, died suddenly on Sept. 30. He was in membership at Magill and previously was an elder at Glenelg and Fullarton.

## HELP TO OTHERS

(BOX HILL, Vic., G. A. Grainger). Assistance is being regularly given at Hurstbridge and occasionally at Hawthorn . . . Mr. and Mrs. Cotton were welcomed back after recent trip to England, and Mr. and Mrs. Wilson after an Australian tour . . . Box Hill was well represented at Missionary Rally at Swanston St. . . . A "Woodland Fantasy" and a "Revue" entitled "It's a Small World" portrayed at B.S. concert . . . B.S. staff with G. Mullen as speaker led morning worship on Anniversary Day. Guest speakers were Paul Muller and Gordon Moyes.

## Happenings

E. Keith Russack has been elected to the S.A. Legislative Council. Keith is an officer of the Kadina church, and Mayor of Kadina.

Milton Drake has accepted a further two-year term with the church at Dareton, a N.S.W. town but the church is in the Victorian Conference. This is a Home Mission project and means that Mr. Drake will serve till the end of 1972.

Kevin A. Caulton, now ministering at Stawell, Vic., has accepted a part-time appointment at Thomson, Vic., for 1971.

There are still more than 2,000 languages spoken today into which the Scripture has not been translated.

Bevan Heath, of Magill church, has been re-elected as Mayor of Campbelltown, S.A.

Two ministers' wives in S.A. suffered broken arms recently. Mrs. Ron Saunders in a fall at the new Brotherhood Centre in Grote St., and Mrs. Murray Williams in a car accident.

Brian Pittman, an elder of Glenelg church, has been appointed Deputy Registrar of Motor Vehicles in S.A.

The kangaroo, one of the two animals on the Australian coat-of-arms, is being slaughtered at the rate of two million a year and is already "visually extinct" for many Australians.

Sixty non-aligned nations meeting in Lusaka condemned nations that supplied arms to South Africa and urged Britain not to do so.

NOLLAMARA (W.A.)

## MISSION

October 25-November 8

HEAR VISITING EVANGELIST,  
**JACK MARTIN**  
(Pastor, Bethel Church of Christ,  
Ohio, U.S.A.)

Assisted by **DON YOUNG** (Song Evangelist),  
**DON DAUM** (Chalk Artist),  
**MIKE KLONTZ** (Pianist).

Each Night (except Mondays)  
7.30 p.m. Sundays 7.15 p.m.  
500 Seats available.

This will be the team's only W.A. Crusade, so don't miss the opportunity of hearing them. Come along and bring your friends. A warm welcome awaits you.

## Old. & Vic.

### ALL-AGE SUNDAY SESSIONS

(KEDRON, Qld., R. Sansome). The church now meets at 9 a.m. for worship followed by all-age Bible studies at 10.15 a.m. . . . Five teenagers have accepted Christ in recent weeks . . . "Hideaway" monthly Coffee Hour is attracting Brisbane young people . . . The church cricket team scored 224 in its first match.

A. C. Male recently conducted a Dept./Church Relationship Week assessing the activities of the church . . . 15 members are attending World Convention . . . Dr. England (U.S.) was a recent speaker at the Women's Prayer Day at Kedron . . . C.W.F. made over 400 dozen lamingtons in aid of brotherhood activities . . . C.Y.F. conducted a prayer breakfast for northern suburban churches prior to the Youth Dept. Teenweek . . . Roma young people visited Kedron for a Youth Exchange . . . Rex Ellis (Kenmore College lecturer) spoke on the college and addressed a recent gospel service.

### MISSIONARY SPEAKERS

(RED CLIFFS, Vic., H. Cave). Roger Ryal, from India, was speaker on Sept. 13, and at the annual Missionary Rally on Sept. 17, representatives from the Sunraysia church and the Upper Murray Conference, had Ron McLean as guest . . . C. L. Lang, former minister, spoke at the church anniversary and Temple Day on Sept. 20. Offering was \$658 . . . C.W.E.F. held a street stall and raised \$90 . . . C.Y.F. held a "camp-out" at Hattah.

### EVANGELISM VISITATION

(LENSWOOD, S.A., H. E. Paddick). Visitation is now in progress for the post-convention evangelistic meetings. . . . The annual business meeting reported five being added for the year by faith and baptism . . . R. Oke was guest speaker for the S.S. 32nd anniversary on Sept. 27.

### VICTORY TRIP

(HORSHAM, Vic., D. J. Marr). Church bus took Good Companions to Melbourne for Indoor Sports. Junior club returned victorious . . . A young lady was baptized and received into fellowship on Sept. 29 . . . C.W.A.F. 43rd anniversary heard Mrs. C. Friebe speak on her recent trip to N.G. Mission Station.

# 7

### DOING GOOD

This 10-year-old girl had a name we couldn't pronounce but she was thrilled with her gift and when she asked her father why this lady gave her the gift he replied quite audibly for everyone to hear, "These are the ladies of Christ. You know about Jesus Christ—he went about doing good—so these ladies go about doing good, too."

### U.S. VISITOR AT ANNIVERSARY

(TOOWOOMBA, Qld., A. C. Caldicott). Dr. Dean Walker, Chancellor of Milligan College, Tennessee, was guest speaker at the 88th anniversary of the Toowoomba church. At the anniversary ten neighbouring churches were represented. Among those present were descendants of the first group who met in Toowoomba and sent a call to Stephen Cheek to come to start a church. These included Mrs. M. Pascoe and Mrs. E. Harrold, daughters of Mr. and Mrs. Parsons; and R. Draney, son of Mr. and Mrs. S. Draney. The Sunday communion service was presided

over by a former minister, Allan C. Male. A Pleasant Sunday Afternoon of singing was presented by the Welsh Choir. Dr. Walker also spoke . . . First away to the Federal and World gatherings in Adelaide were Misses Beverley and Margaret Grenfell and Loretta Proell and Eunice Cain, of Kedron via Roma, Mt. Isa, Darwin, Alice Springs, Ayers Rock, Coober Pedy, Woomera and Port Augusta. Several others will take a more direct route . . . Youth for Christ meetings drew good crowds from the different churches in town.

