

THE AUSTRALIAN

# CHRISTIAN

NATIONAL JOURNAL OF CHURCHES OF CHRIST

Vol. 74 - No. 20

OCTOBER 16, 1971

*It's Spring!*



## "I WISH... I WISH... I WISH..."

YOU won't believe this, but the other night my fairy godmother paid me a visit. I didn't believe it myself, at first. There she was, all glistening and white, saying to me, "You may have one wish. You may wish for anything you like as long as your wish is completed by midnight tonight."

Well, what would you have wished for? A thing like that takes a lot of thought. I mean, it would be disastrous to make a wish for the first thing that comes to mind and then find yourself wishing you had wished for something else.

The first thing that came to my mind was money. Doesn't it always? Not for myself, of course, but for the Lord. This year as Conference President has shown me so many wonderful things that could be done in the name of Christ, if only the resources were available. Sites for new churches and the buildings to put on them; development of camping facilities for young people and adults; expansion of our aged persons' homes work; increasing home missionary support; not to mention all we could do in social welfare, overseas missions and Aborigines' missions; and many many others. By this time I was in full flight thinking about the necessities of church life, without which our witness for Christ is limited. Suppose I had the resources to endow all the work our Conference committees set out to perform? Would that do it? Would that be best for the church?

But wait a minute! Best for the church means best for people. We need more than money. We need the manpower as well. What is best for the people of God? Other wishes started competing with the first:

- Perhaps a greater depth of consecration and commitment. With all the resources in the world we will get nowhere unless we have this sense of commitment.
- Maybe we need to have a greater sense of our oneness in Christ. I believe that. Any group will become more effective in its work when the members are pulling together, feeling they belong to one another.
- Or perhaps I should look beyond the church and wish that other people would respond more readily to the Gospel . . .

What would you have done?

By now I was almost exhausted. Nothing seemed to be right. The things that seemed possible "wishes" were impossible. Commitment, unity, conversion, and all the others I desired, are in fact part of our response to God in Christ. How can one person wish another into a response to God, or to others? A response doesn't happen through the magic of a wish, or for that matter the magic of a prayer, but through the personal involvement of one with another. I cannot make another's decision for him.

Then the flash of inspiration came. I knew what I must wish for! But at that moment the clock struck midnight. I had found my wish too late.

Strangely I was not disturbed by this. I knew now that I did not need a fairy godmother. I could have my wish answered without wishing. The answer was within myself, within my own response to Christ. That greater commitment I wish to see begins with my own commitment; that sense of oneness and spirit of brotherhood depends upon my own attitude to my brethren of acceptance and love; that response to the Gospel I seek from others depends on my own willingness to be involved with them in their hopes, fears, joys, and sadness, and in the ordinariness of daily life to be the presence of the living Christ. And the money? That comes with the commitment, doesn't it?



KELVIN J. PARRY . . .  
State Conference President, W.A.

Mr. Parry's home church was Margaret Street, Launceston. He did two years' training in the Y.M.C.A. College, and served as a Y.M.C.A. Secretary. From that work he entered the College of the Bible, Glen Iris, Victoria, graduating in 1950. He has had ministries at Port Pirie and Kensington Park in S.A. and is currently ministering at Inglewood, W.A. He served on the Christian Union Committee of our S.A. Conference, and is serving now on the W.A. Committee. He is also a member of the Youth and Christian Education Committee, and of the Propriety Committee.

## IT'S SPRING!

By LLOYD COOKE

I catch the falling leaf that flutters lightly to  
Ground — to note its beauty — yet in death!  
Its bold, intricate pattern that once carried the  
Sap of life — now serving design — only; matching  
The palm of my warm hand — warmed by blood!  
Yet blood too runs cold — and life is lost in the  
Heaps of history piled high with centuries.  
But in the midst of years — life grows from death!  
The forest giant thrives in a cemetery of trees!  
The bulb bursts from its confined coffin — and  
Shouts in splendid silence, 'Look! I am alive!'  
So does the 'Autumn' hill of Calvary — dreadful  
In its eruptive nature — and named the lifeless 'Skull'—  
Shout to the years its wordless message of hope.  
While faithful followers sit around the sacred 'board'  
And break the bread and drink the cup — and say —  
'It's Spring!'

Presiding at the Lord's Table recently, Mr. J. Heard said we were  
dealing here with Autumn and Spring — with Death and Life!

What then — this contradiction of event and celebration?  
What then the edict of a Pilate — 'make it fast'?  
Ah this! that as the swallow, bursting bud and  
Blossom — follow the time-chart of the seasons —  
So does the Lord of Life refuse to be death bound,  
And sits among us — and he says 'The hour is  
Come, this is my body, eat and live —  
It's Spring!'

## "WHEN ALL OUR JOY IS TOUCHED WITH PAIN"

By F. B. BURTT

STANDING beside a pile of human bodies in a shattered Vietnamese village was a rough bamboo cross; upon the horizontal arms of the cross, some unknown author with a twisted sense of humour had scrawled in charcoal the words: "GOD IS LOVE."

It is against that background that we have to see the shattering, faith-shaking, incomprehensible problem of human suffering, and the part, if any, that God plays in it.

How do we reconcile a God of love with the vast problem of the misery and agony and heartbreak and suffering of the human family? This is one of the most urgent and probing questions of our time — more urgent for many people than the inspiration or infallibility of the Scriptures, or whether the Scarlet Woman mentioned in the Book of Revelation is Red China, or when the world will end—more urgent to tens of thousands of our fellowmen than almost any other subject—except, perhaps food—is the question of why do the innocent suffer? Why are babies born deformed, blind, spastic, and mentally deficient? Why earthquakes, tidal waves, famines, floods, and pestilences? Why should a bolt of lightning completely destroy a Christian chapel and leave a neighbouring brothel unscathed?

The problem of reconciling a God of love with the tremendous fact of human suffering has proved too difficult for many people, and they have turned away from the Christian faith because to them it seems completely irrelevant. They would go along with John Stuart Mill when he maintained that, either God is all-powerful, but not all-good, therefore he does nothing to prevent human suffering, or he is all-good, but not all-powerful, therefore he is unable to prevent it. There are vast areas of suffering outside of the scope of this discussion—areas of suffering caused by man himself, his ignorance, his sin, his foolishness, his greed and selfishness, and his inhumanity to his brother-man. My only concern is to say something that may help those wrestling with the problem of how God fits into the dark enigma of human suffering.

We live in a law-abiding universe whose laws do not turn aside for any man, no matter what sort of a man he may be.

The father of one of our church families, a splendid Christian, one of the leaders in his local church, slips and falls from the top of a multi-storey building where he was working. The Law of Gravitation is merciless! It takes no account of his Christian character, or of his contribution to the Kingdom of God, but dashes him to the ground as if he were a sack of cement! Cause and effect binds this world in an unswerving law; and how much of our human suffering and heartbreak arises from this in-built way of running the universe?

Despite the suffering and heartbreak which this law-abiding world inflicts upon mankind, we would not, if we could, in our more thoughtful moments, replace it with a lawless, irresponsible, unpredictable, haphazard world, in which anything might happen at any time, and turn life into a worse nightmare than it is, for many, now.

There are some things which God cannot do, because he has created man a creature of free-will.

The moment God gave man the power to choose, the moment he made man a creature with a will and a mind of his

(Adapted from the Conference Sermon by Bart Burtt at the S.A. Conference, September, 1971. Mr. Burtt is minister of the church at Croydon, S.A.)

own, God threw away his power to compel and coerce man, or to force him to do his will!

Presumably God could have made us puppets, automatons, marionettes—he could have made us so that we would have to do exactly what he wanted us to do, simply by pulling the strings. But instead of that, God created us creatures of free-will; he gave us the power to choose; he left us free to go our own way—even when that way was contrary to his way.

In Shakespeare's play, "The Tempest," Caliban complains to Prospero: "You taught me language; and my profit on it is, I know how to curse . . ."

The whole world is saying that today, in one realm after another: "You taught me Science, and my profit on it is, I know how to make the H-bomb! You taught me to fly and my profit on it is, I know how to wipe out whole cities with their entire population! You taught me how to conquer distance and my profit on it is, I know how to encompass the globe with total war, destruction and death."

"And God said: 'Let us make man in our own image . . . in the image of God created He him . . .'"

God took a calculated risk when he created man in his own image, because it meant that he gave man the same power to choose as He himself had—and it was possible that man would choose the very opposite thing from that which God wanted him to choose!

There is a sense in which suffering may be a consequence of sin.

Let us not fool ourselves on this one. God is not a sentimental, beard-stroking heavenly Grandfather with a boys-will-be-boys attitude towards us. "Whatsoever a man sows that shall he also reap." That is a moral law as unflexible as the Law of Gravity, and a solemn warning to anybody who would tweak God's nose in arrogant presumption!

It is clear from both Testaments that suffering may be the judgment of God, although in many cases, it is totally unrelated to wrong-doing. God afflicted Miriam with leprosy for challenging the authority of Moses, her brother, whom God had appointed leader and spokesman of his people. He took the life of David's child, born of his adulterous relationship with Bathsheba. In the New Testament we have the startling example of Ananias and Sapphira, who were struck dead for lying, cheating and hypocrisy. That there may be a connection between suffering and sin, the Bible makes clear; but that this is by no means always so, the Bible also makes abundantly clear. We have the unambiguous word of Jesus himself on this subject.

On receiving word that eighteen people had been killed by a falling tower, Jesus went out of his way to make it clear that this was in no sense a judgment for their sin! We must never assume, either of our own suffering, or of somebody else's, that it is the judgment of God on unworthy living! It seems clear from the teaching of the Bible that, if suffering is the result of some sin in our lives, the sufferer is never left in any doubt about that!

It is not true to say that God does nothing about our suffering; he has done the greatest thing he could do, by sending Jesus to show us that he suffers with us in all that we suffer.

Jesus is the little bit of God that we are able to see; he is the Revealer of God; he is God speaking a language that we can understand; showing us his character; expressing his concern; entering into our sufferings . . . nothing that Jesus said or did changed God's attitude towards us one iota: Jesus simply re-

vealed to us what God's attitude towards us has always been. "He that has seen me," Jesus said, "has seen the Father . . ." And God was never more clearly seen than when Jesus climbed Calvary and died there in agony on the cross!

Let me conclude with a parable called "At the End of Time." At the end of time, all the people who had ever lived were brought before God to be judged for their life on earth. There was much unrest among them; they were clustered here and there in groups, talking excitedly; they didn't appear sorry for the wrongs they had done, nor did they appear to be fearful of the impending judgment . . .

One of the groups was made up of Jews who had suffered centuries of persecution—six million of them had perished in the gas ovens of Nazi Germany. "What can God know of what we have suffered?" they argued among themselves, "we were starved, beaten, tortured, done to death in gas chambers! Who is God that he should be our judge?" Another group was made up of American negroes. They, too, were questioning God's right to judge them: "Look at what he has allowed to happen to us!" they were saying. "Our people were taken from their homeland and made to work as slaves in a strange country! Tens of thousands of our people perished in the stinking, suffocating holds of the slave-ships! Those who survived were forced to spend the rest of their days in absolute misery, suffering all kinds of indignities at the hands of white men who considered themselves God's own people!"

