

CRACKING THE GOLDEN EGGS

(KUALA LUMPUR, Malaysia). Earlier this year 40 Asian church leaders and 60 missionaries attended a conference in the Fifth Residential College of the University of Malaysia. Most of them were Methodists. The majority of the missionaries were from the U.S.A., though some were British. The national churchmen were from various Asian countries. They came to talk about the problems of missionary service.

A missionary is often said to be a symbol of the strangeness of the gospel and of the universality of the Church. At the same time he is expected to identify as closely as possible with the people of the country in which he is working. But how can he be one and do the other at the same time? How, in any case, is he able to identify when he expects to work overseas for only three, six or perhaps nine years? Does he go so far as to live on the same salary as a national church worker? If not, at what point does his higher standard of living vitiate his work as a missionary?

What is his relationship to an autonomous church? If he is treated like a national, he often feels his particular gifts and qualifications are being ignored. But can he claim a special status? If so, is this derived from a right understanding of the gospel or is it just an out-of-date colonialist attitude?

These were some of the questions on the agenda. The participants were limited to one denomination to avoid long discussions on the differences between different mission boards. But the questions were common to most Asian churches.

All might have gone well if it had not been for the opening presentation of Emerito Nacpil. This bright young Filipino, well-known in Asian Christian circles as an "up-and-coming" young theologian, is Dean of the Union Theological Seminary in Manila. Though technically a member of the Establishment, he revealed himself a rebel at heart. In a fascinating and witty address presented with great courtesy he made it quite clear that in his view the questions we had come to discuss were irrelevant because the missionary system that had brought the gospel to Asia, and as a result of which there are now Christian churches in every Asian country, was dead.

"The first thing we ought to do is to eulogize it and then bury it, no matter how painful and expensive it is to bury the dead," he said. Changing metaphors he continued, "The missionary structure has performed magnificently the role of midwife in helping to bring into the light of day a new child . . . the Christian community in the lands of the Third World. But now the child is here there is no longer any need for the midwife . . . The most missionary service a missionary can do today under the present system is to go home!"

More than half of those listening were professional missionaries whose jobs depend on the present system. Many more hold high office in churches whose structure and shape depend in no small measure on that same system. It was remarkable, therefore, that Mr. Nacpil was not howled down. In fact, many of the missionaries as well as many Asians were willing to agree with him. This took discussion along a path that conference planners had not anticipated.

KILL THE GOOSE?

In the end, the conference did not endorse Mr. Nacpil's thesis. That would have been asking too much. After all, the goose still lays golden eggs. There are too many prestigious church institutions that would have to close down without the annual mission subsidy. There are too many specialist jobs to be done within the church structures in Asia for which the missionary societies provide well-qualified men—free! The mission boards have, among many other things, created churches in the image of the churches to which they belong.

The irony, perhaps the tragedy, is that whereas in the U.S.A. and Great Britain the church exists among the middle classes, who can pay for a full-time, professionally trained ministry plus the upkeep of large buildings for worship, in many parts of Asia church members have small cash incomes. They would have to give a much greater proportion of them in order to maintain a similar ministry and keep up similar buildings. So those churches have come to depend on the subsidies of the mission boards and missionary societies to keep going. A man who depends on the golden eggs to pay a staff or keep up a building cannot easily talk about killing the goose.

Of course it is precisely this situation that led Mr. Nacpil to call for an end to the system. How can an Asian church in freedom ask basic questions about its task when it is saddled with a system that takes a tremendous effort to keep going? Or, to put it differently, how can it find its own path of obedience when it is being paid (with the best motivation) to walk along a pre-determined one?

Although the conference did not endorse Mr. Nacpil's plea for burial of the present system, it showed quite clearly that it recognised some of its faults. For instance, despite all the machinery for consultation that exists, far too many basic decisions about the use of missionary resources are made by the churches or boards that provide them rather than in the country where they are spent.—E.P.S.

SOUNDS OF WEEPING

The sound of the Sitar—echoes across the Mournful land of India Its plaintive but Pleasant notes forming strange backdrop for the Country's discordant weeping.

Splashed across the countryside like rude scrawls On a public building, the obnoxious behaviour of Us humans—has its grim outworking of hurt In the untidy, unwanted sprawl of refugees Which moves over the sorrow saturated land of India.

How we would like to hide—or better—obliterate This too obvious proof that yet—we have not Come of age!

Our Infantile Injurious treatment of our fellows Exposes the many points of Imperfection, and we Squirm with hidden guilt for falling in the "Neighbour game."

But small consolation this—that now—too late The Christian ethic stings, and stays to pester Every day we hear anew the "daily news." Another score—or more—are "laid to rest" In some indecent disposal burial—or splashed Into the nearest stream—or cast aside—to add To weight of woe in foul disease. How can we wipe away the mark of all this Ugliness, and make things new?

By LLOYD COOKE

• JIM LESTER'S PILGRIMAGE

FROM BROOMS TO BEINGS

By J. H. DOWNING

ONE of his earliest childhood recollections is of women running through the camp crying out, "Run for the hills, children!" The children ran. There in the rocky hills of out-back Australia they hid for two days. The police were at the station. They were looking for part-Aboriginal children to take back to "civilisation" in Oodnadatta. They must be brought up in the "right" way. The Aboriginal children didn't matter of course, but these children had white blood. It would be shameful to leave them amongst the blackfellows.

For weeks and months afterwards Jim Lester would hear the crying of the mothers who never made it to the hills, and whose children were dragged away from them.

Jim has rich memories of hunting with his stepfather who taught him to read nature, and to understand the ways of animals and birds. He remembers the stories told around the campfire—stories to amuse, stories to interest, stories to frighten, stories to teach, and to convey richly how it all began, how one should behave, and why.

He remembers the work and fun of the stock camp. He remembers the boss and his strange language, and the stories of his strange ways, brought to the camp by the house girls. He heard scraps of the strange language spoken by the white people around the homestead.

At 15 years of age Jim had measles followed by Glaucoma. Through neglect he went blind. He arrived in Adelaide. Surrounded by booming noise and bustling people speaking in a strange tongue, he spent a terrifying year or so.

In hospital he was made to change into other clothes to go to bed. "I thought that was crazy," Jim said. "I'd always slept in the same clothes. Changing was a waste of time."

For the first time Jim slept in a bed. "I had to climb right up into the air," he said. "I was scared stiff I'd fall off. And those sheets were so cold. I'd always slept on the warm earth." When asked what he wanted for "tea," he knew only one thing, "milk and sugar."

Bathtubs were a new experience. Sister put him in a large one filled with water. "Wash yourself," she said. When she returned he was sitting clinging grimly to the sides. Going to the toilet was another shock. "There I was," said Jim, "perched like a crow up on it's nest. I was afraid I'd fall down."

Life was a dark world filled with hurrying people. They seemed easily to get angry with this bewildered lad, whom some expected to know all about the things to which he was being introduced for the first time.

He was sent to Colebrook Home. He huddled frightened and withdrawn until a boy came who could speak his language.

(Jim and Lucy Lester were in membership with the Brighton Gardens church, S.A., until they went to Alice Springs. Jim was regularly at youth camps, was a member of our youth choir, did the brotherhood training course, and was well-known around our churches, particularly for playing his gum leaf. He had an operation on his eyes with the hope of regaining some sight, but it was not successful. He may be able to distinguish light from darkness, but that would be the extent of his sight. His wife leads him wherever he needs to go. He is a radiant Christian, more cheerful than most people.)

Jim was drawn out. For the first time he began formal schooling. He learned English, maths, and other strange things. At this stage his own intelligence and humour and courage began to assert itself, and a mature, well balanced and concerned adult has emerged. He married Lucy from Ernabella, who was doing hospital visiting in Adelaide, where she had lived for some time. Lucy has proved a wonderful helpmate. They have two lovely children, Leroy and Rosemary.

Jim had been employed at the Blind Institute putting tufts of hair in brooms. He received a Christmas newsletter from Rev. Jim Downing at Alice Springs. It told of social work amongst Aboriginal people there. Jim Downing was often asked to interpret in hospital and court. "Wouldn't it be wonderful," Jim and Lucy thought, "if we could work at Alice Springs with Jim Downing helping our own people."

They spoke with the committee of the Congregational Church which oversees Jim Downing's work, then with Jim Downing. Both were impressed. The Lesters arrived in Alice Springs.

Now Jim works with human beings. The frightened, bewildered tribal man or woman will whisper to Jim in court. Doctors and sisters use him as a backstop to help them to a more accurate diagnosis. Clerical or social work staff can clear up misunderstandings and difficulties more readily, and serve the people more effectively, because Jim is there.

The Welfare Department co-operate fully with Jim in the provision of food orders for women attending hospital with their children. He liaises between Department and people. Because of his close contact with the people, Jim is able to point out gaps in the service to groups brought into town for court or hospital, and sometimes lost track of.

A typical day for Jim:

● Fifteen people gather at the office. They were brought in for court and hospital. There are 20 or more in the party. They are camped by the roadside out of town. They have no food and court is dragging on. What is happening?

● Three phone calls come in, handled by Jim. The hospital wants to locate mothers of two children ready for discharge.

● Hospital again. A woman is ready to go home to a certain place. Is anyone in town from there? What is the best means of getting her home?

● The Court wants Jim to come over and help with interpretation.

● An old lady is trying to locate her pension. Jim makes two phone calls for her.

● Two Pintupi men call "just to see Mr. Downing," who is away. Jim talks with them.

● A bus fare is arranged and a mother helped to catch the bus to a pickup point on the way to her settlement. A radio-phone call to the settlement.

● Jim listens to Pitjantjatjara conversation on tape, and translates into English for the Institute for Aboriginal Studies.

● A man wants to send a complaint, about what he thinks is a wrong, to "the Government in Canberra." Jim gets the information from him on tape for any action that may be necessary on his behalf.

A full life. A needed service. A Christian caring.

QUESTING



WITH

A. E. WHITE

When we called a doctor to our home for an emergency, we afterwards realised that we had not thought of calling our minister. When should we call a minister?

You could have called the minister if you were concerned about a member of your family in an emergency or apparent emergency. He would have gone as readily as the doctor.

If the immediate need was for medical attention it is quite normal and natural for the medical man to be regarded as the needed person, but your minister would be interested and afterwards he would want to share with you. Even if the emergency is happily resolved, he would want to be part of your relief.

One big difference between the visit of a doctor and that of a minister is that the visit by the doctor is initiated by the "patient" or those who care for him, whereas in many cases the minister initiates his own visits.

The doctor is a professional whose special skills and training are expensive and unnecessary calls upon his time are avoided. The minister is also a professional with special skills and training, but his services are not paid for by the individuals he visits. Somehow, this very fact hinders some people from calling upon his pastoral services. Then, too, church members are conscious of his many heavy demands made upon his time and they tend to refrain from calling on him when they are in need. They may want to spare a minister they love. I read somewhere of a minister who was called out in the middle of the night in the middle of an English snow storm

to visit a family on the other side of town. He ministered to them and after the crisis was past and he was about to leave he said, "I don't think I have met you before. Have you attended my church?" "Oh, no," was the reply, "we attend Mr. Jackson's church, but we couldn't think of bringing him out on a night like this." Members may not be so extreme as this, but they tend not to call their minister because they may inconvenience him.

Ministers are usually reluctant to invade the privacy of their members, especially if they learn of a need through others, or if they believe that a member is living under a great strain—sometimes this is fairly obvious. But the minister may be reluctant to make an approach, thinking that he may not be welcome if he presses his services upon others. There are, of course, many times when his initiative is greatly welcomed. A member may be tight-lipped about his needs while inwardly he is crying for help and when the help is proffered by the minister it is welcomed with great relief.

It is a great mistake to think that a minister's visits are determined only by illness or crisis. When a doctor calls, it is safe to assume that someone is ill. A visit by a minister should not carry with it the same certainty of need. He should be as welcome where there is occasion for family celebration. Indeed, when the minister enjoys a strong pastoral relationship he is in the happy position of being able to call at any time, and to be especially welcome when the family is rejoicing.

Where the counselling service of a minister is required it has been clearly established that the best results can be obtained only if those in need take the initiative. It is extremely difficult to make any headway if the church member regards the minister as an intruder upon his private affairs. Members should learn how to take full advantage of the help that ministers are only too willing to give.

Some years ago I came across a suggested list of occasions when a church member could well request the counselling services of a minister. We shall share these with you in our next issue.

WORDS TO TREASURE

POLITICS

from
"In Quest of a Kingdom"

by
LESLIE D.
WEATHERHEAD

The Church should press Christian men and women, who have the time and ability, to sit in the seats of government. One Christian Councillor is worth ten resolutions from a Church Council, and one Christian Member of Parliament is worth a hundred resolutions addressed to the Prime Minister. I have sat for hours in companies of thoughtful men and women who have argued and talked out a demand for reform which has been crystallized in a resolution sent to a Cabinet Minister. If such a Cabinet Minister has a good secretary, most of the resolutions will never reach him. So often committees and conferences of intelligent people, after hours of argument, fill the wastepaper baskets of influential people, imagining that thereby something is done to bring the kingdom of heaven on earth, when what is necessary is a vital, dynamic, Christian person in the place where words are listened to and decisions are made which affect the life of the country. If we want Christian government we must put in Christian governors. Plato said, "The penalty good men pay for indifference to public affairs is to be ruled by evil men." To train and equip, and, if necessary, provide for, a Christian leader in any realm of the nation's life, such as politics or economics, would do far more than to send a resolution, however carefully worded, to a pagan who holds a high position in national affairs.

WORD TALK

—GORDON MOYES.

No. 32—2 COR. 8: 7 (T.C.N.T.)

"An Expression of Love"

Grace, as everyone knows, is not a blue-eyed blonde, but God's unmerited free, spontaneous love for sinful man through Jesus Christ. "Grace" is used 152 times in the New Testament; 101 times by Paul, and 27 times in Acts and 1 Peter, two books influenced strongly by Paul. In my New Testament "Grace" and its associated words appears once in each page and a half of Paul's writings but only once in every ten other pages. Consequently it was a characteristic word of Paul and theologians from Augustine through Wesley to Barth have developed the Pauline concept of grace.