### BACK TO MILDURA

(Vic., D. Hamilton). The 80th church anniversary was celebrated with the local "Back to Mildura" programme. Early members took part and L. G. Cameron presented a survey of witness in Sunraysia area. Fellowship picnic and tea on the bank of the Murray River was followed by an open-air service . . . The financial statement indicated a balanced budget after subsidising Dareton church \$10 weekly for the year. Increased local expenditure and declining income, due to removal of members pre-

vents a continuance of this assistance, after many years. Some individual members are continuing to the extent of \$3 to \$4 weekly . . . Jim Rogerson, recently transferred from Robinvale, has been elected deacon to succeed V. Jenkins who has transferred membership . . . C.Y.F. after-Sunday evening session attracts young people, many not from homes of church members . . . Membership at annual meeting records over 50 teenagers . . . Girls' Brigade reports a membership of 55 girls.

### 105 YEARS OF WITNESS

(SWANSTON ST., MELB., Dr. Lloyd Jones, Pastor A. L. Webb). The church has celebrated its 105th anniversary of witness in the heart of this city. Speakers were Dr. Frank See, of U.S.A., and the senior minister, Dr. Lloyd Jones. Supporting in music were the Choral Association, the Thornbury Youth Singers and Miss Dulcie Gray. Special guests were Mr. and Mrs. Doug. Strawbridge. Mr. Strawbridge is Pres. of our N.Z. Conference and a fraternal delegate to Federal Conference . . . We have been glad to welcome Miss Margaret Parkinson who serves with the Bible and Medical Missionary Fellowship in India . . . The church is glad to acknowledge the official recognition by our Overseas Mission Board of the work we are doing among some 100 Asian students and nurses. It is felt that this ministry is being performed by the Swanston St. church in the name of the whole Australian brotherhood and its extent represents a further outreach into South-East Asia by our Australian churches.

### 'FLU POSTPONES BUSINESS

(MACKAY, Qld., A. C. Risson). Because of the influenza epidemic the business meeting was postponed for a month. All officers were re-elected . . . A 7.30 a.m. Saturday prayer meeting has continued for several months . . . Guest speaker at church anniversary was Pastor Nichols of the Baptist Church. The thankoffering was donated to the Mt. Isa Mission. Mr. and Mrs. Bell spent several weeks helping there . . . Eight churches combined to support the B. & F.B.S. Sacred Concert in the Methodist hall . . . A working bee at the manse re-erected an improved garage in a more convenient position . . . An elderly man has been restored to membership . . . A barbecue tea was a highlight of the B.S. picnic.

### FIRST BAPTISM

(KENMORE, Qld., F. L. Ewers). The first baptismal service of Kenmore church held on College property took place on Sept. 27. The Kenmore church, which meets in a lecture room, used the Home Missions' portable baptistery and arranged an outdoor area tastefully with a painted backdrop, curtains and flowers. F. L. Ewers, church minister and College Principal, baptised his son, Michael Ewers, and two other young people, Judy Bennett and Tony Brown. Elder of the church and College Board chairman, A. F. Wilson, conducted the service. The baptism represents the first fruits of the C.Y.F. work as two young people found their spiritual life through membership in the C.Y.F.

### NEW SECRETARY

(CHADSTONE, Vic., B. J. Jenkins). The new church secretary is E. Wright, and the new treasurer is R. Brald. Mr. Brald has also been appointed as elder. . . . The first stage of Operation Outreach, an evangelism programme under the direction of Ted Keating, of the H.M. Dept., commences Oct. 25 . . . 70 young people from the B.S., Explorers and Good Companions attended a camp at Monbulk in September. Families joined the campers for a Sunday barbecue lunch.

### MISSIONARY HOME

(BENTLEIGH, Vic., B. Heyworth). The church anniversary was on Oct. 4. At night Miss Caryl Dahl, on leave from Carnarvon, showed slides on the mission work . . . Recent 5 p.m. speakers have been R. McKenzie and a Youth for Christ team. At the Senior Citizens' night K. A. Macnaughtan was speaker. Items have been rendered by Chelsea Trio, Ian McDonald, Charles Dahl, Janette McDonald, Lynette Lindroth and Kerryn Lee . . . Joanne Blackford made her decision recently.



## THE PHILOSOPHY OF Arthur Campbell Garnett

"Science tells us only how things work in this world. Philosophy serves only to clarify our ideas, not to give us any new truths, whereas religion is a faith as to whence we come and whither we go and why we are here."

In these words the late Arthur Campbell Garnett summed up his view that there is no incompatibility between science and philosophy on the one hand and religion on the other. This was the guideline of a life that came to a close in Sept. at Fort Worth, Texas, U.S.A., where Dr. Garnett and his wife had lived for the past five years since he retired from the University of Wisconsin in 1965, after 28 years as professor of philosophy there. He was 75 when he died.

Dr. and Mrs. Garnett are both remembered with affection by many friends in Melbourne, where they spent earlier years, and in Adelaide, Dr. Garnett's home city—where he ministered for two years at the suburban Dulwich church. Mrs. Garnett (Margaret) survives her husband, as does one son, Dr. Gordon Garnett, an anesthesiologist at Madison (Wisconsin) General Hospital. An older son, Francis, died in action with the Royal Canadian Air Force over Germany in 1942.

Dr. Garnett was closely identified with Disciples of Christ throughout his years in America.

### AGNOSTICS AND ATHEISTS

An American newspaper writer a few years ago put it to Dr. Garnett that the field of philosophy often fosters the growth of agnostics and atheists among its followers "and would seem to be incompatible with religion."

Then the writer added: "But Dr. Garnett has integrated the two lines of thinking. He firmly believes that religion and philosophy are not limited to peaceful co-existence; they complement and illuminate each other."

Dr. Garnett told the journalist: "People who lose their religious faith when they encounter science and philosophy either started out with some bad theology or got hold of some bad philo-

sophy. There can be no conflict when we understand them both properly.

"When we get clear on the nature of philosophy and faith and science, they illuminate each other. They can't conflict except when religion makes the mistake of trying to make statements by faith about science or history, or when its ideas are unclear and need some philosophy to clarify them.

"The worst area of ignorance among educated people nowadays is in religion, and the availability of studies in religion and philosophy could well be greatly extended."

### COLLEGE OF BIBLE GRADUATE

Born in S.A., Dr. Garnett was a son of the late Francis Garnett, former Chief Protector of Aborigines. He graduated from the College of the Bible, Glen Iris, in 1916, and subsequently gained the degrees of Master of Arts and Doctor of Literature at Melbourne University.