In another group were all the people who had been born out of wedlock. Each was branded on the forehead with the word "Illegitimate." Many of them had known neither father nor mother. They had endured the stigma of a doubtful ancestry all their lives. They, too, wanted to know when had God been forced to suffer what they had suffered.

Throughout this vast concourse of people were hundreds of such groups, each with a complaint against God for the trouble and suffering he had permitted in the world. He lived in heaven where there was no hunger, no refugees, no wars, no injustice, no Apartheid, no weeping, no suffering! What did he know about what men were forced to suffer? What right had he to judge them?

From each group a leader was chosen, because he, of all his group, had suffered the most. Among them was a Jew, a

Negro, a black South African, an outcast from India, and one from each Japanese city of Hiroshima and Nagasaki—so horribly burnt and deformed that they were unrecognisable as human beings . . . These leaders consulted together for a few minutes. Before God could qualify to be their judge, they agreed, he must suffer as they had suffered; he must endure what they had endured. They decided that they would pass judgment on God; and their judgment was that God be sentenced to live on the earth, as a man! Because he was God, they drew up certain safeguards to ensure that he could not use his divine powers to make his lot easier. Finally, they were ready to pass judgment, and this was the sentence they passed on God:

Let him be born a Jew . . .

Let the legitimacy of his birth be suspect so that none would know who his true father was . . .

Give him a task so difficult that even his own family will think him out of his mind when he tries to do it . . .

Let him attempt to describe what no man has ever seen, touched, heard, tasted, or smelled—let him try to describe God to men . . .

Let him be rejected by the very people who worship him . . .

Give him for companions only those whom all men hold in contempt . . .

Let him be betrayed by a bosom friend; let him be falsely accused; tried before a prejudiced jury; convicted by a cowardly judge; let him be completely abandoned by man and by God; let him be tortured; let him suffer unbearable pain; let agony tear his nerves to shreds; and let him die . . . let his death be one of excruciating agony and shame; let there be a great host of witnesses to jeer and to verify the suffering and agony and the death of God . . .

As each leader pronounced sentence on God, murmurs of approval went up from the great throngs of people standing before the Judgment Seat. When the last speaker had spoken and the last sentence had been passed, there was a long silence. Those who pronounced judgment on God slowly and silently departed. No one uttered a word; no one moved, or stirred, or made a sound. For suddenly they all knew—God had already served his sentence!

## • OUR MAN IN THE U.S.A.

# FROM MIAMI TO NEW YORK

I ENTERED the U.S.A. at Miami, Florida. Although only a few hours from the Peruvian winter it was 85 degrees on arrival at 7.15 a.m., and well over 90% humidity.

My host in Nashville, Tennessee (Music City) was Bronson Netterville of the Disciples' Regional Office. I had extensive talks with people from the Boards of Education of the United Methodists and the Southern Baptists, each serving some 40,000 congregations! I was introduced to an American camp-site (Bethany Hills) set in a heavily wooded area with facilities for 5th and 6th graders to "camp out in the woods." It had its own swimming pool which, under U.S. law, cannot be used without a lifeguard in attendance. Camps and conferences, usually in the three-months' summer vacation, are a prominent feature in the church life of American children and youth.

At the Disciples' Historical Society, housed in a million dollar building in Nashville, my name gained me an open arms welcome. It is just a few years since Mrs. E. V. Lawton (Unley, S.A.) presented the Society with the Campbell-Magarey documents which the Society regards as the find of the century. Although my relationship is a vague sixth or seventh cousinly one, it was very useful. Nashville is also the site of the Disciples' Divinity House, a residential centre attached to Vanderbilt University.

(Mr. Lawton, Director of the Federal Board of Christian Education, attended the World Council of Christian Education in Peru, and spent time in the U.S.A. on the long way home).

## THE "UPPER ROOM"

A prominent feature of Nashville is the "Upper Room," home of the devotional literature of that name. It has a magnificent carving of "The Last Supper" which took three years to carve, a huge stained glass window depicting the history of the church from Jesus to the present day, including a panel for Alexander Campbell, and a beautiful prayer garden with push-button taped commentaries available at various points. The Upper Room is now a feature of all bus tours and thousands of people each week visit it and learn what it stands for.

At St. Louis the Christian Churches (Disciples of Christ) have their publishing house, the Christian Board of Publication. Marvin Smith is in charge of curriculum development. Multi-media resources are coming in. I shared with the editorial staff in an orientation session in which we used a new multi-media kit designed to help local churches assess and plan their teacher training needs. It resembled a game of "Monopoly," except that after the fun we realised that we had got somewhere. It was a little difficult to get used to receiving instructions from a faceless cassette!

Concordia Press has been a big name in Lutheran publishing and has been noted for its high quality material. Recently the Missouri Synod of the Lutheran Church published some very modern and challenging material. Such a modern approach has



met with the inevitable reactions and the Synod has been racked by public infighting. Such appears to be the fate of any attempts to find new ways of communicating the Gospel to today's young people. Even the Southern Baptists are having their tensions.

New curricula is all the rage. At Standard Publishing Co. in Cincinnati, they were about to issue a new one, somewhat more modern in its format. This new curriculum is based on a modification of the uniform lessons series of the National Council of Churches. Standard Publishing Co. is a massive printing organisation, printing, among other things, the bulk of materials for Pflaum, a progressive Roman Catholic educational publisher, and some of the Sesame Street books.

## THE "JESUS HOUSE"

In Cincinnati I visited a "Jesus House," conducted by Clovernook Christian Church. We wondered what we had struck when we saw hippie-yippie types wandering in and out. The walls had slogans and texts painted all over them and the lighting was coloured and subdued. A young married couple and two single men lived upstairs. They kept the house open for six days a week from noon till midnight as a gathering place for the youth of the community. On one night a lecturer from the local seminary gives lectures on the Acts, on another night there is a course on personal evangelism, on another night they all adjourn to the church for a "Bible-rap" (discussion). Each Friday night there is a coffee lounge at which top-class pop groups play, interspersed with testimonies and other messages. Those who indicate interest are taken into another room for counselling. Between February and July, 120 were baptized, mostly of high school age. More than 40 of them have been integrated with the local church. Drug addicts frequent the House. Because of the types of young people who do go there, some of the church people are restive and uncertain about the experiment. The church pays over \$50 a week towards the project as well as the capital for refurbishing the house.

Clovernook Christian Church has a massive education plant. It has separate nursery rooms for the pre-toddlers and the one-year-olds, each in the charge of registered nurses. The baby room even had flushing facilities built into the changing bench and was sanitised each week. On the door hung a text from 1 Cor. 15: "We shall not all sleep, but we shall all be changed."

Cincinnati Bible Seminary, with both an undergraduate and a graduate college, has about 700 students. Six of the nine faculty members of the graduate faculty have Ph.D.'s from places like Harvard and Princeton. There was a huge library, and a radio studio for teaching radio techniques. Several of the faculty presented me with substantial text-books which they had written themselves.

Indianapolis houses the national headquarters of the Christian Church (Disciples). There I met Ira Paternoster, formerly

of Australia, Essie Gandy of the C.W.F. who had helped to lead our Christian Education Workshop prior to the Adelaide World Convention; Dr. Thomas Liggett, President of the U.C.M.S., and Robert F. Glover, executive secretary of the Christian Education Dept.

## PUERTO RICANS

In New York I preached at La HERNOSA, a Spanish speaking Puerto Rican congregation of about 500 members. It was an amazingly spontaneous congregation. The elderly clapped during the hymns. There were a couple of pauses in which the congregation could offer its own prayers, and many did so, aloud, and all at once. A tastefully robed choir sang better than I had heard anywhere for a long time. There was no communion—apparently Puerto Ricans traditionally regard communion as too sacred an act to be shared in more often than once in four or six weeks. I preached without an interpreter because the congregation was predominantly bi-lingual, but the pastor afterwards gave a synopsis for the benefit of those who were not. He took longer than I did by adding his own embellishments in great dramatic style. One member of the congregation publicly disagreed with him but he was scoffed at by those around him.

New York has almost as many people as there are in the whole of Australia and it is a sad and sorry city. I saw it on foot the night before I was told of its crime horrors, else I would not have walked a yard in the dark. It averages nearly three homicides every day. Education is chaotic. Prostitution is very obvious, as are the many pornographic shops, peep shows, and the X-rated films. Many people who work there are glad to get away to the suburbs at the end of the day.

I came upon the George Powells in New York on vacation. Between his former ministry at Maylands, W.A., and his coming ministry at Bayswater, Vic., George has been associate minister at Danville, Illinois.

The racial problem is very much with the U.S. churches. I was under the illusion that with the changes in legislation there had also been changes in people. But people are harder to change than laws. In one small town (5,000 population) in Georgia, there were two Christian churches, one black and one white, and never the twain did meet! Some of the local citizens were obviously taken aback (and a few were angry) when our racially integrated group went together at a country motel in Virginia. It was good to have even a tiny part in breaking down prejudice.

An overall impression is hard come by in a series of fleeting visits. In the Christian Education field there was much to learn. Looking at the churches I wanted to marry the enthusiasm and vitality of some to the breadth and common-sense of others in order to produce some healthy children. But is not that what we need also in Australia?

# "GENOCIDE BY LIQUOR"

(SYDNEY). The Professor of Anthropology at the University of Western Australia, Prof. Ronald Berndt, last week accused liquor interests of genocide of a tribe of Aborigines on a mission station in the Northern Territory.

His statement was released simultaneously by the Professor in Western Australia and by officials of the Church Missionary Society in Sydney.

The accusation arose out of a visit by Professor Berndt and Dr. Catherine Berndt to Oenpelli Mission Station, 150 miles east of Darwin.

After returning from the visit, Professor Berndt flew to Sydney to confer with the Rev. Stanley Giltrap, Secretary for Aborigines with the Church Missionary Society, and Mr. Peter Carroll, a linguist at Oenpelli.

Professor Berndt's statement says: "A liquor store has been operating on a mining lease at the East Alligator River Crossing, on the edge of the Aboriginal reserve, since late 1969.

"Within recent months it has proved more attractive to local Aborigines, and the results have been disastrous.

"Almost half of Aboriginal wages, pension, endowment and trainee payments pass into the hands of the store's proprietor. Family life is disrupted, and the children neglected.

"There is an emotional vacuum, and many of the adults are well on the way to becoming alcoholics.

"Continuation of the present state of affairs spells genocide—just as surely as if the people were being massacred. The only difference is that in this case it will be slower."

The Rev. Stanley Giltrap said: "This liquor licence was granted by the Northern Territory licensing authority over the objections of both the mission and the Aborigines themselves.

"The situation as described by Prof. Berndt is not exaggerated, and we want the Australian public to know about it."

Mr. Peter Carroll, linguist for four years at Oenpelli, said: "The problem of alcohol among Aborigines at Oenpelli must be considered against the background of rapid social change.

"For over 30 years the Aboriginal people have been told that their tribal lands were reserved for them as part of the Arnhem Land Reserve.

"The mining developments at Nabarlak have shown them this is not the case.

"Although many others will benefit from the immense mineral wealth, the Aboriginal people at Oenpelli will not receive any direct financial benefit. This has created a psychological problem which is leading many to turn to alcohol."—A.P.S.

# SUNDAY SCHOOLS IN DECLINE

The seriousness of decline in Methodist Sunday school enrolments was made clear in a statement by Methodist D.C.E. this week. From the post-war peak of 72,000 in 1962 the figure has plunged to 39,000 in 1971.

