

THE AUSTRALIAN **CHRISTIAN**

Vol. 73 - No. 8

MAY 2, 1970

National Journal of
Churches of Christ

Registered in Australia for
transmission by post as a
Newspaper.

FRIENDS?



WORLD CONVENTION,
ADELAIDE, OCT. 20-25.

(IN 172 DAYS)

WORLD CONVENTION



PHILIP MORGAN . . .

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Educated: Nottingham West Bridgford Grammar School, Overdale College, Solly Oak; University of Birmingham.
Appointed General Secretary British Churches of Christ—August, 1967.
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(This is the 12th in a series dealing with World Brotherhood and World Convention personalities.)

Our Church Renewed for Mission

The title was the theme of a British Churches of Christ Annual Conference. This same theme had been used in the 1964 British Faith and Order Conference held at Nottingham University. It was taken as the theme because it said the things we believe to be significant at this point in our history and witness as churches. In one sense it was like the classic pattern of a good sermon, having three points, the concern for unity, the recognition of the need for renewal, and the realisation that both unity and renewal were means to one end, our fulfillment under God of the mission He deigns to share with us, in Christ.

ONE CHURCH

The name of at least one small village in South Wales is familiar to almost everyone in the world these days. Aberfan is a by-word in disaster. It was in Aberfan that my first ministry was held, and it was there at the bottom of the coal mine, from which had come all the pit dirt which eventually rolled down upon the village, that one of the most vivid experiences of my life took place.

One of the deacons of the Aberfan Church of Christ worked in one of the engine houses. He suggested that I might go down it to the colliery, and meet with the miners during a 20-minute period before the end of the shift. On several occasions these visits took place, though it was the first one which proved the most significant. We sat round in the engine house, deep underground, with all the lights on our safety helmets turned off. There was no light to be seen at all, and no-one could be certain who it was he was sitting next to. In this complete darkness I began to answer the questions which arose from the group. The first question which came was this, "You talk about Christianity and you invite us all to be Christians. How can we choose which group of Christians we should belong to, when there are seventeen brands in the village?"

Aberfan and its companion village, Merthyr Vale, are only small communities with some 7,000 people living in them, and yet in this small village there were seventeen different kinds of Christian churches. Some divided because of language, Welsh and English; most divided because of their different denominations. Some even belonging to the same denomination, but divided because of old squabbles and difficulties long-forgotten, and yet remaining in the division which arose from them. To me, this experience served to confirm the insight of our forefathers that the Gospel, the Good News of God, is hindered in the sight of men by the failure of Christians to be reconciled to each other.

(Continued on page 6)

PERFECT PROBLEM

*But then — (I always try to justify myself!)
Others — I know — seem so prone to fail —
Far more than I!
Not that I boast perfection — but after all —
At least I wouldn't stoop to doing that!
Just makes you wonder! A Christian doing that.
No wonder the breed of atheists is growing —
And preachers waste their words on pews.
Who'd want to be seen mixing with that lot!
Me? I wouldn't be seen dead in that Church!
What's that! You say it WAS my Church?*

By
LLOYD COOKE

*Oh well! After all we're not all perfect.
And did I hear you say that someone saw
Me do the thing of which I harshly judged another!
Well! Don't forget my sheer humanity!
Don't point your finger in that fashion —
As I said—we're not all perfect, unless
It be that I am now the perfect fool; but
Don't YOU dare call me that — or else!*

◦ W.A. CONFERENCE

THE CHURCH AND MENTAL HEALTH

. . . **GEORGE SMITH** and **PETER LOMAS** in dialogue

G. SMITH: Do you think that man's conflicts are a product of his separation from God?

P. LOMAS: Yes, but I think we must get this into the context of everyday living. And we need to ask What is man? I try to ask the question as the Psalmist asked it. I come to the conclusion that if we are told God made man in his own image, then man is something akin to God, but the one thing we have in common whether Communist, atheist, or whatever, is the potential of love. We all need to love, and we need to be loved. This is not something which the Russians or Americans can produce in a test tube, it is of God. It is in this basic element, this potential at the very root of man, that this separation takes place because of environmental and sociological conditions. This potential is nevertheless within man's life, and within the context of his being, and so he becomes separated from the basic source of love, which is God.

SMITH: Is this conflict the cause of mental sickness?

LOMAS: The greatest disease which the world has ever known is with us today, spiritual malnutrition. Many people have some understanding of the potential for love, for self awareness, but when this breaks down the cause can be spiritual malnutrition. I am not saying that in every case of mental illness this is so, but in 80% of the cases I see within the hospitals which are not mental retardation or deficiency, this would be true.

SMITH: If there is a break-down, and inner conflict causes mental break-downs, do you think there is an influence upon the home, or society? In other words, because of the break-down within man, is there a break-down within society?

LOMAS: Christ said to us in the second Commandment: "Thou shalt love thy neighbour as thyself." If we are incapable of loving ourselves, how in Christ's name can we love our neighbour? So often because of guilt, a sense of unworthiness, a sense of failure, man's self esteem has taken a battering, and he is incapable of entering into everyday relationships. This affects how he approaches his parents, how he approaches people outside, how he approaches his wife, how he adjusts to his children, etc.

SMITH: What is the task of the Church in this field of mental illness? Where do we fit into the picture, not only in mental illness, but other maladjustments?

LOMAS: I see the society in which we live as a hypocritical society. We say one thing, we do another. We preach one thing, we do another. Not only in the church, but in all strata of society. Nationally and internationally we speak of freedom, and segregation takes place. We stand for the equality of man but racialism is still a word in our society. We stand for the respectability of man, but still make a profit out of man's use of alcohol. When the church faces this situation it has to be very careful that it does not fall into the same hypocrisy. I attended a meeting not long ago of people working within the mental hospitals. They are looking out into the community, looking out with the idea that they have got to get away from the area of mental illness into the area of promoting mental health. We are well adjusted in this State, we call our services Mental Health Services, not Mental Illness Services. We must get out into the community, but where can we go? There are approximately 400 churches scattered around the metropolitan area. These should be centres to which we can look from the Mental Health Services to help in promoting mental health. Mental health and spiritual health go hand in hand, they

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are twin sisters. Unless the churches are willing to take such activities into themselves, and then go out to the community, I do not see that we are fulfilling the role which Christ gave to us, which is "Go preach the Kingdom, heal the sick." We might well be preaching a Kingdom, but not the Kingdom which Christ gave us, which is amongst the sick, the poor, the suffering, and those who are in need. "Where were you when I was hungry, in prison . . . ?"

Since I have been working in Mental Health Services, I have come to understand what the word "Christian" means, as distinct from the word "Anglican." They are not quite the same. It is like saying, "My name is Lomas," not "I am the Lomas family," there are other families of Lomas scattered all over the world and there are other Christian families all over the world, we must recognise and accept this, and above all work together in this field. We can work together as a brotherhood because we have different needs to bring, and different aspects of the gospel to offer, and when we offer it together it makes a whole, when we offer it in tiny little pieces it has no meaning.

SMITH: With possibly 400 churches scattered throughout the metropolitan area, with maybe seven or eight denominations our work can be fragmented. There could be in a city the size of Perth a programme united in a main theme and common goal, whereas perhaps now one agency or church works in one field, and another agency in a different direction.

LOMAS: We are supposed to have some vision of what this Christian business is all about. Also a vision of where this fits into the world. In Western Australia we clearly have a unique position at the moment with respect to the rest of the world because when you look at places like America or Great Britain their problems have got out of hand, and are so great they can only clutch at the corners. Many of these problems, such as drug addiction, have not really hit us with impact yet, but within five or six years this is going to be a big issue, the time to educate is NOW. We can do this together. The Government Services can provide material, and can disseminate this material throughout the metropolitan and country areas. There has to be some concerned body of people who will make themselves informed, not just for their own protection, but for the sake of their fellow man.

SMITH: How do you see your own role as a Chaplain in a Government set-up?

LOMAS: First of all, of course, I am a pastor to the people. I take over the care of these people, counselling them, helping them to find some purpose, direction, reality. Also I see myself as a "stirrer." I see many people who come into hospital, and go out again, and merely need love and support in the community. I see it as my job to stir up Christian concern for them. Why is there still a stigma attached to mental hospitals? Even within the churches I am known as the "Mental Chaplain" and there is a certain stigma attached to mental illness. A number of Christian ministers manhandle this subject out of the door, and do not face up to reality. Each person who faces mental illness in some way has to face it in himself first. The only difference between a mentally ill person and a well person is that the mentally ill person cannot cope with his problems, whereas the well person can, after a fashion. What we are called to do is be supportive. We go often see this loving, caring, dynamic church, NOT CARING. I try to help break down barriers and stigmas which exist between Government Institutions. We Christians are the heaven which can move out into the community. We can speak out in public on social issues of importance with a united voice. I feel that these people depend on us for their support. They are saying, "This is your gospel—we are fed up with listening about it, let's see it in action."

A Faith for Monday Morning

By CYRIL FLOOD

The boy who, in a scripture examination, said that one of the ten commandments was "Remember the seven days to keep them holy" probably lost marks. However, in his ignorance he was giving a profound piece of wisdom; for that's just what religion is about. It is concerned not merely with one sacred day in the midst of six so-called secular days, but with the whole of the week, and therefore with the whole of life.

A. A. Milne in his story "To People" describes a Mr. Pump like this—"Mr. Pump was a religious man, whose religion was too sacred a thing to be carried into his business. The top hat which he hung up in his office was not the top hat which he prayed into before placing it, thus hallowed, between his feet. He had two top hats and one hat box for them. On Monday morning he put God reverently away for the week and took out Mammon. On the Sunday morning he came back gratefully or hopefully according to business done—to God." Mr. Pump has a lot of descendants. It never occurs to them that religion has anything to do with the seven days of the week.

We laugh at this when we read it, because it is fiction. It is upsetting when it actually happens, as it did when Lord Palmerston left a church meeting audibly muttering his protest against the sermon. History records that he was applauded by some when he said, "Things have come to a pretty pass when religion is allowed to invade the sphere of private life."

True it is that that was a long time ago, but it wasn't so long ago that Stanley Baldwin, the Prime Minister of Britain, expressed his annoyance with the Bishops, who had attempted to settle a coalminers' strike by trying to arrange a conference of themselves, the miners, the mine-owners and representatives of the Government. Many people really thought that Baldwin had scored when he asked how the Bishops would like it if the revision of the Athanasian Creed were submitted for consideration by the Iron and Steel Federation.

Perhaps even that was too long ago for some readers. Well, more recently ministers of religion were reprimanded by the Federal Member of Parliament for Boothby for preaching about things that everyone is concerned about and talking about. He quite openly and bluntly said that such social issues as the involvement in war ought never to be mentioned from the pulpit. He, too, was applauded for his king hit when he said that ministers who talked about what everyone else was talking about should refrain and get on with the job of preaching the gospel.

It may be that some people don't read fiction, history, nor the papers, and therefore haven't read of this distorted idea of religion. However, they can check up by attending some of our conferences. Over and over again we hear such expressions as "let the church keep out of these matters," "this has nothing to do with the church" and "these social issues are not our concern." How distorted can we really make the message that "the common people heard gladly"? Surely

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there is not a thing of which it can be said "the church has nothing to do with this," for vital religion is something for every aspect of life and for seven days a week.

Let us read again the Prophets, catch their spirit and let their real message sink in. Let us read again the things in the gospels on which Jesus "spoke as one with authority." Do this and we must come to the conclusion that it is a distortion of religion to invent a sort of artificial stratum of life and call it religion — and then banish God to it. This is what Amos the subsidised priest was trying to do when he ordered Amos away from the palace. Amos, who went right into the royal court and thundered against the social evils, was promptly reminded by Amosiah that he should get back to the temple. It is quite invigorating to read about Amos' reaction to these marching orders from the establishment. Amos knew that the place for God, the claims of God, and the implications of religion was in the palace, the market place, everywhere, everyday!

The religion of the subsidised priests didn't get anywhere — but Amos's did. And today the religion that is going to make an impact on the community is not a religion that is set forth like a proposition in mathematics and worked out in creeds logically. It must be a faith that will help people to bear the strain and stress of seven days a week, and must find its proof in daily experience, and be vindicated, not by what we say on Sunday but by what we do on Monday.

The one who was the inspiration of our religion was interested in the whole of life. When we read that "he taught them as one having authority," it is interesting to flick back the pages to see what he had been talking about. Does it come as a bit of a shock to find that he had talked about marriage, divorce, attitude to children, getting money, spending money, hoarding money, revenge, attitudes towards our enemies, and other matters on which many would place a pulpit-ban?

Jesus moved amongst people who thought that a tallor who carried a needle on the Sabbath Day had broken an important religious law and had therefore sorely displeased God; but who thought on the other hand that if one went to the temple at the prescribed time and attended to ritual in the prescribed manner was doing something of itself religiously meritorious. What a shock it must have been to these people to hear Jesus introduce a God who wasn't interested in such a mass of religious paraphernalia, but was interested in children, flowers, fallen neighbours, working conditions, real life!

While many hug to themselves a religion that glories in being set apart from life, it is refreshing to know that there are many who dare through the gospel to offer a religion that permeates the whole of life. This is the Good News—that Christianity is not an obligation to be discharged by a perfunctory attendance at church, but an inspiration to be realised in the duties of daily life. Essential Christianity transforms religion from being a Sunday liability into a weekday asset, and from being a weekend hobby into a weekday pursuit that impels us to take Christ's standards of values and work them out in all that we do or are concerned with. Remember the seven days to keep them holy!

THE INTERNATIONAL SCENE

Practical Christian Politics

By Dr. DESMOND CROWLEY

I can hardly come back to the pages of the "Christian" after so long an absence without some kind of apology. I don't have a very good excuse — merely pressure of other things. I am sorry to have been away so long and hope I can write more frequently in future.

The reason for my return just at this time is that the Australian churches have recently done something that cannot be faulted along the lines of the kind of criticism that I have often directed at them previously. Too often, I have argued, the churches have been ineffective politically in trying to carry out what should be the important mission of influencing the course of national affairs because they have been too general, too vague, too uninformed.

On this occasion they have done their homework. They have been specific, they have thought out their position in detail and they have been thoroughly informed. I am fairly sure that this time they will be effective.

The occasion I refer to is the national conference called by the Australian Council of Churches and the Catholic National Commission of Justice and Peace in Sydney in February on "Action for World Development."

Overseas aid is a complicated subject. For the conference to talk sense the 200 who attended it had to come to understand a great many complex matters. In preparation for their discussions, which took the best part of a week, the participants had to master a good deal of material. This was prepared for them by working parties of economists and other kinds of experts in Sydney and Melbourne and distributed beforehand in the form of four booklets. Copies of them are available for \$2.75 from the A.C.C., 511 Kent St., Sydney, 2000. They form the best survey yet published on the problems of overseas aid and Australia's possible role.

At the conference itself the discussions were thorough, pertinent and realistic. There were disagreements over details, but they were generally thrashed out. I doubt if any participants went away with serious objections to the decisions.

As a result the report, which is shortly to be published, is thorough and precise. It is a formidable detailed document which the Government will find difficult to ignore. It contains 52 recommendations, many of them with subsections. It includes specific references to organisations such as U.N.C.T.A.D. and E.C.A.F.E., and the people who wrote them and voted for them obviously knew what they were talking about.

The most striking recommendation is a proposal that the two bodies sponsoring the conference should set up, in Canberra, a Joint Secretariat which will talk to the Government continuously about overseas aid. This body would continue to express its views in the same detailed, informed way that gives life to the conference recommendations. It would not remain on a pedestal of expertise, remote from the membership of the churches, but would continually prepare study material to tell church members and others what it was saying to the Government, and why.

If this proposal is adopted by the A.C.C. and the National Commission, I am confident this will be a most important development. It will be practical Christian politics. On the other hand, the report does not neglect practical positive action in which church members can engage at the local congregational level.

Over the last few years Australia has considerably increased its overseas aid until, from being near the bottom of the list of the advanced countries in this respect, it is now near the top. I am sure that much of this increase has been due to the prompting and urging of certain groups of members of Australian churches who, together with others from the general community, have made this a particular concern. This result has been achieved by solid, persistent, devoted work. There is no other way.

Even so, Australia's aid still stands at 0.7% of the national income, compared with the 1.0% that has been generally accepted internationally as the desirable target. The conference proposed that the Government should aim to achieve 1.0% by 1975.

If this can be brought about, very largely perhaps as the result of action by the churches, millions of people will be substantially helped towards greater human dignity who would not otherwise have received such assistance.

MINISTERS REMEMBER

SHARPEVILLE

Five prominent British churchmen marked the 10th anniversary of the massacre of 69 men, women and children in Sharpeville on March 21, 1960, by calling attention to the current racial situation in South Africa.

In a letter to the *Church Times*, Lord Soper, Bishops Trevor Huddleston, Ambrase Reeves and T. D. Roberts and Lord MacLeod of Pulinary cited two recent developments.