With Mrs. Garnett he went to China to take up missionary work. He had nearly completed learning the Chinese language—and had spent much time in teaching English—when an illness of Mrs. Garnett necessitated their return to Australia.

He did part-time preaching and pastoral work for successive terms at Grote St., Fullarton and Nailsforth churches; lectured for the Workers' Educational Association; served a year as acting professor of philosophy at the University of Adelaide; and in 1934-35 was minister of the Dulwich church.

Moving to America, he taught at Butler University in Indianapolis and the College of the Bible in Lexington, Kentucky, before going to Wisconsin in 1937. He initiated a course in philosophy of religion at Wisconsin in 1938. The course was held for one semester a year until the end of World War II, when it was duplicated in two semesters, with several hundred students each semester. Dr. Garnett also taught classes in ethics and metaphysics and the graduate course on Immanuel Kant.

He was president of the Western division of the American Philosophical Association in 1960 and 1961. He wrote innumerable articles and reviews and more than a dozen books, most important of which (he considered) were "Reality and Value," published in 1937, and "Realistic Philosophy of Religion," 1942.

In 1949 he published "Freedom and Planning in Australia," an examination of the social philosophy which developed the welfare state in Australia. "The Perceptual Process" was published in 1965. After retirement from Wisconsin he took a post at Texas Christian University.

Dr. Garnett suffered from polio as a child and some of its effects remained throughout his life. For the past year he had been ill from chronic bronchitis.

There are eight grandchildren. A sister, Miss Alice Garnett, is a member of Dulwich church. Another sister, Mrs. Roy Francis, and a brother, J. McL. Garnett, also live in Adelaide.—A.J.J.

### "MINIBULK" AT MONBULK

Small group camping for 10-25 people is popular with clubs, youth fellowships, B.S. classes and men's and women's groups. To cater for this, Good Companions' Clubs have accepted a project to raise \$1,200 for "Minibulk"

This involves the conversion of the "top hut" at Monbulk into a self-contained camping unit for up to 25 people. Groups will do their own cooking. The unit will be available to groups, except where the main Monbulk Camp booking exceeds 40 people.

Good Companion groups are hard at work raising money.

A big working bee has been arranged to erect "Minibulk" on Saturday, Nov. 7—all day.

If any are able to help on that day or any day the week before or after, please contact Arthur Reed, phone 756-6120 or Ray McKenzie, phone 663-2449.

Applications for use of "Minibulk" from next February are now being accepted.

## the church in action

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**BIRTHS**

**FRIEBEL** (Muller)—To David and Jill on September 29, at the Jessie MacPherson Hospital, a son—Justin David.

**LAWRIE**—To Judith and Graham, a daughter—Carolyn Marie, born Sept. 19, 1970, at Keith, S.A. Sister for Stephen and Roxanne.

**STEELE** (Hill)—To Judith and George at Box Hill Hospital on Oct. 5, 1970, a son—Paul Anthony.

**STEELE** (Hill)—Glenice and Ron Hill, Elldon, Vic., and Ede and Cyril Steele, Box Hill, Vic., proudly announce the arrival of their first grandchild — Paul Anthony.

**ENGAGEMENTS**

**WHITING - VANDERZEE**—Dr. and Mrs. G. A. Whiting, 413 Highbury Road, Burwood, Vic., together with Mr. and Mrs. D. Vanderzee, 24 Georgia Grove, Corio, Vic., are happy to announce the engagement of Margaret and Peter.

**TURNHAM-MUIR**—Mr. and Mrs. H. B. Turnham, 18 Goldthorne Ave., East Kew, Vic., are very happy to announce the engagement of their youngest daughter, Doreen, to Bruce Muir, of Box Hill, Vic.

**DEATHS**

**CUTLER**, Ada Mary—On September 19 at Burdeu House, Brisbane, Qld., dearly loved mother of Jos., mother-in-law of Margaret; grandmother of John, Lindsay, Denise, Warren and Richard; great-grandmother of Michael. Aged 84 years. "Passed from death into life."

**FORDHAM**—On Sept. 15, 1970, at Camberwell (after a long illness), Ella Lillian, the dearly beloved wife of Walter Albert, passed peacefully to be with her Lord; dearly beloved mother of Campbell and Cr. Wallace, grandma of Helen, Joy, Annette, Gregory and Nicole; great-grandma of Melissa. Late of North Melbourne. "A patient sufferer at rest."

**MARSHMAN**, Ruby Myrtle—On Sept. 30 at S.M. Hospital, Balaklava, S.A., dearly loved wife of Lance W. and loving mother and mother-in-law of John and Margaret, Dorothy and Dean, Raymond and Lynette; fond grandma of six grandchildren. "Rest after weariness."

**IN MEMORIAM**

**BUCKINGHAM**—Cherished memories of my dearly loved husband, Alec, called home (suddenly) Oct. 29, 1957. Only "goodnight," beloved — not "farewell."—Sadly missed by his loving wife, Florence, Emma St., Caulfield, Vic.

**HADDOW** (Nat) — Loving memories of my dear husband and our dear father, who passed away in Perth on October 22, 1965. "A cluster of fragrant memories."—Inserted by his loving wife and family.

**FOR SALE**

"MASTERING FAILURE"—a new printed sermon by G. K. Moyes of Cheltenham, 20 pages, 15 cents posted. Order from T. Frazer, 17 Eden St., Cheltenham, Vic., 3102.

**ACCOMMODATION**

**YOUNG PEOPLE** from the country who need accommodation in the city either now or in 1971 are invited to contact the Department of Social Service, 217 Lonsdale St., Melbourne. Tel.: 663-2447.

**ACCOMMODATION REQUIRED**

**MEMBERS** of churches who can make accommodation available to young people from the country now or in 1971 are invited to contact the Department of Social Service, 217 Lonsdale St., Melbourne. Tel.: 663-2447.

**WANTED TO BUY**

**REASON AND REVELATION** by R. Milligan. Need three copies. Also will buy other books of the Restoration Movement. J. Hardcastle, P.O. Box 57, Balwyn, Vic., 3103. Phone 850-4750.

**116th CHURCH**

*Anniversary*

**LYGON ST. (Vic.)**

**Sunday, November 1**

11 a.m.: P. KAVANAGH.