One aspect not frequently mentioned and usually hidden by various translations is seen clearly in 2 Cor. 8: 1-7 where in various translations the word is used six times. God's grace is freely offered to meet man's desperate need. Christians must respond by exercising grace (Eph. 4: 29; Col. 4: 6) in their dealings with men and in particular in the giving of our offering for less fortunate people who could never hope to repay our generosity (1 Cor. 16: 3; 2 Cor. 1: 15; ch. 8: 4, 6, 19). God's lavishness in dealing with us in Christ becomes the motive for our being "equally lavish in this service of giving" (v. 7 N.E.B.).

FOR TODAY:

Lloyd Douglas the famous novelist left the ministry "because I got tired of lifting up the congregation by its heels and shaking it for loose change." Our offerings—"this expression of your love" v. 7 T.C.N.T. is to be a gracious gift in response to the sacrificial gift of Christ. A congregation of committed Christians ought not need to be shaken for change, but in our baptism many of us were not wholly immersed, for like the Franks who were baptized by immersion with the exception of their swords which they held over their heads in order that they might be used in whatever way their owners desired, so many Christians have been baptized by immersion save for their uplifted wallets! Our giving ought to be gracious—very sacrificial and as an expression of our love.

I would be interested to see what some congregations would do if their minister preached one out of every four sermons on the broad theme of the stewardship of our life and possessions. Yet one out of every four verses Jesus spoke in the four gospels concerns the stewardship of our possessions. 16 of the 38 parables concern the use and abuse of our possessions. Most non-tithers are quick to point out the church is "always stressing money" and are anxious for us to stress the use of our time and talent instead. Their plate of church supper and two aprons for a stall constitute the level of their sacrifice regardless of their level of income. And lest we feel smug about it, it needs to be remembered that for us a tithe is only the beginning of our standard, not the end.



DR. J. DANIEL JOYCE,
President, World Convention of
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Dr. Joyce is Dean at the Graduate Seminary at Phillips University, Enid, Oklahoma, U.S.A. After studies at Johnston Bible College, Lynchburg College, and Christian Theological Seminary, he received his Master of Arts degree from Yale University, and then his Doctor of Philosophy degree from Yale Graduate School in 1956.

He studied and travelled in 16 countries of Europe and the Middle East and has conducted many Spiritual Life Retreats and Preaching Missions.

Dr. Joyce has had wide experience in communicating the gospel and the mission of the church. During a five-year pastorate at Richmond, Virginia, a new sanctuary was built and equipped with permanent television facilities, making it one of the first churches in the U.S.A. to have such equipment. While at Richmond he was the author and teacher of the weekly half-hour television "Lessons for Living" series for three years. He conducted a similar programme in Indianapolis.

He writes the regular column "Meaning for Today" in the American "Christian," has contributed articles to many religious journals, and is the author of two books published by Bethany Press: "The Living Christ in our Changing World" (1962), and "The Place of the Sacraments in Worship" (1967).

We welcome Dr. Joyce as the first contributor in a series from "Servants of the Church." He was appointed President of the World Convention in Adelaide, 1970, and shows a keen interest in our Australian churches.

SERVANTS OF THE CHURCH (I)

THE MEDIOCRITY BLIGHT

THE very life of the church in the world is threatened by its own attitude and self-understanding. We have come to accept mediocrity in the church and be perfectly satisfied with whatever is "fairly good" or "fair-to-middlin'" and whatever will get by. We've come to be satisfied with anything that will "make do" and we may have reached the point of having no significant effect on the character of life and culture around us. Mediocrity has never been enough for the church and least of all is it enough in these critical days when the situation of the world demands a most aggressive faith and life. It is amazing how we can become so accustomed to that which is only ordinary and fair until we lose sight of the great goal that Jesus has set before us, namely, that every Christian reach maturity which is called "perfect" in the New Testament. Jesus chastised his disciples with the question, "What do ye more than others?"

The world situation demands something more than mediocrity in the life of love. It isn't enough to love your friends or relatives or daily associates who are kind to you. It is essential that the church demonstrate its love for the unlovely, those who have no interest in the church, those who cannot do lovely things for us and who do not wish to do them. God loves these people and the only way the church can identify itself as being "sons of your father who is in heaven" is by demonstrating its love for these same people. They are the people on whom God sends the rain as well as on us and on whom his sun shines, the evil and the good.

We are really at the point where unless our righteousness exceed that of the ordinary, the good news of Christ will not be communicated to the world. Christian love identifies itself when it crosses the line and begins to love the unlovely and those whom we have no real reason to love except that we are sons of God.

The church will not make its way unless it can demonstrate something more than the ordinary in the matter of sacrifice and giving. We have fallen into the category of mediocrity and are doing very little more than anyone else when it comes to sacrificing ourselves for the kingdom of God. The household of faith will have to reach across the line and start to give generously where it expects nothing in return. This is the only way we can show our relationship to the One who emptied himself and took upon himself the form of a servant. It isn't enough to give on some kind of prudential basis and offer only prudential reasons for our giving. The situation demands a kind of giving that is totally unselfish and that sees nothing or expects nothing in return. We give because we live that way and love that kind of life. Christ has taught us how to live by giving and serving and this is demonstrated when we go beyond the ordinary at this point.

The people who are in trouble on a thousand different fronts are asking for something more than mediocrity in mercy. I like the way Luke has given us Jesus' statement, "Be ye therefore merciful, as your heavenly Father is merciful." We can excel at this point and show mercy in something more than the ordinary fashion. We can go beyond the common bounds of the world's understanding of mercy. In fact, we can reach maturity in mercy when we cannot reach it in moral purity. It is greatly needed and our Father is leading us to maturity in mercy.

These are not times for ordinary preaching but extraordinary, nor for ordinary teaching but extraordinary. These are not times for ordinary Christian living but extraordinary. The blight of mediocrity has settled upon the church and threatens to neutralise its influence in the world. God is calling us to extraordinary life and witness that the world may believe and find salvation.—J. DANIEL JOYCE.

(Next Issue: A. H. Walkington, President, Federal Conference of Churches of Christ in Australia.)

RAG DOLL

By OLIVE M. WATSON



IT was terrifying when she caught sight of the man in the corner. He appeared to be drunk.

Arthur had warned her to take care. She had been careful, but not careful enough.

The train was drawing into the station, as she bought her ticket. She had only time to grab the change, and rush for an open door.

The sight of the stern middle-aged woman at the window had made her feel safe. She sat down right next to her.

"Select a seat near respectable looking people," her poor worrying husband had advised, his voice filled with apprehension.

Apart from the woman and the drunk man, there wasn't a soul in sight.

The man in the corner fascinated her. As the train began to move, his head flopped back and forth, as though it were only loosely attached to his body. A battered suitcase was at his feet.

She began to observe him closely. A thick ring of fuzzy red hair surrounded his bald head. It stuck out madly in all directions, as though caught in great cross currents of air.

His large mouth hung loosely open. His nose was a large red blob on his round full face.

His shirt hung loosely open at the neck. The top button was missing. His pants were loose and baggy, torn and unpatched. They were made of checked material, bold in design. His shabby old shoes were shapeless, and without polish.

"He looks like a broken-down clown," Margaret Meade thought to herself.

"No, of course, now I know of what he reminds me. He's a rag doll. That large mouth, full face, blob of a nose, fuzzy hair and those clothes. With that loose flopping head he's the image of one. Poor harmless creature, he won't hurt anybody."

The train began to move again. The man's head began to flop back and forth, back and forth. The wheels took up the words in her mind, as they turned in their rhythmical pattern. "Rag doll, Rag doll, Rag doll."

The well dressed woman interrupted her thoughts.

"Do you often travel in the train at night?" she asked.

"No, never," answered Margaret.

She was glad of any conversation. It

stopped her thinking of what might happen.

"I have just returned from England, where I have been teaching. I was shocked at the behaviour of the teenagers there. I taught at a large church school, and they were impossible. They make themselves completely obnoxious."

Margaret could only reply, "Yes."

The woman began again, "My friend, Sir John Marston, a leading authority on education, agrees with me entirely. The general attitude of the modern teenagers, universally, is that laws are made to be broken. It is all very alarming."

Margaret, whose teenage children didn't warrant this abuse, was suddenly on the defensive. "I'm sorry but I don't agree with you. I have a boy of eighteen, and a girl of seventeen. They're forthright, demanding and sometimes selfish, but certainly not as you describe them. They are revolting against a lot of things, and I think they are justified. We older people haven't made a very good world."

The teacher sniffed, but said nothing. The man in the corner stirred.

Margaret spoke again, "I hope our teenagers make their dream world come true."

The woman was not listening. She stiffened suddenly.

"How dare you!" she said, pointing to the notice above the door. "Can't you read plain English?"

Margaret looked at the notice, too.

Then she saw that the man in the corner was awake. His large ginger brown eyes were wide open in complete bewilderment. He was puffing away nonchalantly, at a cigarette.

"I should report you," said the teacher, her eyes looking extremely bloodhound like, and her large nose sniffing the polluted air.

She stood up, drew herself to her full height, and marched out as the train drew into the next station.

Margaret was alone with the man. She felt afraid.

The man in the corner looked at Margaret and smiled.

She found herself returning the smile involuntarily.

"Gosh, what an old battle-axe! Thank goodness she's gone. I heard every word she said. I kept my eyes closed, but I wasn't asleep. Her talking about the good church school. I suppose she thinks she's a Christian. A stuck up bit of goods.

I'm glad I've seen the last of her. And anyhow if she were a proper Christian she would have been kind and friendly to a poor old tramp like me. Her Master would have been."

Margaret couldn't help smiling. He looked at her again, leaned over closer and began to talk.

"You don't mind if I talk to you, do you? I'm kind of lonely. I've just come back from the West where I've been working in the mines. There was plenty of company there."

"I suppose so," said Margaret.

"I've worked hard, and I'm going to enjoy myself now. How about telling me about yourself?"

This night journey was a new experience for Margaret. She was on her way to evening classes in the city. It was a great adventure after years of caring for a large family.

She hoped to complete a secretarial course successfully. Arthur's earning powers were diminishing. Higher education for the two teenagers was quite a responsibility. She hoped to be able to help.

Her four eldest children were married. She looked at the rag doll, and began to tell him about herself. Without reserve, she told him of her hopes and dreams, especially for these last two children.

"The boy wants to become a journalist, and the girl an artist," she found herself saying.

She could hear Arthur's voice reprimanding her, as he so often did. "You become too expansive, too readily."

She thought of his serious face. She smiled to herself as she realised how horrified he would be to see her now.

The man kicked his suitcase.

"What do you reckon's in there?"

He was smiling and his large eyes were full of secrets.

"I suppose it's filled with clothes," Margaret said.

He laughed loudly and long at that suggestion. "What more do I need than what I'm wearing?"

She looked at the discoloured shirt, unended trousers, and shapeless unpolished shoes. She felt deeply sorry for him. She would like to polish those shoes, mend and clean the pants, and wash the shirt.

This poor old rag doll had got right into her imagination.

"In there is my dearest possession. It's a piano-accordion. I play and I sing and I'm happy. Freedom and happiness are all you need for a good life. I've got both."

She leaned forward. "I'm so glad to hear from somebody with a philosophy like that. Freedom and happiness are awfully important in one's life. I've had a lot of happiness, more than my share, but I haven't had very much freedom."

She almost felt sorry for herself.

"By the way," he said, "what's your name? I loathe mine. Nobody could have a worse name. I was teased for years because of what the initials spell."

"Mino is Margaret Meade," she found herself saying.

"Good on you, Margie," he blurted out happily. "My youngest daughter's name is that. I have a wife and two daughters in New Zealand. I had a good job as an engineer, but I walked out on it all, six years ago."

Margaret was shocked at the casual way he announced it. She thought of dear Arthur. He would be completely lost if he had ever thought of leaving. She wouldn't be able to enjoy her life without him, either.

"Why did you do it?" she found herself saying.

"My old woman was a born nagger. She kept the place like a blooming museum. She harped, she moaned and she grizzled. She was a great old church-going person too. She never missed the meetings. But she didn't know how to live."

"It seems dreadful to leave your home and family at this stage of your life," Margaret said.

"Don't be sorry for me, Margie. I've never been happier. The two girls got married. I asked Eva if she would miss me if I went travelling. She said she wouldn't, so off I went."

"I can't imagine it. I'd feel like a lost soul if I were separated from Arthur for very long."

"Of course you can't understand how it was. Nobody outside would have a clue. She was hypercritical, fussy and of low intellect. I'm a careless lazy type, with a love of books and freedom. And of course there was my music."

"How do you earn your living," she asked, and then remembered that he had been an engineer.

"I've had a mighty job in the nickel mines. I've been working over in the West for six months."

He leaned forward, cupped his hand around his mouth, and said softly, as though he were afraid of it being overheard. "I'm loaded. That's why I smiled when I asked you to guess the contents of the suitcase. The bullion's in there. I've got a sizeable wad in the hip pocket, too."

He grinned broadly. "I'm going to give money to anyone I feel deserves it, just for the heck of it."

Margaret's large brown eyes showed interest at his words. She had always wished she had been able to do this.

"You know, Margie, I believe God has helped me to make this money. It isn't mine for keeps."

She felt uplifted at the thought of his lofty thinking.

He suddenly extended his right hand for her inspection.

"Do you notice anything unusual about this?" he asked.

His little finger was missing, but a perfect repair had been done.

"Yes," she said, "I've seen expert work like that before. I would never have noticed that a finger was missing, if you hadn't drawn my attention to it."

"That happened in Burma. Major Rankine did that job. He was the greatest. Super-human he was, and under pretty awful conditions, too. He did several more operations on it down here. He wasn't happy till it was perfect."

"I know his work well. I worked in the ward and nursed a large number of his cases."

A change came over the rag doll. He stood up, grabbed Margaret's hand, shook it until it hurt, and said, "You're not a nursing sister! Doctors and nurses are a race apart in my book. They're God's own people."

He continued to shake her hand vigorously, until she dragged it away.

"Yes, I was a nurse for quite a number of years. I loved every minute of it. It was a most rewarding life."

He began again enthusiastically, "Margie you're a wonder. First you're a nursing sister, then a mother of six. Now you're educating yourself to help your two kids. God bless you!"