A two-year projection just completed by the D.C.E. shows that by 1973 the enrolment will be about 30,000 for Victoria and Tasmania schools.

Union schools in which Methodist children participate have an enrolment of more than 11,000. Of this number about half would have been in Methodist church schools.

The drift is by no means recent. Figures studied in the survey go back to 1902, when there were 77,748 scholars in the two States.

In 1932 the figure reached a "high" of 64,000. But a steady decline followed

In its issue for Oct. 6, 1971 the "New Spectator" gave this report on Sunday Schools in Victoria and Tasmania.

until the post-war boom period which brought the figure in 1962 back to something like the situation at the start of the century.

However, the total population in 1902 bore no resemblance to the greatly increased population of 1962.

Another index of decline is that during the past year the Methodist percentage of population fell by 4 per cent, while Methodist Sunday school enrolment dropped by 17 per cent.

## NOT JUST YOUTH

The popular belief that Sunday school drop-outs occur mainly in the adolescent years is not supported by the facts. Decline is general from the nursery through to intermediate and junior youth levels.

Significantly, there is only a comparatively slight drop in numbers at Youth 1 and 2 level. Youth 3, a new category since the advent of Christian Life Curriculum, appears to show the least falling off of all sections in the Sunday school.

Associate Director of Methodist D.C.E. (Dr. Denham Grierson) said the church clearly was faced with a choice—to persevere with a declining system, or seriously to undertake experimentation in alternatives to the Sunday school.

## BAPTIST POSITION

Baptist churches in Victoria report encouraging signs of the value of all-age Sunday school concept.

Director of Baptist Christian Education, the Rev. Arthur Jones, said there had been a slight decline in the past two years, but before that there had been a "continuing, gradual increase."

There were no figures available which would indicate a serious falling away of numbers in the immediate future. Mr. Jones said the all-age Sunday school pro-

6 (458)

# WORD TALK

—GORDON MOYES

No. 38: GENESIS 3: 6 (N.E.B.)

*Tempting to Contemplate*

When Eve saw the fruit on the tree "it was pleasant to see" (K.J.V.). The N.E.B. translates it "tempting to contemplate." The old word "pleasant" is now translated as "tempting." The Hebrew word is used some 20 times being variously translated as "dainty," "desire," "lust," "greed," "pleasant." Genesis 3: 6 is the only occasion where it is translated like this. The N.E.B. has not made an accurate translation but has given a very accurate paraphrase. The meaning is accurate even if the word is not. For that is how it is with temptation. All temptations look good, and can easily be described by other words.

In the O.T. "tempting" is used of testing a sword or a reputation or personal confidence. God tests individuals—Abraham (Gen. 22: 1), and nations—Israel (Deut. 8: 2). God's testing is always for the good end of exposing loyalty or disloyalty (1 Kings 22), faith or unbelief, but it is never an enticement to evil.

In the N.T. God tests men's faith and understanding—Philip (John 6: 6). This is the real meaning in the Lord's Prayer, "Lead us not into temptation," and the N.E.B. expresses it accurately, "Do not bring us to the test but save us." 1 Cor. 10: 13 indicates that God will not let us be tested beyond our strength, because Jesus has been tested as we are (Heb. 4: 15) and so is able to help us (Heb. 2: 18). Our ultimate temptation is seen in the temptations of Jesus (Matt. 4: 6), to put God to the test for this places us in a position of judging God. Both the O.T. and the N.T. speak against this (Deut. 6: 16, Matt. 4: 7).

## FOR TODAY:

Temptation must be a delight to contemplate. For if it is not the temptation loses its power over us. Eve took the fruit not just because "it was a delight to the eyes" but because it was "tempting to contemplate" having the power of God to know good and evil. Contemplation always makes temptation seem more pleasant. Thomas A' Kempis said five hundred years ago "the longer a man is negligent in resisting thinking about his temptation, so much the weaker it is he daily becomes in himself." He outlined for us the psychology of temptation: a simple suggestion, a strong imagination, contemplated desire, then assent for action! Contemplation on a wrong thing will ultimately lead to seeking it.

The inventor Thomas Edison described how he resisted temptation: "I did not have time to be tempted." He had obviously heard about the plans the Devil has for idle hands!

Contemplated desire that will lead to temptation is the background to the warning of Jesus (Matt. 5: 28) against looking at a woman lustfully. The grammar indicates it is a continuous contemplation of lust that will lead to the act of adultery. Jesus rightly understood that contemplated desire leads the resolution of will and then to sin. The remedy is simple but difficult: don't contemplate the temptation.

## • NORTH-WEST OUTREACH

# ON SLOW

By LANCE FISHER

Having spent many weeks here in Onslow and expending much effort in encouraging toward a co-operative effort, I have reached a place of frustration. Working with illiterate 40-70 year old Aborigines is a difficult but rewarding task and one which has a spiritual response, but having no official standing and no assistance from those who have, I would suggest that little will be accomplished until Christian Welfare workers are available. Here in this small town there is a male district officer, a female welfare officer, an Aboriginal female clerk-typist (ex-Mission girl) and two town women who are homemakers. At times apart from ourselves, there are four official people on the reserve, not really knowing what they are trying to accomplish. There is no policy for uplift and the general attitude to the people is that of inmates.

The houses of three rooms, each 8' x 8', one a kitchen, have anything up to 12 "living" in them. Their diet is mainly mutton or 'roo when available, damper or bread, jam and tea. A people out of their own environment, their dignity lost, in despair and beaten by alcohol. What do you do when some are now Christians, living in the midst of these same conditions but now wanting to do better? In official channels there is no constructive policy to make a start to change this condition and the frustration of it all is apparent.

## ROEBOURNE

A visit has been made to Roebourne, spending six days there. This town, much publicised as difficult, is as far as Aborigines are concerned, possibly the most degraded. But the Holy Spirit is breaking through into lives. One old leader who has resisted previously, called on Mumma (God) to come to him. The other active leader who had confessed Christ before but had gone down in the general trend, came out before the crowd and said, "I was with Jesus before and have gone away. I know this is the way and I'm coming back to Jesus." A 40-year-old man, another with influence, was given the message when there a month ago. He was told the message in 10 minutes, given a picture tract ("Gulf Bridged") and told to ask Mumma to help him and come back to him. As the meetings were held last Saturday, I saw Jacob and greeted him and said, "How are you, Jacob?" "Well, very well, happy," was the reply, "How did you get like that?" "You know, you told me, I asked him (God) and I feel him straight away." I could go on with similar stories of women and men and young ones seeking God and a way out.

Through the Aborigines' Evangelical Fellowship, Ron Williams and six men from the Kimberley were in Port Hedland where again the leader of the Mugarinya group with his people are looking toward this new way through Christ. They then came to Roebourne with Bob Barlow and Bob Williams and spent two days which

added on to the understanding of these people. Now there are at least 12 "born again" Aboriginal people in this town. It is believed it will spread from one to another as was seen in Onslow. Some new Onslow Christians were there and gave testimony to their new life with God.

Two nights of corroboree dances interspersed with the message in film and in songs by the Kimberley men made for very happy times and the people were thrilled. One man who has turned to God said, "I haven't danced for 10 years, it's good." Values are coming back, the desire "to do and be" is returning.

## NOW WHAT?

Practical expression in activity must be encouraged and opportunity to do things for themselves must be created. The article in the "West Australian", Aug. 26, about the Mugarinya group at Port Hedland is what should be encouraged in all centres even on a small scale. Onslow-Roebourne now have a God-given drive which as yet Port Hedland is possibly only on the verge. Mugarinya has accomplished something without the knowledge of Jesus Christ. With leadership these others can move into this pattern with greater confidence. It is again stated that Spirit-filled and directed Welfare and Community workers are needed to lead as soon as possible in this upward trend.

At Onslow on the reserve women are being taught to knit and sew. It is wonderful to see the enthusiasm as they sit knitting with such concentration. Some have now completed a colourful bed rug and are so proud of their achievement. Again the dignity and will to do is evident, the pattern being set by those who have new purpose because they have found life in the Son of God.

All this is happening but how few are the committed Christians with the ability to lead in this God-inspired movement. Pray, prepare and challenge and in faith go on believing that God will continue to raise up for his purpose.

Again time was spent with the Christian Fellowship in the town, speaking at the morning communion service. This group is keen to reach out with the gospel, but need and would receive ministry and guidance and encouragement in the task.

## SPECIAL MEETINGS AT PORT HEDLAND

Bob Williams, tribal leader from Carnarvon, journeyed with Bob Barlow of Carnarvon Mission to Port Hedland recently to participate in special meetings arranged by the Aborigines' Evangelical Fellowship. A great time of witnessing for Christ was shared by several missionaries and around 25 people accepted Christ as Saviour. Much fellowship was enjoyed by the different missionaries present and a fine spirit of co-operation was evident.

1971

THE AUSTRALIAN CHRISTIAN

# MY NEIGH- BOUR'S PEN



## VICTIMS

The Budget of the Federal Government needs to be considered, not merely from the point of view of finance, economics, and statistics, but also from that of humanity.

There is common agreement that the Budget means unemployment of up to 100,000 within a year. From a human point of view this is utterly tragic. Later reports will give statistics of unemployment. Figures will be published in newspapers and announced in Parliament. As such they will be numbers. But in society they will be people. They will be members of families, churches, clubs. They will be husbands and fathers, sons and daughters, deeply frustrated because they cannot exercise their abilities and skills and earn their living.—"Central Times" (S.A.).

## A TIME FOR RESTRAINT!

Many Australians will feel that there is something objectionable about the proposal to lift the salaries of members of the Federal Parliament substantially at this time. The Government has been appealing for restraint in spending in private industry and has indicated through various spokesmen its belief that wage increases have had an inflationary effect on the Australian economy. In this situation the impact that would be produced by a rise in parliamentary salaries of anything like the \$3,000 a year freely talked about is certainly having a damaging effect—not because of the cost to the country but because of the example it would set in stimulating further wage demands. What notice would be taken of any further talk of restraint if Parliament voted itself a 20 per cent rise in individual incomes?

—"Australian Presbyterian Life."

## NEWNESS N.S.W.

Newness, with at once a personal and a social witness, provokes the platista to resistance. The Church is filled with people who believe the Gospel must concentrate on personal salvation and be silent on social redemption. The Newness political and international message arouses opposition. Many find it hard to accept the whole Gospel for the whole man in a whole society. Newness is setting eyes against each other: the Humanist Church and the God-centred Church. He is the most serious cleavage dividing the Church today. The Humanist Church neglects, even denies, the supernatural, seeing in man resources sufficient for man. The God-centred Church places first the reality of God, saying no service of man is sufficient which does not say: Be reconciled to God.—Alan Walker in "British Weekly."

## UNHCR — 20 YEARS AFTER

Twenty years after its creation, UNHCR (United Nations High Commissioner for Refugees) may rightly feel that it has played a constructive part in promoting and encouraging international action on behalf of refugees. But in considering the present and the future, the fact must be faced that with the instability which characterises our world today, refugee situations are likely to recur. The universal conference now accepted to recruit office facilitates greatly the lack of the High Commissioner when new refugee situations arise. As always his policy will be one of finding permanent solutions through the complete social and economic integration of the refugee in his country of permanent asylum, if voluntary repatriation is not possible.