3 p.m.: P.S.A. Choir will sing the Cantata, "The Reformation."

7 p.m.: Dr. LLOYD JONES.

All welcome. Meals provided.

**THE "CHANGING MOODS" REGRET** they are unable to accept any further bookings for the nine months ending June, 1971.

Several programmes may still be arranged for June to Dec., 1971. Please contact Phillip Renfree (Business: 63-6161, Melb.), (Private: 874-5069) for further information.

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Mr. and Mrs. J. Watson and Robyn, Mr. and Mrs. D. Wood, Grant Travill, North Balwyn, Vic.

Mrs. Owen, Mrs. Frost and Mrs. P. Allen, Kadina, S.A.

Neil Rowley, Perth City, W.A.

Julie Houlgrave and Harry Arthur, Grote St., S.A.

Michael Ewers, Tony Brown and Judy Bennett, Kenmore, Qld.

Pamela Dale Taylor, Chadstone, Vic. Pat Matthews, Horsham, Vic.

**MEMBERSHIP**

Mrs. Ivy Johnstone, from Nth. Balwyn; Mr. and Mrs. Phillip Renfree, from Cheltenham; Mr. and Mrs. H. Nelson, from Box Hill; Mr. and Mrs. Fred Round to Mitcham, Vic.

Roy and Shirley Williams, from Knoxfield to Glen Waverley, Vic.

L. Prentice, from Ivanhoe to Nth. Balwyn, Vic.

Mr. and Mrs. Dale Agnew, Graham and Mark, from South Perth, W.A.; Mr. and Mrs. Barry Newport, from Gilgandra, N.S.W.; Miss L. Tunley, from Zillmere; Miss B. Gibbs, from Ipswich to Kedron, Qld.

Phillip Kline and John Delighton, from Maryborough to Rockhampton, Qld.

Mr. and Mrs. Street to Morawa, W.A.

Mrs. Pearce, from Wembley to Applecross, W.A.

Mr. and Mrs. W. Kickbush, Mr. and Mrs. Hadyn Williams to Namboor, Qld.

Mr. and Mrs. A. Dean and family, from Bunbury to Harvey, W.A.

Mr. and Mrs. Bushby, from Nth. Parramatta; Mr. and Mrs. Pickcott, from Doonside; Miss Val Tucker, from Clayton, Vic., to Telopea, N.S.W.

**MARRIAGES**

Margaret Cowley to Graeme Hinkley, Fremantle-Hilton, W.A.

Allison Ward to James Baensch, Bentleigh, Vic.

Lorraine Bridge to Rodney Watts, Perth, W.A.

Shirley Pugsley to David Mason, Ungarra, S.A.

Kerryn Stodden to Graeme Hattwell, Gardiner, Vic.

Ronda Liston to Lyle Allen, Oakleigh, Vic.

Lely Tan to Siew Gim Chin, Swanston St., Melb., Vic.

**DEATHS**

Mrs. Annie Fletcher, Fremantle-Hilton, W.A.

Mrs. A. Sparnon, Hartwell, Vic.

Mrs. G. Sarkles, Bentleigh, Vic.

Mrs. E. Devereux, Caulfield, Vic.

Mrs. Lorna R. Hughes, Grote St., S.A.

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**THE AUSTRALIAN CHRISTIAN**

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Issue:	Deadline:
Oct. 31	Oct. 23
Nov. 14	Nov. 6

# Victoria . . .

## SUPPORT FOR WEDDERBURN

(Vic.) Since Pastor Ball completed his part-time ministry, the pulpit has been filled by brotherhood department speakers and local men. Recent speakers included K. A. Maenaughtan, of J.E.W., and Roger Ryall, of India . . . The mid-week Bible study and prayer group meets in homes . . . Mrs. Hayes leads the C.E. and Ian Hall is in charge of the Friday night youth group . . . A number of boxes have been sent to Social Service and for Carnarvon mission.

## THOMSON ANNIVERSARIES

(Vic.) J. Edwards, of Norlane, was speaker at the 10th S.S. anniversary at 9.30 a.m. Communion was at 9 a.m. . . . The church anniversary on Sept. 13 had R. Tattersall and R. Ellis as speakers. . . . Geelong Y.F.C. attended the church fellowship tea and evening service . . . C.W.E.F. celebrated its 5th anniversary with Mrs. V. Morrison, of Melb., showing slides and speaking of the Passion Play. Mrs. B. Ferguson was soloist . . . Norlane men were on our platform and Thomson men went to Belmont for the quarterly exchange.

## B. & F.B.S. SERVED

(MITCHAM, Vic., E. W. Heard.) The church was host for Nunawading and Dist. B. & F.B.S. The combined churches' cake stall raised \$74 . . . Basketball trophies were presented during a wind-up social. Wayne Farrell won the trophy for the best and fairest for the association. . . . At a youth service, Mr. Marchant of the Police Force, and a youth leader at our Box Hill church, was interviewed . . . Good Companions raised \$20 at a fancy dress evening to aid "Minibulk." . . . Boys shared in a service on Boys' Sunday . . . Mr. and Mrs. Ernest Gray, former missionaries in South Africa, are staying here with their son, Colin, en route for World Convention. . . . Mrs. Frost spoke on Freedom from Hunger at C.W.F. birthday. Mrs. Morrison and her group presented a play from the C.W.F. Handbook.

## TRAINING DAY FOR 500

(Vic.) 500 attended Scripture Union's annual Training Day "Equip" on Sept. 19 at the Pharmacy College. The conference was designed to help equip the workers needed this coming summer holidays for C.S.S.M. Beach Mission teams, I.S.C.F. Camp teams and S.U. Coffee Shop teams.

Over 30 sessions giving practical help and outlining teaching and counselling principles were led by experienced Scripture Union leaders. Various guest leaders included Dr. Leon Morris, Ralph Davis, John Smith (Campaigners for Christ) and Rev. Alex Kenworthy (Baptist Counselling Centre).

Even though preparation for camps and missions is well under way, people are still required on teams. Further details and application forms are obtainable from Scripture Union House, 59 Rathdowne St., Carlton, Vic., 3053. Phone 349081 (Melb.).

## VICTORIAN C.W.F.

The C.W.F. Council met on Oct. 2 with 125 delegates representing 54 churches present. Mrs. Ols led in devotions and Mrs. B. Dow the Intercessory Prayer.