He began to hold her hand. She felt slightly embarrassed.

The train was nearing the city.

He sat down. "Do you have a pencil and paper?" he asked. "I want to give a little gift to help those dreams come true."

She remonstrated with him, "Oh, no! I couldn't take anything from you. I don't really know you. I wouldn't know what to say to Arthur. It wouldn't be right."

"Now, Margie, my girl, don't you be silly. This is a way of saying 'Thank you', and in gratitude for all the services rendered by all the people in hospitals. The Good Book says, 'It is better to give than to receive.' Surely you know that?"

She hadn't an answer to that one.

"Be a good girl, and hand me a pencil and paper quickly."

She tore a sheet from her brand new notebook, and handed it to him, along with her pen.

"Close your eyes until I say 'Right,'" he ordered.

She obeyed.

Seconds passed and nothing happened.

As the train rumbled under the bridge, she knew that they were almost there. He must have forgotten to say, "Right."

Hesitatingly she slowly opened her eyes. He had vanished.

On the seat beside her lay a small neatly folded package.

With trembling hands she unwrapped it. There was a crackle of brand new bank notes. She counted them. There were five twenty dollar bills.

Tears spilled from her eyes as she read, "To Margie, God bless to you and yours. God's richest blessings."

It was signed, "Rupert Augustus Godfrey."

MY NEIGHBOUR'S PEN



BEHIND IRON CURTAIN

It is difficult not to be rather cynical at the vast outpourings of the two or three champions of the oppressed evangelists behind the Iron Curtain, who have dominated the popular religious book market during the past few years.

But having said all this the questions remain. How can Christians in the West help their brethren in the East? Is there anything we can usefully do? Isn't the problem too big, the Russian leadership too powerful, for our puny protests to have any effect?

This is not so. There is much we can do. We should make known as widely as possible by whatever means we can the sober facts of the situation. The pressure of public opinion outside Russia has already had a small but significant liberalizing effect, according to experienced observers of the Russian scene.

We should urge those in positions of leadership within the church and the state to call for protest at the highest level in the church councils and parliaments of the world. And we should support by our prayers and gifts those who on our behalf seek to bring aid and comfort to those who are being persecuted for holding steadfastly to the faith which many of us lightly take for granted. —British Weekly.

CHURCH INTERFERENCE

The church is criticised for "putting her finger into areas of life thought to be outside her province. Maybe only a churchman will say, "there is no sphere outside the province of the Church," but he is right. A Man is a Man in whatever sphere, area, or role. And, however variously it may be interpreted, Man is "a son of God," and he only functions as a Man when he functions as that.—Sam Mason in "Christian Advocates."

LET'S ALL SURVIVE AWHILE

Last year alone, 55,000 persons were killed on U.S. highways, and hundreds of thousands of others were severely injured. Automobiles are the chief cause of death among our young people between the ages of 16 and 25.

Various federal, civic and industrial organizations are now uniting to have safer roads, safer cars and safer drivers, but as yet the public has not shown by its actions or by the death toll that it understands the seriousness of the problem. If we hesitate because of the cost, we might consider the price we are paying now.

It is not a moral issue, and one worthy of the church's attention, that some of our members and fellow-citizens kill and others are killed on the nation's highways? Are we to continue to do nothing about the fact that social and economic conditions kill more than 25,000 persons, cause 800,000 accidents and account for between seven and eight billion dollars in economic losses annually? Alcoholic beverages are responsible for about half the highway deaths, year after year.—World Call.

FACING LIFE AND DEATH

Many Christians know how to praise God the giver, but more of us must learn how to praise God the taker of life. A man telephoned his pastor after hearing that the minister had only a few months to live.

"Carl, how are you?" asked the layman. "I'm all right," shot back the voice at the other end. "I've been in this place twenty years trying to teach people about living. Now the Lord has arranged it so I can show them something about dying. I'm all right and how are you?"

It isn't surprising that the doomed pastor exercised a greater influence for God during his last weeks than for the previous twenty years.

—David S. McCarty in "The Christian."

OPEN FORUM

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

LEWIS'S LION

To the Editor,

I have been struggling through the source book handed out to the 10-year-olds at our Sunday School—part of the famous and notorious Christian Life Curriculum. My 10-year-old brought it to me with the comment "This book is stupid," so, as a dutiful father bound to the support of the "establishment" I felt constrained to read the book and discover the features which commend it to the editors of C.L.C. This is a penance which every Christian parent should accept.

I was, in fact, so appalled at the book and so disgusted at the grisly mixture of trivia, fantasy and bad taste that I obtained a copy of the teacher's and pupil's handbooks to see how it could be used at all. The C.L.C. editor describes the book in glowing terms as interesting, exciting and a "work of art." This was some comfort to me as there are many other "works of art" which are considered by normal, average, down-to-earth people as a load of garbage or as a queer pile of junk.

I read the book, "The Lion, the Witch and the Wardrobe," by C. S. Lewis, literally from cover to cover and I believe

that a perceptive study of the footnote concerning the author will show that the book is an anachronism. If it is a work of art then it would be most suited to the drawing rooms of the pre-1913 period, for it is in a style which went out with the steam trams. Its offence to any person afflicted with "dwarfism" must surely be considerable, but again the suggestion that dwarfs are in league with the evil powers is a relic of the 18th century. That there should be any parallel between the Lion "Aslan" and Christ, I find grossly repugnant.

—Ross Rugendyke (Canberra).

DISCIPLESHIP TRAINING

To the Editor,

H. E. Greenwood (June 26) seems to misunderstand my suggestion which was not to adopt the ancient catechumenate, but to learn something from its use insofar as it upheld the privilege and responsibility of church membership. That does not mean asking candidates for baptism "to grasp a lot of doctrinal teaching." In fact I think that very thing is a fault in our present discipleship material. Doctrine is important, but such courses should also provide a great deal of practical help in what it means to be (as distinct from become) a member of the

church, and what is involved in being a Christian in the world. This would eliminate the need for anyone to decide whether the candidate had "given his life to Christ"—and whether he wants to continue doing so through baptism and church membership—but the candidate himself. That is, through this learning process he will be brought to the place where he can count the cost of discipleship for himself, and decide with his eyes wide open whether or not to enter upon the Christian way.

The delay thus entailed between confession and baptism may be without Scriptural warrant, but it does provide the opportunity for a person to come to a deeper faith, which, I take it, has considerable Scriptural warrant as a condition for baptism. Surely in a society where so many people are two or three generations removed from any understanding of Christian concepts such a delay is necessary. Of course, some would enter upon such a programme as enquirers and grow to faith and confession through it.

I agree with Mr. Greenwood that "greater understanding of our faith and discipleship" does "come with the passing years." Baptism does not mark the end of the Christian's education, but only the entering upon a new phase of it.—Tom R. Mason (S.A.).

ON TERTIUS

To the Editor,

Perhaps I could partially answer question 2 in the letter of July 10.

I cannot remember reading in the Bible that God will damn any of the unbaptized, but I do read that he that believeth not, shall be damned.

Having read the Bible and its way of salvation I wouldn't think I would receive salvation if I hadn't accepted Christ as my Saviour and followed his way of being baptized.

I'm not saying that those who have not been immersed will be lost but ask Tertius if seeking salvation he would consider himself saved if he hadn't included baptism, which means buried in water and rising again.—N. Crymble (Vic.).

CAMP WATERMAN SERVICE

The Australian Council of Churches held a Conference on Racism at the Churches of Christ Camp Waterman in the Dandenong Ranges, Vic. Present at the Conference was a team of young black and white Americans. A service was televised during the Conference and this will be presented on ABC Television on August 8, 11 a.m. in N.S.W., A.C.T. and Vic.

UNION TALKS CONTINUE

(U.S.A.) Despite strong conservative pressures, the General Assembly of the Presbyterian Church U.S. (Southern) voted to proceed with discussion of a plan of union with the United Presbyterian Church and asked that comments and recommendations on the plan be sent to the Joint Committee of Twenty-Four by November 30, 1972. Then both churches could take up the plan at their assemblies in 1973. The assembly approved continued membership in the World Council of Churches by a vote of 216 to 185.

—E.P.S.

BERWICK CHURCH TO MOVE

(Vic., R. A. C. Holland.) On the eve of the 102nd church anniversary, the members of the church unanimously decided to accept the offer of the Shire of Berwick to purchase the existing buildings and property of the church. The next months will see the church relocated on a more suitable site in Lyall Rd., Berwick, on a new complex. This move anticipates the growth of the church as the district rapidly expands and as the people accept the challenge of church membership. . . . J. B. Alabaster, the Vic-Tas. Conf. Pres., and Brian Moxon, of the Vic. Temperance Alliance, were recent guest speakers.

WORLD VISION SUPPORT

(PRESTON, Vic., G. J. Crossman/A. Fletcher.) Graeme Irvine, Australian Director of World Vision, was presented with cheques for \$86—"House That Need Built" for a Vietnamese family, and \$94.10 as an "Evidence of Love" to provide a wheelchair and crutches for someone in need in Vietnam. He shared with us on World Vision's objectives, screening film "Target China." . . . Our series of special evening services entitled "Update on the Brotherhood" has featured Stanton H. Wilson, Conf. Sec., who spoke on "Strategy for the 70's"; G. R. Stirling, Vice-Principal of the C.O.B., who spoke on "Future Shapes of the Ministry," and showed slides of the College. On July 18, F. M. Combridge and Mrs. Holloway of the Social Service Dept., spoke on "The Church Ministering to the Aged" and "The Church Involved with Human Problems." Mr. Combridge screened slides on the work of his department. Some from East Preston have joined with us in these services.

CHURCH INVADED

(MURWILLUMBAH, N.S.W., E. Holt.) The church was invaded by a bus load of young church people from Albion, Qld. A return visit is planned for our Y.P. in September. . . . N.S.W. C.W.F. Pres., Mrs. Lewis, addressed over 100 women at C.W.F. anniversary here. . . . David Hamer, lecturer at Kenmore Bible College, was guest speaker at the church anniversary. He brought with him a talented team of students. The thank offering is to be divided equally between Far East Broadcasting (F.E.B.C.) and the organ fund.

NEW MINISTER

(PEEL ST., BALLARAT, Vic., John Timms.) W. D. Mills of Woolwich College, will commence a ministry in Feb., 1972. John Timms concludes in December. . . . There has been one baptism. . . . Senior girls' basketball team is undefeated. . . . Fund-raising auxiliary conducted a casserole luncheon and raised \$70 towards new furnishings for Christian Education Centre. . . . Overseas Mission offering is \$118 to date.

THREE CAMPSITES AVAILABLE FOR GROUPS OR FAMILIES

AUG. 30—SEPT. 5 (School Holidays)
Contact: R. McKenzie,
663-2449 (Melb.)
or 57-5529 (evenings)

A.C.C. AID IN INDIA

The Australian Council of Churches has announced details of its relief programme for East Pakistani refugees in India.

Through its Division of World Christian Action, \$A30,000 has already been contributed for emergency relief on behalf of Australian Christians. The money is being used in 40 refugee camps in West Bengal and Meghalaya where 64,000 children, and nursing and expectant mothers are being supplied with milk. Eight medical teams are daily covering 2,500 refugee patients, and three teams of doctors and nurses are engaged in mass inoculations with jet guns.

Three field hospitals have been set up for after-care of cholera patients and outpatients. A primary school has been commenced.

The Christian Agency for Social Action in India (C.A.S.A.) is co-ordinating and implementing this far-reaching programme; staff and voluntary workers, including teams of doctors, have been mobilised for immediate relief and are establishing programmes for long-term rehabilitation work. Large quantities of clothing, utensils, soap, lanterns, and tarpaulins are being distributed daily.

C.A.S.A. has been assigned responsibility for forty camps, involving half a million refugees.

The Director of World Christian Action for the A.C.C., Rev. E. H. Arblaster, said "Australia is being constantly informed of the needs from the World Council of Churches—the present urgent need is for money to purchase material being used."

FOR NEW GUINEA

(BOX HILL, Vic., G. A. Grainger.) Mr. and Mrs. Ron. Muller have left to serve for six months relieving missionaries in New Guinea. . . . Wal Duffins is visiting Norman and Joy Wurst and other missionaries in New Guinea. . . . R. J. Holland, Supt. at Commonwealth Aircraft Corp., told C.M.F. of visits to New Guinea, New Zealand, U.S.A., Malaya and Indonesia. . . . C.Y.F. had car rally to raise funds for East Pakistan refugees. . . . Frank and Thelma Barker have celebrated their 25th wedding anniversary. . . . Explorers, led by Frank Jones, continue to deliver wood to needy people. . . . Glenys Fronhold is improving after hospitalisation, Robert McFarlane is in continuing need of prayer during his long illness.

DOUBLE JOY

(SOUTHPORT, Qld., E. Watson.) There is double rejoicing in the church in that there have been twenty decisions for Christ during the past month and a commencement has been made on the new building. Members, by donations or loans, have enabled the necessary finance to be raised to qualify for the bank loan. . . . At the Search Squad camp at Currumbin ten decisions were made at the Sunday morning service led by Mr. Watson.

DEATH OF FRANK HARTLEY

(Vic.). The Rev. Frank Hartley died suddenly at a meeting of the Prahran City Council of which he was a member. Mr. Hartley, a chaplain in World War II, was Superintendent of the Methodist Mission at Prahran and was well-known for his social concern. For many years he conducted an open-air session on Sunday afternoons on the Yarra Bank. He was one of the founders of the Congress for International Co-operation and Disarmament.

SIR PAUL COMMENDS BOOK

His Excellency the Governor-General, The Right Honourable Sir Paul Hasluck, G.C.M.G., G.C.V.O., K.St.J., in an exchange of correspondence with the author of the book "The Verco Story: Homes We Live By," offered his congratulations and said on reading the book: "I found it intensely interesting and I believe it makes a very useful contribution to Australian history especially in giving a better understanding of the development of a number of religious and social influences in the growth of Australian life and industry."

The author, Arnold Caldwell, advises that similar interest was expressed by the Governor of South Australia, where a copy of "The Verco Story" has been placed in the Government House Library.