—Prince Sadruddin Aga Khan in "UNHCR Bulletin."

(459) 7

## With the Pakistan Refugees

(CALCUTTA). Of the 7.5 million refugees who have poured into India from East Pakistan, at least 2 million lack adequate shelter or any form of shelter at all. About 90% of those living in camps are without adequate clothing with winter only a month away.

C.A.S.A., the relief arm of the National Christian Council of India, said voluntary agencies from abroad and foreign governments have air-lifted large quantities of roofing material for shelters.

P. C. Joseph, C.A.S.A.'s area representative, says: "Malnutrition among children must be tackled on a war-time basis to avoid human crisis." A large amount of nutritious food, especially baby food, is needed to give calories and protein.

With funds provided by the churches, C.A.S.A. has purchased 25,000 dhoties, 25,000 saris and 50,000 children's garments for distribution in the camps. But in terms of total clothing needs, "our supply is only a drop in the ocean," says Mr. Joseph.

Today 24 doctors and an equal number of para-medical workers, are treating 4,000 patients a day in West Bengal and Meghalaya. Two field hospitals are in operation and two more are being set up in areas of heavy refugee concentration.

C.A.S.A. also runs several schools in which refugee teachers instruct nearly 600 pupils, mostly children under 10 years. At the present rate, the number of refugees will pass 12 million by the end of the year. As the C.A.S.A. report points out, the Indian Government does not contemplate permanent integration and rehabilitation of these refugees on Indian soil. The situation therefore continues to be an emergency for India, as well as for the international organisations and voluntary agencies involved. —E.P.S.

## Jungle Doctor praises New Bible Disc



Dr. PAUL WHITE

The Jungle Doctor, Dr. Paul White, believes a new recording of Bible stories released by the Bible Society is in world class.

He said, "The six ten-minute dramas from the early Christian Church are a splendid contribution to the Kingdom of God. Each drama is carefully researched and will entertain as it teaches."

The 12" L.P. entitled "The Bold Ones" features a top professional cast of Australian actors. The Bible Society commissioned Clifford Warne to write the material, which is expected to be used extensively as a teaching aid. The disc will support denominational curricula.

Commonwealth Secretary of the Bible Society, the Rev. J. R. Payne, said, "The recording is the Society's way of saying 'thank you' for the prayers and gifts of its many friends."

The six tracks cover the period from Acts chapters 3 to 16. Beginning with the healing of the crippled beggar on the temple steps, the disc ends with the conversion of the Philippian jailer.

### WORDS TO TREASURE

### IS OLD AGE A HANDICAP?

By Dr. HENRIK L. BLUM

"Too many people, it seems to me, talk themselves into premature old age. Once they settle down on a regular job they begin to settle down. They become set. They develop odd notions. After forty, they believe they must 'slow down.' They 'take it easy' because of their years. They use their age as an excuse for physical inactivity. Because they are over forty, they think they should ride, not walk. They move slowly, because they equate this as being more dignified for one of their age. When they walk, they shuffle and soon they get their unconscious wish—they look old, and now if they want to move faster, they no longer can, and they have proved their case."

"I have encountered numerous adults who believe that it is a natural thing to put on weight as they grow older, that this is part of the aging process. Rather than exercising they take massages because they do not want to 'strain the heart.'"

"From a physical point of view, life can be made too easy. I am not extolling a Spartan way of life. I think the physical fitness fanatics are masochistic. But there is no question in my mind that the person who wants to enjoy his old age should strive to be as active in his sixties as he was in his twenties. And assuming he was at his correct weight at 21, it is the natural thing to be at the same weight at 61."

"But you might take a look at yourself. If you are in the 'middle years,' anywhere from 35 to 70 — if you are overweight — if it hurts you to walk — if you get dizzy when spading a garden bed — if you avoid social contacts because you think you are too old—you, too, are one of the handicapped. And your employer may be charitable in keeping you on your job."

### CHURCH OF CHRIST, ST. KILDA (Vic.) (PAKINGTON STREET)

### Thanksgiving Day and Reunion

October 17, 1971, 11 a.m.

Speaker: G. R. STIRLING, Vice-Principal, College of the Bible.



#### STARTLING REVELATION!

- a world within a world
- one visible, physical
- another invisible, spiritual

Hiring Fee: \$12 per screening.

Running Time: 28 minutes.

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Fact and Faith Films, 59 Rathdowne Street, Carlton, Vic., 3053. Phone: 347-1266 (Melb.).

## Qld. & NSW

### ANNIE VALLOTTON IN SYDNEY

(N.S.W.). Annie Vallotton, Swiss-born illustrator of Bible stories, now living in Paris, made a tremendous impression on Sydney audiences during her successful visit sponsored by the B. & F.B.S. Miss Vallotton, a graduate of the Strasbourg School of Art, is the illustrator of the Bible Society's "Today's English Version," and through her living line-drawings is doing much to give the message of the Good News to the public in a way they are able to understand and appreciate.

### C.M.S. FORMED

(NANBOUR, Qld., R. McLean). The Director of the Dept. of Men's Work, G. Montgomery, was guest speaker when 15 of our men folk formed a C.M.S. Officers are: Pres., G. Page; Sec., Ed. Jackson; Treas., Mac. Richardson. . . A coffee hour was held by our C.W.F. when several items were given. A talk was given by Mrs. R. McLean.

### PART-TIME MINISTRY

(CARDIFF, N.S.W., R. Smith). Ray Smith, 4th year student at Woolwich, has been minister this year and he accepted the church's invitation to continue in a part-time ministry in 1972. . . Recent speakers have been Miss Dorothy Holstein, on furlough from India; Tom Hunziker, representing M.A.F.; Kevin Rankin and Rob. Cambridge from Woolwich; and Mr. Butler representing the Social Service Dept. . . The guest speaker for the S.S. anniversary was J. Bacik, of Dapto. . . The secretary, J. K. Barry, attended a brotherhood consultation on Church Growth conducted by the Dept. of H.M. & Evang.

### YOUTH EXCHANGE

(KEDRON, Qld., R. Sansome). The Kedron senior team came third in the annual sports day. The Boonah young people also participated and spent the weekend with Kedron as part of the Youth Exchange programme. A concert featuring guitar playing and singing groups was held. Kedron presented their play, "The Magic Toy Shop." . . Kedron recently held a family camp at Camp Cal. 72 attended with a good mixture of young and old.

### MEN'S WORK IN N.S.W.

Since Conference there has been an acute interest in the work of this Department, quite a number of churches filling in a questionnaire concerning the men in the church.

Special interest came from country centres where visits by the Committee have been arranged. Members co-operated with Conf. Executive to clean up the area surrounding City Temple.

H. Borham has relinquished position of secretary after several months in the country and Les. Yelds has taken over.

The Annual Men's Dinner will be held at Beverly Hills on Nov. 27, it will be a Father and Sons' Night.

Societies and fellowship groups seek speakers. Can you help in this regard?

Charles Nutt is chairman and is an encourager to all his committeemen. J. Regouby is Chaplain.

1971

## CONSULTATION ON CHURCH GROWTH

(N.S.W.). This was held at Stanwell Tops Christian Conference Centre over the week-end Sept. 24-26. 250 elders, deacons and auxiliary leaders considered how we could more effectively reach our communities for Christ.

Representatives attended from Sydney churches, Wollongong, Gilgandra, Inverell, Newcastle, Dapto, Wagga, Albury and Bowral.

The sessions covered the following subjects: Christian Leadership—R. Hewitt/K. Crawford; Planning for Growth in 1972—R. Hewitt/K. Crawford; Witnessing—as a Way of Life — E. Peipman; Effective Eldership—B. White; How is Your Public Image?—R. Swinfield; Reaching Women for Christ—Mrs. P. Taylor; Reaching Men for Christ—R. Bennett; Reaching Young People for Christ—K. Farmer; Enemies of a Soul Winning Church—K. Baker; Reaching your Community through Visitation—G. Warne; Coffee Shop Evangelism—P. French; Effective Follow-up—R. Ewers; New Testament Pattern of Evangelism.

Each session consisted of presentation, followed by questions and discussion.

A primary qualification of those appointed to speak was practical experience and not theoretical presentation.

### EVALUATION

In their evaluation, the Dept. of H.M. and Evang. agreed that a similar brotherhood gathering should be held at least every 12 months to bring our members together for consideration of issues vital to the work of Christ in N.S.W. and that a series of smaller camps should be held in conjunction with the Dept. of Christian Educ. to develop, in depth, some of the themes dealt with.—K. Crawford.

### FROM OVER THE BORDER

(ALBION, Qld., B. Benz). The church entertained a group of young people from Murwillumbah as its part of this year's youth exchange. The Murwillumbah young men led the morning service with Ed. Holt as speaker. . . From Oct. 3 morning services will commence at 10 a.m. . . Informal fellowship meetings in the homes of members have proved popular.

### ADDITION AT ANN ST.

(Qld., I. G. Armstrong). A young man has been baptized and received into fellowship. . . Gospel service with a difference was conducted by C.Y.F. on Sept. 19. . . 88th church anniversary was conducted on Sept. 26. . . Aged Mrs. Berry is convalescing following hospitalisation. . . Mr. and Mrs. L. Armstrong, Sr., have been recent visitors. . . Sympathy of church is extended to Mrs. Munro on death of her daughter, Mrs. Jean Cleveland.

### DUAL MISSION

(BEXLEY NORTH, N.S.W., J. H. Regouby). A dual mission which commenced Oct. 3, with Alan Webb, of Swanston St., Melb., for the first week, followed by Eddie Gabbert, of U.S.A., the following two weeks. This venture incorporates a special week for church members with emphasis on the Spirit-filled church, and then an evangelistic period with extensive home visitation. 38 attended a half-night of prayer and the building was open for prayer on a Saturday. The Conference President, Ron. Bartholomew, brought greetings to the opening night of the mission. Tom Newberry, of Beverly Hills, was song leader with Mrs. McDonald, of Carlingbah, as soloiste. . . Church family picnic held at Carrs' Park, 8 Hour Day holiday. . . T. W. Bagley and A. Sheridan are home after completing painting of Ndui Ndui Hospital, New Hebrides. . . Adult Bible Class is featuring film strips on N.T. church.

**the BOLD ONES**

12" L.P. RECORD mono/stereo

**SIX EXCITING DRAMAS**

from the early church

dramatised by Clifford Warne

with a top professional cast

\$3.99

add 20 cents postage

A DAVID LONGE PRODUCTION

IDEAL GIFT, TEACHING AID  
FAMILY LISTENING

USE IN DENOMINATIONAL CURRICULA  
Available only from THE BIBLE SOCIETY

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WELLINGTON: 201 Phipps Lane, 2000

"This is in world class. A splendid contribution to the Kingdom of God! Thousands will be thankful for the vision and skill of those who made the Bold Ones possible. . . ."  
—Dr. Paul White (The Jungle Doctor)

## LETTERS FROM TERTIUS

### NO HANDS BUT OUR HANDS

To the Editor,

"Christ has no hands but our hands to do his work today." If Christians don't do their job, then that's so much of God's work that won't get done. That's what I thought until the other night at prayer meeting.

We had prayed for Vietnam, the refugees from East Pakistan, the Australian Government, and world peace. Then my mind wandered from the prayer session as I thought, "If God is to answer these prayers he is going to have to use Hindus, Moslems, Communists, agnostics, atheists and other nondescript non-Christians by the million." And while the prayers were going on I wondered if we had any right to be asking God to work through people who don't believe in him. After all doesn't God do his work through Christians?