1. The establishment of the Bureau for State Security (B.O.S.S.) in 1963 has made it possible to suppress evidence of inhumanity as being "prejudicial to the interests of the state," the letter said.

2. In February, 23 Africans including Mrs. Winnie Mandela were acquitted of charges laid against them but were promptly re-arrested and are now being held in solitary confinement without access to friends, family or press.

The signatories, members of the Anti-Apartheid Movement, called on all who opposed racialism to remember Sharpeville and to remember "that another Sharpeville could happen any day in South Africa."—E.P.S.

THREE CHURCH BASIS OF UNION

A final basis of union for the Congregational, Methodist and Presbyterian Churches of Australia has now been published.

Prepared by a 21-member Joint Commission it will be officially received by the three churches during the next six months. A vote is expected by 1972.

The proposal would join the three existing denominations into one church, known as the Uniting Church of Australia.

It names four offices in the Church—ministers, leaders or elders, deaconesses, and lay preachers. The possibility of introducing deacons is raised, but it is left to be decided at a later date.

The proposal also includes four levels of government—an elders' or leaders' meeting within each congregation; a Presbytery or district council, comprising ministers, elders, leaders and other church members specially appointed; a synod or regional council; and an assembly or national council.

If the union of the three churches is approved in 1972 it is expected that the uniting assembly will be held in 1974 at the earliest. The delay is considered necessary to complete legal and constitutional matters. The union would create a Church with 2,230,000 adherents, or about 20% of the Australian population.

SCOTS REJECT UNION

A proposed plan of union between the national Church of Scotland and the Congregational Union of Scotland has been rejected after 10 years of dialogue and negotiation. The Church of Scotland's presbyteries voted 20 for and 22 against. The Congregational vote was 53 congregations for union and 60 opposed.

—E.P.S.

OUR CHURCH RENEWED FOR MISSION

By PHILIP MORGAN

In the British Isles at the present time, in common with so many other parts of the world, many schemes are afoot for overcoming the divisions of Christians.

This is a situation of both challenge and opportunity to our British congregations. For all of our history we have been committed to the vision of Christian Unity, and now that so many more of our fellow Christians are concerned in these things, we are challenged to play a part, not only worthy of our history, but worthy of the vision given to us by God. Doctrines still divide us from our fellow Christians. A history of division itself confirms us in our separation. Language and nationality, even in such a small area as the British Isles, divides us into four nations, with its resultant problems. Custom has supplied each different group of Christians with its own well-loved tradition, and personal affection for the familiar things may yet prove the greatest obstacle to overcoming our separation. Lip-service to the ideal of Christian Unity is not enough in this situation, practical action is required.

It is with this in mind that we took as our theme for Conference the title of this article. It was with the challenge of this theme in mind, that we have set in motion consultations with all the congregations of British Churches of Christ to discover their mind on the practical issue of movement forward. As churches, we play our part in the various Councils that there are in the British Isles, and our relationships with Presbyterians and Congregationalists in particular are good. We see here the possibility of practical action which will lead to Christian Unity. Two representatives of our Central Council are to visit each congregation and discuss with them the implications of our present situation, and the possibilities for action, asking them if they will sign a Covenant, committing them to put work and prayer for unity in the forefront of their life until God grants us the Unity which for so long has been his will.

ONE CHURCH RENEWED

One brand of humour which enjoyed recent revival in Great Britain is the craze for designing complicated cartoon machines using the most intricate technological devices imaginable to achieve in the end some minor piece of activity, such as cracking an egg. These have been both amusing and pointed. Whilst they seem to be directed against some of the excessive claims of our scientific and technological development, they could just as easily be directed against the Church. Television brings into our homes many more forms of worship than these our immediate experience would make available to us. Attendance at meetings of Councils and conferences of all shapes and sizes gives a different sort of insight into the workings of the Church. The sad thing is that this new opportunity of seeing Christians in action highlights the quite incredible irrelevance of much we do when at the centre of our faith there is the gospel, and about us is man in all his need and all his opportunity.

Since the Second World War, the British Isles has been undergoing something of a revolution. Those things which seemed so certain and sure have disappeared and that which seemed unable to change, changes day by day. A new affluence is enjoyed by many, whilst the country struggles economically. Strange faces are to be found in almost all our centres of population, and in some areas, such as the city of Birmingham, from which I write, the question of colour and racial integration cannot be avoided. There is a new permissiveness in society, reflected in part by the work of playwrights and film producers, to be seen in clothing fashions, the world of pop music, and more profoundly in the changing ethics of our day.

There is a new violence to be found in the streets of our great cities and by virtue of the population drift there are parts of our country which now are more deserted and lacking in future promise than has been the case for very many years. Faced with the challenge of this situation, it becomes quite apparent that the Church, as at present structured and organised, is largely incapable of fulfilling

(CONTINUED FROM PAGE 2)

any worthwhile task which will carry forward that mission of reconciliation given to us in Christ. Large sections of the population are estranged from the church, and, recent studies indicate, have been so estranged from the very beginning of our present industrial era. The age barrier seems to operate here more than anywhere else, and fewer and fewer young people seem to find anything of significance in the Christian faith, or in our practice. From within the Church, there are many of us who would feel a large degree of sympathy with those who criticise us as irrelevant.

It is in the light of this that the second theme of our title is of such importance. The Christian church as we see it organised and as it at present lives its life in this country needs a renewal by God if it is to prove capable of fulfilling his mission here. We have to recover something of the flexibility of the New Testament Church, which was prepared to go into all manner of strange situations and to find in each of these the appropriate word and the appropriate action which would convey the gospel. We need to be far less concerned with our buildings, and with our various kinds of establishment and far more flexible in recognising that there are a very great many varieties of ministry required by our society of today; that the involvements of our time will take us into some very strange company; that the priorities for Christians will not necessarily be those which are connected with activities taking place within church walls. Indeed this renewal must have the effect of turning inside out and upside down the image which for too long we Christians have presented; whilst the gospel is concerned with sin and with guilty men, it is primarily concerned with the Good News that God is on our side, that in Christ he works to make all things new, and that "all things" means ALL THINGS.

Our message has to be positive, our action equally so. We have to show that in this changing world, the changes which God brings about, beginning with his Church, are such as to make his word and our witness relevant to all the needs of our time, and not merely in individual terms but in terms which are suitable for our societies and for the technology and the scientific advance of our day. We have only just begun to face up to the challenges of this situation, but for any who have eyes to see, the opportunities contained in these challenges are virtually without limit.

UNITED AND RENEWED FOR MISSION

Like a breath of fresh air a new understanding of mission is exciting Christians in this country. For too long we have thought of mission simply in terms of the special fortnight with the visiting preacher, or of the work done by our colleagues miles away overseas. Mission has been thought to be something which can be done as just one part of the church's programme, and that this can be attended to in a fairly short space of time, after which we can get back to the normal routine. Now, as a result of work done by groups in Europe and in North America, a new concept is being given to this. A concept which is total in its involvement and all embracing in its commitment.

At the heart of this new concept is a recovery of the biblical meaning of mission in which we recognise this to be primarily an activity of God for his world. We see the divine activity from creation to the present day, using different means and various persons; supremely to be seen in Jesus Christ; God's mission in action redeeming and reconciling the world, we see ourselves as those invited to share with God in this activity. A variety of biblical images can be used to illuminate this concept.

A contrasting picture is given in the opening chapters of Genesis between a world recognisably our own (in which man is estranged from God, at odds with creation itself, in a wrong relationship to his fellow humanity, and divided within himself), and a world clearly fulfilled according to God's intention (in which all is harmony, with mankind, God's stewards, and everything in its proper order). We see here the range of God's mission. To change that which is

estranged into that which is reconciled and fulfilled. A parallel picture is presented to us by the prophets, as in the range of their vision they see God taking action to put right all that was wrong, to heal all hurts, to make whole that which was broken and to bring in a day of fulfilment. In a similar way, the use by our Lord of the idea of the Kingdom of God shows this same activity, taking all aspects of human life and all relationships and giving to man life abundant. Paul makes the same statement when he sums up the gospel and our response by speaking of the ministry of reconciliation committed to us.

Here is the view of mission which sees the activity of God as primary, places man in his rightful role, not merely as servant of God, but as the friend who knows the purposes of his master, and includes in its goal all that God has made, which he will not let go. This in no sense eliminates the urgency of evangelism. It in no way deprecates overseas missionary activity. It includes all these and makes quite clear that our mission as Christians under God has depth as well as breadth and is concerned with the whole of life. This in turn leads us to a recognition of biblical stewardship, challenging and involving all our resources of ability, time, of possessions both individual and those belonging to the Church. It indicates that our work through unity

QUESTING

WITH

A. E. WHITE



Our prayer meeting discussions are being spoiled by one man who makes irrelevant comments and who asks irritating questions. How do you deal with such a nuisance?

It would help a great deal if some of the background could be supplied with questions for this column. In this case it is not clear whether the "nuisance" is getting the others off the rails and making no worthwhile contribution to the Bible study, or whether he is trying to get you all onto the rails, so that you can get somewhere!

Assuming that he is a nuisance of the first kind, then some firmness has to be exercised. Quite often a wife is able to apply more than a little pressure to a husband who is merely talkative. But there are other nuisances.

(a) There is the person who just doesn't have the mental capacity for helpful discussion. Usually discussion leaders give such folk a fair bit of latitude, acting on the Christian principle that everyone should be able to have his say. If he gets out of hand, the minister or an elder could have a quiet word with him, and this often subdues him without letting him feel that he is not wanted.

(b) There is the week-night cowboy who uses the occasion to ride his hobby horse furiously in all directions. This, fellow, no matter what the Bible passage is about, or what line the discussion is following, gets into the net with his pet obsession, whether it is baptism, the Communists, Vietnam, the Holy Spirit, or the ecumenical movement. Because

he puts his pet theme into every scripture passage or discussion topic, he has no trouble finding his theme come to the top each week.

You need a firm chairman to keep him down, but down he must go. Gently, if possible, but definitely down. I heard of one church that had to close its mid-week meeting because it couldn't stop the nuisance.

There is, however, the possibility that the apparent "nuisance" is the most valuable person in the group. This suggestion must be faced. Jesus himself could have been charged with being irrelevant and with asking irritating questions. Nicodemus came to Jesus to start a conversation, but Jesus broke in with something that was very much to the point, but it was obviously not the point which Nicodemus hoped to discuss. For him, it may well have seemed irrelevant. Then, too, Jesus asked many questions. Most of them were disturbing, and we sometimes call the disturbing questions irritating.

It is possible to spend much time talking about some aspects of the Christian life and to neglect others equally or even more important. Perhaps we need a "nuisance" now and again to make us face up to the things we might prefer to ignore. It would be easy enough to spend a whole year talking about our redemptive relationship with Christ and about our worship needs and experiences, without once getting down to the business of expressing our redemptive relationship with mankind, and without relating our worship to our daily jobs and home experiences.

What I mean is that the prayer meeting and Bible study can be used as an escape from life rather than as a means of getting the power resources for living.

If your "nuisance" is a real nuisance, soften him, tolerate him, or get rid of him. If he is a "stirrer" then treasure him, for if he is making us think about the things we ought to be thinking about, or if he asks the questions that need to be asked and which require God's answers, then treasure him, for he is of the stuff of which prophets and apostles were made.

Socrates was called the gadfly because

and renewal is to take us into every activity of man, to find that activity's place within the over-arching purpose of God. As such it provides us with a vision greater and more profound than anything of man's devising, and at the same time makes relevant every detail of man's need and activity. Nothing can be ignored, no-one can be abandoned, for all things are of God.

As preparations are made for the next Assembly of the World Convention of Churches of Christ, the breadth of fellowship involved in such an Assembly reflects the dimensions of our mission. The inspiration of the activity of a few disciples in many union situations around the world encourages us in our own activity. The eager search of different parts of our brotherhood for new ways of service and new activities of witness prompts us to give more attention ourselves to these pioneer efforts. Within this fellowship of churches, we look forward to the opportunity of sharing our various insights and riches, of confessing our various failures and inconsistencies, so that the effect of the Assembly at Adelaide may be that by our deeper commitment and our clearer insight, the people of God may have drawn nearer to being one church, renewed and ready for mission, to the glory of God and man's increasing joy.

he stung men out of their contented and lethargic lives. A man of Corinth said of the Athenians, "You Athenians never rest yourselves, and you will never let anyone else rest either." Jesus listened the Kingdom of Heaven to heaven, and when heaven is put into the dough, it makes the dough bubble and seethe. The Thessalonians said that the Christians were turning the world upside down.

NOAH'S ARK SEARCH

Another expedition to recover the remains of Noah's Ark has been announced by a group of scholars and explorers who expect to spend \$1 million in the effort. Backing the search is an organisation called SEARCH (Scientific Expedition and Archaeological Research Foundation), with headquarters in Washington, D.S. According to foundation president R. E. Crawford, the expedition to Mount Ararat in Eastern Turkey has been spurred by last summer's discovery of a 4,600-year-old wooden object in a lake bottom on the pinnacle of the mountain—"Christian Century."

2,200-YEAR-OLD STATE EMBLEM

In Israel archaeology is a national past-time and it is said 10 out of 91 people are amateur archaeologists because history is wherever you turn, even in your own backyard. Many finds would indeed be exciting and when professional archaeologists work on a site their finds create world-wide interest.

A seven-branched candelabrum, Israel's state emblem, has been found included on a wall in Jerusalem plastered 2,200 years ago. It will be on display at the Israel Museum, Jerusalem. The candelabrum was found by Professor Nahman Avigad on a site opposite the place where the Jewish Temple had stood.

Israel's state emblem was taken from the Arch of Titus in Rome, which depicted the Roman victory of Jerusalem 70 years ago. In the Temple, the "Menorah" seven-branched candelabrum was probably the most holy item. The elaborate Menorah uncovered now is the first known detailed Menorah made during the days of the Temple.

... AND LET'S GET CRACKING

A STRATEGY FOR GROWTH (Part 2) By G. R. STIRLING

IV. A Strategy for Church Buildings

Only a greater sense of stewardship will help us here. A few suggestions are made . . .

1. We should be careful to look at population trends before erecting elaborate plants in older areas.

2. We should ask ourselves how often we need a sanctuary seating more than 100 to 120 people. Would it not be better to increase the number of services?

3. We should be asking how economical it is to have vast unused floor space during the week.

4. We should be asking if our Christian education programme really needs to be packed into one hour a week into overcrowded space that is not used for the rest of the week.

5. We should look at the possibility of the use of homes for many activities. We should ask ourselves whether today's most effective patterns of evangelism, service, worship and youth work demand large buildings, or more intimate facilities.

6. We should be discovering ways and means of erecting smaller type utility buildings that are so attractive architecturally that they lift the church's image in the community. We should look for attractive ways of setting them in their grounds.

7. Perhaps in some newer areas we should look at the possibility of one adequate building at the centre of several communities, with "house churches" scattered through these communities.

8. Sometimes we might use buildings jointly with other churches.

9. Older and larger churches might consider "staggering" service times and employing extra ministers rather than having extra buildings requiring heavy repayments that preclude the possibility of adequate "full-time" ministry.

10. All churches should use paint on their buildings (advised by professional decorators) and imagination on their grounds (advised by professional landscapers). Churches reluctant to do this should be offered help by surrounding churches. One drab building in scruffy grounds affects the witness of us all.

V. A strategy for members who move where there are no Churches of Christ

If our witness to certain aspects of truth is so vital to the whole Christian Church that a strong separate existence is necessary at this stage of history to make this witness, our people should:

1. know what this witness is,
2. have strong convictions about it.
3. be prepared to make sacrifices to keep it alive,
4. realize that maintaining this witness is not petty denominational cussedness on our part but rather a duty for the sake of the whole Church of God.

This means guiding those who move from our churches to other areas. The following is a possible strategy:

1. Encourage them to set up "house-communion."
2. The nearest Church of Christ up to 100 miles to accept responsibility for such "house churches" as may be in that area.

3. These members to be encouraged to keep some active contact with their nearest Church of Christ, while continuing the "house church."

4. The families concerned, together with the rest of the brotherhood, to try to find any other Churches of Christ people in the area.

5. Where for the sake of fellowship our people meet with other denominations at say 11 a.m. and 7 p.m., that they still be encouraged to set up "house-Churches of Christ" at other times either on Sundays or week-days.

6. Where our people have been active in other denominations, for a long time, they should still be encouraged to meet in "house-church" manner with other Churches of Christ people in a "Church of Christ fellowship" for the purpose of maintaining our distinctive witness. Such "house-church" meetings could be either on Sundays or week-nights. Those committed to worship and activities in other denominations could share their stewardship of giving between their hosts and the Brotherhood, or the nearest Church of Christ giving them oversight.