LETTERS FROM TERTIUS

AMBIVALENCE

To the Editor,

I have found a new word . . . ambivalence. All my cultured friends were using it, until I found myself using it without any idea of what it means. So I looked it up. It means "maintaining contradictory feelings towards the same person or thing." For instance, I love my wife, but I hate her when she comes with that look that can only mean one thing . . . "Out into the garden!"

I'm sorry I looked up the meaning of ambivalence. It shows what a funny lot we Christians often are!

We want a Christian nation but we don't want the church mixed up in politics.

We want new members in the church, but we won't go and get them.

We want the gospel preached, but we don't want to go along and listen to it.

We want the church to have a prayer meeting, but we don't like prayer meetings.

We love the Lord, but we hate the way he sometimes prods us. We want Christian unity, but we get all hot and bothered when it is suggested we might negotiate with other churches. In short we are ambivalent.

But let's not be down-hearted! Paul had trouble with ambivalence. He wrote: "I do not do the good I want, but the evil that I do not want is what I do."

Paul found a cure in deliverance "through Jesus Christ our Lord." The trouble is that we are even ambivalent about Jesus Christ. We want him to give us the victory, but we want to stay the way we are.

I wish I'd never heard of ambivalence.

*Hoping you are the same,
TERTIUS*

Swanston St. Church

TEN WEEKS OF PREACHING

11 a.m. Dr. LLOYD JONES, B.A., B.D., M.Th., Ph.D.

"Highway to Happiness" (Beatitudes)

AUG. 1 "How to be Happy though . . ."

AUG. 8 Official Education Week Service.

7 p.m. Pastor A. L. WEBB, B.A.

"Fundamentals of the Faith."

AUG. 1 "Can We Believe the Bible?"

—Film, "The Stones Cry Out!"

AUG. 8 "Three Gods or One God."



IN THE HEART OF MELBOURNE
(Opposite Public Library)

THIRD WORLD CHURCHES

Three contributions have been made by Third World churches to the ecumenical movement, the Rev. Philip Potter, director of the Division of World Mission and Evangelism of the World Council of Churches, told members and associates of the University of Hamburg recently.

Churches in the Third World—or the "two-thirds world" as some prefer to call it on the basis of population figures—have helped other churches realise that Christianity is a minority in the future of which depends on its missionary energy; they have helped create a different sense of proportion in doctrinal and theological matters; and they have helped the churches recognise that world poverty, hunger and underdevelopment are the number one problem for humanity and an inescapable challenge to all Christians.

Noting that under colonial rule Christian churches were protected by the state and despised by the people for being foreign, Mr. Potter said they now must discover their own selfhood and freedom. To do this more effectively they have sought joint action and mutual relation-

ships. This pressure for organic unity and more effective mission may well serve as an example for churches of the Western world, he said.

Because the Third World churches are a minority, they have had to see how the Christian faith can be articulated in the context of living together with people of other living faiths and ideologies. "Such dialogue, in faithfulness to deepest convictions and openness to the existential realities, should not weaken but rather strengthen Christian witness," Mr. Potter said. At the same time he questioned whether theological faculties and colleges alone can cope with this problem and with the critical issues of the world today. He insisted that the whole people of God must be brought into the discussions.—E.P.S.

● AT THE LORD'S TABLE

Come Apart



"As they ministered to the Lord and fasted, the Holy Ghost spoke unto them." (Acts 13: 2). On reading these words I was struck by the contrast between the experience of these early Christians and our own lives today.

It would seem that these men practised a different religion from ours — what, for example, does one do when one ministers to the Lord? Surely our ministry is only to our fellows. And fasting! We might do this to benefit our physical body by trimming off a pound or two but whoever practises self-sacrifice of earthly physical delights in an effort to seek God's will.

Our prayers are but fleeting commercials, batches of requests thrown up to an all loving indulgent father in a moment that we snatch in between the serials of human struggle and episodes of family entertainment. Perhaps they are the drug that puts us to sleep at night — or half forgotten habits of childhood.

Is it any wonder that our spiritual life is a vacuum, that we see no results for our endeavours? Is it any wonder that the churches lack power and vision?

We must surely take the time to listen to God, to attune our hearts to his and then perhaps we will be susceptible to his leading.

In another passage I found the words of Jesus, "Come ye yourselves apart and rest awhile." (Mark 6: 31).

Jesus knew the value of quietness and occasional solitude. How much more then do we need to set aside a time when we can be calm, and still to listen to the voice of God?

In the hustle and bustle of this modern world we are so very busy doing good works, maybe, organising church functions, perhaps (someone has to do it, of course), or, alternatively, simply pursuing pleasure or seeking after riches. How much illness, one wonders, physical, mental, or spiritual, would be prevented if we all devoted a little more time to tuning ourselves in to God? Come ye yourselves apart then and seek to commune with your God.—A. RACKEMANN.

THANKS FOR THE BREAD

Heavenly Father, as we seek to minister to our Lord, we are conscious that he came to minister to us. Help us to see him in the Bread, for which we offer thanks. Amen.

THANKS FOR THE CUP

Dear God, we have come apart from the world but we are still a part of it. We will go back to the world but we know that our Lord will come with us. We thank you for the Cup that brings us together. Amen.

VOLUNTEERS ABROAD

A new programme for Australian Volunteers was announced by the Director of the Overseas Service Bureau, A. A. B. Martin. The Bureau organises the Australian Volunteers Abroad Programme which has been responsible for sending 600 skilled Australians to Asia, Africa and the Pacific.

"From the beginning of 1972," he said, "we plan to have in addition to individual placements, a work team of six or seven tradesmen who would travel throughout the New Guinea islands on a Local Government building and maintenance programme that would include medical clinics, aid posts and school classrooms.

"The work these Volunteers will carry out is in the villages, assisting locally run councils to develop and maintain community services. Within a one-year period it is expected the team will undertake work for several individual councils throughout the islands. The team will provide a range of tradesmen such as carpenters, plumbers, electricians and bricklayers, who together can complete the jobs they undertake.

"The request for the work teams has come from the Local Government Councils themselves. Many councils can afford to provide building materials but cannot afford to pay the high wages demanded by the tradesmen from overseas."

Opportunities for husband and wife teams where both have acceptable skills, are also available.

There are 120 A.V.A.'s serving overseas this year in 14 countries throughout Asia, Africa and the Pacific. These include medical personnel, teachers, agriculturalists, tradesmen, accountants, engineers, farmers, scientists, a psychologist and veterinary surgeon.

Mr. Martin added that anyone thinking of volunteering for the 1972 A.V.A. programme should apply now.

MULTI-RACIAL YOUTH VISIT

A multi-racial, ecumenical youth team from the U.S.A. will spend six weeks in Australia in July and August studying race situations in Australia. The team is sponsored by the United Presbyterian Church in the U.S.A. and by the Australian Council of Churches.

Its members include Protestants, Roman Catholics and Jews. The team leader will be Robert L. Matthews, an elder of a San Diego Presbyterian church.

Five of the team members are black Americans, three are white Americans, two are Mexican Americans and one is an Indian American. All are in their late teens or early 20's. Five are women and six are men.

The team will arrive in Sydney on July 25 and move to Melbourne (July 27 to 31), Adelaide (August 1 to 5), Canberra (August 5 to 7), returning to N.S.W. (August 7 to 18) and on to Queensland (August 19 to 26). From Australia it will travel to Papua-New Guinea for a further study tour before returning to the U.S.A.

Main purposes of the visit are to provide the team with an understanding of race situations in Australia, to enable them to share with young Australians in discussions on issues of race, particularly from a Christian and religious perspective.—A.C.C.

○ QUEENSLAND

CHEQUE — GIANT SIZE

(See Cover Photo)

A giant sized cheque was presented to K. W. Yates, Chairman of Fair Haven Aged Christians' Home (left on cover picture) by A. Randall, Vice-President of Apex Association (right). Others are the Mayor of Maryborough, Ald. J. Anderson (4th from left), A. C. Popp, Secretary of Fair Haven (6th from left) and members of Maryborough Apex. The cheque for \$8,372.98 was the amount raised by Apex with a Robinson Crusoe Pole Sit to build one wing of the new Nursing Infirmary at Fair Haven.

This project costing over \$120,000.00 is almost complete and will accommodate an additional 29 frail aged guests, providing full nursing attention. The local Maryborough Church Fair Haven Committee was faced with the task of raising \$40,000 for this project and with community help such as this Apex example are now almost within sight of this goal.

A further eight self-contained brick veneer units to house eleven active aged donors are also under construction and this will increase accommodation at Fair Haven to more than 70 guests. Over 200 applications for admission to the home have been received during the four years of its existence.

One of our local members, Mrs. D. M.

McDowell, has accepted the position of Matron. Mrs. McDowell is a triple certified Matron with wide experience in hospital administration. Known to many in the brotherhood as Matron Asmus, her acceptance of the position of Matron has assured the Committee that the present Christian atmosphere of the home will continue to grow. A public address system will carry the daily devotions conducted by the staff and church members to every part of the home, where already a church of over 40 meet around the Lord's Table each Sunday.

Fair Haven and the Children's Family Care Home just two blocks away, have made a deep impression on the residents of this district who have bestowed the title—"The Church That Cares."

MR. VORSTER INTERVENES

(Geneva). The consultation between the World Council of Churches (W.C.C.) and the South African churches on the World Council's controversial Programme to Combat Racism has been postponed indefinitely because of unacceptable restrictions imposed by John Vorster, the South African Prime Minister.

Dr. Eugene Carson Blake, general secretary of the 252-member World Council, said that the South African Prime Minister has announced he would not permit the World Council delegation "to go further than the International Hotel at Jan Smuts Airport nor to stay longer than the actual duration of the 'confrontation'."

Mr. Vorster also said he failed to see why the World Council should bring a 15-member delegation to "debate such a clear cut issue" (the South African delegation which was to be led by Bishop Alphaeus Zulu consisted of 30 members representing the various South African churches and the South African Council of Churches.)

Dr. Blake said when he made public all correspondence related to the consultation between the South African churches and the World Council that there had been detailed discussion on the agenda of the consultation. The correspondence also disclosed that the South African Prime Minister had given the churches there assurance that "he would allow a delegation from the W.C.C. to visit South Africa for the purpose of a consultation."

1971



QUERY ON INVESTMENTS

The Methodist Conference meeting in Harrogate, Eng., instructed its trustees to attend shareholders' meeting of companies with heavy South African investment in order to express the church's concern at their implicit support of apartheid.

The Rev. David Haslam, assistant minister from Coventry, mentioned specifically Imperial Chemical Industries which owns 43% of African Explosives and Chemical Industries, a firm producing explosives used in the arms to implement apartheid. Some of its profits came last year to the Methodist Church.

Alexander Lyon, Labor MP for York, said the motion was not to withdraw investments from South Africa but to reconsider the morality of the attitudes of British companies who made a greater rate of return because of apartheid. Investment in southern Africa returned about 12% while in the rest of the world it was about 8%.—E.P.S.

BISHOP IS A MAORI

Paul Reeves, the new Anglican Bishop of Waiapu, New Zealand, is the first man of Maori descent to become a bishop of an Anglican diocese. He is a quarter-caste Maori—the native Polynesian people of New Zealand—but prefers to be called a New Zealander, because, he says, "whether European or Maori, that is what we all are." The new prelate's consecration was an ecumenical affair. Not only did he spend a week's retreat in a Roman Catholic monastery before the ceremony, but the sermon was preached by a Methodist minister and Communion was open to all present.—"The Christian."

\$75,000 FOR RACE, POVERTY

More than \$75,000 was allocated here March 22 by the Christian Church (Disciples of Christ) for projects related to race and poverty work.

The Steering Committee of Reconciliation, the Disciples' race and poverty programme, approved funding five national groups and six special local projects, totalling \$76,400.

The nine-member committee made its largest allocation—\$30,000—to the Urban Emergency Action programme of the Disciples' Division of Homeland Ministries.—"The Christian."

WOMEN IN MASS MEDIA

A plea that women be shown in a variety of roles by the mass media, and the suggestion that women withhold their support from products that advertise in a way that degrades the human person were among two of the several recommendations coming out of the consultation in Vienna on "The Image of Woman in the Mass Media."

The 100 Protestant, Roman Catholic and Orthodox women who attended the predominantly European meeting agreed the media should present women as "full human beings with every opportunity to realise their potentiality."—E.P.S.

POLISH PROTESTANTS

(Warsaw). More than 350 churches and chapels being used by Protestant and Orthodox churches in Poland can now revert to these churches under a law governing church property passed by Parliament on June 23. Of this total, 115 churches and 79 chapels in the former German territories are being used by the Evangelical Church of the Augsburg Confession. The Methodists make use of more than 50, the Orthodox 45, the United Church of the Gospel over 35, the Old Catholics 30, the Baptists 17, Evangelical Reformed 2, Lutheran Consistory 8.—E.P.S.

THE AUSTRALIAN CHRISTIAN

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DIANNE'S TARGET IS MEDICINE

(Vic.) Dianne Marchant is in Form IV at Blackburn High School and has just won herself another prize. This time it is the "Spotless Scholarship" valued at \$200.00.

Two years ago she won the Constable Howard Scholarship in a state-wide test. In the same year she was a "Spotless" finalist and decided to try again. The topics this year included Apartheid, the White Australia Policy, and other matters of social concern.

The examiners take into account the candidate's community involvement and Dianne showed up very well. At the Box Hill Church of Christ, where her family is in membership, she is actively engaged in C.Y.F. Youth II, Good Companions and Christian Endeavour, while at school holds office in the Inter-Schools Christian Fellowship.

The "Spotless" prize is the best win she has had, although she previously won smaller sums in "Community Girl" contests sponsored by local shopping interests.

When her minister, Geo. Grainger, asked her what she intended to do with her winnings, Dianne said, "It is all in the bank, ready to help me pay my own way through university." She hopes to become a doctor.

In the photo supplied by the Melbourne "Sun" Dianne is seen with her father, Senior Constable Brian Marchant.