When I got home I got out my concordance and Bible and found out that we are not only supposed to pray for the authorities but that we are supposed to pray for all men in the interests of world peace.

I could only come to the conclusion that God does a lot of splendid things through Christians. And perhaps in some things like United Nations, Freedom from Hunger, and the peace movements he is using a lot of other people as well, even his enemies!

My Christian pride was hurt a bit at first, to think that God would deign to use others but the elect. But the more I got to thinking about it the more I was glad that God doesn't wait until Christians get cracking before he takes action in the world.

Let us pray . . . for Mao, Spiro, and the Pope.

I'm sure that God uses editors of religious journals. I wonder if he uses the editor of the Tribune! If he does I'm sure the Tribune editor wouldn't like it!

TERTIUS

## OPEN FORUM

### MIGRANT OUTREACH

To the Editor,

Mr. I. is a family man with four children under eight years and a wife with a long history of illness. Mr. I. is unemployed. Unskilled and without much English he has been trying through the Commonwealth Employment Service, our office (European Australian Christian Fellowship), as well as privately to obtain employment. Out of \$30 a week social service benefits he has to provide food for the family of six, pay gas and electricity as well as his rent of \$18 a week.

Whenever there is a decreased demand for labour it is the unskilled who suffer first. In the migrant situation and particularly where newly arrived families with only one wage earner are concerned, the loss of employment often means that the family is left without any financial reserves or regular income.

Inadequate social service benefits together with the often long intervening period before benefits are actually paid, place the family in a situation where even the most essential things as food are unobtainable. On top of this hardship, often in the case of the migrant, it severely undermines his already fragile sense of security and this leads to further disintegration physically and psychologically.

The effects of the current unemployment situation are being keenly felt in this agency which is specifically working within the migrant community. The demand on our relief monies has increased and our reserves of tinned food have been completely exhausted.

10 (462)

We are in urgent need of tinned meats, fish and fruit and would appreciate the assistance of any congregations or individuals who may be able to assist. Goods could be delivered to E.A.C.F., 133 Church St., Richmond, Vic., phone 42-6761.

Behind the headlined unemployed statistics are people—frustrated men who seek work, desperate mothers battling to make pathetic benefits last to the end of the week, under-nourished children.

We're well aware that handouts are not the answer. The ultimate solution of course lies in a concerned community that rises up in protest against a system that permits and encourages palliatives. Until that day comes, agencies such as E.A.C.F. must continue to serve and minister.

—Alan Matheson, E.A.C.F.

### NOT SILENT

To the Editor,

I refer to Tertius and the stormy, not so silent women ("A.C.", 18/9/71). What a pity they did not notice Galatians 3: 26-28 where it says we are all children of God who have been baptized into Christ and put on his likeness. Verse 28 says: "GONE IS THE DISTINCTION BETWEEN Jew and Greek, slave and free man, MALE AND FEMALE—you are all one in Christ Jesus." (J. B. Phillips' translation . . . the capitals are mine.)

As a matter of interest—how do your men feel about being part of the BRIDE of Christ?

Hoping you don't get beached in the storm!—QUARTUS (Allan J. E. Munro, Lima).

P.S. I always wear a hat when I'm preaching!—Q.

THE AUSTRALIAN CHRISTIAN

### LATEST HYMNS WANTED

To the Editor,

The Traralgon (Vic.) church (26 members) is interested in using the latest hymns/words in a youth service. Being rather isolated, we simply never hear the latest. Would a few of your readers from around Australia be so kind as to write to me at 23 Banks St., Traralgon, 3844 telling of the latest tunes/words that they have successfully used in youth services?

—Malcolm Gray (Vic.)

### MINISTERS' SALARIES

To the Editor,

In "A.C.", Oct. 2, regarding "the question of the new hymn book," R. N. Gilmore used a number of similes. One of these was:

" . . . like the postponed rise in ministerial salaries in Vic-Tas. because the churches cannot afford it . . ." It is regretted that Mr. Gilmore chose to use this simile because it is, in fact, completely incorrect.

The Conference Executive considers that the matter of ministerial salaries in Vic-Tas, is of such importance to ministers, to churches, and to Departments of Conference that decision of the subject should be deferred to next Annual Conference. The reason for Conference Executive adopting this procedure is that Annual Conference affords the whole brotherhood the best opportunity for corporate discussion and debate in a context of the widest possible representation of divergent views.

When your correspondent asserts that "a rise in ministerial salaries" has been postponed "because the churches cannot afford it," it appears that he has either made a wild guess or that he has presumed to pre-judge the issue.

In either case, Mr. Gilmore is in error.

—Stanton H. Wilson,  
Vic-Tas. Conf. Secretary.

## 50 YEARS AGO

**Gambling and Motherhood.** The N.S.W. Government, to the sorrow and indignation of many thousands of reputable citizens, has decided to raise money for Motherhood Endowment by means of a State Lottery.

**Grote Street's 75th.** The oldest in the Australian brotherhood, this Adelaide church announced its 75th anniversary services for October, 1921.

**Here and There . . .** Thos. Hagger was elected President of the S.A. C.E. Union . . . The people of South Melbourne, by referendum, decided against holding picture shows on Sundays . . . 30 decisions have been made at the Hinrichsen-Brooker mission at Mildura.

**Advertisement.** A working bee for the erection of the Church of Christ at Boronia, on Show Day. Carpenters, plumbers, painters and general hands needed. Trains leave Flinders St. at 5.50 a.m. and 8.52 a.m. Come and spend a day where the boronia and daffodils bloom, and help the baby church of the brotherhood. Bring tools.

## Victoria . . .

### OPEN DAY

(CAULFIELD, Vic., K. Berston). B.S. held "Open Day" when parents and friends saw the work of the school. Senior school conducted service and each class contributed by song or memorised scripture . . . Offering for Pakistan relief amounted to \$153.72 . . . Youth group held a "barbecue" when 20 travelled to Cranbourne . . . C.W.A.F. held a social at Mrs. Jones' home. For their birthday C.W.E.F. visited Christian Guest Home and entertained folk and provided supper . . . Visiting musical group, "The Creed" sang on opening night of four special services . . . After-church fellowship for young people held at home of Mrs. Ghys . . . Mrs. Radnell home from hospital after surgery and improving.

### "SUNDAY SPECIALS"

(BALWYN, Vic., W. W. Saunders). Youth Sunday had Mr. Stirling and C.O.B. students participating . . . Temperance Sunday was a film night . . . Mr. Funston conducted special hymn service . . . Church anniversary and homecoming with past and present members leading, had as guest speaker, S. H. Wilson, soloists Mrs. D. Langford, and tea-table service led by Paul Burnham . . . Sympathy extended to Mrs. Doreen Gordon and Edwin Stear in loss of father . . . Mr. Candy was speaker at shoppers' service.

### SUCCESSFUL OPERATION

(WANGARATTA, Vic., A. B. Withers). Mrs. Zawila and Neil Campbell are still convalescing after major surgery. The church rejoices in the successful "hole in the heart" operation on little Brett Campbell . . . Mr. McKelvine of M.B.I. was a recent speaker . . . Sympathy is extended to Mr. and Mrs. Withers in the recent loss of a brother-in-law . . . Les. Aldridge has been baptized.

### VISIT BY PRESIDENT

(KANIVA, Vic., G. M. Mathieson). On Sept. 26, Glenda Clark was baptized and received into fellowship . . . On Oct. 3, J. B. Alabaster, Conf. Pres., visited the church and spoke at a combined Kaniva-Serviceton morning meeting. After a basket luncheon he spoke to the C.M.F. on "Banking in the 20th Century." . . . Mr. and Mrs. R. W. Rowe attended the Halls Gap Adult Camp . . . The church mourns the death of Miss Lorna Benn on Oct. 5 . . . Mr. Mathieson has agreed to continue his ministry in 1972.

### 55th ANNIVERSARY

(OAKLEIGH, Vic., T. V. Weir). Guest speakers at the 55th church anniversary celebrations were J. Alabaster, Conf. Pres., Vic-Tas; and L. Barker, Musical items were presented by the "Farrmonaires" and D. Barter. 150 attended the family luncheon catered for by the ladies. The Temple Day offering of \$973 will be used to reduce the debt on the manse . . . Ron. Brooker was guest speaker at the S.S. anniversary. At a community project recently the school conducted a "Wheel-a-thon" and raised \$16 towards a hostel for aged persons . . . "To China and Back" was a C.Y.F. evening when "Chinese" waiters and waitresses served Chinese meals . . . "The Resurrection Story" was a feature of the C.W.E.F. birthday "Night of Nights" . . . The minister returned to full-time service after surgery.

1971

## COLLEGE OF THE BIBLE

OF CHURCHES OF CHRIST IN AUSTRALIA

### ANNUAL GRADUATION AND ORDINATION

LYGON ST. CHAPEL (Melbourne)

Friday, November 19, 1971 at 8 p.m.

#### EXIT STUDENTS

Ian R. Adams to Maryborough (Vic.). Geoffrey Banton to Phillips Univ. (U.S.A.). Peter P. DeWildt to Nallsworth (S.A.). Keith Faehner to Murray River Circuit (S.A.). Maryn J. Gibson to Roma (Qld.). Barry Jenkins continuing at Chadstone (Vic.). Morris W. Munday to Forestville (S.A.).

Guest Preacher:

I. J. CHIVELL

Secretary of the Conference of Churches of Christ in South Australia.

(Recently Secretary of the Australian Committee for the World Convention of Churches of Christ).

EVERYBODY WELCOME

## SOUTH GIPPSLAND (Vic.) CHURCH ANNIVERSARY

Toora Hall

November 14 at 11 a.m.

Speaker: Mr. K. J. CLINTON

followed by

FELLOWSHIP LUNCHEON

A warm and sincere welcome to visitors. Please let us know if you are coming. Contact: E. L. Payne, Boolarong South via Foster, Vic., 3960. Phone Boolarong South 1R.

## ONE HUNDRED YEARS OF SUNDAY SCHOOL AT BRIGHTON (VIC.) (1871-1971)

Brighton Church of Christ celebrates the centenary of the commencement of the Sunday School with services on

Sunday, October 31

10.30 a.m.: Communion Service followed by inspection of the Sunday School in operation. Lunch hospitality in homes of church families.

3 p.m.: Remembrance and Thanksgiving. A time for talk and meeting others.

5 p.m.: Fellowship Tea.

7 p.m.: Evening Service with present Sunday School children participating.

Please let us know if you are coming so that we may be well prepared for your hospitality.

R. N. Gilmore, 116 Alverna Grove, Brighton (92 1531).

## CASTLEMAINE CHURCH (Vic.)

### 101st. ANNIVERSARY

Sunday, November 28, 1971

11 a.m.: Worship.  
2.30 p.m.: "Challenger's."  
5.30 p.m.: Basket Tea.  
7.00 p.m.: Thanksgiving Service.  
8.30 p.m.: Sip-&-Chat.

Special Speaker:

Mr. Jack Edwards, Nerlane

Hot drinks available. Supply own food. Centenary History Books available.

Thanksgiving Offering.

ALL WELCOME

## MONTROSE CHURCH OF CHRIST

A warm welcome for all.