7. In some cases churches should be encouraged to add an extra minister to a team ministry for the purpose of forming and ministering to these "house-churches."

8. Work could be started immediately to compile lists of those known to be no longer in fellowship with Churches of Christ, because of earlier transfer. Such lists would probably be gathered by Home Mission Departments who would then encourage nearest local congregations to get busy on selling to these people the idea of their responsibility for witness.

9. "House-churches" and "house-communions" will often attract believing neighbours and friends who for various reasons are not in active attendance with the denomination who "branded" them. Sometimes those who are in active fellowship with other denominations, will enjoy attending "house church" fellowship or communion, while retaining their active membership of their own church.

10. "House-church" or "house-communion" should not try to ape a traditional church service which implies a particular sort of building and seating arrangement. Often there will be no singing. Sometimes there will be recorded music. A well accepted informal pattern is to have coffee or tea first with fellowship and conversation going on. This merges into informal talk about the work and then into intercessory prayer for the work and the families gathered. The natural next steps would be reading the scriptures and a brief but lively exposition of them, and sometimes a discussion of them. The whole thing would move towards communion. The whole period to take an hour or so.

(The final article in this series will appear in the next issue.)

W.C.C. World Presidents

1970 PENTECOST MESSAGE FROM THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES

What will happen next? None of us knows. We do not know what is coming to any one of us with our next hour or our next day. We do not know what new problems will be thrust at all of us by tomorrow's new discovery. We do not know whether the powers of the scientists to predict and control the future will be used to make us happier or to deepen our frustrations. We do not know whether our failures to relieve hunger, injustice and squalor will lead to a violence that no one can control for us or whether our increasing efforts to face these problems will be sufficient to allow peaceful progress towards a more just world. Many men, women and children do not know if they will have strength for tomorrow, food for tomorrow, hope for tomorrow. Nor do we, who are Christians, know what is happening to the Church or even what will happen to our faith. And with our uncertainty goes fear.

We are right to face our ignorance. We are free to face our fear. Especially at this time of Pentecost. For we know that the Spirit of Him who raised up Jesus Christ from the dead (Rom. 8: 11) is given to the men and women who follow this Jesus Christ. This is the Spirit of the living God whose life is love and whose power is often hidden but always undefeated. So we know that we are not left alone in our lack of knowledge, that we are not forsaken in our fearfulness, that we are not abandoned in our weakness.

We are right to face our ignorance. We are free to face our fear. We are free, too, to confess our failures as Christians and as Churches to be true to what God has given us. For it is God who gives, it is Jesus Christ who suffered and rises again, it is the spirit who works, suffers and renews within us.

At Pentecost, we call you to face ignorance, fear and failure and to rejoice. For what we have truly to face in the questions we cannot answer, in the facts that cause us fear and in the failures which have frustrated our witness, is the Holy Spirit of the living God, the very life and presence of Jesus Christ, who is the reality of God made flesh to be with us and for us. This is the Holy Spirit who gives us strength to do new work, to discover new hopes, and to take new steps towards justice, peace and living to the full. We confidently remind you of the apostolic words, "Be renewed in the spirit of your mind, and put on the new man, which after God is created in righteousness and true holiness." (Eph. 4: 23f).

• HOSTESS AND STAYING GUEST

DO YOUR OWN THING! BUT DO IT RIGHT!

It is a very pleasant thing to be invited to spend a weekend or a week at the home of friends. The experience will be a happier one on both sides if guest and hostess are each aware of their responsibilities.

In the first place the hostess should make it clear as to when the guest is expected to arrive and leave. Also let the guest know of any outings or functions planned so that she can pack the necessary clothes.

Preparation should include arranging the guest room, even giving them your own room if the spare room is too cluttered with the things every family must store somewhere. The room should be cosy and welcoming. Flowers look well in some rooms, and a selection of reading matter beside the reading lamp gives a home-like touch. Make one or two drawers available as well as hanging space and hangers in the wardrobe.

Many a guest has spent an unhappy night in an otherwise pleasant weekend because he was cold in bed. Always leave extra covers in the room and extra pillows, too. When the guest retires make sure that he or she has everything required. So embarrassing to have to ask for some of the trills which are important to us.

Although you have planned well ahead in order to spend as much time with guests as possible, there will still be things to be done in the kitchen. Most guests would prefer to help with the washing up or shell the peas in the kitchen with their hostess rather than sit in staid in the sitting room.

Some hostesses prefer to give guests breakfast in bed. It is certainly a good idea in order to get the family off and get on with the more mundane chores. Make the tray as attractive as possible, and check to make sure that nothing is missing.

(NEXT TIME: VANESSA writes more on "GUESTING.")

EVANGELISM CONFERENCE

(N.S.W.). The Annual Lay Conference sponsored by the Congregational Board of Evangelism for Lay Christians will be held on Sat., May 2 at Camp Stanwell Tops.

The theme, "Mission-in-Depth," will clarify the mission, structure and programme of the suburban church in the '70s.

The guest speaker is Graham McKelvie, of Melbourne.

Interested persons wishing to attend should ring the Congregational Board Office 57-8593 (Sydney) or write to 10 Hillcrest Ave., Hurstville, N.S.W., 2220.

AD. CAMPAIGN EYE-CATCHING

(Minneapolis). "God is Dead," said a large newspaper advertisement signed by more than 300 clergymen, nuns and lay people.

In smaller type, the ad said, "The God is dead who:

"—Blesses the shooting, bombing and burning of Vietnam and her people.

"—Is sustained by profits from the good business of good citizens making weapons of war.

"—Forgives a people who could stop this war and war-machine but won't."

The advertisement concluded: "We believe in the living God whose Son is the Prince of Peace."

The ad. campaign was co-ordinated by the Denominational Urban Staff at the Minnesota Church Center.

—"The Christian."

NEW GRAHAM TECHNIQUE

(Dortmund, Germany). American evangelist, Billy Graham, returned to Germany to introduce a new method in Crusade evangelism at Dortmund, Germany, for the "Euro '70" Crusade, April 5-12.

An innovation of "Euro '70" was the projection of each Crusade service by a large screen closed-circuit television to 35 cities in 10 European countries, including Yugoslavia. This vast television network reaches as far as 1,500 miles from Dortmund. The nightly services in Dortmund's 15,000-seat Westfalenhalle were simultaneously translated from English into seven other languages. Specially equipped soundproof booths were installed near the Crusade platform for the interpreters' work of translating Mr. Graham's message, phrase by phrase.

Tromsø in Norway, about 300 miles north of the Arctic Circle, received a round landline of the meetings. It is believed that this is the farthest north a Billy Graham Crusade has ever reached.

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OPEN FORUM

The Research Project referred to below has been endorsed by Vic-Tas. Conf. Executive and Advisory Dept.

RESEARCH PROJECT

To the Editor,

May I, through your journal, bring to the notice of ministers and church members a large-scale sociological research project which I am conducting on the problems of the local minister in modern society.

There has been considerable discussion on this subject in recent years both in Australia and overseas, but no thorough investigation in Australia. This project has been designed to include ministers from all the major Protestant denominations, and aims at discovering the dimensions of the problems, at throwing some understanding on the causes, and at directing attention towards possible solutions.

The study makes use of the findings of similar research which has been undertaken in the United States and Britain, and is also based on current ideas in sociology. It has received enthusiastic support from many ministers and church leaders, and an outstanding response from the Methodists and Presbyterians who were included in the first phase.

I am shortly planning to send questionnaires to Church of Christ ministers in Victoria. I would be most grateful for the co-operation of all those included as this will largely determine the success of the project.

—N. W. H. Blakie, Lecturer in Sociology, Monash University.

LETTERS FROM TERTIUS

PRAYER

To the Editor,

I always used to think that people who believe in prayer, pray, and that people who don't believe in prayer, don't pray. I've been giving it a lot of thought. Now I am convinced that it's the other way round. People who pray believe in prayer. People who don't pray don't believe in prayer.

I tried this out on my wife who's pretty intelligent. She said, "You're saying the same thing." But I'm not. I find that people who make a point of praying believe in it because somehow it works. I also find that people who don't pray don't believe in it because they've never given it a fair try.

It's a queer thing that in the rest of life the expert is the man with experience. If you want to know about rabbits you go to the breeder. If you want to know about marriage you don't go to a bachelor. But apparently it's different with religion. The ones who've got most to say about it are the ones who don't practise it. So if you want to know if prayer works, you don't listen to the man who prays. You listen to the one who doesn't. He's the one who tells you it's just subjective auto-suggestion and self-delusion, and doesn't get you anywhere. He ought to know; he hasn't tried it.

My problem is that I pray enough not to be a non-praying expert on the subject. But I don't pray often enough to maintain an intelligent silence about it.

Hoping you are the same,

TERTIUS

MORATORIUM

To the Editor,

The Vietnam Moratorium Campaign will be the most positive and massive demonstration of concern at the continuing destruction of Vietnam that we have witnessed in Australia. Three million educational broadsheets will be distributed throughout the nation. In Victoria many householders will be visited to discuss the question of Vietnam, petitions will be signed, there will be hundreds of public meetings, a city torchlight procession, suburban demonstrations, and a mass rally in Melbourne on Friday, May 8. However, your column "White Papers" mentions only one of the above activities in an attempt to discredit the Vietnam Moratorium Campaign. This is a fair indication that the "A.C." continues to give tacit support to the Vietnam war.

It is naive to say that the U.S. and Australian Governments are both desperately trying to quit Vietnam. Must we be misled when Mr. Nixon withdraws troops on the one hand (as a result of intensifying pressure from U.S. demonstrations) and yet on the other hand feeds more troops into Vietnam and Laos? Even our own defence minister, Mr. Frazer, said this week that there was no likelihood of a withdrawal of troops in the foreseeable future.

You say that Dr. Cairns' call for a stop work on May 8 seems irresponsible. It is not irresponsible, although it certainly is desperate. After five years of this war, there are many who feel so strongly that we are prepared to give up a day's pay, or a week's, or a month's or whatever to see the rights and the future of the Vietnamese people in their own hands. It would never occur to the Prime Minister to call for a stoppage to demonstrate solidarity with the United States because he would not get

support and because so much of the nation's industrial effort is contributing to the war.

And now to the important question of violence. On this point I agree with you, with Dr. Cairns and with the organisers of the moratorium in deploring violence. But really, let's be honest. How many Australians have lost their lives as a result of violent protests?

Certainly there have been a few windows broken, the U.S. flag has been burned and some policemen have had their hats knocked off. I have never joined the young people in these acts of violence, but I think I understand their frustration.

You see, time is running out for them since it is their lives that the Australian Government is prepared to risk. How is it that so many people become so stirred about violent demonstrations but condone the colossal violence, destruction and loss of life in Vietnam? It is regrettable that the phrase in the moratorium Sponsors' Statement which called for "actions of a peaceful and non-violent nature" was dropped. A minority element was able to have its way only because people who should have been at the sponsors' meeting were not there. The Inter-Church Council on Peace and other church bodies supposedly concerned about peace were not there to record their votes. But following its separation from the Moratorium Campaign, what are we to expect from the Inter-Church Council? What have we seen from it in the past? Isn't it time there was a massive programme amongst our churches calling for peace in Vietnam? Perhaps the Inter-Church Council on Peace will launch its own moratorium campaign. It will have my ready support.—Carolyn Lloyd (Vic.).

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o PROFILE

C. J. ROBINSON

COACH PAINTER
TO PREACHER

Such is the transformation that came to one man whose retirement from the ministry was announced recently.

Baptized in Fremantle by W. R. Hibbert, Cecil John Robinson, more familiarly "Robbie," left W.A. in 1926 to study at Glen Iris. With Keith Jones, Viv. Stafford, Ernie Miles, Tom Bamford and Vic. Whelan, he made up an impressive team of candidates as the Western churches were ever to offer in one year for training for the ministry.

In Victoria he was soon engrossed in the life of the churches, his student-ministries being served at Burnley and Hartwell. At Hartwell in 1931 he married Emily Florence Ferguson, beginning a partnership of dedicated and enthusiastic service, happily unbroken to this day.

Significantly, his wider ministry began as it was to end, in co-operation with the Home Missions Committee. He was asked to go to the church at Red Cliffs, an approach reflecting the confidence his work already attracted. From this point his course ran out through many churches—St. Arnaud, Middle Park, Preston, Hartwell (for a return ministry), Bendigo, then to his home State for ministries at Bassendean and Claremont, thence to Margaret St., Launceston, and Ulverstone, in Tasmania. In each centre his distinctive and versatile gifts found full expression. He tolled at the rough spots, labouring at the standards of the Church's witness and lifting her image in the community.

His gift is to "set in order the things that are wanting," and it was to be fully exercised over the years. The difficult problem always attracted him, and he consistently put the needs of the churches above the prestige appointment. It was hard, unspectacular, sometimes thankless work, but he found success in it, and laid foundations on which others could build.

For him, as for so many, the war was the "great interruption." Requested by Conference Executive to undertake the work of a Chaplain, he entered upon a period of useful service to the men and women of the Armed Forces, acknowledging his life the richer for the experience of these middle years.

"Robbie" is a thoroughly equipped workman of discriminating taste in all that affects the public presentation of the Church's witness. He has kept himself informed on contemporary issues, is a very useful musician and an effective speaker. Understandably the years have brought some recognitions. He was

elected President of the W.A. Conference and for seven years was a Vice-President of the Bible Society in Tasmania. In this area of inter-church relations he has served with much distinction, proving himself a most respected ambassador of our people.

I doubt that he ever aspired to be a "popular" preacher, but then, neither did his Lord! He has little taste for those niceties that always ask something less than the truth. His is that quality which the French have distinguished as "courage de tête." Having seen his course he is ready to stand for it. Yet in all this he has never lost his warm love of people. His ministry to folk in sorrow won him friends for life. Even those who cannot agree with him are held to him by ties of admiration and respect.

Now after more than 40 years, the time had come for him to "take down his shingle." There was a fitness in the unpretentious little chapel at Ulverstone crowded to mark the occasion. It was something of a symbol of the career that, with characteristic unpretentiousness, was now drawing to a close. For "Robbie" there could be no massive pay-out superannuation cheque or long service leave on full pay, only the tokens of a small church's gratitude and the satisfaction of a task well done. Leaning toward me, a visiting clergyman confided, "that was a very wonderful thing to do, to accept the challenge of a small and needy church at the end." It was indeed! As a brotherhood we have been well served by a faithfulness that has had in it so little of personal self-seeking.

"Something attempted, something done. Has earned a night's repose."

—L. G. Read.

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11 a.m.: Worship—Communion—Preaching

7 p.m.: Evangelistic — Worship

The Centre is at the Centre

(S.A.). In 1958 the Union officers moved into the premises at 189 Gawler Place. Throughout the years the property served as our Brotherhood Centre. We knew that eventually the Government would require the site for their administrative buildings.

In 1963 we approached the doctor whose surgery adjoined the Grote St. Church property to ascertain if he contemplated selling his property. At that time he was not ready to do so, just prior to Christmas last year, he rang to say he was considering retirement and offered his property for sale. We immediately entered into negotiations to purchase the site, and with the Government with a view to selling the Gawler Place property. We acted as speedily as possible, but were somewhat hindered by the holiday period.

On March 18 the Government took possession of 189 Gawler Place, and we moved that same day to 104 Grote St. We pay tribute to the help given to us in these transactions by Jackman and Treloar. In the actual moving we were assisted beyond our expectations by 23 people who toiled from 5 p.m. until 11 p.m. moving furniture, books, etc. Everyone has been most co-operative and helpful and to them we express our gratitude.

We have come back home. We are on the site where the first Grote St. chapel was erected in 1856. Some of the foundations of the original building were discovered when the builder was digging trenches to lay the foundations for the new Welfare Centre at the rear of the

office block. In addition to the provision of seven offices, a Boardroom and other facilities, there is vacant land which has been paved for the parking of cars on a weekly rental basis. There is provision for 18 cars and four motor-bikes. We estimate this will return us \$1,700 per annum. The total cost of purchase and occupancy is estimated to be \$59,000. The debt is expected to be \$32,000. The rents from the Departments and the income from the car parking is expected to service the loan, and liquidate the debt in 20 years.

Our Constitution requires that a proposition of this nature, involving the expenditure of more than \$10,000, must be presented to Conference for their decision, but if it is a matter of urgency it must go to the churches for their ratification, or otherwise, and be reported upon at the next Conference. Accordingly we sent it to the churches, and received a unanimous acceptance of the sale and purchase as above. Our Conference Finance Committee examined our submission with great care and endorsed it as a viable proposition.

It is a site in a rejuvenating section of the city of Adelaide, and it should be an increasing asset. Adjoining the city church is important as well as giving us better office facilities. Already some people have offered gifts to perpetuate the memory of a member of their family who has passed on.

Our address is now 104 Grote St., Adelaide, S.A., 5000. Phone 51-4036.

—I. J. Chirell.