The Rev. G. T. Glascock, M.Ed., Th.L., Director of International Students, spoke on the problems of students and the need for accommodation and for personal contact with Australian families.

Greetings were brought by Miss Carol Dahl, from Carnarvon Mission Station,

## C.W.F. CAMPS

Two week-end camps were held at Monbulk in September, and were attended by 104 ladies.

The President's theme, "Steadfastly Believing" set the pattern for a time of inspiration and fellowship.

An audio visual "Head in the Sand" introduced us to further studies. Gordon Stirling, Vice-Principal C.O.B., conducted a Bible study from 1 John on "The Faith of the Church" and its relevance in this day and age.

A "Cafe Continental" was organised by Mrs. June St. Aubyn. All campers

## PROCEEDS AID LIVING LINK

(CROYDON, Vic., A. E. Clark.) Proceeds from trading table at the C.W.E.F. 10th birthday night were used to support the church's "Living Link", Win Beale. Donald James' Creations held a fashion parade. Local and Eastern District churches were represented . . . Senior Good Companions made 70 dozen lamingtons as their service effort . . . Mrs. K. Grave of "Alcoholics Victorious" gave a personal testimony at Sept. youth service. The Jordonaires gave items. After-church fellowship was at Julie and Warwick Galletley's home. Fred Archer and W. Galletley led the singing.

## AGED ENTERTAINED

(HARCOURT, Vic., J. Byrnes.) C.W.F. entertained ladies from "Alexander Home for the Aged" at Castlemaine at their October meeting . . . Mrs. H. Farrar, "Christian" reporter, is in hospital at Bendigo . . . Large attendances enjoyed the singing and messages at the B.S. anniversary on Sept. 27. J. Byrnes was speaker . . . In spite of illness, good attendances have been maintained in all groups including prayer meetings, C.E. and Youth Club.

## TWO DECISIONS

(SWAN HILL, Vic., R. A. Banks.) Two teenage girls made decisions on Oct. 4 . . . Members assisted with Freedom from Hunger doorknock appeal . . . E. C. Keating (Dept. of H.M. & Evang.) was speaker on Oct. 11. Other visiting speakers have been F. Combridge (Dept. of Social Services) and R. A. Ryall, India.

## MAN FROM ANTARCTICA

(ROBINVALE, Vic., E. K. Morrison.) Men enjoyed breakfast prepared by Geoff. Cameron and an illustrated talk on Antarctica by Ron. Harris who spent 14 months there . . . Mr. and Mrs. Geoff. Bosenquet, of Sydney, used paints and drawings in stories for the children at the B.S. anniversary . . . Missionary

and Mrs. Doreen Strack on her return from the 4th Asian Church Women's Conference.

Gifts for hospital Christmas giving are to be brought to November Council meeting.

Next Council: Nov. 6 at 8 p.m. Devotions will be presented by the Oakleigh C.W.F. Evening Group. Speaker will be Colin G. Tutcheil, Supt. of Burwood Boys' Home.—M. Nelson, Asst. Sec.

entered enthusiastically into the fun.

The Communion service was conducted by Mrs. Jean Preston, Pres.-Elect, and "Quiet Time" was prepared by Mrs. Netta Newham, incoming Aust. representative of the World C.W.F.

"Communications" was the topic presented by Rev. Alex. Kenworthy, M.A., M.Th. (Director Counselling Rooms, Baptist Union of Vic.).

Camp offering of \$37.15 will be shared between C.O.B. and Dept. of Christian Educ. through the Golden Bag.

—Doreen Gordon, Camp Convener.

activities: Roger Ryall screened audio-visual and answered questions on the work of India; C.W.F. ladies attended Sunraysia Annual Missionary Day where Ron McLean spoke on Overseas Missions.

## DECISION AT CAULFIELD

(Vic., K. Berston.) The "Spring Series" continued on Sept. 20 and 27. There was one decision on 20th . . . G. Napper, Aust. Director, International Christian Fellowship, was recent speaker . . . Mrs. Buckingham is convalescing after treatment at Eye and Ear Hospital . . . Mr. and Mrs. R. Story have returned from Northern Territory and visiting missions. . . . The church is saddened by the death of Mrs. Devereux on Oct. 2 . . . C.W.E.F. entertained patients at Brighton Association for the Blind . . . A slide night and photographic competition was held on Oct. 9. Ted Terry showed slides of the Flinders Ranges.

## GOSPELAIRES AT HAMILTON

(Vic., R. W. Marshall.) The Gospelaire conducted both services of the B.S. anniversary on Sept. 20. The B.S. combined with the church for morning worship. After the second service at 5 p.m. a fellowship tea was held. The Gospelaire also shared in afternoon service at Coleraine . . . Roger Ryall, of India, was a recent visitor . . . Sympathy is expressed to the Rivett family following the death of Mrs. Rivett's mother . . . Mrs. J. Warburton is making good progress after surgery.

## HELPING OTHERS

(ASCOT VALE, Vic.) Young people held a working bee recently to help four families with gardening, etc. . . . Other churches joined with C.W.F. to be entertained by thirty-seven of the Box Hill Elderly Citizens' Music Group . . . The S.S. picnic was held at Sylvan . . . 12 of the Explorers and two leaders took part in a combined morning service on Boys' Sunday. A Youth for Christ team led at night.

## o N.S.W.

# Isolated Children

By MARJORIE COX

Please include them in your prayer list. The following extract is from the letter of a mother, once able to send donations to the "Youth Dept.," one who has trained well her girls and boys.

"The drought has been with us, with only brief interludes, for six or seven years, so we are finding things worrying. What a pity all the beautiful weather has caused so much misery. Country people generally, were quick to notice the A.B.C. announcer reading that 'a nicer day was expected in the morning,' after 76 pts. of rain. That, after the driest year in Sydney since 1895! Over the drought country, RAIN would have been the sweetest music and cause for very much thankfulness, as those who only walk paved streets can imagine. When one sees the cattle trying to catch at a green bough thrashing in the wind — and JUMPING to do it, one feels such pity for their hunger."

Then on a joyous note, she tells of her eldest son, happy in the church, and studying long hours in the Air Force, and her other five children at school. We have had this splendid family on the Isolated Roll since early 1959, have rejoiced with them and wept with them over the years. The father has long been a semi-invalid, and at the weekends the schoolchildren "take over" the farm, leaving mother free to catch up on her gigantic housekeeping project.