THINGS TO COME

- NEW SOUTH WALES**
- JULY:**
26 N.S.W. Ministers' Fraternal, Burwood, 10 a.m. Speaker: Rowley Croucher (Christian Broadcasting Association).
- AUGUST:**
6 C.W.F. State Monthly Meeting, 11 a.m., City Temple, Sydney.
20 Woolwich Bible College, 2nd Term ends.
23 N.S.W. Ministers' Fraternal, 10 a.m., Burwood.
- VICTORIA**
- JULY:**
CHAIN OF PRAYER—H.M. & Evang.
24 Boys' Indoor Sports Final.
25 Girls' Sunday.
- AUGUST:**
14 Half-Yearly Convention, Wangaratta.
- WESTERN AUSTRALIA**
- AUGUST:**
7 "Dinner Down Under" for young people, Christian Centre.
- QUEENSLAND**
- JULY:**
25 H.M.C.—"Operation Enlistment."
31 D.C.E. Mardi Gras—Coronation Drive, Brisbane.
- AUGUST:**
1 H.M. Comm.—"Operation Enlistment."
8 H.M. Comm.—"Operation Enlistment."
12-18 "Twencarsers" Camp—Magnetic Island.
15, 22, 29 H.M. Comm.—"Operation Enlistment."
- TASMANIA**
- AUGUST:**
7 State Quarterly Meeting, Ross, 10.30 a.m.—3.30 p.m. Discussion of L.I.F.E.

HOSPITAL SERVICE HONoured

(OAKLEIGH, Vic., T. V. Welr). Mrs. E. Grace has been made an Honorary Life Governor of Royal Melbourne Hospital "for outstanding auxiliary service." An evening offering for Pakistan refugee relief amounted to \$142.00. S. H. Wilson addressed the church on behalf of the Vic.-Tas. Conference. Over past 18 months, C.W.F. and C.W.E.F. have provided \$1,420 to completely pay for the carpeting of the manse. At a concert organised by the Ladies' Auxiliaries and assisted by the B.S. and C.Y.F., \$140 was raised for the Norseman Aborigines' Mission.

SERVICE SEWING

(FREMANTLE - HAMILTON HILL, W.A., H. Fitch). Hamilton Hill C.W.F. is assisting Aboriginal women recently settled in the area, by holding a sewing class for them each week. H.H. members and friends share in Human Relationships Workshops each week. One B.S. girl has been baptized and two B.S. boys made their declarations of faith. Both B.S. have taken part in "litter drives." Fremantle B.S. had parents and friends view their classes in action and later share in a worship service. Musical assistance was provided by a band of B.S. scholars and others directed by Barry Goddard, who also directed the Girls' Triple Trio.

BIBLE NOTES DISPLAYED

(CAULFIELD, Vic., K. Berston). Scripture Union Sunday on July 11 featured display of Bible helps and notes. The church property and cleaning of venetian blinds was attended in recent drive. Mrs. D. Tidd suffered a stroke on July 6, much prayer was held for recovery. She returned from hospital one week later—well on way to recovery. Youth of church attended "Youth for Christ" on July 17. Recent guest speakers were Ron. Muller and George Sexton. Girls' Brigade and Boys' Explorers visited the Police Auditorium at Russell St. Pat Jones left by Quantas on overseas trip.

TRACTOR APPEAL

(ALBION, Qld., Barry Benz). Messrs. Christensen, Scholl and Muller, who visited New Guinea recently, showed slides as part of a programme to promote the appeal for a tractor for New Guinea missions. C. R. Burdeu has returned home after a short stay in hospital. Forty young people visited Murwillumbah for weekend of fellowship as part of a youth exchange. B.S. Exhibition Sunday featured handwork and class programmes for the benefit of visitors. Morning service was led by scholars and teachers. The Boys' Brigade collected money to help establish Brigades in New Guinea.

WHITE PAPERS

ON LIFE AND FAITH

LOOKING IN OR REACHING OUT The Victorian Council of Churches produces a bulletin twice a year called "Ministry." It contains a lot of helpful notes about training courses and gives informed comment upon the minister and his tasks. The latest issue notes the growing concern by Australian churches with the function of ministers. Many young men are questioning the validity of the traditional ministry and are often dissatisfied with the role they are expected to play in the community. A paper by Dr. Moede ("Study Encounter," Nov. 1970) is quoted pointing to recent changes in the concept of the ministry. Traditionally, the minister was seen as concentrating upon the administration of the Sacraments, preaching the Word, and meeting the pastoral needs of the congregation. The emphasis is changing from inward-looking toward the congregation to outward-reaching toward the community.

Although our brotherhood has generally read Ephesians 4: 12 to show the minister's job as "The equipment of the saints for the work of the ministry," in practice we have been as inward-looking as most other churches. We have tended to use most of the minister's resources on service within the church, and even his representation of the church in the community itself was in part a usurpation of the role of the congregation. It is the church that has been given the mission of witnessing and serving in the community and the minister is not the church. If the church's community outreach is left to him it will surely fail. No matter how committed and overworked he may be, he is one man and the mission is a job for the many.

We read once of a church that spent its nights at the church praying for their minister who was out doing the visiting he was paid to do. Maybe the picture is better seen as the minister upholding the church as it goes out into the community fulfilling the mission for which he has equipped it.

RHODESIAN SPORT The Springboks are over here winning the football and the demonstrators are apparently losing the confrontation. Meanwhile, back in Africa, mixed sport is not making much progress in Rhodesia.

The June issue of "Centre Point," a journal of the Centre Party which holds seven seats in the Rhodesian Parliament, reports the following: (a) At St. George's College, a coloured boy was selected for the First Rugby XV. Because of this, the team either had to cancel all of its matches against European Government schools or arrange to play against European Government schools on its own ground. (b) An African girl pupil at Nagle House near Marandellas, broke the Junior Inter-schools high jump record. Notwithstanding this achievement, this girl is debarred by Government regulation from taking part in any similar competition, either as a performer or as a spectator, if the competition is being held at a European Government school. (c) Another girl at Nagle House is a very prominent member of one of the school's hockey teams. Whenever her school plays an away match against a European Government school, this girl is not only left out of the team, she can't even attend the match.

Behind these restrictions upon Negroes there is an interesting philosophy which was spelled out in the May issue of "Property & Finance," a leading Rhodesian journal. "It is in no way racist to record that 'sport' is an entirely Western (i.e. European) concept. Like other particular characteristics, it has grown from the environment, history, and sociological development of the White man, a competitive individualist. The Negro may lack the mental and organisational capacity of his White equivalent; but if, as a result of sheer physical strength or by virtue of the particular ethnic bone-structure of his heel, he becomes a world champion in boxing or athletics, his prowess is hailed as proof of racial equality if not actual superiority. (If sport were to be integrated adverse consequences would follow) . . . 'not least is the destruction of the social basis of sport, the friendly get-together after the game, the convivial drink, the banter of comradeship, all based on common outlooks, common history, and shared community experiences. That that aspect, part of the life of every European community for many centuries, cannot apply, was one of the reasons for the limited ban on multi-racial sport in Rhodesian schools: there was no point of contact, there never is, and there never can be."

That is Rhodesia, and there are even more restrictions in South Africa. There is no surprise that most of the sporting nations of the world will not receive teams from such a background, it is surprising that Australia still does.

GOOD GRIEF! The Rev. Dennis Oakley has been doing TV commercials in Melbourne for an electrical retail firm. The minister assures viewers that his sponsors are completely honest and very generous with trade-ins. The "Age" comments: "Oakley's ads could touch off a violent clerical chain reaction. A rival retailer plans to outrank Oakley with a testimonialising Dean. A third store group will return the vicar's fire with a commercialising canon. Yet another firm has invited the Archbishop of Canterbury to attest to its probity. But the most ambitious—and disappointed—advertiser is a second-hand car dealer. Despite repeated telegrams, he has still received no reply from the Vatican."

Happenings

The Bible is being translated into modern Africans. The N.T. will be completed in three years, the O.T. in five.

Until now, virtually all persons in prison for refusing military service in Spain have been Jehovah's Witnesses. They have now been joined by a Roman Catholic, sentenced to 15 months in jail.

A School of Theology to be held at Trinity College, Univ. of Melb., August 16-20, will feature three scholars from different traditions. Professor Hans Kung, Roman Catholic, will lead seminars and lecture on "Jesus—Challenge to the Church." Dr. Edward Schweizer from the Univ. of Zurich will lead a preaching workshop, and Dr. I. D. Kingston Siggins, now of the U.S., will lecture on "What has brought us to this point in our history?" Dr. Siggins is a noted scholar on Luther.

At Bethany Children's Home in Hobart, it costs \$18.00 to keep each child a week. Government contributions for Wards and Child Endowment, etc., provide \$8.00 per week. The home is dependent upon the churches for the rest.

TRANSPORT OFFICERS

The transport officers appointed for the Federal Conference to be held in Perth, W.A., Oct. 10-13, 1972, are: S.A.: I. J. Chivell, 101 Grote St., Adelaide, 5000; Vic.-Tas.: K. D. Bates, P.O. Box 4309, Melb. 3001; Qld.: N. Watson, 24 Macintosh St., Auchenflower, Qld., 4066; N.S.W.: J. V. Ellerby, 23A Dural St., Hornsby, 2077.

PERSONAL PROBLEM COUNSELLING

Divorce in Australia rose last year by approximately 30%. Christian homes are also faced with marital disharmony. Christian parents are finding it more and more difficult to maintain family standards.

The Christian Counselling Institute will train ministers and laymen and women for Christian Counselling as a means of personal evangelism.

There is a great opportunity to meet people at their point of need and to present the challenge of Christ. Christian Counselling on personal problems is an area where laymen and women can be trained to serve. It is not only for ministers.

A correspondence course of instruction is advertised on page 20. It is well written and easy to follow. It covers the following problem areas—Marriage and Family Life, Human Relations, Personality Problems, Inferiority Complex, Dress, Group Dynamic, Alcoholism, Nervous Breakdowns, and many other practical areas of concern. It is a practical outreach into the community.

The Christian Counselling Institute has just published a free booklet "New Opportunities in the Field of Personal Evangelism." For free copy and full details of the course write to: The Director, Christian Counselling Institute, P.O. Box 1, Beecroft, N.S.W., 2112.

Victoria . . .

MINSTREL GOSPEL SERVICE

(NTH. WILLIAMSTOWN, Vic., K. H. Pitt). Gospel service on June 20 featured the "Minstrels" in testimony and challenge. "Who is this man Jesus?" was presented to a packed congregation. A fellowship tea preceded the service attended by the "Minstrels" and their families . . . Men's Fellowship dinner had John Edwards (Community Welfare Foundation) speak on "Homeless Men," Pilgrim Singers from Sunshine were guest artists . . . C.W.E.F. had John Lane from the Scripture Union and C.S.S.M. speak on "How to teach your children the Christian Faith." . . . Austere appeal, special offering for refugees from East Pakistan, amounted to \$66.64.

COMBINED WITH ARMY

(CHADSTONE, Vic., B. Jenkins). Sunday evening activities have included a combined service with the Salvation Army; a C.S.S.M. Beach Mission Reunion; a visit to Monash Religious Centre; the audio-visual "Battle on a Small Planet" and the Wycliffe film "More than Conquerors" . . . We were hosts to the C.E. Missionary Rally and a rally of the Gospel and Missionary Fellowship . . . We have had a pulpit exchange with Burwood . . . Mrs. Crow, one of our foundation members, has moved into the Christian Rest Home, Oakleigh . . . The board is reviewing the church programme and examining our role in this community . . . Our three Explorer groups competed in the Indoor Sports.

EVENING EXPERIMENTS

(MONTROSE, Vic., K. Fechner/A. Horne). Evening service on first Sunday in month is a house church held in different homes. The first of these on July 4 gave members an opportunity to discuss their faith. Apart from the house church, winter services are at 5 p.m. R. McKenzie was a recent speaker . . . The senior S.S. conducted a recent service and included a role play based on the Good Samaritan . . . C.Y.F. group has expanded to 25 . . . Officers are planning for future as district develops rapidly.

DECISION AT TOOTGAROOK

(Vic., W. Jenkins). Frank Richards, on behalf of Overseas Missions, was visiting preacher on July 4 and a young lady confessed her faith in Christ . . . Chaplain Major Holmes, returned from Vietnam, was welcomed at 5 p.m. service . . . The sympathy of the church is extended to Mrs. John Machin in the death of her brother in Queensland.

SUNDAY NIGHT SUCCESS

(EAST BENTLEIGH, Vic., T. T. Robinson). The success of six special services featuring guest speakers, films, and singers encouraged the holding of eight more services. Features have included the testimony of Tom Varney, a film on Sadihu Sundar Singh, songs and readings by the C.W.F. on the travels of Jesus, a guest trumpeter, Neville Wright, and the Salvation Army Folk Singers. The benefit to the church from these evenings is obvious.

VIC.-TAS. C.W.F.

At July Council the President, Mrs. J. Preston, welcomed 143 delegates and visitors representing 51 churches. Devotions were led by Mrs. F. Morgan. The speaker, R. N. Gilmore, spoke strongly on the evils of racism. His companion Simbarashe Mumbengegwi, an honours graduate in Political Science at Monash University, related his experiences as a black African in Rhodesia.

Mrs. Hillier's appointment as C.W.F. representative on State Aborigines' Dept. was ratified; congratulations extended to Mrs. J. Strack being elected Junior Vice-President of Victorian Women's Inter-church Council; Mrs. D. Gordon elected

MEETINGS AT WARBURTON

(Vic., C. W. Jackel). Mr. Jackel has accepted an engagement to serve as pastor . . . Up to 38 meet each Sunday at 3 p.m. A prayer meeting has commenced and it is hoped to start S.S. and C.E. All meetings are held in the home of Mr. and Mrs. Boer but it is planned to secure a hall . . . Thirteen attended the ladies' fellowship. The minister led the devotions. Mrs. Boer is president and Mrs. Emmerson, secretary and treasurer. . . . We attended Presbyterian church when "To Russia with Love" was screened.

FEATURES AT FIVE

(GLEN WAVERLEY, Vic., R. B. Elbourne). The winter witness programme entitled "Features at Five" has an average attendance of 80. Special guests have included Mrs. M. Sturrock and G. Hattwell (representing the local press), Gidcons International, Drs. William and Ann Warr, Lindsay Smith (Chief Explorer), A. G. Mathieson (Dept. of Christian Educ.). Four young people have confessed their faith . . . 22 girls and five leaders from Good Companions' Club held camp at Monbulk . . . "Sensitivity Training" sessions being conducted by D.C.E. include representatives from local Methodist and Presbyterian churches . . . Sunday morning panel discussion, featuring importance of Bible to Christian faith, was held recently.