READY FOR THE WORLD

(GROYDON, S.A., F. B. Burt). The church property has recently been repainted and is now in readiness for the World Conference visitors. . . Mr. Burt has unanimously been re-engaged for a further term of three years. . . Two families have recently been received into fellowship. . . Our mid-week prayer meeting has been changed to a Bible Study group which has meant increased numbers. . . The church offers deepest sympathy to Mr. Burt in the death of his mother.

YOUTH HALL SWEETNESS

(S.A., B. Hill). Long Plains: A sweet spot—bees in the wall of the youth hall. They were removed to a new home with much gentleness and care by the minister and M. Jenkin. . . S.S. anniversary theme was, "Jesus, the Living Bread and Water of Life." W. Major, from Scripture Union, was speaker. Owen: Combined Ladies' Evening Fellowship held a birthday service on April 12 and conducted the whole of the service. . . John Marshman has been appointed president of the Adelaide

Plains District C.E. Union. . . Mrs. L. W. Marshman has retired as treasurer of the Ladies' Northern Dist. Conf. after many years' faithful service. N.D. Conf. was held at Whyalla. . . Russell Baker showed slides of his trip to Latin America at our recent circuit service. . . Meetings for the Lay Institute for Evangelism were conducted here last week.

HOUSE-TO-HOUSE VISITATION

(S.A.). Visitors are now involved in the sixth week of visitation for the Western Districts United Churches Crusade. They continued to experience a genuine appreciation of the purpose of their visit from the average citizen in the area. In many cases homes are revisited for the third and fourth time. Prejudices are dealt with, confidences are won, and for the first time in their life people are beginning to understand what the message of the gospel is all about. Over 1,000 homes have been visited, and this has resulted in many referrals to ministers in the area.

John Robinson, of Melb., is the Crusade evangelist. He will conduct meetings from April 26 to May 10.

POLICE DISCIPLE

(CHRISTIES BEACH, S.A., G. Smith). A police officer and his wife have been baptized and received into fellowship. . . There was a record attendance at Women's World Day of Prayer session in our building. . . We combined with the Baptist church on Good Friday. . . New scholars have been added to the church school roll with record March attendances. . . Voluntary workers are erecting an additional hall on church property.

INCREASE AT V.H.

(VICTOR HARBOR, S.A., T. Lawrie). The church reports an increase in numbers by baptism and transfer. . . The Women's Fellowship annual tea was climaxed by an evening featuring slides on Fiji shown by Mrs. Glenda Virgin. . . Church anniversary and Temple Day was celebrated on April 12, guest speaker being Keith Horne. . . The day was made sad by the death of a much-loved member, Mrs. Cliff Thorpe. The church extends sincere sympathy to the family and friends.

FOR JUNIORS (8-12)

COMPETITION

See Jay's Column

on page 27

1970 WINTER SCHOOL

"The History & Message of Churches of Christ."

"The Witness of Churches of Christ Today."

"Church Programming for Evangelism."

These are the subjects for the Winter School at the COLLEGE OF THE BIBLE, ELM ROAD, GLEN IRIS.

Eight Wednesdays from June 10, 7.30 p.m. to 9.30 p.m.
FEE \$2

(You can also do it by correspondence. Write and enrol individuals or groups).

THE VICE-PRINCIPAL, C.O.B., Elm Rd., Glen Iris, Vic., 3146

N.S.W. State Conference

The 85th N.S.W. Conference will be held in Enmore Tabernacle, with the final meeting in the Sydney Town Hall. The President is John Morris, a business man who has served very faithfully in the Beverly Hills church and has for many years also occupied the position of Chairman of the Department of Christian Education.

This Conference will be much shorter than usual and this should ensure a more crisp and effective presentation of the various needs of the Conference Departments. It is also hoped that quality rather than quantity will be the main emphasis as delegates from the churches are informed concerning forward planning.

The streamlined programme is as follows:

Saturday, May 16 — Evening Youth Rally.

Sunday, May 17 — Youth Conference.

This will be followed by the main Conference meetings:

Thursday, May 21 — All-day State Christian Women's Fellowship Conference (President: Mrs. D. Beckingham); Evening Business Session.

Friday, May 22 — All-day Ministers' Session; Evening Inspirational Rally

Saturday, May 23 — All-day Business Session; Evening Inspirational Rally; Introduction of Incoming President.

Sunday, May 24 — Afternoon "Witness Service," Sydney Town Hall.

The guest speaker for the Conference will be Gordon Stirling, of Melbourne. The incoming President of Conference will be David Mansell, minister of the church at Wollongong, and the State C.W.F. President will be Mrs. J. McLean, from the Belmore church.

WORD TALK

No. 8 MARK 6: 24

"What shall I ask?"

Her name was Salome. Mark does not tell us her name (neither does Matthew), but the historian Josephus does. And Josephus tells us quite a lot about Herod who was about as poor a specimen as one could hope not to meet. He divorced his wife without cause, then seduced his sister-in-law, and later married her against Jewish law.

On the east of the Dead Sea in the fortress Machorus the drama of John the Baptist reached its climax. Herod had imprisoned John because the Baptist had denounced his marriage with Herodias. If Herod was afraid, Herodias was consumed with hate and she was quite prepared to make use of her daughter, Salome, to achieve her purposes. The girl was about 16 or 17 years of age and, although a princess, she acted the part of a dancing girl before Herod Antipas. This would not mean very much today, perhaps, but in those times it almost certainly meant that her dance would be suggestively immoral. Herod was inflamed by her dancing and offered her anything she wanted. It was then that Salome went to her mother and said, "What shall I ask?"

Mother and daughter, at that moment, won their infamous place in history. The mother requested the head of John the Baptist and the daughter complied.

FOR TODAY: This was an upside down Mother's Day, if you like! How many mothers have longed for the opportunity of guiding their daughters' choices in the crises of life. Herodias could well have taken advantage of this moment to steer Salome through the dangerous days of the king's court, but she hated John so much that she didn't think of her daughter at all, except as an instrument of that hate. We naturally regard John as the victim of this castle tragedy, but it is possible that Salome was treated even more badly.

Today's mothers may also fall. Not many of them would have the dubious advantage of power possessed by Herod's queen, but in a critical hour when a daughter seeks advice, a mother may not care enough to give the answers for truth and goodness that a daughter has the right to expect. To give the right answers, a mother must have a love not only for her daughter but for others.

N.S.W.

HONOUR FOR B.B. LEADER

(BURWOOD, N.S.W., M. H. A. Pieper). Max Gray has been elected as Commonwealth President of the Boys' Brigade. The 37th Company British Empire Boys' Brigade (N.S.W.) is located at Burwood church. Led by Max Gray and his assistants they do a considerable amount of promotional work. During the Easter period a party of 39 had an excellent tour of Northern Tasmania. The boys, their parents and Burwood church thank Devonport and Ulverston for the hospitality and Christian fellowship. The boys featured in two church parades. They held three promotional marches to create local interest in Brigade work. . . A young man from another church was baptized after being influenced by our youth group to study God's word regarding baptism.

R. CRAIG FOR INVERELL

(N.S.W.). Russell Craig of Albury will commence a ministry here in June. Mr. and Mrs. Hall will take up the work at Mayfield, Newcastle. . . There were three decisions by young people last month. . . 26 attended Easter Camp at Quirindi Sports Oval. Six responded to the gospel message. Two were from Inverell. . . Ian Belcher, of J.E.W., conducted a week's meetings on modern Israel and prophecy. . . C.W.F. arranged an outing and afternoon tea in the park for elderly church members.

YOUTH CRUSADE

(WAGGA WAGGA, N.S.W., P. French). The church participated in C. & Y. Crusade with Brian Willersdorf and John Hill, featuring Coffee Shop in main part of city and rallies on Saturday and Sunday. . . Monthly youth rally is beneficial with Y.P. leading, giving testimonials and musical items. The minister gives the message. . . Weekly Bible study cells continue in five homes.

AUTONOMY TO GOONELLABAH

(LISMORE, N.S.W., H. C. Wheat). At the annual business meeting it was decided to grant autonomy to Goonellabah congregation. Separate boards will function from April 22. . . Recent visitors have been L. Erb and C. Allett of the Far East Broadcasting Co. and H. Walsley of the Leprosy Mission. . . A record 158 attended recent church parade of Girls' Brigade and Boys' Brigade. . . Gospel meeting on April 12 was conducted by young people. . . H. C. Wheat has accepted the invitation to continue his ministry for another three years.

"NO GREATER LOVE"

(ASQUITH, N.S.W., D. Krause). The church choir presented J. W. Peterson's cantata, "No Greater Love" on March 22. The church commends John Berg and choir members for a job well done. . . Mrs. Beckingham (Conf. Pres.) and a team of ladies attended a recent C.W.F. meeting. . . A number of interstate visitors attended our special Easter services.

CONCEPTS OF WAR

(Baden, Austria). "With weapons of mass destruction, there are no longer any legitimate methods of war or rules of war. There is no authority that could be recognised as legitimate for what would be an attack on the whole human race," said Prof. Jan M. Lochman of the Comenius Faculty of Theology of Prague, at the ecumenical Consultation on Christian Concern for Peace held here.

According to Lochman, the traditional theological criteria for a "just war" long held by Roman Catholic and Protestant theologians alike are no longer valid.

PRAYER FELLOWSHIP CAMP

(Vic.). The Vic.-Tas. Departments of Christian Education and Home Missions are combining to sponsor a Prayer Fellowship Camp at Camp Waterman, Monbulk, May 15-17. At this camp participants (adults and young adults) will enter new experiences in prayer and worship.

Those taking part will be Brian Heath (Collins St. Independent Church), Don Smith, Ray McKenzie and Ted Keating. Application forms are available from D.C.E. or H.M. Offices.

EIGHT JOIN HARVEY

(W.A., A. W. Ladbrook). The church welcomed eight into fellowship, two by faith and baptism and six by transfer. . . . S.S. attendance this year has risen by 25% . . . Our ladies had World Convention C.W.F. Pres., Mrs. K. Lawton, to afternoon tea during her stay in W.A. . . . Visiting speakers have been T. W. Malden, and Mr. Liddeamore of the Roclands Mission.

THINGS TO COME

- NEW SOUTH WALES**
- MAY:
- 1 State C.W.F. Meeting, City Temple.
 - 21-24 N.S.W. State Conference, Enmore and Sydney Town Hall.
 - 26 Second Term begins at Woonich College.
- WESTERN AUSTRALIA**
- MAY:
- 8 "Impact," Christian Centre (Youth and Christian Educ. Comm.)
 - 11-15 First Junior Girls' Camp, at Waterman.
 - 18-22 Second Junior Girls' Camp, Waterman.
 - 19 Morning Tea for C.W.F. Presidents and Secretaries, Christian Centre, 10.30 a.m.
- VICTORIA**
- MAY:
- 3 Annual Offering — Department of Christian Education.
 - 8 D.C.E. Shm. Dist. Youth Coffee Night.
 - 8-9 D.C.E. B.S. Observation Training.
 - 9 F.O.Y.A., D.C.E. Young Adults.
 - 11-14 D.C.E. Camp for Girls (Grade 5), Monbulk.
 - 15-17 Prayer Retreat at Monbulk — H.M. and D.C.E.
 - 22-23 C.Y.F. State Commission.
 - 29-31 C.E. Missionary Week-end.
- QUEENSLAND**
- MAY:
- 11-15 Teen Ranch, Marburg.
 - 24 Department Members to Churches.
 - 29-31 Youth Group Exchange—City to Country.

WORLD CONVENTION ADELAIDE — 1970

14 (186)

He argued that new approaches are needed "In the paradoxical moment when non-violent pacifism and social revolutionary action both are gaining increasing support as forms of Christian commitment."

Alexy S. Bouevsky, secretary of the Department of Interchurch Relations of the Moscow Patriarchate, vigorously upheld the right of the Russian Orthodox Church to "give its blessing on a war of liberation of a whole people under oppression," citing the example of the struggle against Hitler in World War II. —E.P.S.

SCRIPTURE IN PITJANTJATJARA

Pitjantjatjara is spoken by over 1,000 Aborigines in Central Australia. It is a dialect of the "Western Desert" language. The Presbyterian Mission at Ernabella in Northern S.A. has prepared a scripture translation for a community of about 1,000 Christians in and around Ernabella. Lutheran speakers of Pitjantjatjara at Yalata may also use this publication which comprises the four Gospels, Acts, Ephesians, James and 1 John—is of 1,000 copies. The text is set out as in the English Revised Standard Version, with United Bible Societies Section Headings in italics. Illustrations are taken from the Vallotton Illustrations used in Today's English Version.

DUTCH VISITOR

(Hobart, Tas., L. G. Cook, R. E. Pfeiffer). Major Stelstra, formerly of Holland, was a recent speaker on behalf of the B. & F.B.S. . . . Don Closs, ABC sports commentator, spoke at a service at which several sporting members participated. . . . A young lady and a brother and sister have been baptized . . . The Y.P. had a "talk in" to discuss the film "Son of Man" . . . C.W.F. afternoon and evening groups held a combined evening to raise funds for World Convention souvenirs . . . The church extends sympathy to Mrs. M. Hall and Mrs. A. Cowie on the death of their mother, Mrs. J. Williams, of Nubeena.

BY BAPTISM AND TRANSFER

(MAGILL, S.A., R. Clymer). Over recent weeks five people have been baptized and four have been received into fellowship by transfer . . . 50 attended a church family camp at Moana over the Easter weekend . . . Experiments in presenting the gospel on Sunday evenings have met with approval. They have involved guest speakers and members. . . . The church is represented by six girls' and three boys' basketball teams. . . . Boys' Brigade conducted a fashion parade with proceeds going to the improvement of their camp site . . . Mr. Clymer has accepted the church's invitation to a further term of ministry for three years as from February 1, 1971.

OPEN AIR WITNESS

(DANDENONG, Vic., A. A. Avery). 70 from Dandenong joined 130 others from Ringwood and Mitcham churches for an open air witness at Micawber Pk. on April 19 . . . "Midnight on Death Row" was screened on April 12. A young girl made her decision . . . Mr. Avery is in Auckland this week serving with the N.Z. H.M. Committee . . . Our people shared in a walk-a-thon from Melbourne to Dandenong to raise money for the Killmatind Hosp. in Tanzania and also in the Red Cross Doorknock . . . Bill Rogers was granted exemption from National Service in the Court of Petty Sessions on the grounds of conscientious objection . . . The 8.30 a.m. communion service is proving successful. Attendances at both 8.30 and 11 a.m. services are rising . . . An adult group meets at 9.30 for discussion during the S.S. period.

POLICE AND THE GOSPEL

(ANN ST., BRISBANE, Qld., L. G. Armstrong). Recent gospel service was conducted by Qld. Police Christian Fellowship . . . The front of the chapel has been enhanced by recent painting. . . . The minister and his wife attended the civic welcome to the Queen . . . First mid-week family fellowship with a difference on April 8 attracted almost 90. There were over 50 in adult group which was one of four activity groups.

the breaking of law. (In doing so, it clearly invites children and other sections of the community to use those same law-defying methods in other causes.) (f) the late removal from the "Sponsor's Statement" of the request "that all action taken be of a peaceful non-violent nature" must surely be taken as a tacit (!) invitation to act violently, no matter how loudly the organisers proclaim their peaceful intentions. (g) Edith accompanied a similar moratorium in the U.S.A. An absence of reverence for life in Australia will not add anything to the sanctity of life in Vietnam.

PREACHER IN PARLIAMENT When a minister is elected to Parliament the righteous should be glad, because it should follow that he will represent the concern of the Church for justice for all, and that he will represent the compassion of Christ for all classes and conditions of men. The election of the Rev. Ian Paisley as Member of Parliament for Bannside in Northern Ireland brought little joy to onlookers, righteous or otherwise.

There is no doubt that the Roman Catholic minority in Northern Ireland has suffered from discriminatory laws and practices and successive Governments have promised reforms. These reforms have been resisted by reactionaries for whom Mr. Paisley has the loudest voice. It is no argument to point to R.C. misdeeds in the past or to the present ill-treatment of Protestants in other places. We are talking about justice—not retaliation. Mr. Paisley believes that there is an unholy alliance to Catholicise Protestant Ulster and he has dedicated himself to thwarting that plot. "We must hold Ulster by every means God lays to our hands . . . Protestants of this province must not be deceived by leading Romanists, Ecumenists, Communists, and Anarchists. Their soft words are but the Devil's lullaby to chloroform Protestantism in order that (this) Romanist-sponsored rebellion in our midst might succeed . . . The belief in the good faith of the British Government, which has sided with the R.C. hierarchy against the Ulster Government, is the vapouring of minds drugged into abject submission by the sops of an able and subtle foe. Ulster is betrayed . . . if the forces of the British crown are going to support the I.R.A. to destroy Ulster, then we are prepared to do as our fathers did and fight for our freedom . . . When the call comes we will be able to take our stand as Protestant men in the battle that is going to be waged." Somehow, sometime, the Catholics and Protestants will have to learn how to live together in Northern Ireland in some form of harmony. But it is unlikely to be in Paisley's time. Extremists on both sides have brought shame to their churches, and their churches have the one Christ. As one writer put it, Christ is being crucified again on a Roman Catholic cross with the spikes driven in by Protestants.