We have a few other active families still receiving help from the D.C.E. and this year, we enrolled two young boys

## GUESTS FROM BOYS' HOME

(ASQUITH, N.S.W., D. Krause.) The Boys' Club held a fellowship tea for the boys of the Pendle Hill Boys' Home. The boys were also guests at our monthly youth service. Bob Aldrid was guest speaker . . . Robert Williams, Debble and Phillip Cadden were baptized and welcomed into church membership . . . Keith Stone and Nicki Draglovich made their decisions for Christ. Keith was later baptized . . . A family film night was held on Sept. 26.

## TO BUILD A HOUSE

Sixty to Sixty-five young people over 18 years of age are required to share in a work camp to build a house for an Aboriginal family in Walgett, N.S.W., from Dec. 26, 1970, to Jan. 16, 1971.

Campers will work under two leaders, one for overall leadership and administration and the other for construction. The house is being built in co-operation with the N.S.W. Aboriginal Directorate and the Housing Commission.

There will be ample opportunity for discussion and worship.

The camp is being run by an ad hoc committee of the N.S.W. Christian Youth Council. The cost will be approximately \$30. Further information can be obtained from R. Jungbams, 42 Frenchs Road, Willoughby, N.S.W., 2068.

whose mother was once one of our intermediate scholars in 1957.

But the Roll is gradually diminishing—there are only 18 families at present, with three only on our Cradle Roll, ably tended by Mrs. Dorothy Elliott.

Despite our efforts to publicise the need for this service not one new name has reached us since 1969. These facts, with others, have been a source of discouragement during 1970; it seems true of us, as someone wrote many years ago, "I'm afraid it has become generally accepted that Churches of Christ are not at all interested in isolated members, with the result that sooner or later, they link with another Protestant church." However, since the early 1950's, much effort has gone into the work. But, in spite of this, many promising scholars have been lost to us in this way.

Please post the names and addresses of your isolated scholars, to Miss M. H. Cox, Flat 6, 17 Woodcourt St., Marrickville, N.S.W., 2204, and those of babies to Mrs. Elliott, 26 Shoreland Ave., Junnall, N.S.W., 2226.

## "WAY INN" RESULTS

(WAGGA WAGGA, N.S.W., P. French.) Sunday gospel service attendances have increased recently. Young people have assisted by singing, and by participating in other ways. A young man who became a Christian through "The Way Inn" coffee house, gave his testimony. "The Way Inn" continues to draw a lot of young people every Friday and Saturday night. Musical items, usually with a gospel content and short 5-10 minute talks are given. Several alcoholics keep coming back, as do a number of "Blkes"—prayer is sought that these people may find Christ.

## FULL-TIME AT ALBURY

(ALBURY, WODONGA, LAVINGTON, N.S.W., Conf.) M. Tepper was recently appointed as full-time minister, and R. Iblster as part-time minister to the churches here . . . Breaking of bread services have recommenced at Wodonga and gospel meetings at Lavington . . . M. Winch has been appointed an elder. . . . The C.E. Society meets Sunday afternoon at Albury.

## WOMEN OF THE WEST

The President, Mrs. G. A. Ewers, was in the chair for the October meeting.

Mrs. J. K. Robinson led in prayer of intercession.

As Mrs. K. Eaton found it necessary to relinquish the position of Social Service Supt., Mrs. I. Stevenson has been appointed to that position.

Congratulations were extended to Mrs. M. Wyss, Isolated Supt. and Past President on the occasion of her ruby wedding.

Newly-elected Conference Presidents are Mrs. J. Sewell to the South-West Women's Conf., and Mrs. Turnell, the Northern Dist. Women's Conf.

A Day of Prayer was organized by the Prayer Supt., Mrs. D. G. Hammer. The whole W.A. sisterhood engaged in half-hourly watches.

Mrs. G. A. Ewers and others attended the South-West Women's Conf. and Northern Dist. Women's Conf.

The Bible study, "Paul's Prayer," Eph. 3: 14-21, was led by Mrs. R. Richards.

## PRAYER POINTS:

1. Those who have added responsibilities in the home, in churches and on the mission fields while others are at Federal Conf. and World Convention.
2. Suitable accommodation for families to enjoy a study weekend camp.
3. The visiting Overseas speakers that they will stir and challenge.
4. For our bereaved New Hebridean parents who have suffered the loss of a baby and young child.

—Dora Gordon, Sec.

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## BOOKS

### "THE ALTAR OF LOVE."

By William R. Hibburt (Aust. Ptg. & Pub. Co.).  
\$2.00. Postage 20c.

The need for a ninth edition of Will Hibburt's book about love, life and marriage, is in itself an impressive endorsement of its value. Many ministers use it regularly as a gift for couples they marry. Increasingly, parents and friends use it to convey their marriage greetings and good wishes in a form that will endure.

Its early pages contain space for the names of wedding guests and those who call during the first year to the new home. The rest of the volume is packed with interesting, helpful, and sometimes humorous insights into the art of living together.

The author shared with young people as a leader and friend, encouraged their high hopes and gave them rich counsel. What he learned from them and from this observation and experience he now passes on to a new generation as it invests its capacity for good in the marriage relationship.

The book is available from the publishers or religious bookshops.

### "PERIL BY CHOICE."

By James C. Hefley (Zondervan). \$5.40 (Cloth),  
\$1.05 (Paperback).

In the second half of the 20th century there is a tendency on the part of some Christians to think that Christian missions are a spent force, with their great days in the past.

Such people must have missed the drama of a series of sensational missionary adventures—for example among the Aucas of South America and among the rebels of the Congo. This story of John and Elaine Beckman is a worthy addition to the growing list of modern missionary stories.

So far this one hasn't ended in disaster, although it is a wonder it even started. John Beckman had a heart murmur. It kept him out of the war and when he fell in love with Elaine Hummel and learned of her missionary ambitions, he was afraid that his health would exclude him from that service also. A former missionary doctor examined him and encouraged him to go on. A short life on the mission field was preferable to a long life at home.

John Beckman undertook, with his wife, a programme that would have worn out a healthy man, and eventually he was forced to see a heart specialist. He learned that his aortic valve was not functioning. There were other complications, but surgeons replaced his defective aortic valve with a plastic substitute which ticked! His ticking heart has been heard with astonishment on many mission fields since then.