SURVEY AND ACTION

(HAMPTON, Vic., J. Paver). A programme "Our Church in Review" was conducted in conjunction with the H.M. Dept. and D.C.E. over two Friday nights and all day one Sunday in June. Statistics had been taken to show the trends in the district and the expected development in the local schools, so that the church might know what to face in the future. At study groups suggestions were made as to what to do in Christian Education, Worship and Community Outreach. Some of the suggestions have already been implemented and committees are looking at others . . . A series of lectures on "Your Child and You" was held on Tuesday mornings with an average attendance of 80 ladies.

GOOD COMPANIONS MEET

(NORTHCOTE, Vic., G. L. Marsh). Over 200 were present at the Combined Good Companions' Group meeting . . . The church suffered the loss of one of its officers and the church sympathises with the family of W. Hill. The church also sympathises with D. Hillier and his family in the death of his father.

to Executive Committee and Mrs. B. Gillespie to Promotions Committee.

Council decided on Kew City Hall as venue for 1972 Women's Conference. Women to have segment of half-yearly Conference at Wangaratta. C.W.F. camp will be at Monbulk, Sept. 24-26. Mrs. L. Muller to leave shortly with her husband to serve for six months with Asian and Pacific Mission in New Guinea.

Next Council, Friday, August 6 at 8 p.m. Speaker: Miss Carmen Winter on "Lack of Churches in Russia." The Conference President will lead in devotions.

—E. S. Kemp, Asst. Sec.

ABORIGINES' DAY

(CHELSEA, Vic., D. Oakes). Doug. Nicholls was guest speaker for National Aborigines' Day. He had recently returned from Arnhem Land and Bathurst Island. His address centred on a hurtful query he heard asked on tour: "Why bother about the Aborigines?" . . . Senior and Junior Explorers have won their way to grand finals of Indoor Sports . . . Minister was study leader for recent combined C.Y.F. camp at Monbulk . . . Mid-year business meeting was held after church luncheon, July 4.

CAMPAIGN LAUNCHED

(ARARAT, Vic., L. Baxter). A campaign for "Personal Involvement in an Active Church" has been launched and youth leaders have been appointed . . . Mr. and Mrs. D. Hadon, from Coburg, and Mrs. G. McGulness, from Belmont, have been received into fellowship . . . The church has been saddened at the passing of Ray Friebel.

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S.A. & W.A.

BUS LOADS OF CLOTHES

(MANDURAH, W.A., R. Cook). Mr. Stewart, who has worked with the Social Service Dept. in Perth for ten years, met with our ladies' sewing group and told of experiences of the church's social work. He took a bus-load of clothes, etc., back to the centre . . . Sunday evening meetings will continue at 5.30 . . . Weekly youth group is led by John Eichner . . . Mr. Cook conducts a Bible study for young people each week . . . Peter Jameson, Aboriginal preacher, played the guitar, sang, and told of his visit up north to his people. Jack Dorseman of Norseman Mission, addressed the church on mission work.

LAY INSTITUTE

(ENFIELD HEIGHTS, S.A., R. C. Sack). D. Grant, Director of Lay Institute for Evangelism, spoke at communion service on June 20. Lay Institute was held the following week under Mr. Grant's direction. Support came mainly from members with some outside help. Committee led by elder A. Harris prepared the church for Institute . . . C.W.F. held luncheon on June 10 when H. M. Long assisted by Mrs. P. Pfeiffer presented L.I.F.E. programme. Institute has been of great value to church . . . A young man has been baptized . . . Mrs. R. Oke slowly recovering at home after serious surgery.

STEWARDSHIP CAMPAIGN

(HAMSTEAD GDNS, S.A., M. D. Williams). Two guest speakers were featured at the morning services of the Stewardship Campaign and at a fellowship tea for those engaged in visitation. Two young people were baptized and welcomed into fellowship on July 4.

CHANDU RAY AT BUNBURY

(W.A., G. B. Carslake). Bishop Chandu Ray spoke to 400 in Bunbury at a combined meeting. A civic reception was given on this historic occasion. 100 years ago the Bible Society's first branch was commenced in Bunbury. Some years later commenced in Perth. Our work was established in Perth. Our minister is chairman of the local B. & F.B.S. branch . . . There have been five decisions for Christ . . . A large group attended S.W. half-yearly rally in Bridgetown when W. Gausson of Northam preached . . . The State President, K. Parry, was a recent guest preacher . . . Seven new flats have been occupied . . . Eleanor Villas and working bees cleared the grounds, laid paths and planted trees. Weekly services are held at 8.30 a.m. in the Lodge. A weekly radio devotional is given over the local radio station.

ASCOT PARK, S.A. The gospel service has added interest of late. Last Sunday there was a good team of young people present. The soloist was Robin Frost . . . The C.W.F. annual meeting elected Mrs. F. Wilkinson as president; Mrs. Baker, vice-president; Mrs. Pettet, secretary; Mrs. G. Fisher, treasurer; and Mrs. P. Crowley, vice-president.

UNLEY CITY CELEBRATES

(S.A., R. W. Holmes). Mr. Holmes and Mr. Luff shared in a religious service to introduce City of Unley's Centenary celebrations . . . Women have prepared a parcel of sewing aids and material for Maclene Ben in New Guinea, and clothing for a boy at Carnarvon Mission . . . Afternoon C.W.F. heard talk by Rev. Harris of B. & F.B.S. . . . Lutheran Book-room provided a bookstall at a Christian Literature evening service . . . July is bringing a "Month of Sundays for Youth," each seeking to answer youth

\$240 THANK OFFERING

(MURRAY BRIDGE, S.A., A. H. Coleman). At the 50th church anniversary a special thank offering of \$240 was received to reduce the church building debt. . . . At the home of Mr. and Mrs. L. Jarvis, Naturl, recently, C.W.E.F. members were led in devotions by Mrs. E. Hennig, and Mrs. K. Deed showed slides of the World Convention . . . At the last C.W.E.F. meeting Mrs. R. Waits led in devotions and Mrs. A. Coleman expressed thanks to the guest speaker, the Supt. of Vaughan House, Adelaide . . . Recent speakers have been A. R. Jones, Social Services Director, and C. Butler, Overseas Missions . . . The young people were guests of the Presbyterian church at a church service.

LONG SERVICE

(PROSPECT, S.A., S. Neighbour). Prospect members are proud of the record of Mr. and Mrs. Alec. Mackenzie who celebrated their golden wedding on July 7. Now in their seventies, they have had active association with the church since the days of their youth in the B.S. and are still among the most active . . . On annual Temple Day an offering of \$546 was made toward eliminating salt damp from church walls and renewing affected areas . . . The church is exchanging presidents, preachers and readers in the morning service with a number of neighbouring Churches of Christ . . . Miss Dorothy Holstein recently spoke to members in the home of Mr. and Mrs. D. Brown . . . Church members are visiting homes near the church. They leave a pamphlet and invite folk to the services. Five have attended, including two Indian friends, out of 300 invitations to date.

LADIES GO VISITING

(MAYLANDS, S.A., N. S. Moore). After a short meeting the C.W.F. went visiting the sick and the shut-ins. The visits were so well received that the ladies are determined to do it again. The next day the group supplied afternoon tea to the Magill Home Auxiliary which had arranged a concert for the old folks . . . The District Senior Citizens' Club, which meets in our hall and is attended by many of our members, celebrated its 4th anniversary on June 24. 120 enjoyed the programme and afternoon tea . . . Owing to increased support from church members the chairman of the stewardship committee reported an increased allocation to brotherhood departments of \$150 for past three months . . . The church was saddened by the death of Mrs. Luff on June 27. She was a loyal and faithful member for over 40 years.

questions . . . Information on "How the Church Works" was given to a group of young people by minister, secretary and treasurer of church as a conclusion of Discipleship studies . . . Mrs. W. B. Wharton is attending 25th World W.C.T.U. Convention in Chicago, U.S.A. On return trip via U.K. and Darwin she will visit three sons . . . At a recent service a Methodist lady was immersed at her request . . . After church, Mrs. I. Lawrence, a very active member for many years was farewelled on moving to a home unit in another suburb.

AFTER SCHOOL GROUP

(GOOLWA, S.A., Brian Beck). As a new approach to the juniors, a "mini-club" meets 4 p.m. after school each Friday, led by Brian Beck and Mrs. Loraine Burgar . . . Three young people with Mr. Nickols from the Milang church led a gospel service . . . Miss Holstein, missionary from India, addressed the church recently . . . Officers elected at the annual church business meeting are W. J. Burgar, sec.; R. J. Spence, treas.; Miss Gwen Reed and Mrs. B. Tuckwell, organists.

50 YEARS AGO

(From "A.C." July, 1920)

Paying Pitches. For severely pummeling a man for ten minutes, injuring him and knocking him out, another man in the U.S. received \$120,000.00. The loser netted \$80,000.00. The feelings of many have been outraged by the many columns in the public press about the fight. It is hard to get helpful articles on important themes printed in the newspapers, but there is no lack of space to ponder to the lowest appetites of men. In Melb. last Saturday night, a pugilist died of cerebral haemorrhage a few hours after a fight.

Here and There . . . A State function was tended to W. L. Ewers in recognition of the splendid service he has given to the State. Owing to indifferent health Mr. Ewers was forced to relinquish his ministry . . . One hundred and eleven came forward at the Hinrichsen-Brooker mission at Ararat. Almost all have been welcomed into the church . . . The Adelaide church was preparing to celebrate its 75th birthday. 10 years were spent in Franklin St. and 65 years in Grote St.

Generosity by T. E. Rofe. 6,000 fully paid up £1 shares in the Natalite Motor Spirit Co. of Aust. were apportioned by T. E. Rofe of N.S.W. as follows: N.S.W. H.M. Comm., 1,000 shares; N.S.W. B.S. Comm., 1,000; N.S.W. Chapel Ext. Fund, 500; N.S.W. Temperance Comm., 500; The Bible College, Melb., 1,000; The Federal Foreign Missions Comm., 1,000; The Preachers' Provident Fund, 1,000.

CLASSIFIED ADVERTISEMENTS

BIRTHS

MULLEN (Hearse)—To Ian and Jan, a son—Darren Bradley—on July 11 at the W.G.H., Warragul (Vic.). Both well.

FARMER (nee Stephenson)—Kelth, Margaret and Craig are pleased to announce the arrival of twins—Peter Kelth and Lyndall Beth—born July 8. All well. Present address: 52 Cliff Rd., Epping, N.S.W., 2121.

GOLDEN WEDDING

BRYANT-BARDWELL—The family of George and Elsie announce with pleasure the 50th anniversary of their parents' wedding, celebrated at Balmaln St. Church of Christ, Richmond, Vic., on July 23, 1921, by E. R. Killmer. Congratulations and love from Jean, Tom and Alwyn and grandchildren.

SILVER WEDDING

GRIFFITH—Christine and Trevor Griffith announce with pleasure their parents, Gladys and John's, silver wedding anniversary, celebrated on August 3, 1946, at Malvern-Caulfield Church. Present address: Mr. and Mrs. J. Griffith, 10 Wright St., Carrum, Vic., 3197.

DEATH

COVENTRY (Warmbrunn) Ethel Emily—At the Ashwood Private Hospital, Melb., dearly loved wife of the late Roy (H.R.), and devoted mother of Margaret (Gonnon), Vera (Patterson), Muriel, Janet (Thoday), and grandma of Elizabeth (Love), Marilyn (Rose), Lois; John, Helen, Ronald, Ian, Rosemary; Kim, Cathie and Pamela; on July 4. "In God's care."

IN MEMORIAM

CRAWFORD (Selby)—In loving memory of Mavis, my daughter, and our mother, who passed away July 24, 1970.—Lovingly remembered by her mother and Ken, Brian and Fred.

J. E. MACDONALD—We remember at this time our wonderful father and husband and "Bumper" who was called home July 20, 1970. "The world is full of people, and of friends we know and meet. In quietness or bustle at home or in the street. But one stands out among them, like an amon on a prayer. We were proud to tell the people . . . that's our father standing there."—Remembered by his wife Ethel, son and daughters, Leola, Joy, and Don; sons and daughter-in-law, Russ, Bert and Betty; grandchildren, Ken and Sue (Perth), Robin and Sue, Gail and Ron, Sue Janet Kaye, Roz, Grant, Gaye and Shelly; great grandchildren Cindy-Lou (Perth) and Troy.

SEARLE—In loving memory of my dearly loved wife, Myrtle, who was called to be with Christ on July 25, 1967; devoted mother of Norman, Kenneth and Bruce. "Beautiful and treasured memories of our loved one."

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required for Boys' Home at
PENDLE HILL, N.S.W.

"Dunmore House"—15 miles west of Sydney on Main Western Line—caters for up to 25 boys from 7 to 15 years of age.

Home is under the control of a manager.

Position covers live-in, full board—days off, etc.

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(Office 69-6951).

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Enquiries and further details from: Mrs. E. W. Heard, 39 Creswell Cres., Mitcham, Vic., 3132.

CORRESPONDENT WANTED

CHRISTIAN GENT wishes to hear from lady 26-30 years. Please write: Gent, c/o The Australian Christian, 119-125 Hawke St., West Melbourne, Vic., 3003.

HOUSE OR FLAT WANTED

RESPONSIBLE young couple to be married in September require house or flat to caretake and/or rent, pref. N.E. suburbs. Clinton, phone 49-4513 (Melb.).

WOULD YOU LIKE TO SEE

Wildflowers
at the **Grampians**
IN OCTOBER?

There will be a "Wildflower Camp" for adults at Hall's Gap, Victoria, from September 28 to October 3. You can come for one or two days, or the full time.

Contact: Dept. of Christian Education, 217 Lonsdale St., Melb., phone 663-2449/663-1584 (Melb.).

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Mr. Begley, to Oakleigh, Vic.

Mr. and Mrs. I. Schultz, from Pt. Augusta; Mr. and Mrs. R. Sparrow to Edwardstown, S.A.