9.45 a.m.: BIBLE SCHOOL.

Services: 11 a.m., 7 p.m.

## Swanston St. Church

### OCT. 17 - 106th ANNIVERSARY and HOMECOMING

11.00 a.m.: DR. LLOYD JONES, Churches of Christ Choral Assn.

1 p.m.: Luncheon for all.

5 p.m.: Teen & Twenty Tea.

6.30 p.m.: Evangelistic Film Service, "Happy Deathday." This is an outstanding and disturbing colour film.



IN THE HEART OF MELBOURNE (Opposite Public Library)

THE AUSTRALIAN CHRISTIAN

(463) 11

October 16

## AVERY FOR FRANKSTON

(Vic., R. H. Patterson). A. A. Avery has accepted an invitation to commence a ministry in Jan., '72. This is due to R. Patterson having advised his desire to terminate ministry with us . . . September, "Loyalty Month," placed accent on the loyalty through attendances at worship services with emphasis on loyalty to "church, scriptures and Jesus Christ." Guest speakers have been E. L. Williams, Rev. M. Brewer, and G. Mathison. Chart in church bearing members' names has been used to indicate attendances . . . Church will hold special week of services with Ted Keating in Oct. . . . C.Y.F. activities have included midnight hike, ice skating, bowling, visit to Old People's Home . . . Members joined with southern byside churches for combined picnic at Morningson using vintage train for transport.

## MINISTER FOR SPRINGVALE

(Vic., K. Turner). T. R. Holmes, minister of La Trobe Terrace church, Geelong, has accepted the call to the ministry at Springvale next year . . . Young people have become members through faith and baptism . . . On Boys' Sunday the boys' Explorer Club took part in the evening service and put on a short play . . . The B.S. is celebrating its 30th anniversary.

## C.W.F. OVERSEAS GIFTS

(N.S.W.). N.S.W. State Christian Women's Fellowship is grateful to so many of local fellowships which have contributed once again to the "Christmas" parcels for Overseas Missions. The September theme was: "Now is the Time for Doing" and there has been much evidence of the women of the churches faithfully supporting overseas and homeland outreach.

## THINGS TO COME

- NEW SOUTH WALES**
- OCTOBER:**  
25 N.S.W. Ministers' Fraternal Monthly Meeting, Burwood, 10 a.m.
- VICTORIA**
- OCTOBER:**  
15-17 D.C.E. Young Marrieds' Camp, Monbulk.  
29 D.C.E. Explorers' Annual Meeting.
- QUEENSLAND**
- OCTOBER:**  
20 Aerospace Cruise in Cairns to Nov. 14.  
23 Restvale Country Carnival.  
29-31 Half-yearly Conference at Southport.
- WESTERN AUSTRALIA**
- OCTOBER:**  
19 Day of Intercessory Prayer in homes of C.W.F. members.  
26 Concert in Christian Centre, arranged by Women's Auxiliary.
- NOVEMBER:**  
6 Carinya Village Fair, at Carinya.  
13 Pioneers' Outing, arranged by Women's Auxiliary.  
13 Children's Eisteddfod, arranged by Youth and Christian Educ. Com., Subiaco Church Hall.  
19 Aborigines' Christmas Tree, Christian Centre.  
23 H.M. and Hospital Visitation Rally, Christian Centre, arranged by Women's Auxiliary.
- TASSMANIA**
- OCTOBER:**  
23-31 Mr. and Mrs. G. R. Striling, C.O.B. deputation.

## SPORT AND POLITICS

(Rhodesia). While South Africa is steadily being isolated in the sporting field Rhodesia is doing her level best to use sport to break out of her own isolation. The news that Rhodesia had been invited to the Munich Games was greeted with little show of rapture. And the Rhodesian Bowling Association has happily announced that Australia, New Zealand, South Africa and Rhodesia will take part in a quadrangular men's bowls Test series in Salisbury and Bulawayo next year.

Sporting bodies wishing to play with Rhodesia must be earnestly hoping that no-one in their respective Governments will start studying the terms of the mandatory, United Nations' sanctions policy too closely.

## TALENT DRIVE

(ANNELEY, Qld., C. A. R. Smith). \$600 was received in response to our Talent Drive, half of which will be used in mission work . . . A recent Sunday morning service was broadcast over 4KQ . . . On Oct. 2 the Officers' Board and leaders of auxiliaries spent a day of planning for 1972 . . . Ken. Martin tied as Junior Champion boy and Fred Robson was Senior Champion at the Y. & C.E. Dept. Annual Sports Day . . . Meals on Wheels has been using our kitchen facilities since Aug. 30 and serves 32 meals per day to elderly citizens of our district . . . Our minister has advised the church that he will terminate his ministry at the end of next year.

## "SPRING CAMPAIGN"

(FREMANTLE - HAMILTON HILL, W.A., H. R. Fitch). Special meetings throughout September gave uplift to the work at both centres. The minister, H. R. Fitch, spoke at each session. Guest song leader was his son, Lionel, of Scarborough church. Two young men were baptized, and there were three initial decisions . . . K. Parry, Conf. Press, spoke at Fremantle on Sept. 26 . . . Fremantle B.S. held its anniversary on Oct. 3. Senior scholars were given certificates in lieu of prizes. The money was given instead to a missionary project . . . W. Briddick, an elderly member, died on Sept. 16. For many years he was B.S. Supt. and club leader.

## YOUNG PIANIST

(VICTOR HARBOUR, S.A., T. Laurie). When the S.S. anniversary singing was led by Miss H. Sinkinson, the pianist was Linette Collins. Although only 15 she played splendidly. Brian Beck of Goalwa was guest speaker . . . The proximity of the Adelaide Bible Institute gives us many willing helpers. The Rev. M. Francis, A.B.I. lecturer, is at present conducting mid-week meetings on Evangelism with numbers increasing each week . . . Mrs. Maskrey, of Jewish Evangelistic Witness, was guest speaker when the C.W.F. celebrated their birthday.

## MISSIONARY WEEK-END

(MARGARET ST., Launceston, Tas., C. J. Robinson). The C.E. Missionary Convention on Oct. 1-3 featured New Guinea, Aborigines, and Leprosy Missions, and the M.A.F. and B. & F.B.S. Speakers were Graeme Sosnie, Norma Taylor, Mrs. McLeod and Mrs. Nanscawen. There were

display posters and articles, etc., depicting missionary activities . . . A Midi-Market Fashion Parade was arranged by C.W.E.F. in aid of project funds . . . 12 ladies attended the C.W.F. camp at Hobart . . . Morning coffee with Mrs. Forrester raised \$20 for Bethany Children's Home . . . Carol and David Wright were received into fellowship after baptism.

## LOST IN VIETNAM

(MUKINBUDIN, W.A., J. F. A. Johnston). The church has been deeply shocked and saddened to hear of the death of our past secretary's youngest son, Roderick Sprigg, on service in Vietnam. We extend sympathy and love to his family and fiancée. The funeral was attended by many townsfolk and friends travelled long distances, including Mr. and Mrs. Don. Tonkin, from Leonora . . . The S.S. picnic was held at Wilgoyne . . . The Ladies' Fellowship held their annual picnic at the home of Barbara and Peter Doig . . . The young people have raised money for their project by holding a "Shindig" at Boyd Sprigg's home.

## MORE SPECIES FACE EXTINCTION

More than half the 85 species of animal and bird life in danger of extinction are found only in Hawaii, says George Du Bois of the Hawaii Wildlife Federation.

Du Bois said one threatened island species is the Hawaiian hawk, which now lays eggs so full of accumulated pesticides they no longer hatch.

He estimates the bird will be extinct within a decade.—A.P.

## LOOKING AND LISTENING

"Woodbine Willie" is repeated on the ABC radio "Encounter" feature on Sunday, Nov. 7. The Rev. G. A. Studdert-Kennedy became a legend in his lifetime and his poetry and prose have been quoted by almost every preacher.

On ABC TV on Nov. 7 in N.S.W., A.C.T. and Vic., "Meet Canon Michael Green" who came to Australia to attend the National Evangelical Anglican Congress. Other programmes worth watching for in this series are: "Meet Leonard Small," "Meet Edouard Schweizer," "Meet Chandu Ray" (usually at 9.30 p.m. on Sundays).

## WHITE PAPERS

ON LIFE AND FAITH

**FIND THE FACTS** There is no doubt about the urgency for helping millions of the world's poor. We know that we ought to help and most of us want to give what help we can. The Joint Secretariat on Action for World Development reminds us that helping is not just a matter of giving money. Justice is an even greater need. Justice in this area means that those who are now disadvantaged should receive the full rights and possibilities of their humanity.

Some of the steps towards justice for others will touch upon external aid, trade and tariff policies to assist developing nations, ways of breaking down discrimination and removing oppression.

Before we press for action, we have to know what kind of action is both desirable and practicable. Before we can know these things we shall have to learn much more about the areas of concern and resources we can summon in order to bring about changes. Action for World Development has announced an education campaign to stimulate us to think and to plan for action. The campaign is particularly for church members, Protestants, Roman Catholics and others, and is planned for July, 1972.

**PRIVILEGED COMMUNICATION** It is well known that priests cannot be forced to disclose information received in confession. Information given to lawyers is also, and naturally, inviolate. In our church there are ministers who have not been ordained in a formal sense, yet they are regarded by their congregations as ministers called by God. Such men sometimes hear confessions even though they do not have a confessional or give absolution. It is assumed that, like the priests, they could not be forced to divulge admissions made in the course of their ministry. I could not imagine any minister betraying a confidence given to him in that way. If a person admitted committing a crime it would be our duty as ministers to seek to persuade him to submit to the law and own up to his offence, but it is unthinkable that any minister would use his privileged position to supply evidence against any charged before the courts.

This comment follows a news report that Sister Margaret, a Dominican nun in the U.S., refused to answer questions about a conversation she had with a 17-year-old boy accused of murdering a school official. A judge has ruled that she must answer and her refusal to do so will result in her being imprisoned until she does. At last report she was still silent. She claimed that it would violate her conscience if she disclosed what the youth said to her.

**FROM CHANCEL TO NAVE** Substantial changes are to be made within St. Paul's Anglican Cathedral, Melbourne, to bring the Altar nearer to the people. In a notice through the Cathedral paper the Dean (the Very Rev. T. W. Thomas) said that the Chancel Screen, beyond which the Altar is now situated, is to be moved to a new position at the rear of the seating in the Nave. It will serve as a second or inner entrance to the Cathedral and will be known as the Narthex Screen. The services which now take place at the High Altar, at "a somewhat daunting distance" from the congregation, will then be conducted at a new Nave Altar within a few feet of the people. This is an expression of a world trend designed to bring people and church leaders closer together in worship.

**STATE AID** Following the reference in the last issue to possible legal action being taken in Australia to test the validity of various kinds of State Aid being given to private schools, it is noted that the U.S. Supreme Court has ruled that similar aid in Pennsylvania, Rhode Island, and Connecticut are unconstitutional. Aid given in six more States is to be challenged: Illinois, Maryland, Minnesota, New York, Ohio and Vermont. Although what happens in U.S. courts is not directly applicable to Australia, as the relevant Section of the Australian Constitution was based on the 1st Amendment to the U.S. Constitution, further successes in U.S. Courts will add confidence to the Australian action.