GOOD GRIEF! "Good Butcher Wanted! Must be Christian—to work with Christian men. Prefer man that can preach or teach. Must have good recommendations." Advert in "Gospel Advocate."

1970

HOSPITAL OUTING

(ORMOND, Vic., L. Barker). Men took Will H. Clay patients for an outing in their cars and afternoon tea in our Christian Educ. Centre . . . C.W.F. had a "Do It Yourself" pattern demonstration. C.E.W.F. birthday meeting was held at Christian Educ. Centre with a travelogue by G. Ennor . . . C.M.F. held a breakfast and working party to assist those who needed it.

HEALTH FORCES RESIGNATION

(TOOTGAROOK, Vic., Malcolm Humphries). Unfortunately, student minister Malcolm Humphries is not able to continue his ministry at Tootgarook during 1970, owing to health reasons . . . Mrs. Paine is in the Peninsula District Hospital.

C.Y.F. LEADERSHIP

(HAMILTON, Vic., R. W. Marshall). Mr. Mason has taken charge of the Senior C.Y.F. and Lynlea Witham is assisting Mr. Beard with the Juniors . . . Lorraine Annett has been in hospital at Coleraine . . . Attendances at both morning and evening services have increased . . . On April 19, senior members of the Methodist S.S. attended our church.

RETURN TO NIGERIA

Dr. Akana Ibiham, a former President of the World Council of Churches, is returning to Lagos having received the necessary travel documents from the Federal Republic of Nigeria.

Dr. Ibiham, who was in Europe when the Biafran cause collapsed in January, is a former Governor of the Eastern Region of Nigeria. As a Christian leader he is respected by churchmen throughout the ecumenical movement.

In a letter to the W.C.C.'s General Secretary, Dr. Ibiham indicated that he was returning to his people to make his contribution to reconciliation and rehabilitation in his war-torn country. —E.P.S.

Happenings

Child Care Week in Vic. will be observed June 21-27. Child Care Sunday is June 21.

Talks are currently being held in London to discuss independence and dominion status for Fiji.

"The New Christian," an English ecumenical journal founded in 1965, will merge with the American "The Christian Century" on June 1, 1970.

In W.A., Mr. and Mrs. J. Anderson commenced Carrarvon's first full-time ministry on May 2 and 3.

These churches will become affiliated with the N.S.W. State Conference this year: Mt. Druitt, Nelson Bay, Orange, and Tweed Heads.

A new preachers' magazine has been published in the U.S.A. The editor is Dr. T. F. Gill, former editor of "The Pulpit." Sermons by Dr. Carl F. Henry, former editor of "Christianity Today" and Dr. Eugene Carson Blake, General Secretary of the World Council of Churches, are in the first issue.

The noted Christian educator, Dr. Helen Kim, died in Seoul, Korea, aged 71. (She was featured in the "A.C." 1969, p. 226.)

Invasion

DANDENONG CHURCH (Vic.)

Sunday, May 17
at 8 p.m.

A GREAT YOUTH NIGHT

- Artists include:
- The Jardinieres—with Colin Youl (recent winner of Colles \$6,000 Quiz).
 - Believers Incorporated.
 - Girls' Trio from Dandenong, plus other fine artists.

Coffee served.
—cnr. Mason and Walker Sts., D'ning.

WHITE PAPERS

ON LIFE AND FAITH

MORATORIUM TACITURNITY According to an Open Forum letter to this issue, a White Papers' comment last month showed that "the 'A.C.' continues to give tacit support to the Vietnam war." There are always new things to be learned from Open Forum writers, and this was a new thing. To see how tacit the "A.C." had been we checked back over the past 18 months and discovered that space had been given more often to dissenters from the Vietnam war than to those supporting it. There is no official attitude by the "A.C." to anything. The journal can only present the views of individual Christians. However, in case this is taken to mean sitting on a tacit fence, let us be unambiguous about a few things. The writer of this column (as an individual Christian) is:

- 1.—against all war whether in Vietnam, Nigeria, the Middle East, or wherever, because war does not solve any of the problems it sets out to solve.
- 2.—against all oppression whether it is by the North Vietnamese in South Vietnam, the Russians in Czechoslovakia, the Chinese in Tibet, or by anyone else anywhere else.
- 3.—against National Service in the undeclared war in South Vietnam because it represents an injustice. Voters elected a government which sent non-voters to fight.
- 4.—against National Service because it arbitrarily selects one group and forces them to make sacrifices of time, of job and study opportunities, and of life itself, sacrifices which the rest of the community is not called to share.
- 5.—against those who think that supporters of the moratorium are the dupes of the Communist Party.
- 6.—equally against those who think that opponents of the moratorium are dupes of the R.S.L.
- 7.—against the Moratorium because (a) it is too negative in its objectives (the withdrawal of the Australians and Americans would not give the slightest guarantee that bloodshed would cease. And taking the foreign troops out will not make things as they were before they went in.) (b) there are better ways of making a meaningful protest. (c) the moratorium in its announced form is more likely to provoke a reaction than to invoke a response. (d) the U.S. and Australia quite obviously want to get out of Vietnam anyway. Dr. Cairns' leader, Mr. Whitlam, said in Parliament last week that the U.S. plans for disengagement were irreversible. (e) the moratorium specifically invites children (as well as workers) to absent themselves from school and join a protest involving

THE AUSTRALIAN CHRISTIAN

May 2

THE AUSTRALIAN CHRISTIAN

187

"AND GOD CREATED MAN . . ."

The man standing on the corner is raising his voice and shaking his fist at his invisible companion but as he is there every morning, I drive past to park my car and walk through the garden gate along the verandah to my office. Old Joe, 89-years-old, shrivelled and bent, who has lived here for 42 years, is peacefully hosing his garden where a colourful show of flowers is growing. He sees me and in a moment the peace is disturbed as he thumps his stick and shrieks "Communist! Communist! No send me back to Czechoslovakia!" I walk on and pass another man who, with his head lowered, is pacing up and down. He does not respond to my greeting. Others are sitting along the verandah, some with fear in their eyes, worry, despondency or misery. Others are brighter and give a cheery "Good morning" and as I approach my office door, a voice calls from across the courtyard, "Ah, wife-friend, you're here."

You see, I am a Social Worker at a large Sydney Psychiatric Hospital and I have arrived at work!

There are 1,200 such patients in our hospital, with an admission rate of approximately 3,000 per year. Of course

By DOROTHY COLE

most patients admitted these days are discharged within 3-6 weeks, sometimes to be re-admitted at a later date, but at least able to function in the community for a period. If we consider that there are five other similarly-sized State psychiatric hospitals in the Sydney metropolitan area and three large hospitals in the country areas, it is apparent that many people are experiencing severe and disabling stress and are in need of skilled and concerned help.

You will be familiar with some of the terms given to psychiatric patients—"schizophrenic," "depressed," "alcoholic," "manic," "paranoid"—but these frightening words are really only convenient labels, for when you get to know Jim, the "schizophrenic" or talk with Mary, the "alcoholic," it becomes clear that his isolation and withdrawal and her dependence on alcohol are ways of life developed in response to overwhelming and unbearable anxieties and situations of life. You see, Jim's father was admitted to a psychiatric hospital when Jim was an infant, and his mother, turning to prostitution for a living, employed a housekeeper to care for her only son. Housekeeper followed housekeeper so that Jim was not given consistent and genuine loving care by any motherly person and gradually he began to retreat into himself to ease the pain of unfulfilled needs for love. Unhappy stories like this can be repeated many times to explain our patients.

As I walk around to the doctor's office for the staff meeting with which we commence each day, a young man, dirty and dishevelled with sodden clothing and bloodshot eyes is half carried, half dragged into the ward by two policemen.

The thought fills my mind — "And God created man in His own image . . .?"

"I AM COME THAT THEY MIGHT HAVE LIFE . . ."

The meeting commences with the Charge Nurse reporting on patients newly admitted—on their behaviour, their moods,

(Dorothy Cole, B.A., Dip. Soc. Wk., is a Social Service Worker. She is a daughter of Mr. and Mrs. Chas. Cole of Telopea church, in N.S.W., where Mr. Cole is Director of Social Service for Churches of Christ).

their sociability. John, a Christian boy, readmitted because of his insistence that God speaks to him, is in conflict with another patient who is adamant that he has been chosen as God's special messenger. Contact with people on this basic level in a psychiatric ward quickly dispels any notions that all life's problems are solved by religion. Problems are solved by people and religion sets out to offer the spiritual resources which they need for "overcoming evil with good." The meeting continues with discussion regarding treatment prognosis and planning for discharge of patients into the most positive and helpful environment that can be arranged with them.

At the conclusion of the meeting, Mrs. Cane, the wife of a new patient, is waiting to see me. Her problem, similar to those experienced by numerous families suddenly deprived of the breadwinner, is special and of gigantic proportions to Mrs. Cane because it affects her and her family. Since their recent arrival from New Zealand, her husband has been growing progressively more and more apathetic and morose and has lost interest in his family, preferring to spend his days huddled under the blankets on his bed. Frightened by the thought of mental illness and distracted by the lack of financial support with rental and housekeeping bills to pay, Mrs. Cane is desperately in need of understanding and practical help. Ventilation of her anxieties about mental illness together with knowledge and insight gained from the interview, enables this wife to regain control of her own inner strengths and thus with some direction to deal with her practical, immediate problems.

Her visit is followed by Ron, an adolescent, who has been experiencing difficulties in his relationships with his parents. His father, a rigid, authoritarian person, is unable to understand his son's need for independence and trust, and is restrictive and determined in his demands that Ron conform. Instability in employment, temper outbursts and finally a threat to kill his mother, was Ron's response. Regular discussions to help him adjust to the difficulties of adolescence and to respond in a more mature, positive way to his family, are at last bearing fruit, for Ron now feels he would like "to give it a try at home again."

A home visit to Mrs. Farrow—one of many to this family—is my next appointment. Plagued by debt collectors, notices of repossession and court summonses, this family was overwhelmed by their financial problems so that their energies were focused solely on "making ends meet" and avoiding the "callers." The husband's solution was suicide and his unsuccessful attempt brought him to the notice of those who could help. My following visit is to Mrs. Van, a hemiplegic whose husband is suffering from a depressive episode resulting from his multiple sclerosis. Because of the nature of his condition, Mr. Van's role in the family has changed so that now he is no longer the family provider and decision maker and is physically dependent on his wife. Consequently the family balance has been disrupted and there is conflict and disharmony between all members, with the eldest son, who is mildly retarded, challenging the parental authority. The family is overwhelmed by this crisis that has occurred and long-term help will be required to restore them to a comfortable level of family functioning.

As I drive away, the words of Christ echo in my ears—"I am come that they might have life in all its fullness." How stunted and limited by comparison are these lives who are wholly pre-occupied in dealing with the overwhelming anxieties that have affected their families and themselves!

"FOLLOW ME . . ."

As a Christian Social Worker, I see my work as an attempt to bring all the available resources of knowledge

and inspiration to the fullest service of people, to help them recover Christ's gift of abundant life which they have lost.

This abundant or overflowing and radiant life is characterised by a healthy balance between the different aspects of life—work, play, love and worship; by the continual growth or striving toward perfection or maturity; and by a victorious life which is able to maintain these qualities despite difficulties, hardships and handicaps. I am convinced, too, that abundant life cannot be achieved by ourselves, but is dependent upon our mature acceptance of God's gifts—material provision, positive human relationships, a standard and way of life, forgiveness and personal inner resources.

The vast majority of people, however, live a life that could never be called abundant and who see it as an elusive and apparently unattainable ideal. Behind careless, stolid or gay facades, they courageously hide deeply bewildered minds, aching hearts and despairing spirits. Christ recognised this in his encounter with men. He saw them often so preoccupied with personal crises that they were unable to recognise or appreciate the gift he offered them. And then we see his love demonstrated through his concern for the total man—with his physical, mental and spiritual needs—as he freed them from their preoccupation with their problems and lifted their eyes to the vision of the abundant lives that were theirs if they accepted God's gifts of direction, deliverance, power and fellowship.

Christ's deep awareness of the individual, his love for him and his acceptance of him as a total being created "in the likeness of God"—and not merely "a soul to be saved"

NEGROES AND MORMONS

(U.S.). The 1969-70 football season ended with a most serious theological dispute. Brigham Young University, the Mormon school at Provo, Utah, has been for several years the target of black athletes' complaints about Mormon racism, whatever the actual practices at that university. This season Stanford University terminated its sports relationships with B.Y.U. over the issue. Mormon liberals, including many educators and students, have been trying to rectify the matter. However, the leadership of the Church of Jesus Christ of Latter-Day Saints has just published an incredibly primitive re-assertion of doctrine concerning race. Apparently bound to the literalist white supremacy of

Mormon presidents, the church's two ranking counsellors have reaffirmed the exclusion of Negroes from the priesthood.

It is the Mormon concept of priesthood which makes this kind of discrimination even more offensive than occupational exclusion, bad as that is. Priesthood, for the Mormon, is part of the very definition of manhood. During the 1960's, while Mormon world membership reportedly rose 74% to nearly 3 million, the priesthood increased from 420 650 to more than 670,000. Every devout Mormon male is obliged to seek priestly orders—that is, every male except the male Negro. It is no wonder that Negro Mormons can be numbered in the low dozens.—"Christian Century."

WORLD COUNCIL TO PRAY FOR WORLD CONVENTION

(Vic.). Writing recently to the Federal Department of Christian Union the Worship Committee of the Ecumenical Centre, World Council of Churches, Geneva, indicated that following its daily practice of staff prayer meetings, prayer for the Australian Churches of Christ would be offered on June 22. A request was made for information on "any particular concern or problem of your

church" to be especially remembered. Replying to the W.C.C. Worship Committee the Department of Christian Union has thanked Geneva for its interest and fellowship and has asked that preparations for the officers of, and actual holding of the Eighth World Convention of Churches of Christ in Adelaide, October 20-25, all be the subject of intercession.

COMMUNISM "LIKE WILD-FIRE IN INDIA"

Communism was spreading like wild-fire in India, an Indian evangelist, the Rev. Subodh Sahu, said in Adelaide yesterday.

In two Indian States it was now a crime to preach or in any way to try to convert people to Christianity.

"In the next election I predict that none of the democratic parties will hold power," he said.

"The established parties are corrupt and the people are ready to believe anything the Communists say."

The Communists, at present, were too busy fighting the other parties to worry too much about the Church, he said.

Is the example he has set for us to follow in our dealings with our fellow-men. Do we fall short of this example by our unconcern, our apathy or even by our emphasis on one aspect of abundant life to the neglect of the others in our approach to our fellow-men?

His words, "Follow me"—"I am the Way, the Truth and the Life" challenge me as I meet each individual burdened with anxieties and problems, and inspire me, through his power, to do my part to restore each to the image in which he was created, as a son of God freed to have fellowship with him and to live abundant, victorious lives that bring honour and glory to his name.

Let me conclude by telling you of elderly Mr. Bakey, who, with his wife, was admitted to hospital following a suicide pact which they had made because of their deep distress, loneliness and feelings of worthlessness. The interview with him is a rewarding experience for, with his lined face beaming, he has come to thank the staff for the present happiness he and his wife have at a Church Guest Home where they were transferred from hospital. "We have never been so happy before. We've made new friends . . . And they couldn't do without my wife's help in the kitchen or my help with the vegetables . . . and we're going to church now, too," he concludes happily.

"Inasmuch as ye have done it unto the least of these my little ones, ye have done it unto me."

As a Christian Social Worker, it is my privilege to follow Christ and to serve him in this way in my daily work.

WOMAN SEEKS ORDINATION

Betty Schless, a second-year student at Colgate Rochester Divinity School/Bexley Hall, is engaged in a one-woman effort to earn ordination to the priesthood of the Episcopal Church. The mother of two college-age sons and an 11-year-old daughter, Mrs. Schless says that her decision to seek ordination was based on a desire to attack discrimination against women in her church: "In working within the church, I found that women are more discriminated against than the Negroes. I think this is equally true in many other Protestant churches, but in our church, there is a difference. In other churches it was apt to be 'de facto' discrimination. In our church it is a matter of church law. I think the place of women in the Episcopal Church is far worse than that of any minority group today. We can't vote. Canon law prevents us from entering the priesthood and blocks us from participation in the liturgy as lay readers. Women can become deaconesses but cannot receive communion."—"Christian Century."