Mr. and Mrs. John Davies, to Auburn District, N.S.W.

Miss Bowman, from Hampton, Vic.; Mr. and Mrs. Colin Payne, from Arana Hills to Southport, Qld.

Daryl Read, from Bendigo to Box Hill, Vic.

MARRIAGES

Denise Adams to Peter Mills, Chadstone, Vic.

DEATHS

Mrs. Ethel Emily Coventry, Chadstone, Vic.

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ANNIVERSARY SERVICES

Sunday, July 25

11 a.m.: Dedication Service for Deacons, Deaconesses, Sunday School Teachers and Leaders of Auxiliaries. Speaker: Mr. W. Tabbernee, Dip. R.E., Dip. Ed., L.Th. (Lecturer, College of the Bible). Mr. and Mrs. Tabbernee will be singing.

7 p.m.: Preacher: T. Giles.

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Issue:	Deadline:
Aug. 7	July 30
Aug. 21	Aug. 13

R & R

REPORTERS

Names are important. If you are handwriting the news, print names in capital letters. Show initials or Christian names. Before mailing, check spelling of all names.

WRITERS

If an article is likely to be printed by another journal, tell us when submitting it. Usually we don't print articles that appear in other Christ of Christ Journals in Australia.

DR. GRAHAM IN N.S.W.

(NTH. TURRAMURRA, J. G. Shaw). Morning preacher on June 20 was Dr. Ronald Graham who, with his wife, is visiting friends and relatives in Australia. Dr. Graham ministered in several Australian churches before moving to the U.S.A. over 16 years ago. He is now professor at Lexington Theological Seminary. . . . The Girls' Brigade led by Capt. Judith Taylor was well represented at Battalion Concert which raised \$100 towards Guide Dog Appeal. Combined brigades paraded on June 27. Boys' Brigade Captain M. Wilkinson presided. . . . Youth groups have been participating in special evening "dialogue" services at which a young lady recently made her decision. . . . \$88 has so far been given for Aust-care appeal.

PRESIDENT VISITS

(HAMILTON, N.S.W., W. D. Howard). The Conf. Pres., R. Bartholomew, was guest speaker on June 6. R. Carlin and R. Combridge were preachers on June 20. There was a dedication service for Mr. and Mrs. Peter Looney and their baby daughter. . . . Many members are still absent through sickness. . . . Church members extend their deepest sympathy to the family of Mrs. Myles who died recently.

RENEWAL OF VOWS

(WYONING, N.S.W.). On June 27, all couples married at the Wyoming church were invited to tea. Forty attended, including some from Sydney. Guest speaker was Mrs. Jean Flint, wife of the first minister. At night Noel Flint was guest speaker and opportunity was given for all married couples present to renew their marriage vows. It was also a parade service for the Good Companions and Explorers. . . . Four from here attended the men's camp at Nelson's Bay, June 18-20. . . . July is Mini-Mission Month and began with the presentation of the Lay Institute for Evangelism by K. Crawford. Instruction and workshop were conducted on Friday evening and Saturday afternoon with a district survey on the Sunday afternoon. Mr. Crawford was guest speaker at both Sunday services. . . . A Scripture Union representative spoke at S.S. on July 11.

GOSPEL TEA

(INVERELL, N.S.W., Russell Craig). Over 70 attended on July 4 on the first occasion of a family fellowship "gospel tea" at 5.30 p.m. . . . Miss Ann Donaldson from the S.I.M. in Somalia, spoke at morning worship, the Delugra monthly service and at monthly Teens' Tea meeting. Miss Donaldson said that as Somalia is a Muslim country, opportunities for Christian missionaries are severely limited. . . . Five young people were baptized during the month. Four were from the S.S. . . . An outstanding message by Dave Wilkerson (founder of Teen challenge in U.S.A.) "Why Kids go Wrong" was presented at Teens' Tea on July 11. . . . The S.S. have commenced a combined efficiency and scholar drive competition. Scholars in the winning team will win a trip to the coast for a day. . . . Friends of Miss Gladys Brighty will be saddened to hear of her death on July 10 at Dalby, Qld.

Old Testament I: C. Burtenshaw, J. Horne. 22 others passed.

New Testament II: C. Burtenshaw, J. Horne, N. Merrick, J. Morrow, A. Whale. 15 others passed.

New Testament III: P. Letheby, B. Mills. 12 others passed.

N.T. Exegesis IB: Five passed.

N.T. Exegesis IIB: R. Altken, R. Aldred, I. Borham, P. Letheby, T. Kallmler, R. Ritchie, R. Smith, L. Wallace. Seven others passed.

Homiletics IV: B. Mills, R. Smith. Six others passed.

Pastoral Theology: C. Burtenshaw, R. Ferguson, J. Horne, N. Merrick, J. Mor-

JUNE EXAMINATIONS, 1971

row, L. Smith, L. Thom, S. Warwick, A. Whale. 21 others passed.

Survey of World Missions: C. Burtenshaw, J. Horne, N. Merrick, L. Thom, S. Warwick, A. Whale. 12 others passed.

Philosophy of Religion: P. Letheby, B. Mills, L. Wallace. 12 others passed.

Church History IIB: R. Aldred, I. Borham, P. Letheby, T. Kallmler, R. Ritchie. Nine others passed.

Christian Education II: R. Altken, R. Aldred, K. Bond, M. Conry, T. Kallmler, P. Letheby, R. Smith, L. Wallace.

Christian Education I: C. Burtenshaw, J. Horne, S. Kitto, N. Merrick, J. Morrow, L. Smith, L. Thom, S. Warwick, A. Whale. 13 others passed.—A. G. Elliott.

N.S.W. C.W.F.

The Penrith church, 30 miles from Sydney, was the venue for C.W.F. Convention Day on July 1. A happy, challenging and successful day commenced with a singing along conducted by Mrs. J. Touzel of Carlingbah.

The State President, Mrs. U. Lewis, welcomed 200 ladies representing 33 fellowships. "Now is the accepted time to examine ourselves and to share in knowing Christ and making him known in relation to C.W.F. work" was the subject of a challenging message given by Mrs. Chapman. "If I can help somebody" and "When God is near" were the solos rendered by Mrs. N. Souness, of Hurstville.

A woman-to-woman panel comprising Mesdames Flint, Elliott, Stanhope, Els-

more and Wylie answered a variety of questions regarding C.W.F. work, W.I.C.C. work, and social and personal problems.

Featuring committees was a segment in which the Superintendent of each committee presented information and a brief summary of their work and aims and how we can help them and how they can help us.

Promoting C.W.F.: Mrs. G. Mackenzie of Beverly Hills, presented the ABC of C.W.F. Who should promote C.W.F.? This is the job of every C.W.F. member.

Our thanks and appreciation go to our hostesses, the members of the Penrith C.W.F. for their help and co-operation and to Mrs. Ellis at the organ.

—I. J. Webb, Asst. Sec.

ROY GREENHALGH MISSION

(TAMWORTH, N.S.W., R. Folcetta). Intensive preparation in prayer and publicity preceded, and continued, during the five-day Mini-Mission conducted by Roy Greenhalgh. Thirteen folk made decisions for Christ and were baptized. Prayer Time-Slot Board (cards for half-hour sessions of prayer covering most of the day) proved popular and prayer partners were faithful in fulfilling their prayer time. Twice daily prayer sessions were conducted in homes by the women. Faithful visitation was undertaken by minister, elders and members.

GIRLS WIN AWARDS

(AUBURN DISTRICT, N.S.W., A. Rae). The Girls' Brigade paraded at a recent gospel service at which the Mayor presented two Brigade members, Valerie Lee and Lorraine Gilby, with their Silver Level Awards in the Duke of Edinburgh Scheme. Earlier in the year two other Brigade girls, Robyn Seckold and Lynette Lee, were presented with their Gold Level Brooches by the Duke during his recent Australian visit. . . . The Fairfield Choral Society presented a musical programme for the church anniversary on Saturday evening and Alan Norling and Ron Bartholomew spoke at the Sunday meetings. Two young people confessed faith in Christ. . . . Church extends sympathy to

loved ones of Philip Wadsworth, faithful member of long standing, who died on June 2 after a long illness. . . . An evangelistic mission is planned for Sept. 19-25 with Keith Farmer. . . . Woolwich student Wal Gibney is in charge of youth work.

99 TO GO!

SEE BACK PAGE

N.S.W. BIBLE COLLEGE WOOLWICH

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Treasurer: A. M. CAVE, 16 Koombalsh Ave., Turramurra, 2074.

OBITUARY

COVENTRY, Mrs. Ethel Emily

On July 4, Mrs. Ethel Coventry died, aged 79, after a short illness in the Ashwood (Vic.) Private Hospital. At the funeral, Ted Heard, representing the Overseas Mission Board, spoke of Mrs. Coventry's thirty years in India: "Ethel Warmbrunn was married to Roy Coventry in the Nana Peth Church in Poona. . . . It was my pleasure to work closely with one of the first converts, their sons and daughters, from the Criminal Tribes. . . . Some of these had been children when their mothers had brought them to the bungalow verandah, as they came again and again because they were befriended by Ethel Coventry. . . . Her devoted and untiring efforts were long remembered." Mr. and Mrs. Coventry retired from the field in 1947, but were able to return for a visit in 1955. Before his death in 1963, H. R. Coventry conducted several ministries in Melbourne, but the family settled at Chadstone where they have contributed greatly to the life of the church. Bruce McIntosh and Phil Perry, former ministers at Chadstone, shared in the funeral service which was conducted by the present minister. We give thanks to God for Mrs. Coventry's life and extend Christian sympathy to her brothers and to her daughters: Mrs. Margaret Gonlon (N.S.W.), Mrs. Vera Patterson (W.A.), Muriel (Vic.) and Mrs. Janet Thoday (S.A.).—B. Jenkins.

HALL, Walter Emmanuel
Walter Hall was born Jan. 17, 1899, and died on May 19, 1971, aged 72 years. The Hall family figured largely in the early history of the Albion, Qld., Church of Christ. Walter and his sisters and brother were brought to the church by their devoutly Christian parents, and as a young lad Walter committed his life to Christ, and went on in active service for him. For many years he was the secretary of the B.S. at Albion and served in a number of other ways including agent for the League of 500 and the "Australian Christian." It speaks well for Mr. Hall, and Mrs. Hall who predeceased her husband, that their three daughters, Mrs. Peter French, Mrs. Don Price, and Mrs. Noel Smith are all active for God today. We commit them and their families, and the other relatives to the care and comfort of God. During the last few months of his life Mr. Hall was hospitalised and his faith in the goodness of God, and his remarkable fortitude, was an inspiration to all who visited him.—B.B.

LOCKE, Florence Myrtle
Mrs. Locke died in Emmaus Home, Vic., on June 16 following a stroke. In May, 1899, aged 15, she began playing the organ for the church at Fremantle, W.A. where her parents were members. She continued to play at Fremantle for church, C.E., and women's meetings, until she moved with her father and mother, Mr. and Mrs. E. Clegg, to Vic. in 1927. In Vic. she served as organist for Prahran and Hawthorn churches, and in 1950's became one of the organists at Malvern - Caulfield. Her diamond jubilee of playing was remembered by the four churches and a cheque was presented to her by E. R. Thomson, Sec. of the Fremantle church, at a Sunday morning service at Malvern.
Mrs. Locke was completely dedicated to her church music and prepared thorough both in her home and in the organ chapel. When she entered Emmaus Home a few years ago she began to play for the daily devotional and weekly church services there. She encouraged the late Mrs. Bert. Combridge to take up piano playing again, so that the organ and piano were used together. She still

NIGHTINGALE, Will

One of our longest lived and best known preachers closed his service when Will Nightingale died in W.A. in June. He was born in Victoria and entered the College of the Bible in 1909 to train for the ministry. He served in Tasmania and in S.A. where he led the church in building a chapel at Kadina, capable of seating 800 or more people. He wanted the miners to find Christ. When he went to W.A. he served at Bassendean, Northam, Collier, Palmyra, Victoria Park, Manning and North Beach. While at Bassendean he began the work at Midland. His means of transport in serving the two churches was a push-bike which he continued to ride until well into his seventies.
When most men looked for retirement he began a new ministry as a hospital chaplain and thousands were contacted

continued to play at Malvern and Hawthorn when required. At the funeral service both Mr. and Mrs. W. W. Saunders took part. It was Mrs. Locke who commenced Mrs. Saunders playing for the church at Fremantle prior to her own departure for Vic. The writer knew Mrs. Locke at Fremantle and again as minister of the Malvern-Caulfield church and knows the value of her help at services, meetings, funerals and weddings. Her own big service to the church in her 86 years was music and she did it well throughout 72 years of playing. She leaves one son, Herbert, and niece and nephews to whom deepest sympathy is offered.—W. J. Thomson.

and encouraged by his regular visitation. Another feature of his busy life was his association with Social Service work. For many years he was convener and agent for the Christian Fellowship Association. In this area of concern he rendered help to hundreds.

At Perth's City Chapel prior to burial at Karrakatta Cemetery representatives of the brotherhood paid tribute. At the funeral service, Harold Fitch said that he was amazed by Will Nightingale's ability to find, encourage and bring back into Christian fellowship so many who had drifted from the church. "I never knew him to be angry," said Mr. Fitch, "to hold a grudge against anybody, or ever be other than gracious, gentle and happy. . . . He loved to preach and he believed that the message and the plea he preached were right and essential, and he loved the brotherhood."

OLDFIELD, W. E.

The church at Rockdale, N.S.W., share with the Oldfield family in the loss of their father, W. E. Oldfield, whose membership with Rockdale goes back into the earliest days of the church here. He served in various capacities with a sense of dedication and faithfulness. When he was beyond attending church he still continued to print the church Bulletin and kept the hymn books in good condition. We lovingly remember Mrs. Oldfield and the family circle before God and commend them to his love. Mr. Oldfield passed away in his 90th year. The service was conducted by L. Wylie.

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BOOK REVIEWS

THE JEW AND MODERN ISRAEL IN THE LIGHT OF PROPHECY

By Milton B. Lindberg. (Moody Press, Chicago). 55c.

"How odd
of God,
To choose
The Jews."