The miracle of modern surgery must not be allowed to detract from the missionary work of John and Elaine. Working with the Wycliffe Bible Translators they translated the New Testament into the language of the Chol Indians and enabled a flourishing church to grow in pagan soil. The acceptance of Christ by this primitive tribe in a remote part of Mexico is a remarkable chapter of modern missions. This is a good story, well told, and it should be known.

### "SOURCE BOOK OF POETRY FOR MINISTERS, SPEAKERS AND WRITERS."

Compiled by Cornelius Zylstra (Baker).

Most of us look for a handy resource book of suitable quotable poetry, but this doesn't quite fill the need. We found it hard to take it seriously after

"The voice that breathed o'er Edom that earliest wedding-day,  
The primal marriage blessing, it hath not passed away.  
Be present, awful Father, to give away the bride."

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Scripture Union Bookshop, 1 Sherwood Court, Perth, W.A., 6000.  
(Add postage when ordering by mail.)

### "TAKE IT STRAIGHT, TEEN-AGER"

By Margaret J. Anderson (Moody Press, Emu Book Agencies). \$1.05. (Postage 10c).

This little book could well be used as a Discipleship Manual or to supplement one. All the basic elements are here, coming with a fresh impact, a catchy title, a racy style and well chosen illustration. Take a few samples: "Up-to-Date, Down-to-Earth." (The Bible); "On Speaking Terms with God" (Prayer); "Give Your Faith Away"; (Witnessing).

It is not just a book about teen-agers, but refreshingly, to teen-agers and by teen-agers. For, as Margaret Anderson says: "I have not written it alone. A group of senior high school young people have helped compile its pages. They have suggested spiritual problems about which they are concerned, as well as methods of presentation. They constantly cautioned, "Avoid levity. Give it to us straight."—J.E.B.

### "WHERE NOW IS THY GOD?"

By J. Wallace Hamilton. (Fleming H. Revell Co.).  
\$3.50. (Postage 17c).

Noticing a stranger in church one morning, the preacher greeted him at the door. "We've been glad to have you, sir. Come again, come again." The stranger replied in one sharp, stinging word, "Why?"

But there is nothing questionable about the preaching of J. Wallace Hamilton, who tells this story.

Dr. Hamilton was minister of the famed "Drive-In" Church, the Pasadena Community Church in St. Petersburg, Florida, from 1929 until his death in 1968. More widely, he was famous as guest preacher at colleges and conferences, and for his volumes of sermons, which preachers eagerly anticipated.

His titles arrest—"If you get where you're going where will you be?" His sentences march—"To read any N.T. literature is to remind ourselves that when this faith of ours first got going, it was Christianity on the offensive. It had a magnificent capacity for attack, and no technique for retreat. It had to make its way in the world much worse than ours. It sang its songs, said its prayers, had in its mind, the strategy of a large offensive. It was after the impossible."

In this book the vibrant spirit of a vital preacher comes pulsing through.—J.E.B.

## Church Chuckles by CARTWRIGHT



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# YOUTH ACTION FOR DEVELOPMENT

Over 15,000 young people have shared in the first two Destination programmes, in 1969 Destination India and in 1970 Destination Indonesia, and have accepted the challenge to action and understanding of peoples in these countries less fortunate than Australia.

The Australian Council of Churches is now planning the 1971 programme, Destination Philippines.

This will be a study/action programme to run for about a month. Through a specially prepared Bible study booklet and information kit that contains a wealth of knowledge on the Philippines, the church's role and development, participants are able to come to grips with many of the pressing problems facing the world today—poverty—hunger—under development—international relations.

## Action

Each group that joins is asked to raise at least \$50 toward development aid projects in the Philippines and to undertake the study programme.

## Win a Study Tour

Each group will be asked to enter at least one of their number in a competition. The winners will be selected on their knowledge of the Philippines, the church's role in development and Australia's role. Winners will spend three weeks on a free study tour of the Philippines.

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2074.

## LOCAL GRADUATES SOUGHT

In recent weeks there has been an unprecedented rush of requests from overseas schools seeking Australian University and technical college graduates. The graduates are required to serve as volunteer teachers in New Guinea and the Pacific.

The Director of Australian Volunteers Abroad (AVA), Allen Martin, says the volume of requests is unusually heavy.

"Because insufficient experienced teachers are responding to these requests, it has become necessary to look for increased numbers of recent graduates," Mr. Martin said. "These graduates need to have teaching subjects in their degrees or diplomas, and be willing to teach for one or two years overseas. Persons expecting to complete a course of study at the end of the year would be considered, provided they applied immediately."

The selected volunteers will depart for overseas next January after a residential briefing in Melbourne. Their fares and basic insurance will be provided and local employers will provide sufficient allowances to cover food, accommodation and pocket money.

Mr. Martin said the rush for graduates seemed to point to a new trend. In the past the host countries had generally only accepted experienced AVA teachers. "Possibly the increased demand could be caused by changing needs and by the extra efforts being put into preparation for self-government."

## Plan Now

Now is the time to plan to include Destination Philippines in your 1971 programme. It is ideal for all youth groups and senior S.S. and is suitable for small or large groups. Further information can be obtained from David Parker, Australian Council of Churches, 511 Kent St., Sydney, 2000.

## VIETNAM'S TRAGEDY

(Saigon). Looking beyond the end of hostilities, a report prepared for the World Council of Churches says that between 100,000 and 300,000 Vietnamese women are living as prostitutes, bar girls and "temporary wives" of American G.I.'s.

"It will be difficult for the girls to return to farm life" in postwar South Vietnam, the report added.

—"Austcare Bulletin."

## "Minibulk" Working Bee

at: CAMP WATERMAN, MONBULK, VIC.

on: SATURDAY, NOVEMBER 7

Volunteers wanted, skilled or unskilled. Please contact Mr. A. Reed at 756-6120, or R. McKenzie: 663-2449.

This is a project to boost small group camping and involves the conversion of the "top hut" at Monbulk.