PLEA ON HUMAN RIGHTS TO U THANT

Disturbed by a general increase in the use of force and violence by governments, Dr. Eugene Carson Blake, general secretary of the World Council of Churches, sent an open letter to the Secretary-General of the United Nations.

Dr. Blake asked U Thant to take an initiative "to resist the apparently increasing tendency on the part of governments to act politically against their own citizens in the name of law and order."

In recent weeks, Dr. Blake said he had received "a stream of documented pleas for justice and redress" from men and women who claim their civil or religious rights are being violated. He mentioned 11 nations where such violations are alleged to have occurred, but noted that the list was not exhaustive.—E.P.S.

BIRTHS

DREW (Owens)—On April 17, to Male and Leigh, at Swan Hill and District Hospital, God's gift of a son—Mulcolm James.

CHRISTENSEN (nee Coward)—Joan and Dudley welcome God's gift, a son—Jason Richard, 9 lb. 10½ oz., on April 3, 1970 at Ipswich Private Maternity. Brother for Karen and Simon. "Range View," M.S. 126, Harrisville, Qld., 4305.

PFEIFER (Chappell)—At Calvary Hospital (Hobart), on April 19, 1970, to Wendy and Robert, a son—Lindsay Robert.

ENGAGEMENTS

BOXHALL-BRAY—Mr. and Mrs. L. E. Boxhall, 40 Welwood St., Lenah Valley, Tasmania, share the happiness of their daughter, Jeannette, and of Graeme, son of Mr. and Mrs. L. H. Bray, Merredin, W.A., on announcing their engagement.

MARSHALL-TURNHAM—Mr. and Mrs. L. Marshall, 4 Marina Ave., Karlingal, announce with pleasure the engagement of their eldest daughter, Helen Joy, to Raymond, eldest son of Mr. and Mrs. A. Turnham, 85 Bondi Rd., Bonbeach, Vic.

DEATHS

ANDERSON (formerly Burt). On April 18 at R.G.H. Heidelberg, Annie Frances, loved wife of the late J. H. Anderson and formerly of the late F. T. Burt; wonderful mother of Bart (Croydon, S.A.), Clem (Devonport, Tas.), Tom (Sheffield, Tas.), Colin (Willaura, Vic.), and Audrey (Mrs. S. Bruton, Forest Hill, Vic.); fond mother-in-law of Margaret, Lucy, Gwenda, Lorna and Stan, and dear nanna of her 23 grandchildren and four great-grandchildren. "We thank God upon every remembrance of her."

IN MEMORIAM

BATTY, Daisy Evelyn—Passed away Dec. 11, 1968. **BATTY**, Thomas Edward, passed away May 3, 1968. **PATIENCE**, Henrietta, passed away May 2, 1969. All three lovingly remembered and greatly missed by many friends at West Preston.—Inserted by Bert and Merle Watson and family.

BOAKE—In loving memory of our dear son, Russel James, who was called home on April 2, 1965. Loved son of Florence and Clarence Boake and dear brother of Dorothy and Lorna. "Time is quietly passing, Memories are everlasting."—Florence Boake (mother).

THORNHILL, Mabel—My dear mother, passed to higher life on May 17, 1963. "Cherished memories, always mine."—Inserted by her loving daughter, Florence.

**D.C.E. OFFERING DAY
MAY 3, 1970**

APPRECIATION

FISHWICK, Mervyn—Edna, Peter and Wayne sincerely thank all their Christian friends for the lovely flowers and cards of sympathy sent in the sad loss of a loved husband and father. "With Christ which is far better."

COMPANION WANTED

THREE lively lasses require similar lass, 18-22, to accompany them to Western Australia in September on 18 days' holiday.—Write Jeannette Westmore, Box 17, Boundary Bend, Vic., 3599. Phone 17.

TO LET

Conference Centre, Belgrave Heights, accommodate 120; suitable Bible School camps; available most weekends, daily charge 35c per person. Details phone 848-3531 (Melb.).

DANDENONG CHURCH (Vic.)

New Times of Services

8.30 a.m.: Communion.
9.30 a.m.: Youth and Adult School.
11 a.m.: Communion.
7 p.m.: Evening Service.
(5 p.m., July and August)

"BACK TO HARLAXTON"

**48th Church Anniversary
Services — May 23-24**

SAT.: Tea, 6 p.m.
SUN. Services: 11 a.m., 6.45 p.m.
Theme: "FORWARD WITH CHRIST."

Speakers (past ministers):
V. Boettcher, G. Gibson, E. Hart

All past members invited to attend or send a greeting. Please notify H. Christensen, 19 Glendower St., Toowoomba, Qld., 4350 if you are planning to come.

**NEW SUBSCRIBERS
NEEDED SEE PAGE 10**

**A REMINDER TO
HOLIDAY PLANNERS**

**WORSHIP SERVICES STILL HELD IN
C.W.A. Hall, Tweed Heads
at 11 a.m. Sundays.**

We are anticipating your fellowship.

Bethel Childrens Homes

DALBY, QLD.

Opportunities exist for Christian care and guidance of needy children at our Interdenominational Girls' and Boys' Homes.

Applications invited for —

**"LADY DOMESTIC HELPER"
"ASSISTANT MARRIED COUPLE."**

Christian character essential, good living in and other conditions, including adequate support.

Apply in writing, with references or inquiries to—

A. N. BACK, SECRETARY, MAIL SERVICE 687, DALBY, QLD., 4405

**Overseas Missions
FIELD VACANCIES**

PRIMARY TEACHERS REQUIRED URGENTLY —

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

VOLUNTARY MEDICAL WORKERS —

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

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

PERSONAL

DISCIPLESHIP

Muree McGrath, Gail Marshall, Bendigo, Vic.

Leanne Skewes, Croydon, S.A.

Mrs. Beenhlm, Noble Park, Vic.

William Wilson, Mr. and Mrs. D. Reynolds, Barry Hayward, Grant Zubrinich, Magill, S.A.

Wendy Henley, Karen Glasson, Peel St., Ballarat, Vic.

David Stanford, Shelley Jones, Harvey, W.A.

Lyn and Patricia McPoyle, Alex Cuthbert, Belmont, Vic.

Miss Wendy Pitcher, Miss Brenda Manley, Miss Sue McGrath, Tootgarook, Vic.

Cysten Sandvik, Parkdale, Vic.

Phillip Verco, Carol-Anne Combridge, Alison Hudd, Bordertown, S.A.

Mrs. B. Ladgrove, Julie Shaw, Heather McNeill, Garry Skillcorn, John McNeill, David Mitchell, John Smith, Julie Botten, Raymond Loriot, Strathmore, Vic.

Mrs. L. Grear, Victor Harbour S.A. Greg. Armstrong, Sue Crossley, Lin Armstrong, Maxine Eelo, Ballarat, Vic.

Mr. and Mrs. Barry Trenwith, Christies Beach, S.A.

Lorraine Sutherland, East Preston, Vic.

Geoffrey Woolnough, Ormond, Vic.

Mrs. W. Crawford, Rodney Cooper, Janet Cooper, Hobart, Tas.

MEMBERSHIP

Mr. and Mrs. Foote, Blackwood; Mr. and Mrs. Cutting, Enfield Heights to Croydon, S.A.

Mrs. White, from Maylands to Ascot Park, S.A.

John Mather, Julie Sando, from Elizabeth; Miss D. Norman, from Mile End; Mrs. M. Hayward, from Croydon to Magill, S.A.

CHANGES OF ADDRESS

Alan Mutheson, Centro Emigrazione Siciliana, via Rosolina Pilo, 20, 90139 Palermo, Sicily.

A. F. Gason (secretary, Ararat church), 5 Barkly Street West, Ararat, Vic., 3377.

J. C. Cunningham (minister, Hindmarsh church), Lot 51, Bonney View Rd., Flagstaff Gardens, Mail to Box 133 Rundle St. P.O., Adelaide, S.A., 5000. Phone: 98-1915 (Adel.).

M. McColl (secretary, Carnegie church) 265 Poath Road, Hughesdale, Vic., 3168. Phone: 57-4760 (Melb.).

T. Halliday (secretary, Wyoming church), 76 Nowack Ave., Umina Beach, N.S.W., 2257.

JUNIOR COMPETITION

8 to 12 years

JAY'S COLUMN — PAGE 27

Mrs. Dowell, from West Preston to North Fitzroy, Vic.

Mr. and Mrs. G. Tonkin, Miss D. Tonkin, Miss H. Tonkin, Messrs. Phillip and Gary Tonkin, from Bunbury to Harvey, W.A.

Mr. L. Grear, from Prospect; Mr. and Mrs. Norton, from Fullarton to Victor Harbor, S.A.

Mr. and Mrs. N. Combridge, from Ballarat; Mr. and Mrs. L. Goldsworthy from Kaniva to Belmont, Vic.

Mr. and Mrs. Chomel, from Enfield Heights; Mr. and Mrs. A. Bawden, from Glenelg and Edwardstown to Christies Beach, S.A.

Mr. and Mrs. John Williams, from Windsor Gardens to Park Street, Unley, S.A.

W. Crawford to Hobart, Tas.

Mr. and Mrs. Mason, from East Bentleigh to Hamilton, Vic.

MARRIAGES

Janice McKenzie to Brian Keeble, Oakleigh, Vic.

Rhonda Smith to Ray Alexander, Belmont, Vic.

Jill Barnett to Geoff. Gug, Bordertown, Vic.

Audrey Hill to Geoffrey Felini, East Preston, Vic.

Heather McKenzie to Bruce Towns; Margaret Ritchie to Lawrence Waddle; Lynette Purches to Robert Thorpe, Ormond, Vic.

Helen Perkin to Clunes Atkin, Dandenong, Vic.

DEATHS

Mrs. R. H. Armstrong, Noble Park, Vic.

Alfred Abbott, Horsham, Vic.

Mrs. Cliff Thorpe, Victor Harbour, S.A.

Miss Dora Gore, Unley, S.A.

Miss G. Elvage, Magill, S.A.

BURWOOD CHURCH (N.S.W.)

Golden Jubilee

JUNE, 1970

**JUBILEE DINNER & SERVICES—
June 20 and 21**

**JUBILEE MEETINGS FOR FELLOWSHIP
& EVANGELISM—June 24 to 28**

All welcome.

Past members and friends desiring to attend are cordially invited to write or phone the Church Secretary. Hospitality also provided if needed.

N. Snow, 14 McCrossin Ave., BIRROING, N.S.W., 2143. Phone: 644-7109.

THE AUSTRALIAN
CHRISTIAN

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

Phone: 30-1843

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41 The Point Rd., Woollahra, 2110

Qld. — Allan C. Male, Dip R.E.,
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12180, N.Y., U.S.A.

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Issue:	Deadline:
May 16	May 6
May 30	May 22

CONVENTION FEATURED

(BORDERTOWN, S.A., R. Combridge). I. J. Chivell, S.A. Conf. Sec., told the church of World Convention plans and of his trip to the U.S.A. He featured slides of U.S. churches . . . S.E. Conf. was held at Mt. Gambler on April 11. Conference speaker was Gordon Stirling. I. J. Chivell also attended . . . Phillip Verco, Cheryl Combridge and Alison Hudd made recent commitment to Christ . . . Julie Verco was farewell recently prior to commencing nursing in Adelaide. L. E. Verco is in Bordertown Hospital.

CHURCH-LIFE FOLLOW UP

(FORESTVILLE, S.A., J. A. Luff). The church is busy with committee work after Church Life Conference with K. D. Home . . . A young man made his decision at recent youth service . . . Miss E. Taylor has returned from hospital. However, Mrs. E. New, Mrs. J. Phillips, and Mrs. C. Molsher remain in hospital . . . Church saddened by the death of Mr. Branford . . . Recent speakers included E. A. Lucas, B. & F.B.S., and G. Stanfield . . . C.W.F. ladies provided an evening's entertainment for the girls at the Salvation Army Home, Gilbert St. . . Both C and D grade won tennis premiership. However, A grade lost premiership by three games. Nine of our players won tennis association trophies.

S.A. MINISTERS' FRATERNAL

(Adelaide). The monthly meeting will be held on May 4, 10.30 a.m., at Grote St. The guest speaker is John Robinson, Federal Evangelist, Campaigners for Christ, Crusade Director, recent Graham Crusade, Melbourne.

50 YEARS AGO

May, 1920

(Because of a printers' and bookbinders' strike in 1920, "The Australian Christian" was reduced to eight pages from February to May. Four of the eight pages were for regular advertisements.)

By Degrees. A. O. Garnett, F. J. Siver, and L. C. McCallum were among those on whom the Bachelor of Arts degree was conferred at the Melb. Univ. They commenced Univ. studies after completing their course at the College of the Bible, Glen Iris.

Qld. Conference. Nine evangelists are now working in the State . . . The new Pres., L. Gole, was introduced on H.M. night . . . Applications for financial aid were received from Roma and Tannymore, Ma Ma Creek was seeking a preacher . . . Brethren Colvin and Fisher were selected to assist with reports for the four Brisbane daily papers.

MEMBER HONOURED

(STH. PERTH-KELMSCOTT, W.A., J. K. Bond & H. Jones). Harry Heyhoe, an elder of the church is Conf. Pres. for the current term and is already organising a busy year amongst the churches and departments . . . Women's World C.W.F. President, Mrs. Lawton, addressed a recent evening service and screened slides . . . Both congregations are settled in to a new year of work. The Kelmscott people have larger numbers for the gospel services. Recent averages have been 82, a.m.; 110, p.m. 13 have been added by faith and baptism at Kelmscott since December and

FAIR PRINCESS

(KALGOORLIE, W.A., A. H. Coleman). At the Kalgoorlie-Boulder Community Fair our Miss Shirley Oldfield was a popular winner of the Princess of the Fair competition, the prize being \$100. . . A "Royal Visit" social brought in \$42 and a clothing stall \$43 for school funds . . . A car trial organised by basketballers raised \$40 . . . At annual meeting appointments were: J. Lydon, Sec.; C. Wright, Asst. Sec.; R. Humphrey, Treas.; G. Henley, Chairman Deacons' Board; C. Beasland, doorkeeper. . . A combined service was held at St.

ORGAN FUND SWELLED

(ASCOT PARK, S.A., S. Russell Baker). Lindsay Simpson compered a young people's social evening. Drinks and sweets were on sale and supper was provided. \$25 was donated to the organ fund . . . Girls' Basketball Club has five teams entered for the competitions and each team has its own coach . . . Last Sunday we had the help of a trio from the Youth Choir who gave two items . . . Mr. Baker is conducting intensive Bible studies in members' homes and the manse.

Here and There . . . J. McKenzie, on a visit from our Canadian churches, took up work with the church at Sth. Melb. for three months . . . W. H. Nightingale commenced at Hobart on May 2.

Hard Going. In these days one frequently hears such expressions as "The church is up against it," and "something must be done." Before the war, something was done. In some quarters the pulpit was turned into a lecture platform, in others Sunday evening services were transformed into concerts and picture shows" . . . And what did it all accomplish? Practically nothing. (Thos. Hagger, 1920).

1920 Fed. Conf. Membership	
	1916 1920
Vic.	9,916 10,162
S.A.	9,747 6,918
N.S.W.	3,947 3,850
W.A.	1,729 1,725
Qld.	1,125 1,792
Tas.	770 898
Totals	21,240 25,351

a number of others are awaiting baptism. The activity at Kelmscott has thrown up accommodation problems and a committee is looking into the possibility of a building programme for the young church. An effective Board of Officers controls both churches . . . Conference Year Book figures show an increase of 49 over both congregations for 1920 . . . Neville and Gwyneth Southwell, on furlough from Wycliffe work in New Guinea, are enjoying their rest with their two young daughters . . . Ben Wesley has ceased official engagement as associate minister but continues very active participation as elder.

John's Anglican Church to record hymns for A.B.C. Community Hymn Singing programme . . . Mr. Coleman and eight young people attended Easter Camp at Bruce Rock. There was one confession of faith during camp . . . New arrivals sharing in our fellowship are Miss K. Shadbolt, Messrs. A. Taylor, D. Rowcliff and M. Francis . . . "Getting to Know You" luncheon given by our C.W.F. ladies should lead to closer ties between the women of the churches . . . A Teachers' Dedication Service was held on March 15.

DEATH OF GORE'S DAUGHTER

(UNLEY, S.A., R. V. Holmes). The church will miss one of our oldest members, Miss Dora Gore, daughter of the late T. J. Gore, who died recently after a short illness . . . On April 19, I. J. Chivell brought World Convention affairs before members. K. D. Home was evening speaker . . . 75 women from various church auxiliaries in Unley heard Miss Helen Caterer, M.B.E., journalist with the "Sunday Mail," speak about social evils . . . Girls' Brigade members saw slides of Nepal and its people shown by Mr. Richards, of Bible and Medical Missionary Fellowship.