It is strange indeed. But it would be
stranger still if God, after preparing
and persevering with the Jewish people
as the instrument of his great purposes
for the world, should simply drop them out of his will, hav-
ing no further use for them. Both reason and the scriptures
forbid the thought. In the Old and New Testaments there
are many passages affirming that, in spite of their failure,
God will redeem and restore them.

These hopes are often couched in material terms. Some
take the imagery quite literally, and ignoring the conditional
element in prophecy, build elaborate and often fanciful theo-
ries. Others take the passages of physical and material pros-
perity to be figurative of spiritual blessing.

This little book should be of interest to all Christians,
whatever their theories or lack of them. It gives figures of
Jewish population, features of geography, statistics of agricul-
ture, mineral and chemical development, and the history
of the turbulent years since Israel was proclaimed a national
home for Jews.—J.E.B.

SPRINGBOARDS FOR DISCUSSION

By John H. Pratt, (Baker Book House). \$1.40.

In the "Contemporary Discussion" series, this is another
very helpful book dealing with a wide range of issues. Mostly
the material is open ended, providing ideas pro and con. There
is a section on moral problems: alcohol, capital punishment,
cremation, homosexuality, pugilism, etc., and other sections
are on the incarnation and the atonement, practices of the
early church and death and the after-life. Some of the topics
are faith healing, gift of tongues, hypnotism, was Mary in her
early teens when she became the mother of Jesus?, is hell
a physical state? Something old, something new, and a few
blues, but generally a very useful book.

THE SOLDIER'S ARMOURY (July-Dec., 1971)

Bible Reading Plan by Wm. Clark. (Hodder & Stoughton). 60c.

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comment is deservedly increasing in popularity and has an
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THREE LETTERS FROM PRISON

By John H. Schaal. (Baker Book House). \$2.95.

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Bible Institute in Michigan, has written "Three Letters from
Prison," studies in Ephesians, Philipplians and Philemon.

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Christ as the Head of the Church, and believers as members
of his body, which is the Church.

Philipplians is filled with Christian affection, and empha-
sises the joyous life of the Christian. The Christian's life and
action in a troubled world will be lived best when being "in
Christ," he encounters the world with the knowledge that
he can do all things in Christ's strength.

Philemon is a spiritual and literary gem, showing the
ways in which Christian love moves out to overcome all the
divisions and resentments which are inevitable in life without

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(Add postage when ordering by mail.)

It. Paul, having met Philemon's runaway slave, Onesimus, now
sends him home, with a letter to his master, claiming his for-
giveness and restoration.

The publishers say "The emphasis in these lessons is on
becoming acquainted and conversant with the Bible's con-
tent and message, and to direct the user to better Christian
living." This, the book is admirably designed to do.

AMOS AMONG THE PROPHETS

By Dr. J. K. Howard. (Baker Book House). \$2.95.

The Minor Prophets, and among them Amos, have suf-
fered from great neglect. It is good to see this new book
by J. K. Howard, a graduate in Medicine of Edinburgh, and
in Theology of London. He was a missionary in Central Africa.

Amos lived in the desert country of Southern Judah,
in the region of Tekoa, a small town some twelve miles
from Jerusalem. He disclaimed being a professional prophet,
but, according to the seasons, a shepherd and a dresser
of sycamore trees.

It was a time of great prosperity, often leading to luxury,
corruption and oppression of the poor. Amos went to the
northern kingdom of Israel, to denounce these great evils there.
Amaziah, priest of Bethel, the cultic shrine, tried to force
him to go home, evidently without success.

A valuable feature in this book is Dr. Howard's own para-
phrase of the text of Amos, which precedes the Commentary,
section by section.

Amos announces that judgment upon Israel by an invad-
ing enemy is imminent, and will be complete. The women of
Israel have a scathing judgment of their own, for drunken-
ness, callousness and cruelty. The worship of Israel, for all
its pretentiousness, was vain, mixed as it was with moral
evil.

Their wilfulness — "Yet you did not return to me,"—God
says again and again.

The real climax of Amos is surely in chapter 5: 24. What
God desired was the true worship of the heart and the
conduct that goes with it. The whole message of Amos is
summed up in the magnificent couplet:

"Let justice roll down as a water-fall,
And righteousness as a river in spate."

Church Chuckles by CARTWRIGHT



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bills!"

Victoria

MANSE CLEARED

(MORWELL, Vic., A. B. Gaunson). "Manse Project" offering of \$720 cleared balance owing on manse . . . Explorers were hosts recently to Box Hill club . . . Winter Sunday evening services commence at 5 p.m. . . C.W.F. celebrated 23rd birthday with a luncheon for members and city visitors. An afternoon meeting was held with other local churches represented. Guest speaker was Mrs. M. Barnett, of Ringwood . . . Good Companions conducted a successful walkathon, proceeds going to East Pakistan refugees. . . A presentation was made to Mr. and Mrs. C. Emmett on their departure for Mornington.

YOUTH AT COFFEE NIGHT

(DAWSON ST., BALLARAT, Vic., F. O. Hunting). 150 young people were at "King's Tavern" held by Challenge to hear Barry McMurtre in a "with it" message . . . Camp Reunlon began with tea, followed by campers' slides, musical items, inspiring singing, Bert Stevens was speaker . . . Young Marrieds held a fellowship evening at the home of Mr. and Mrs. David Jones . . . Explorers paraded at church with their leaders . . . At a Hosting night members invited friends home to tea then took them to church. . . Three have been baptized . . . Albert Graham was speaker at W.E.F. annual meeting. Mrs. Hunting was elected Pres. . . Church was saddened at death of Cheryl O'Donnell, age 7½, after 12 months' illness.

ROTARIAN SERVICE

(ROBINVALE, Vic., E. K. Morrison). Robinvale Rotarians attended a special service on June 27 to honour their president, Ed. Morrison, minister of the church. Rotarians Len Arnott and Ross Blair read Scripture passages, whilst Rotarian Doug Chislett presided. It was also the church's 14th anniversary . . . Graeme Cann showed slides and films of the latest development in Leprosy Mission . . . B.S. held picnic at Lake Powell sand hills . . . Gordon Stirling and his wife shared in a special weekend, bringing messages of challenge . . . Teaching session on "Evangelising through Pastoral Care" encouraged visitation team and opened up new ideas and activities.

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3000. Phone 663-2447 (Melb.)

COFFEE SHOP SERVICE

(Vic.). With money granted by the Victorian State Government's Youth Advisory Council, the Victorian Council for Christian Education, through its Joint Youth Staff, has established a Coffee Shop Consultative Service. Led by Alan Coulson and Miss Rachel Webster, both involved with local suburban coffee shops, the consultative service will: 1. Encourage communication between existing coffee shops by means of regular meetings on a central or regional basis, and if possible a regular Bulletin. 2. Provide "in-service" training for a limited number of youth leaders in coffee shops between Christmas, 1971, and mid-January, 1972. 3. Set up and administer regular

training programmes, and to assist local coffee shops to organise staff training. 4. Assist churches and other community bodies, to evaluate the need for coffee shop work. 5. Provide a resource library of books, pamphlets, films and other material.

The consultative service would be grateful for any information concerning existing and potential coffee shops, and offers assistance in any of the above ways.

Please contact V.C.C.E. Coffee Shop Consultative Service, c/o Methodist Dept. of Christian Educ., 130 Little Collins St., Melb., Vic., 3000. Phone 638364 (Melb.).

WINTER SCHOOL

(MARYBOROUGH, Vic., C. Muller). Many members meet at 9 a.m. on Thursdays to study "Winter School" subjects from the C.O.B. . . Youth work is functioning through "Consider Yourself Programme," Tweenage Group and C.E. There was a decision recently by a teenager . . . Visitors from Ballarat and Castlemaine attended C.W.F. birthday. E.W.F. were hosts for combined Church Evening Groups' annual concert. A retiring offering of \$18 was received for Pakistani relief. The E.W.F. have improved the hall by painting the platform area and purchasing new curtains . . . Mrs. Lunn has returned home after nine weeks in hospital.

PLANNING FOR CONVENTION

(WANGARATTA, Vic., A. B. Withers). Arrangements are well in hand for the half-yearly Convention of Churches of Christ to be held in Wangaratta in August . . . Eleven have recently been received into fellowship by transfer . . . The C.W.F. elected Mrs. Withers president with Mrs. McDonough secretary. Mrs. Guiley is president of Dorcas and Mrs. McDonough secretary . . . Sympathy is extended to Mrs. Les Stone at the death of her brother in a tragic car accident. . . On July 4 members farewelled Mr. and Mrs. Edwards who are leaving to reside in Adelaide. Mrs. Edwards is a past deaconess and Mr. Edwards is a member of the Officers' Board.

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THE AUSTRALIAN CHRISTIAN

OVERSEAS MISSIONS

Fellowship in New Caledonia

New Caledonia is an island group in the South Pacific between the 20th and 22nd parallels, 1,150 miles east of Sydney. The island of New Caledonia, also called "Grand Terre" (Mainland) is 250 miles long and 31 miles wide. It was discovered by Captain Cook in 1774 who named it after Caledonia in Scotland, because of its rolling pine-clad hills. It became a possession of France in 1853.

The capital of New Caledonia is Noumea, a rapidly growing city where

By R. S. A. McLEAN

modern architecture adjoins buildings of old Colonial style, yet it retains much of the feeling of cities in Southern France.

In recent years many of our New Hebridean brethren have migrated to Noumea for employment. They work in various industries, particularly as builders labourers. In Noumea they have not neglected to meet together for the breaking of bread, fellowship and prayer. They have been encouraged to do this particularly through the efforts of Pastor Amos Waki.

Knowing that I was visiting the New Hebrides, I was asked in Noumea if I would break my journey and be guest speaker at services on June 26 and 27. I gladly accepted this invitation. I have been to Noumea on many occasions but have never had the opportunity of Christian fellowship, and it was a great joy to meet our island brethren in this way.

On the Saturday evening I was escorted to the house where they meet. About forty people were crowded into the building, and an enriching time of Christian fellowship was experienced as we studied the Word of God and as slides were shown on our mission work in India.

The warmth of the fellowship continued on the Sunday as we met around the Lord's table in the morning and in the evening as they had the opportunity to see slides of the work their own missionaries are doing in New Guinea.

They were generous too in their hospitality, providing sumptuous meals and transport, using a car owned by one of the New Hebrideans, and by making a donation of \$67 towards the expenses of my journey and stay in Noumea.

At the Sunday evening service, Pastor Amos asked me to call upon the churches in Australia to remember our New Hebridean brethren in Noumea in prayer. He quoted Paul's request to the Thessalonians, "Brethren, pray for us." (2 Thess. 3: 1)

It was pleasing to note that at the Sunday evening service several native people of New Caledonia attended the service, this was the first time people other than New Hebrideans had attended a meeting.

While employment is available, New Hebrideans will continue to come to New Caledonia, and in increasing numbers. This could well be the beginning of Churches of Christ in another country, and if this is so we give thanks to God for the zeal of our New Hebridean brethren who are pioneering the work.

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JAY'S COLUMN IS FOR Juniors

BIBLE PUZZLE: TWO RIVERS

1. Not mentioned in Bible by name, but Joseph rose from slave to ruler on its banks.

2. Moses saw this river whose mouth is below sea-level but he did not cross it.

(Answers next issue).

THERE'S really nothing wrong with you,

Except, perhaps, your point of view. And even that will turn out fine. When it becomes the same as mine.

ABOUT all the average person learns from his mistakes is how to be an expert in making excuses.

THREE YOUNG RATS

Three young rats with black felt hats. Three young ducks with white straw hats.

Three young dogs with curling tails. Three young cats with demi-veils. Went out to walk with two young pigs.

In satin vests and surreal wigs; But suddenly it chanced to rain. And so they all went home again.

WHEN they gave out brains I thought they said trains and missed mine. When they gave out looks I thought they said books and I didn't want any. When they gave out noses I thought they said roses and I ordered a big red one. When they gave out legs I thought they said legs and ordered two fat ones. When they gave out ears I thought they said beers and ordered two long ones. When they gave out chins I thought they said pins and ordered a double . . . Brother, am I in a mess! "Courier."

BIBLE QUEENS (see last issue): 1. Queen of Sheba. 2. Jezebel. 3. Esther.

Contributions invited — Send to Jay, The Australian Christian, 119-125 Hawke St., West Melbourne, Vic., 3003.

THE LAST WORD...

LIFE

I shall see snow above a bed
Where brown and low the ferns lie dead,
But more than flakes of white, I'll see
Young fronds of brakes that are to be.
I shall hear Death, his voice is low,
But when he comes my heart will know,
Nor grieve, nor care, be glad instead;
Life will be there, a step ahead.
—Lalla M. Thornton.



It is impossible to enslave mentally
or socially a Bible-reading people.
—Horace Greeley.



Self-pity is our worst enemy, and if
we yield to it, we can never do anything
wise in this world.—Helen Keller.

"If you hate me because I am ignorant, I'll educate myself. If you hate me because I am dirty, I'll clean myself. If you hate me because I am pagan, I will become a Christian. But if you hate me because I am black, I can only refer you to God who made me black."—MILAN DAVIS.

Most of us never recognise opportunity
until it goes to work in our competitor's
business.—P. L. Andarr.



You don't have to be listed in Who's
Who to know what's what.



"Lord, save us from hot heads that
would lead us to act foolishly; and from
cold feet that would keep us from acting
at all."—Peter Marshall.



Here is a perfect biblical description
of the unparted, uncombed-looking hal-
do: Song of Solomon 4: 1, "Your hair is
like a flock of goats moving down the
slopes of Gilead."
—Mary Lockhart.

"It's true—I did drive through the red
light," confessed the sweet young thing
to the traffic officer, "but on the other
hand, I've stopped at a lot of green ones
I never got credit for."



The reading of a will is usually only
a matter of relative importance.
—A. H. Hallock.



The millionaire lived extravagantly,
even for millionaires. One day, as his wife
showed a visitor round the mansion, the
visitor gasped when she saw that the
bathroom fixtures were made of gold.
"How frightfully expensive!" she ex-
claimed.

"Not really," said the lady of the house,
"they're really quite economical. They
don't have to be polished, you know."

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