**GOOD GRIEF!!** While most of us are not saying much about women's lib. in the hope that it might go away, there is one man who has met the challenge head on by writing a book "The Difference Between a Man and a Woman," published by John Day, S.U.S. 9.50. The author is Theo Lang, who says he submitted his MSS to eminent scientists to ensure utmost accuracy. Among Lang's "scientific" conclusions are the following: ". . . conceptual thought is exclusive to the masculine intellect . . . the higher we climb in our exploration of creative genius we find fewer and fewer women and more and more men . . . to become a mother is woman's destiny; maternity is her ultimate creative fulfilment . . . Woman's lesser height, shorter limbs, her infantile skull and smaller brain, all seem to add up to proof of the theory that "woman has come down from the trees more slowly than man."

As many subscribers to this journal are women, may we announce loud and clear that we do not agree with Mr. Lang. For anyone who is interested, our opinion is that woman is just a little bit higher than man who is just a little lower than the angels!!

## Happenings

There are 810 million adult illiterates in the world and the rate of illiteracy is increasing.

United Bible Society representatives cannot keep pace with the demand for the Bible in Eastern Europe. The Bible may become the best-selling book in Communist dominated countries in Europe.

Samuel Pugh has retired after serving as Editor of "World Call" for 10 years. He is succeeded by James L. Merrell.

Books are being published throughout the world at the rate of 1,000 new titles a day.

## NEW CAUSE

(NORTH HAVEN, N.S.W.). There is encouragement in the services at North Haven, organised and conducted by Roy Greenhalgh. Many visitors have shared over holiday periods. The sum of \$175 has been paid in to the church at Taree from offerings received at the North Haven meetings.

## B.D. FOR G. R. F. ELLIS

(Qld.). The Registrar of Kenmore Christian College, G. R. F. Ellis, having sat for examinations with the University of London, has now received the Degree of Bachelor of Divinity with Honours from that University. This is a deserved honour for Mr. Ellis who is widely respected for his scholarship, and lectures in Old Testament subjects in the College in Queensland.

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## LYGON ST. (Vic.) CHURCH OF CHRIST (Christian Chapel)

117th  
**Homecoming Services**  
Sunday, November 7, 1971

11 a.m.: T. H. EDE.  
3 p.m.: "The Sound of Singing"  
Cantata by the Choir.  
6.45 p.m.: Singalong.  
7 p.m.: T. H. EDE.

A warm welcome is yours at all or any of these meetings.  
LUNCHEON & TEA PROVIDED

# Victoria

## WORKMAN HOME

(ROBINVALE, Vic., E. Morrison). Doug Chislett was one of a team of churchmen who recently returned after three weeks in New Guinea at the Australian Baptist Missionary Society's Bia River Mission, near Mount Hagen. They aided mission construction work and many odd jobs that missionaries cannot find time to do. Doug saw much of the mission's work among the Enga tribespeople, the second largest monolingual tribe of New Guinea. On Oct. 3, Doug told the congregation of his experiences, and impressions . . . Doug and Heather Chislett's daughter, Julie, is recovering well after her recent accident.

## THANKSGIVING

(BOX HILL, Vic., G. A. Grainger). \$223 was Thanksgiving of combined afternoon and evening C.W.F.'s at meeting held in home of Mrs. Peowrie when Mrs. Tudor spoke of the friendships and conversions being made amongst the lonely in high-rise flats. Mrs. Secomb was soloist . . . 100 attended Inter-Y.P. Rally when Kevin Berton was speaker . . . The work at Fairlea Prison was described by Mrs. Major Earl at C.W.F. . . . Evening service features were one conducted by officers and a "hymn" service with old-time favourites. . . . Two young people were baptized . . . Jack Henley spoke at Boys' Sunday service at Mitcham and Graeme Wigney at Balarat anniversary . . . Mr. and Mrs. Hammond were welcomed back after recent illness. Mrs. Doris Clark was farewelled on leaving for mission work at Carnarvon.

## SURGERY FOR MINISTER

(GLEN WAVERLEY, Vic., R. B. Elbourne). The minister underwent surgery recently but has now resumed normal activities . . . Leaders and boys of the Explorer Club conducted the a.m. service on Boys' Sunday . . . House Church discussion series is now under way. 100 persons have enrolled. Study notes were prepared by Mr. Elbourne . . . Young people assisted with Freedom from Hunger door-knock appeal . . . Church secretary "interviewed" minister on his experiences at College and other aspects of the ministry, as a special focus for C.O.B. annual offering day . . . The Todd family have moved to Perth, on business, for twelve months.

## FAMILIES LEAD

(BLACKBURN, Vic., E. W. Roffey). The Wakefield family led the worship at the 9.30 a.m. service and the Scumber family at 11 a.m. Brunswick church members attended and afterwards a basket luncheon was held . . . Rodney Youens is home after three months overseas . . . A2 tennis team won premiership . . . Miss Dorothy Howden, missionary from New Guinea, was a recent speaker. One young lady has been baptized . . . An evening at D. Warmbrunn's featured slides of recent world trip . . . Explorers observed Boys' Sunday with church tea, and taking part in service . . . 63 attended the family camp at Monbulk . . . Mr. Roffey has been invited to serve for a further period of three years from Dec., 1972. The church has been authorised to proceed with the appointment of a second full-time minister in early 1972.

## C.W.F.

At October Council on Oct. 1, 111 were present. A special visitor was Mrs. Acland, wife of the minister at Tweed Heads, who also represented Southport. A new delegate, Mrs. Miller, was from Coburg. Mrs. Millie Howells, wife of Presbyterian minister at Wattle Park, spoke of her 12 months' residence in U.S.A. and particularly of International Convention and Convention of Disciples of Christ, which she attended. Greetings from W.A. were brought by Mrs. G. Stirling.

Intercessory Prayer was led by Mrs. Lloyd-Jones. Reports were given on September camp by Mrs. D. Gordon, camp and visit to Tasmania by Mrs. D. Strack, Social Services Committee by Mrs. M. Holloway, with special emphasis on the fact that buttons sold for Lord Mayor's Fund will benefit Will H. Clay Nursing Home.

Next Council: Nov. 5, 8 p.m. Speaker, Mrs. J. Iggulden: "Recognition of Voluntary Workers."

Superintendents' meeting, Friday, Nov. 12, 11 a.m., Board Room, Brotherhood

## TWO ANNIVERSARIES

(GARDINER, Vic., L. S. Dewberry). A concert on Sept. 11 composed by Alan Rowe brought in \$173 towards our commitment to support Dorothy Geyer in India and Frank Beale in New Guinea . . . D. R. Glassen, S. W. Corlett and R. T. Baxter were guest speakers at our 57th church anniversary. The day was also Temple Day. Gifts brought, plus the budget allocation and the money from the concert, totalled \$1,700 towards the support of our two "living links" . . . On Sept. 26, E. Buckmaster spoke on apartheid in South Africa, where he lived for several years. At night G. G. Garner, of the Australian Institute of Archaeology,

Centre. Mrs. J. Preston expressed special thanks to Mrs. May Nelson for acting as secretary and treasurer during the absence of these two officers.—E.S.K.

## C.W.F. CAMP

(Vic.). Eighty-eight C.W.F. members were in camp at Monbulk, Sept. 24-26. Theme of camp was "God Then and Now."

Camp studies were presented by George Mathieson and Ian Allsop.

The communion service was presided over by Mrs. J. Preston, President of the C.W.F.

Mrs. Wally Thorpe shared with us some aspects of mission work at Carnarvon.

An occasional shower did not deter hikers on Saturday afternoon and the Saturday night entertainment "In Monbulk Tonight" completed a balanced programme of worship, study, recreation, fun and fellowship.

—Allison Buckmaster, Camp Convener.

presented Bible evidences by slides and address. Our minister, Mr. Dewberry, was away on chaplaincy duty at Puckapunyal. . . . Speakers at the B.S. anniversary were Miss Joy Willshire, and P. Watson, Baptist youth leader. M. Rocha conducted the singing.

## FAMILY GUESTS

(NOBLE PARK, Vic., T. Giles). Geo. Mathieson was guest speaker at a B.S. anniversary Family Guest service. Soloist was Don Barter. 60 attended the kindergarten afternoon and at night Mr. Giles interviewed Miss Glenys Russenberg of the C.O.B. . . . The young people held a camp at Lake Eildon, Oct. 1-3 . . . Recent speakers were A. Page and B. Crowden.

# SA, WA & NSW

## OFFERING ACHIEVEMENT

(CHRISTIES BEACH, S.A., Graeme Smith). A review period of six months since the inception of our Planned Giving Programme shows weekly offering averages \$150 . . . The Southern Districts Combined Women's Fellowship held a handi-craft display on Sept. 21. Mrs. Parker and Mr. Harrison assisted in the display . . . First season men's basketball team wound up with a barbecue tea followed by an outing to the A Grade District Final . . . A S.S. social was held on Sept. 24 . . . Over 60 young people from Blackwood presented the drama "God is for real, Man," followed by a coffee hour, Sept. 26.

## MUTUAL MINISTRY

(CLOVELLY PARK, S.A., A. W. Morris). At the suggestion of Mr. Morris, the church has entered into an arrangement involving a greater degree of mutual ministry, with the minister earning the major portion of his income from an outside source . . . The B.S. anniversary on Sept. 19 and 26 had J. C. Cunningham, Brenton Adcock, and G. Rose as visiting speakers. All departments gave items, including a play by the Youth 3 class . . . Two members from the Society of Friends told our A.C.E. about their ways of worship, etc. . . . Our K Grade basketballers were premiers this year, the first pennant for Clovelly Park.

## CLUB GOES CO-ED

(MERREDIN/BRUCE ROCK, W.A., D. A. Good). Merredin Boys' Club has ceased so as to form a new club of boys and girls. This junior club age ranges from 10 to 14 years. There is a roll of 20 . . . Merredin S.S. picnic was held at Totadgin Rock . . . Bruce Rock combined with Narebenn school for picnic at Robinson's Rock . . . Mrs. Deadman from Bruce Rock is recovering from surgery in Perth.

## ABORIGINES VISIT C.W.F.

(N.S.W.). Special guests at the October meeting of the N.S.W. C.W.F. at City Temple were Peter and Vina Jamieson, of W.A., and Don. Butler, secretary of the Federal Aborigines' Mission Board. They spelled out the need on the mission stations, the faithfulness of the workers, and the wonderful response of the native people. They told of the amazing change of the W.A. Government in its willingness to hand over formerly-managed Government hostels to the control of our Federal Board in the spiritual interests of the Aboriginal people in the North-West of Australia.

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# WOMEN OF THE WEST

The September Auxiliary meeting attendance was an all-time low — 41 ladies represented 19 C.W.F.'s. Mrs. Ross Burton, Mrs. Isaac and Mrs. Digwood were welcomed back after hospitalisation.

Mrs. Robertson led the morning meditation, prepared by Mrs. J. Sewell, Busseton. The message in song came from Mrs. D. Hughes.

Mr. and Mrs. G. R. Stirling were in W.A. to conduct women's rallies and a mini-mission. 250 attended the evening rally, possibly the largest women's meeting other than Annual Conference.

Other functions have been the bus trip to Harvey. The gracious hospitality of the ladies from Mandurah, Collie, Bunbury and Harvey was greatly appreciated. George Smith was guest speaker at the Social Service Rally and told of "Changing Society under stress through cultural structure and the struggle for existence." Food for the Social Welfare Centre was

received. Mrs. H. Jones gave a demonstration of teaching with visual aids.