CHURCH OF CHRIST
THE PATCH (Vic.)
 9.30 a.m.—SUNDAY SCHOOL
 11 a.m.—7 p.m.
 A Friendly Welcome Assured.
 Any 8's to 12's in your family?
 See JAY'S Competition, page 27

Victoria . . .

23 YOUNG PEOPLE BAPTIZED

(FRANKSTON, Vic., R. Patterson). In March, 23 young people were welcomed into fellowship following Christian baptism. Five were received into membership by transfer . . . Dennis Nell is church secretary following the resignation of Norman Carter who has enrolled at the College of the Bible, Glen Iris. . . Frankston has a large group of talented and enthusiastic young married people who are contributing in many ways to the life of the church.

COMMITTEE PROGRAMME

(MANIFOLD HEIGHTS, Vic., A. E. Stevens). Committees have been formed to cover the worship, evangelism, service, visitation, and teaching-preaching facets of church life . . . Members attended the South-Western Conference, Peel St., Ballarat . . . 70 children are enjoying their special hour each afternoon with the White and Coleman Mission . . . Five out of six teams played in tennis finals. One senior team were premiers . . . The church picnic was held on Anzac Day at the You Yangs. . . Church building interior has been repainted . . . 60 attended the annual tea and business meeting.

NEW LOOK FOR SCHOOLS

(BELMONT, Vic., D. A. V. Thomas). Belmont-Highton Ministers' Fraternal conducted a full week of half-day seminars for 1,000 students in the Belmont High School during week commencing April 27 . . . B.S. and church picnic was held at You Yangs on April 4 . . . 80 attended church Family Tea on April 8. . . Teachers and scholars are enjoying new curriculum . . . Senior tennis team won summer premiership in their grade. . . Combined services with other Belmont churches during Holy Week included combined communion service on the Thursday evening and Good Friday service in Presbyterian church when our minister, D. A. V. Thomas, gave the address.

SECOND REVIEW PROGRAMME

(YORK ST., BALLARAT, Vic.). An increase of 16% was achieved in the second review planned giving programme conducted by E. C. Keating . . . \$95 was raised by the Ladies' Fellowship at a garden party for Social Service work . . . The Ladies' Guild returned their talents and \$100 was received.

MILEPOSTS

(TOOTGAROOK, Vic., M. Humphries). The church congratulated Mr. and Mrs. I. Brandsma on their 25th wedding anniversary. Len Brandsma commenced National Service training this month. . . Mrs. Godley celebrated her 90th birthday . . . A baptismal service was held on April 4.

Not Going to World Convention?
 Bad luck! But you can still obtain the World Convention Study Book
 "THE GOOD NEWS"
 Send 75c to I. J. Chivell, 104 Grote St., Adelaide, S.A., 5000.

INTER-CHURCH CO-OPERATION

(DARETON, Vic. Conf., M. J. Drake). There was a high degree of inter-church co-operation in March commencing with the visit of our minister and some young people to Hartwell where Mr. Drake was the speaker. Rev. E. Noble, of the Presbyterian church was guest speaker at Dareton. On the 15th there was a day of pulpit exchange when Mr. Drake spoke at Mildura and L. Keatch (Merbeln) visited Dareton. The Good Friday united service was addressed by Rev. G. Shanahan (Methodist) and Easter Day service in our chapel had Rev. David Pope (Anglican) as guest speaker.

COUNTRY CO-OPERATION

(DARETON, Vic. Conf.). The Dareton-Wentworth Clergy Colleagues have planned areas of co-operation with the full support of the respective church authorities. These include B. & P.B.S. deputation, Week of Prayer For Christian Unity, and National Marriage and Family Week.

The major work has been in the areas related to youth. Three areas emerged

MOTHER SUCCEEDS SON

(PARKDALE, Vic., B. Crowden). The annual meeting was held on April 8. The retiring treasurer, L. Bullock, has entered the College of the Bible at Glen Iris and his mother, Mrs. M. Bullock, has been appointed treasurer . . . A children's combined worship service was held on April 12 at 10 a.m. B.S. scholars and parents responded well . . . The church combined with the Parkdale Methodists for Good Friday service in their chapel. Mr. Crowden was the speaker.

C.Y.F. KNOCKS DOORS

(BOX HILL, Vic., G. A. Grainger). \$82 was collected at a door-knock appeal by C.Y.F. for Box Hill Hospital . . . In co-operation with Mr. and Mrs. Reynolds, missionaries from the New Hebrides, 23 Juniors had a "Missionary Safari" in Lilydale, led by Graeme Wigney, when the "outbacks" were given cakes, lollies and drinks and treated for their "ailments" . . . Six Explorers, led by Ted Gray, had a working bee at Monbulk . . . Appreciation was expressed to Y.P.E. for delivering 1,500 handbills, and C.Y.F. for assistance in helping to keep our Opportunity Shop open each Saturday . . . Cricket banquet was great

as essential to a balanced programme.

1. Formal education in basic Christianity. This is being undertaken through a co-operative system of Christian Education in Schools in which a deal of experimentation is taking place and from which much encouragement is being.

2. Some effective social outlet. Individual church groups were found to be too small and limited to attract. Thus the decision was born to create an inter-church-community youth club for two age groupings (pre-high and high-plus). The co-operation of the community youth club has resulted in the use of its well established hall and equipment being available to our group.

3. Worship and education in the claims of Christianity. This is now to take the form of a Sunday night programme to be known as "G.T." (Get-Together). "G.T." will include a mod. youth service and a Coffee Pot to follow.

Initial response is one of enthusiasm. Only time will tell, but if these moves bring church and youth a little closer together they will have achieved their purpose.

success . . . Dora Gray, Bev. Poulton and Mrs. Jenkins are in hospital . . . Sympathy was expressed to the Branchflower family in the death after a long illness of T. Branchflower.

COFFEE CLOTHES

(NOBLE PARK, Vic., A. B. Titter). On April 16, the C.W.F. held a coffee morning to help clothe an Aboriginal boy. C.W.F. ladies visit "Kurrajong" Ladies' Guest Home first Wednesday in the month . . . On April 19, W. Little, College of the Bible, was morning speaker . . . On April 21, the C.W.F. visited the Will H. Clay Nursing Home.

RATS IN CHURCH

(BENDIGO, Vic., R. E. Pritchard). Members of "Rats of Teburuk Association" and wives were guests at church on April 12. At evening service Marie McGrath and Gail Marshall were baptized. There were three further decisions. And on April 19 there were three more decisions . . . A hayride and barbecue was held on the property of R. Fremantle and led by R. and H. Huggan. . . Average weekly general offering for the first quarter of this year was the highest so far recorded.

KENMORE CHRISTIAN COLLEGE
 Sponsored by the Queensland Conference to serve the brotherhood everywhere.
SCHOLARLY, EVANGELICAL, BIBLICAL, DEVOTIONAL
 If you are hearing the call of God, we will do the rest.
 Help us break new ground for God.
 Enquire: The Principal, Kenmore, Qld., 4069

EISTEDDFOD WINNER

(PEEL ST., BALLARAT, Vic., J. T. Timms). Church soprano, Allan Kerr, won the "Courier" Ballad Contest at St. John's Eisteddfod, Ballarat . . . Two young ladies, introduced to Christ through the C.Y.F., recently made the Good Confession and were baptized. C.Y.F. Adult Counsellor, Max White, interviewed his brother Ron, President of the Southern Districts C.Y.F., at a special youth service attended by 30 Cheltenham C.Y.F.'ers. One teenage girl from each of the C.Y.F. clubs made decision . . . A. H. Graham was re-nominated as elder by the Deacons' Board and elected by the church . . . The church school is using the Christian Life Curriculum. . . Cheryl Cooper has completed her training at the Ballarat Base Hospital, and has been accepted by the Will H. Clay Nursing Home. A farewell presentation was made to her by the C.Y.F.

NEW STYLE BUSINESS MEETING

(BORONIA, Vic., D. R. Olafsen). Conference President, Dr. E. R. Killmer, spoke on the occasion of the 49th church anniversary. Annual meeting was an evening session at 5 p.m. including tea, reports, group discussion and worship. . . Planning is well advanced for five Sunday evening house church groups in May, meeting at chapel for worship then dispersing to homes for discussion . . . C.Y.F. met on April 19 for tea and film and talk on "The Great Escape through Alcohol." This continued at 7 p.m. with whole congregation listening to speakers and seeing film on drug addiction . . . Mr. and Mrs. D. D. Stewart have celebrated their 60th wedding anniversary.

A.C.E. RECOMMENCES

(HORSHAM, Vic., D. J. Marr). Adult Christian Education has begun a second series . . . Members attended North-West District Conference at Kaniva on April 12. J. Marshman is the new president . . . C.W.A.F. held a successful garden party at the home of Mrs. C. Sherriff on April 14. Visitors were Mr. and Mrs. T. V. Weir. Mr. Weir is a past minister . . . "C Special" tennis teams won grand final and Juniors were runners-up.

N.W. VIC. CONF.

(KANIVA, Vic., R. C. Bolduan). On April 12, the Conference of churches in Nth. Western Victoria was held at Kaniva. Reports were given by Dimboola, Haven, Horsham, Brim, Warracknabeal, Ararat, Stawell and Kaniva. The need for a hostel for girls in Melbourne was emphasised. G. R. Stirling was guest speaker and addressed Conference four times. Attendances were approx. 100, a.m.; 120, p.m. and 150 evening. Next conference is planned for Horsham on April 11, 1971, with the suggestion that all district churches close for the day and travel to Horsham for enriched fellowship.

BIG YOUTH TEA

(CARNEGIE, Vic., M. Glezendanner). 80 attended a youth tea on April 5 followed by a song service and film screening . . . Matron Gall, of Oakleigh Guest Home, was guest speaker for ladies' afternoon on April 5 . . . A new roof is being put on the church . . . Officers elected at the annual meeting included A. Mudge (elder), M. McCall (sec.) and E. Thompson (treas.) . . . Mr. Warmbrunn is home after hospitalisation.

SERVICE FOR OFFICERS

(HARCOURT, Vic., John Byrnes). There was a dedication service recently for the elder, officers, and deaconesses. . . The Junior C.E. welcomed back their leader Mrs. Margaret Broad after her operation. Ivan Carr is home from hospital after recent car accident.

YOUTH ACTIVE

(OAKLEIGH, Vic., T. V. Weir). Recent speakers have been Paul Williams (student minister), Adrian Dean and Vern Gardiner and G. Wilcott from the College of the Bible. Vern Gardiner told of his deliverance from drugs. He was guest speaker at a young people's after-church session at the home of Pam Hodges . . . The B.S. picnic was held at Mornington . . . The "B" grade tennis team reached the grand final in the summer competition . . . Trevor Whitmore, of Padstow, N.S.W., was fellowship hour guest artist at the home of Mr. and Mrs. G. Woodroffe. He presented Western style gospel songs.

NOW 97

(NORTH FITZROY, Vic., J. E. Searle). The 97th anniversary of the church had as guest speakers members of the faculty and students of the College of the Bible including K. J. Clinton and Dr. K. R. Bowes. Musical items were provided by members of C.O.B. Choir. Hospitality was provided through a re-union tea . . . A thanksgiving and dedication service was held for parents and new-born babies . . . The Senior Explorers won the pennant at Explorer Swimming Championships.

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OBITUARY

Duncan John BUTLER

Duncan Butler died on March 13 at the age of 95. He leaves his wife, two sons, and two daughters. He was born in the Ararat district (Vic.) and at 37 came to Gilgandra, N.S.W., where he lived for 58 years as a farmer until he retired to reside in the township of Gilgandra. Mr. Butler had joined the Church of Christ before coming to Gilgandra. With other families who had also at that time come to the Gilgandra district, a meeting for breaking of bread and fellowship was commenced in his home at "Warwick," Gilgandra, and in the home of John Mudford, "Finedale," Brolong. From this early beginning Mr. Butler saw a S.S. commenced with a small group seated on a log. One of the joys of Mr. Butler's life was to tell of this early beginning of the Church of Christ in Gilgandra. In 1927, Duncan Butler and the other members decided to build a chapel in Warren Rd. This was done on a voluntary basis, and from his property came logs for milling into timber for the House of the Lord. This stands today as a memorial to the life of a man who loved and served.

A greater memorial to Mr. Butler are those who have been won and those who have gone out from this church to serve as ministers and missionaries in other fields. Mr. Butler was a faithful supporter of the work of the Lord, not only in his monetary giving but also in hospital visitation and work around the hospital in his early life of retirement, and his cutting of wood for these he felt had need. God blessed this man that even though he had his illness he enjoyed a comparatively active life until the end of 1969. We are thankful for Mr. Butler's witness, inspiration and help, and the fact that it is primarily as a result of his faithfulness we know the Lord. His life now is a challenge to those who knew him, that we continue this work that Mr. Butler began. We thank God that we have known this man of God.—W.F.L.

George EAGER

The church at Marrickville (N.S.W.) was greatly saddened recently by the death of George Eager, who had been a faithful member for 35 years. Born in 1892, he became a Christian in his early twenties whilst at Canley Vale and was baptized by John Crawford. In 1916 he married Mary Georgina Wakeley and after a short stay at Canley, moved to Moreton Street, Lakemba. Here they became associated with the church at Belmore and both were soon numbered among the more prominent members of the church, interesting themselves particularly in the Sunday School and among the young people. Mr. Eager also served as a deacon of the church. In the early thirties, in order to help weaker churches, he went to Canterbury, then Bankstown and Penshurst to bolster the school staff, accepting the position of Supt. in each case. In 1935 he transferred to Marrickville, where he remained in fellowship until his death early this year. To the church in this district he was a tower of strength in both faith and works, able to preach acceptably and lead and teach both young and old. Later in life he had been in poor health, spending much time in and out of hospital. Yet, even in hospital he retained his great love for God and his word and for people. The day before he collapsed in hospital, he had been in deep discussion with a minister visiting the ward. He leaves a wife and one son, Bert (Qld.). To them we extend our sincere sympathy in their sad bereavement.—P.E.T. & R.C.D.

Mrs. Myrtle Mary HATTERSLEY

Sixty-six years of membership in Churches of Christ came to a close on Feb. 18, when Mrs. Myrtle Hattersley died at her home in Forest Hill (Vic.) at the age of 80. The large number who gathered for the funeral service at Box Hill was a tribute to one to whom the Christian faith, the Church, the scriptures and Christian service were not just momentary whims of passing fancy, but sure and enduring foundations on which to build the whole of life. She relished the fellowship of fellow Christians and her enthusiastic participation in the life and work of the church was of great benefit at Brighton, Latrobe Terrace, Geelong, Lygon St. and Box Hill. She was a true friend and loyal supporter of ministers and had a deep love for the message, mission and worship of Churches of Christ. Her knowledge of the scriptures and her experience of prayer added a great strength to her life which enabled her to be courageous and poised during her suffering of the latter years. Mrs. Hattersley gained much happiness from her participation in the Churches of Christ Choral Society and greatly encouraged the ministry of singing. Hers was a practical Christianity which offered hands that helped, a heart full of sympathy and compassion and a social service concern which used car, purse, home and household items to meet cases of need. Her marriage to Jack Hattersley about 12 years ago brought much happiness to both parties and we acknowledge the tender love care he bestowed upon her in the last years of illness and weakness. Sympathy was expressed to Mr. Hattersley, Mrs. Hattersley's son and daughter-in-law, Mr. and Mrs. Rowland Piper and Mr. and Mrs. Reg Hattersley, Mr. and Mrs. Cliff Hattersley and Mrs. Minnie Hattersley. —Leslie S. Dewberry.

Arthur McKay

Seventy years of membership with churches in the Geelong-Meredith district ended when Arthur McKay died on Feb. 15 at the age of almost 85 years. Born at Meredith, he joined the church prior to 1900 under the preaching of T. Hagger. Immersed at the Hope St. church in Geelong, he was one of eight who formed the nucleus of the Meredith church at Mr. Potter's home, June, 1900. In 1912 he married Gertrude, daughter of W. G. Combridge, of Meredith. He moved to Geelong in 1918, transferred to Latrobe Tce. church and was secretary for some years. Later he transferred to Drumcondra (later Manifold Hets.) and served as elder. As sole surviving trustee he graciously allowed the disused Meredith building to be given to the cause at Belmont as their first building. For almost 50 years Mr. McKay walked to visit the sick or shut-in to break bread with them. His whole life told that he was not ashamed of the gospel. We at Manifold Heights church miss him. We offer our Christian love to his son, Allan, and daughters Enid (Mrs. J. Allen), and Jean.—Colin Bauer.