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## • OVERSEAS MISSIONS

### INFLUENZA HITS Aoba

from VALERIE CROWTE and  
MARGARET LUHRS, New Hebrides

Here on Aoba we have been badly hit by influenza—first of all it seemed to attack the little ones—then later the older folks, and the hospital has been inundated with patients on all beds and on the floors as well, and many have been very sick. Both David Coulter and our New Hebridean Assistant Medical Officer were off for about 10 days—and then Valerie followed suit—so that the days have been exceptionally heavy and busy. Many of the older people cannot remember such a bad epidemic. It leaves a person feeling weak and debilitated for long afterwards.

Just this also very busy in the obstetrical block with 16 deliveries, four of which were premature babies including twins—nurses were kept on their toes! Last week we admitted little Kue-wirawata—a little girl whose clothes had

caught fire when she was sitting too close to a fire. She has bad burns on her back and buttocks, but is doing well now, and we thank the Great Physician for all his help and care.

Patrol work has been extra busy because of the sickness in the villages—one day Margaret treated 101 patients on a visit to some of our "top" villages at Nemberinguidis! Some of our staff have been off sick and lectures were cancelled. We have also sent extra help to our Dresser Robert at Longana.

We have welcomed our new missionaries, Ray and June Wilson and family, who are taking over the work at Nasawa when the Fletchers return home in November. Ray Warry, a voluntary worker, is also out here for four months doing a great job in the field of carpentry.

Abel and Amos, Leith and Laura are busily preparing for their visit to Australia for the World Convention and subsequent deputation work.

## BOOKS, TRACTS AND TABLE TENNIS

from Mr. D. N. DONGRE,  
Indapur, India

I am having great joy in writing to you. For so many years I have not written a single letter, nevertheless I always remember you in my prayers. After spending 19 years at Shrigonda I have been transferred to Indapur where the Lord has given me a new place to witness for him.

There are 40 to 50 readers who come daily to the Reading Room Friendship Centre. I have commenced putting a new tract in every book, and I also try to give a tract into the hands of each reader who comes here. I have also had

some wall texts painted on the walls. I am glad to tell you that since I came here I have given the Bible to two persons to read. One is a lawyer and the other the head clerk in the Govt. office. Recently I have been able to purchase many new books. Ten to fifteen young lads come in regularly to play table tennis and I have the opportunity to speak with them about our Saviour, and on Saturday afternoons when the library is closed they come to listen as I tell them Bible stories and discuss our Christian faith with them.

Mr. Kulkarni and I visit the surrounding villages to tell people about the Lord Jesus Christ, and recently one man has asked for specific teaching.

## SCHOOL REPORT

from BANSI BHALERAO,  
Bori High School, India

We have had our annual high school inspection, and its report is quite satisfactory and encouraging. Some changes made recently (barbed wire fence, plantation of some trees, some new furniture, etc.) were well spoken of.

For the first time our boys will be appearing for the S.S.C. (matriculation) examination, and hence we are all putting in a greater effort and we are sure God will make these efforts fruitful.

We are thankful for the tremendous prayer support from the Home Board and brotherhood in the past, and earnestly request that you will continue to support us in prayer in the future.

We do need to extend the school buildings. We have only two rooms owned by the Conference, and the old stone church building. We use one rented room which is not satisfactory. Our needs are for a science room, a drawing room, two classrooms and a library. We would like these soon. Accept our prayers and Christian greetings.

## VISITING

Word has been received from Miss Merle Peacock, formerly a leader in the Youth Dept. in W.A., on her visit to the Indian Mission field. She and her friend who is accompanying her on this world trip had been able to spend a day and a night at Shrigonda, Dhond and Bara-matt.

## JAY'S COLUMN IS FOR Juniors

### DRAWING COMPETITION:

FOR 7's & 8's

This is our very first drawing competition. You are asked to make a drawing of anything that CRAWLS, WALKS, FLIES, or SWIMS. That means you can draw almost anything that is alive. COLOUR YOUR DRAWING.

The competition closes on October 31, 1970. Send your entry to Jay's Column, 119 Hawke St., West Melb., Vic. 3003.

### CAN YOU NAME IT?

1. A lake where Jesus preached and where his friends made a living?
2. Out of this lake the river runs into a place that has no outlet. No fish can live in it, and no swimmer can sink in it. What is its name?
3. A city with a temple. Jesus was there as a baby, later as a boy, and later still as a man. Name it.
4. The whole western boundary of the land of the Jews was touched by water called the Great Sea. What do we call it?

(Answers next week).

### "MY FAVOURITE BOOK."

Prizewinners for the competition about books were Pam Burgar, of W.A., for "The Last Term at Malery Towers," and Cynthia Page, S.A., for "Pippl Longstocking."

WHICH are the fastest: A horse's forelegs or his hindlegs?

Answer: His forelegs—his hind ones can't ever catch them.

### WHO WAS CALLED? (see last issue)

1. Moses. 2. Abraham. 3. Joseph. 4. Luke. 5. Paul. 6. Zacchaeus. 7. David. 8. Nicodemus.

### WORDWISE:

Castor Oil—A lubricant for fishing reels.

Dentist—A person who gets paid for boring you.

ONE girl says to another, "My boy friend and I are having a disagreement" — I want a big church wedding, and he wants to break off the engagement."

# THE LAST WORD . . .

## CHALLENGE

Women — of God —  
 Mother of men,  
 Lift up your Christ,  
 World peace to gain,  
 Teach your ideal,  
 Your voice send far,  
 Make known your power,  
 Women, end war!

—Ina Duley Ogdon.



The world at its worst needs the church at its best.



An African boy's prayer: "Our hearts are like a book full of mistakes. Take thy eraser, Lord, and erase all our faults."

Natural science and history are the two things on which true religion rests. Unbelief and superstition are based on shallow physics and shallow history.

—J. G. HAMANN.

About the best method of climbing higher is to remain on the level.



The people I am most scared of are the people who are scared.

—Robert Frost.



A woman in the suburbs was chatting over the back fence with her neighbour.

"We're going to live in a better neighbourhood soon," she said.

"So are we," said the neighbour.

"What, are you moving too?"

"No, we're staying here."



Talk is cheap because the supply exceeds the demand.

Modern Home: One that gives you half the room for twice the money.



Real friends are those who, when you've made a fool of yourself, don't think that you've done a permanent job.



The moon affects the tide—and also the untied.



"Did you hear about the fellow who invented a device for looking through walls?"

"No, I didn't. What does he call it?"

"A window."

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The programme is designed to cater for those with definite service in view and for those who seek greater understanding of work in mission fields.

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