Elizabeth Helen PRENTICE

Elizabeth Helen Prentice died at the Jessie McPherson Hospital on April 8 after some months of pain and suffering. She will always be remembered for the practical dimension of her faith which she expressed in unselfish devotion to her family including the care of her aged mother for 12 years, in her love for the garden and all beauty, in her love of music and until recent months in her love of sport. All of these interests and activities were nourished and enriched by her service to Christ in the company of his people. Beth always sought to show her best side and took the trouble to look the part and give of her best in everything. R.I.P.

to the last months, she and Ern, clung to their faith that Beth's hope would be fulfilled and the ladies will not easily forget the self-giving grace Beth displayed in her last public act as president of the C.W.F. Beth began her Christian life in the Northcote Baptist Church where she met her husband. After their marriage, Ern and Beth were active at Northcote, at Eltham Methodist Church for some 10 years and since 1953 at Ivanhoe. Beth was buried at Templestowe Cemetery after a service in which the former minister, E. W. Roffey, paid tribute to her life and witness.—J. McC.

NEW BIBLE HOUSE: PORT MORESBY

(T.P.N.G.). Prior to the opening of the new Bible House, Koko, Port Moresby, by Mr. Iga Kila, Secretary for Administration of the Bible Society in T.P.N.G., a service was held in St. John's Lutheran Church, immediately opposite the new building.

Among those present were: His Honour the Administrator of Papua-New Guinea, Mr. David Hay; The Honourable G. J. Foot, M.L.C., Chairman of the Commonwealth Council of the British & Foreign Bible Society in Australia; His Grace the Archbishop of Port Moresby, the Most Rev. V. P. Copar, M.S.C.; Anglican Bishop of New Guinea, the Rt. Rev. David Hand, M.A.; Bishop of the Urban Region of the United Church Port Moresby, the Rt. Rev. Frank Butler; and leaders of churches throughout the Territory.

The Occasional Address was given by the Most Rev. M. L. Loane, M.A., D.D., Archbishop of Sydney.

W.C.C. SUPPLIES TO VIETNAM

(Geneva). The Division of Inter-church Aid, Refugee and World Service (DICARWS) recently made available \$25,000 towards the purchase and transport of 16 tons of medical supplies and equipment for the relief of war victims in South Vietnam.

The supplies were flown from Europe to Phompenh and handed over to the Provisional Revolutionary Government of South Vietnam.

This gift was made by the World Council of Churches because of its concern for all those who suffer in Vietnam, no matter which side they may be on.—E.P.S.

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BOOKS

"THE NEW TESTAMENT (Vol. 2)." The Letters and the Revelation. By William Barclay (Collins). \$3.25 Aust.

Barclay's second volume of his translation of the New Testament completes a splendid service by this noted scholar. His economically produced commentaries on the books of the N.T. have made possible thousands of economically produced sermons. One of the features of the commentaries is the paraphrase-translation appearing at the beginning of each section. The present volume is more than a collection of those passages from the commentaries, but a new translation from the mind of a man of many gifts, not least of which is the facility for communication. Barclay frankly paraphrases the scripture where direct translation would leave a passage obscure, but even the paraphrasing is related to the strict rules of translation and does not break those rules.

An illustration and comparison is a good way to show the merits of Barclay's work. Here is the A.V. for Colossians 2: 18-19: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Here is the same passage from Barclay: "There are self-appointed umpires around who delight in asceticism and in angel worship, and who are always trying to penetrate into their own world of fantasies. Their minds, dominated by a false idea of the importance of external things, inflate them with a senseless conceit. You must not let them disqualify you. They lose their grip on him who is the head, and it is only through its connection with him that the whole body, equipped and welded together by the joints and ligaments, grows as God meant it to grow."

Having learned our way through the N.T. in the A.V. it is a little disconcerting to find the book begin with Galatians and that Romans appears not as the first but as the sixth of the Letters. Barclay has arranged them in the order in which they were written so that the development in Paul's thinking can be more intelligently appreciated. There is an introduction to each letter which gives some historical background and also a summary of its contents.

Towards the end of the book there is a section on N.T. Words. This in itself is a short course in N.T. Greek. There are also some notes on difficult passages.

This book is warmly recommended for ministers, students and teachers, church and S.S. libraries, and for general readers. My copy came as a deeply appreciated gift from F. T. Carmichael, of Leicester, England.

"THE PROPHETS OF ISRAEL FROM AHIJAH TO HOSEA"

By H. L. Ellison (Paternoster Press, Aust.: Emu Book Agencies). \$3.30.

The author of this valuable work is peculiarly fitted to write it. Born in 1903, the elder son of a Hebrew Christian missionary among the Jews, he studied at London University, and was ordained in the Anglican church in 1927. He taught in the London College of Divinity until 1930, when he went to Poland, and to Romania, as a missionary among the Jews.

For 20 years he has taught the O.T. in a number of colleges, and is now enjoying a very fruitful retirement, teaching and writing in the field to which he has given a life-time's dedication.

He says that in his teaching experience at Theological and Bible Colleges, he soon discovered that it was easy enough to get his pupils through examinations, but all too often they did not come to appreciate the prophets as living men. Above all, the link of their message with the world today seemed to be lacking.

With great ability and insight, Mr. Ellison sets the prophets against the background of their times, but still more importantly, he makes the message of these men of the O.T. living and relevant for the present day.

The author says: "I have taught the O.T. because I con-

sider that it is a vital part of God's revelation to man, and that without it the revelation in Jesus the Messiah will not be fully understood. It is this vision I long that my readers should obtain." For all who read and study this book the author's longing will be fulfilled.—J.E.B.

"JESUS REDISCOVERED."

By Malcolm Muggeridge. (Fontana Books). 90c.

Malcolm Muggeridge's first religious book has had record breaking sales in many Christian bookshops. As television viewers will certainly be aware, religion has increasingly taken up Malcolm Muggeridge's attention of late. "Jesus Rediscovered" is a collection of his recent writings on the subject.

Some of the material included—for instance, his commentary for the three B.B.C. television programmes on the Life of Christ—was prepared originally for broadcasting; some has appeared in the "New Statesman," the "Observer," and other publications for which he writes. The longest item—from which this volume takes its name, and here published for the first time—is an autobiographical account of the author's attitude to Christ, the Christian religion and the Christian churches. This is supplemented by a dialogue about himself with Roy Trevilian.

The wrapper illustration is a reproduction from Malcolm Muggeridge's famous television series on The Life of Christ taken in the Church of the Nativity at Bethlehem.

"THE MAN FROM OUTSIDE."

By Gordon Bridger (I.V.P.-Emu Books). 80c. Aust.

The author is chaplain of St. Thomas' Church, Edinburgh, and his book was written to meet the needs of students who protested against the way churchmen tend to assume that the Bible is true and therefore do not seek to establish its truth. Mr. Bridger then wrote this commentary on John's Gospel and used its internal evidence to attest its truth. The commentary is therefore more apologetic (defensive) than either critical or devotional although there is much devotional material included. The text, printed in full in clear black type at the beginning of each section, is from the Revised Standard Version.

Church Chuckles by CARTWRIGHT



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902

"It's either too cold, too hot, or too windy to attend church. He's still hunting an excuse for when the weather is perfect!"



FOREIGN MISSIONS IN

India

The following are excerpts from an article by A. Soares from the widely-circulated weekly publication "Illustrated Weekly of India," Dec. 28, 1969. Mr. Soares was lecturer in English and Principal of the Antonio de Souza High School, Bombay, for 25 years. He was a member of the Senate of the Bombay University or many years and also served on the Bombay Municipal Council. He has been an active member of the church and written books and pamphlets on Christian subjects.

Christianity has been rooted in Indian soil for well nigh 19 centuries, as both tradition and some historical evidence have led to the belief that two apostles, Bartholomew and Thomas, came to India carrying the message of Christ and baptized a number of the local people.

Religious intolerance was introduced into India by the Portuguese. The Church and State together carried out a wholesale destruction of Hindu temples in Goa and also put obstacles in the way of worship of the Hindus.

The Charter of the East India Company expressly prohibited a sending to India of "missionaries and gentlemen." The company feared that the zeal of missionaries in spreading Christianity would be bad for trading which was its main objective. So the first Protestant missionaries to land in India were Danes in the Danish settlement of Tranquebar (Stn. India) in 1706. This mission made little headway.

Under pressure from men like Bishop Wilberforce and the Rev. Charles Grant, the British Parliament removed the ban on British missionaries when the Charter was renewed in 1813, giving rise to several missionary societies in Britain, which sent missionaries all over India among them such famous servants as Alexander Duff, John Wilson, and John Anderson, who laid the foundations of higher education in Calcutta, Bombay and Madras respectively. The Charter of 1813 removed the ban on all missionaries whatever their country, and India was thrown open to missionaries of all churches, Roman Catholic included. Since then, missionary activity, not only in the matter of evangelisation, but in education, public health and social welfare of every type, has extended to all parts of India.

During the British regime no open hostility against Christian missions was apparent apart from the Arya Samaj which, in its publications, tried to show Christianity in a bad light. As the Arya Samaj was born as a reaction against

Christian proselytism the attacks were quite in character.

Our founding fathers included the propagation of religion in the fundamental rights of the constitution. This right, however, carried restrictions, but only so far as law and order were concerned.

Nobody in India need worry about a mass missionary invasion of India. The churches in India as a matter of policy are trying to Indianise their personnel as fast as possible. Further, no missionary can get an entry permit unless the Government is satisfied that he is essential. Then only temporary residential permits are given, and the Government can at will refuse renewal or extension.

The question is asked: "Why do foreign missionaries come to convert Indians when there are countless people in their own countries who need conversion?" The short answer is that they do not come to convert. If missionaries were able to convert, the number of Christians here would be many times their present number. The missionaries can but sow the seed. Whether it will germinate and bear fruit is not in their hands. The raison d'être of Christian missionaries is to make Christ known to all people. This is called evangelisation.

The work of missionaries has ranged over the whole spectrum of social welfare, affecting all classes and communities without discrimination, but above all, the poorest, most despised, and neglected sections of the people. One would expect due appreciation of the work of missionaries and especially of the spirit of love and dedication they have shown in their work. It is a pity and a shame that, instead, voices are raised and attempts made, both at official and unofficial levels, to look upon foreign missionaries as undesirable aliens. This is certainly not in keeping with our much publicised liberalism and secularism.

(Jamila Verghese writing in the same issue of the "Illustrated Weekly" gave some interesting statistics. Christian activities have "given India over 150 Colleges (these are the teaching institutions for University examinations), 2,177 High Schools, 214 Technical Schools, 153 Teacher Training Colleges, 620 hospitals, 670 Dispensaries, 86 Leprosy Centres, 713 Orphanages or Children's Homes, 87 Homes for the Aged, 681 Hostels and Welfare Organisations, 275 Creches, 44 Agricultural Settlements, 27 Industrial Centres, several Institutions for the Blind, the Deaf and the Handicapped.")



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WORLD CONVENTION

October 20 - 25, 1970

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by Edith Schaeffer

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65th WOMEN'S CONFERENCE

THEME: "BRIDGE BUILDERS FOR GOD."

The president, Mrs. A. H. Walkington, presided throughout the day. 350 ladies represented 40 churches.

It was moved that special greetings be sent to Mrs. C. B. Reid and Mrs. Reg. Richards who were in hospital. Among those welcomed were guest speakers, W.C.W.F. President, Mrs. E. V. Lawton and Mrs. Roger Ryall, Indian Mission Field; Mrs. Chitty and Mrs. Graham, Aborigine Mission Fields. Ministers' wives recently welcomed to W.A. were Mrs. Jones, Mrs. Sykes and Mrs. Thorp. There were also representatives from other churches and organisations.

Mrs. G. Moignard, floral convener, faced great difficulty in purchasing flowers owing to drought conditions, so for the first time they had to be imported from Queensland. Those who attended Conference were not disappointed, indeed the flowers were of special delight and much appreciated.

Financial statement showed total receipts \$4,898; budget \$2,340; special project \$398.

Devotional books were presented to retiring superintendents: Mrs. E. Collins, Hospital; Mrs. C. B. Reid, Prayer; and E. Plenty, Catering; Mrs. Lamont, Woolooloo Hosp. Visitation Convener; and Mrs. R. Thomson, Youth and Christian Education representative.

The Conference President, Geo. Powell, brought greetings on behalf of General Conference and presented Mrs. Walkington with a Bible as an expression of thanks and appreciation to the Women's Conference for their financial and practical help throughout the year.

Induction of Incoming President. Mrs. G. A. Ewers was inducted by Mrs. A. H. Walkington. Mrs. Ewers has held an executive position over a period of many years. In response, Mrs. Ewers closed the morning session with a meditation from her motto, "Continue in prayer and watch in the same with thanksgiving."

Col. 4; 2. Her theme is "Partners in Prayer."

Christian Fellowship Hour. Mrs. A. Sharp, 108 years old, brought a greeting on behalf of 28 veterans, 15 of whom were present, "I will praise the Lord at all times." Mrs. E. V. Lawton assisted Mrs. A. H. Walkington in presenting floral sprays and souvenir book marks, made by Mrs. Murphy. Mrs. Roger Ryall brought greetings from the Baramati women and spoke on "Why Do We Build Bridges?"

Committee Reports as printed were adopted en bloc. A. D. Pyne, Conference Secretary (who had never attended a Women's Conference) and Mrs. Lawton spoke concerning Federal Conference and World Convention. A. E. White who brought greetings and as editor of the "Australian Christian" spoke of matters pertaining to the national journal. He was also the speaker at the tea table.

Sectional Conferences: Conference divided into eight groups. A valuable time was spent when C.W.F. reps. and those interested in specific fields talked together under the leadership of the Superintendent of ways and means to promote the work for a more effective ministry.

Mrs. L. A. Brigatti was organist and song leaders were Mrs. Pendlebury and Mrs. Malden. Messages in song were brought by duettists, Mrs. Hughes and Mrs. Thomas, and Mrs. Brand and Mrs. Rakers. The Bunbury C.W.F. and South Perth C.W.F. also gave items.

"Overcoming" was the theme of Mrs. E. V. Lawton, W.C.W.F. President's address. Her five-year term of office and deputation programme had taken her around the world to see many things and meet many people. It was a constant joy and encouragement to her to see God's children serving steadfastly with certainty in their Lord.

—Dora Gordon, Secretary.

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WORDS

MAYBE it's just a matter of words. For instance, both these statements are correct: (1) Moses was thought to be the son of Pharaoh's daughter. (2) Moses was thought to be the daughter of Pharaoh's son.

A GOOD QUESTION

A FATHER took his son on his knee and told him the story of the lost sheep: how it found the hole in the fence and crawled through; how glad it was to get away; how it wandered so far that it could not find its way back home. And then he told him of the wolf that chased the sheep, and how, finally, the shepherd came and rescued it and carried it back to the fold. The little boy was greatly interested, and when the story was over, he asked, "Did they nail up the hole in the fence?"

BEFORE repeating something a little bird told, make sure the bird wasn't a little cuckoo.

BIBLE CHARACTER ALPHABET

M was a nephew whose uncle was good. (Col. 4: 10; Acts 11: 24).

N was a city long hid where it stood. (Zephaniah 2: 13).

O was a servant acknowledged a brother. (Philemon).

P was a Christian greeting another. (2 Tim. 1: 1, 2).

R was a damsel who knew a man's voice. (Acts 12: 1-14).

S was a sovereign who made a bad choice. (1 Kings 11: 4-11).

(Last issue's answers: GETHSEMANE, HEBRON, ISHMAEL, JERUSALEM, KISH, LUCIFER.

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THE LAST WORD . . .

AGE

Age is a quality of mind;
If you've left your dreams behind,
If Hope is cold,
If you no longer look ahead,
If your ambition's fires are dead,
Then you are old.

But—if from Life you take the best,
If in Life you keep the zest,
If Love you hold,
No matter how the years go by,
No matter how the birthdays fly,
You are not old.

—Edward Tuck.



Your reputation can be damaged by the opinion of others. Only you can damage your character.



Everything has its beauty but not everyone sees it.—Confucius.

—Psalm
of
Nine-year-old.

"The Lord is my ground control. God will help me. He leads me to the moon; he keeps me on the right flight path. He gives me courage. Yes, although I go to the dark side of the moon, Even there, God is with me. He made the planets I see. God will see I am fed and have enough to drink. God will keep me safe until splash-down, And until I finish travelling."

There is no sadder or more frequent obituary on the pages of time than "We have always done it this way."



Common sense is actually nothing more than a deposit of prejudices laid down in the mind prior to the age of 18.

Albert Einstein.



A pure heart is an excellent thing — and so is a clean shirt.

—G. C. Lichtenberg.



First salesman: What do you sell?
Second salesman: Salt.
First salesman: I'm a salt seller, too.
Second salesman: Shake.

"He who knows, and knows that he knows, is wise—follow him;
He who knows and knows not that he knows, is asleep—wake him;
He who knows not, and knows not that he knows not, is a fool—shun him;
He who knows not and knows that he knows not, is a child—teach him."



A backward country might be defined as one in which the children still respect their parents.



Doctor: Ask that accident victim what his name is so that we can notify his family.

Nurse (returning): He says his family already knows his name.

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