Prayer and Praise Points:

- For the improved health of Rhonda Graham, daughter of the Sonny Grahams, Norseman.
- For Mr. and Mrs. G. Polmear, newly-elected missionaries to the Boys' Section, Norseman.
- For the missionaries transferring from one mission to another.
- Mrs. Fisher, as she teaches sewing and knitting and tells Bible stories to the illiterate at Onslow and Roebourne.
- For Mr. Fisher that he may make the Christian message plain and clear to the Aboriginal people.
- That the Bethesda Hospital, New Guinea, has been opened.
- That the Bunam Airstrip was used for the first time to transport a New Guinean in great need.—Dora Gordon, Sec.

# CONCERN OVER C.L.C.

Church News Service, 2CH Sydney, recently carried comment concerning the use of the Christian Life Curriculum in Methodist Sunday Schools by Brian Hill, lecturer in the Dept. of Educ. at Wollongong University College. Mr. Hill pointed out that while the materials of the Joint Board of Christian Education showed a reasonably satisfactory planning programme together with adequate procedures in the presentation of lessons for the appropriate age-groupings, there was nevertheless a fairly obvious "watering down" of the scriptural backgrounds to conform to a preconceived pattern. It was quite plain, by any evaluation, that the board of lesson

writers was definitely not disposed toward an evangelical interpretation of the scriptures and there was a tendency at every level to prevent evangelical views from being clearly stated.

While a reasonably large number of schools and teachers among Methodists reflected a conservative approach to theology, such a view was certainly not being put fairly in the present production of the lessons. It was not at all surprising, therefore, despite discouragement from the Methodist Conference in N.S.W., a number of Sunday schools had decided, upon their own evaluation, to use other materials.

## TO SERVE UNLEY

(UNLEY, S.A.). W. J. Philp, at present ministering at Brooklyn Park, has accepted the invitation to come to Unley at the beginning of 1973. A part-time interim ministry will be conducted by C. L. Smith, B.A., B.Com., L.Th., Dip. R.E., during 1972. Elders are making arrangements for assistance in pastoral work . . . Primary and Junior school classes attended morning service on Oct. 3, and were given lunch at church hall to farewell two scholars who are returning to England . . . At W.C.W.F. birthday meeting, in addition to the set programme, letters of greeting and gratitude were read from women around the world who had attended World Convention.

## EDUCATION SUNDAY

(BELROSE, N.S.W.). Education Sunday on Aug. 15 had the Wakehurst Primary School Choir members participating under the baton of Mr. McCulla, formerly of Enmore church. The preacher, Colin E. Bower, emphasised that education could never be complete without an appreciation of the part that God must play in the life of the individual.

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## MISSIONARY CAMP 1972

Longwood  
MT. LOFTY RANGES, S.A.  
JANUARY 13-20, 1972

Organised by Australian Churches of Christ Overseas Mission Board Inc.

PROGRAMME: Bible Studies, Information concerning Overseas Mission Fields and Australian Aborigines' Missions, Bushcraft, Motor Maintenance, Boat Safety, Conditions on Mission Fields, Qualifications for Mission service, etc.  
The camp is open to people contemplating Missionary service, and those who would like to increase their knowledge of Overseas and Aborigines' Missions. The programme is designed to cater for those with definite service in view and for those who seek greater understanding of work in mission fields.  
An ideal way to spend a week of your holidays. Come and share with us.

COST: \$15.00 Includes all meals and accommodation.

Age limit is 16 years and over. Children welcome as part of family groups with caravans.

Send coupon to Mrs. D. Lewis, 8 Cilley Street, Vale Park, S.A., 5081.

APPLICATIONS CLOSE: DECEMBER 10, 1971

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MISSIONARY CAMP, JAN. 13-20, 1972

Name .....

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## CLASSIFIED ADVERTISEMENTS

### BIRTHS

**CRAWFORD (Trickey)**—On Sept. 21, to Lois and David, a son (stillborn).

**ELLIOT-WATSON (McGowan)** — Judith and John, Kingsford Church of Christ, N.S.W., are happy to inform their Christian friends of the birth of their son—Zachary Boyd—born Saturday, October 2, at Royal Hospital for Women, Paddington, N.S.W.

### ENGAGEMENTS

**LEWIS-LAW**—Mr. and Mrs. E. A. Lewis, Wantirna South, Vic., announce with pleasure the engagement of their daughter, Jennifer Hilda, to Robert, son of Mr. and Mrs. A. Law, Heathmont, Vic.

**SAUNDERS - BATTY** — Ron. and Alice Saunders, 22 Main St., Beverley, S.A., 5009, are delighted to announce the engagement of their only daughter, Margaret, to Ray Batty, of Albert Park church, son of Mr. and Mrs. M. J. Batty, Woodville South.

### DEATHS

**BENN, Lorna Jean Grace**—On October 5 at Kaniva District Hospital, Vic., Lorna, beloved daughter of the late Adam and Margaret Benn, dearly loved sister of George (dec.) and Dorrie (Mrs. T. P. Kelly, Kaniva). "Blessed are the pure in heart, for they shall see God."

**LEWIS**—On Oct. 1, peacefully at Christian Guest Home, Oakleigh, Vic., Ernest David, loved father of Geoff. and Gwen, fond grandfather of Brad, Rhonda, Pam and Helen. "In heavenly love abiding."

**MARTIN, Clarice Elaine**—On Sept. 25 at Red Cliffs, Vic., of 42 Tecoma St., loved wife of Arthur Leonard, loved mother of Lois (Mrs. Etheredge), Norma (Mrs. Dean), Phyllis (dec.), Ian and Graham (dec.); loved mother-in-law of Fred, Jack and Helen.

### IN MEMORIAM

**GHYS (Laurie)**—In loving memory of my dear husband and devoted dad who was called home (suddenly) on Oct. 25, 1970. "In heavenly love abiding."—Inserted by Ida and family (Lyn, Rosemary and Peter).

**McCOLL**—In loving memory of my dear husband, Roy, who passed away Oct. 23, 1970. Loved father of May and Max., loving father-in-law of Geoff. and Betty. "Until we meet again."—Drena McColl.

**SIMPSON**—Cherished memories of Frederick R. Horace, called home October 19, 1965, dearly loved husband of Amy, loving father of Joan (Mrs. R. M. Walker), Barbara (Mrs. B. C. Fleming), loved Pa of Donald, Ian, Janet and Margaret. "Till the day dawns."

• SEE PAGE 20  
for Where to Go . . . and  
Holiday Accommodation

### Kindergarten Director

REQUIRED FOR  
Collingwood Neighbourhood  
Council  
DAY NURSERY, 1972

Apply in writing to:

WELFARE ADMINISTRATOR,  
253 Hoddle St., Abbotsford,  
Vic., 3067

### WANTED TO BUY BOOKS — THEOLOGY

Especially interested in theological  
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modern theology.

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Please contact:

THE MANAGER,  
PRESBYTERIAN BOOKROOM,  
156 Collins St., Melb., 3000.  
Phono 63-2927 (Melb.)

### CORRESPONDENT WANTED

GENTLEMAN, Protestant, wishes to correspond with lady, early thirties. Write: Gentleman, c/- "The Australian Christian," 119-125 Hawke St., West Melb., Vic., 3003.

### WANTED

CAPABLE Lady required, part-time, for Collingwood Neighbourhood Centre. Duties to include simple book-keeping, receptionist work, some visitation, etc. Apply in writing to Welfare Administrator, 253 Hoddle St., Abbotsford, Vic., 3067.

## BAYSWATER CENTENARY CELEBRATIONS

100 YEARS YOUNG  
— TO SERVE  
THE PRESENT AGE

PROGRAMME: **Saturday, November 6, 1971**  
5.30 p.m.: *Centenary Dinner.*

**Sunday, November 7, 1971**

11.00 a.m.: *Communion Service.*  
Speaker: *Principal E. L. Williams.*

3.00 p.m.: *P.S.A. New Avenues of Ministry (Chaplaincy).*  
Speakers: *Mr. H. S. Primo and Mr. D. Hibbert.*

7.00 p.m.: *Gospel Service.* Speaker:  
*Mr. A. H. Coleman.*

BAYSWATER (Vic.)

Church: 643 Mountain Highway.

Secretary: N. M. LYNCH,  
23 Kumala Road,  
Bayswater, 3153  
Phono 729-1562 (Melb.).

Forward Notice:  
EAST KEW CHURCH (Vic.)

### 50th ANNIVERSARY

Sunday, April 8, 1973

WANTED: Past members' addresses for publicity purposes. To F. H. Elliott, 10 Kelba St., Nth. Balwyn, Vic., 3104.

### GIPPSLANDERS!!

wherever you are!  
(especially isolated members)  
You are invited to church and luncheon

Sun., Nov. 21, 1971, 11 a.m.

### TRARALGON CHURCH OF CHRIST

Mr. M. Arnot, School Chaplain, Sale, and Mr. R. Holt, School Chaplain, Bairnsdale, will share in the service.

Write to the minister:

Don Stewart, 16 Jones Court,  
Traralgon, Vic., 3844.

TELL HIM YOU'LL BE THERE!

### WANTED

PRE-SCHOOL MOTHERCRAFT  
NURSES (2)  
for DAY NURSERY

Apply in writing to Welfare Administrator,  
253 Hoddle St., Abbotsford, Vic., 3067.

## — PERSONAL —

### DISCIPLESHIP

Miss Pat Marsh, Kedron, Qld.  
Graham Moate, Unley, S.A.  
Robyn Daff, Blackburn, Vic.  
Mr. and Mrs. David Wright, Margaret St., Launceston, Tas.  
David Langford, Raymond Alabaster, Glen Waverley, Vic.  
Susan Henley, Warren Clencie, Box 1111, Vic.  
Peter Smith, Ringwood, Vic.  
Ian Dunn, Albion, Qld.  
Jennifer Crouch, John Sanders, Doncaster, Vic.  
Robert Donnelly, Brian Coombes, Fremantle-Hamilton Hill, W.A.  
Jeff Smetham, Ken Baines, Gary Sexton, Grant Thomas, Springvale, Vic.  
Miss Glenda Clark, Kaniva, Vic.

### MARRIAGES

Dianne Coventry to David Berry, Clovelly Park, S.A.  
Jill Thomas to Greg Haigh, Epping, N.S.W.  
Louise Peck to David Hopkins, Launceston, Tas.  
Violet Jean Rigoni to Wilfred Roy Dodd; Gail Margaret Brissett to Lindsay John Vincent; Wendy Ann Witten to Lyndon James Baldwin. Rockdale, N.S.W.

Lynette Hooper to John Johnson; Diana Hack to Peter Wilmot, Ringwood, Vic.

Lesley Browning to Ian Nutley; Glenda Payne to Jeffrey Watson; Ann St., Brisbane, Qld.

Lorraine Davidson to Bruce Gibson, Albion, Qld.  
Judy Kumpf to John Berends, Dandenong, Vic.

Heather Kingston to Russell Nielson, Brenda Woolhouse to Graeme Randall, Springvale, Vic.  
Brenda Hamilton to Dennis Swan; Doreen Turnham to Bruce Muir, Balwyn, Vic.

Mrs. E. McKenzie to D. Collins, Oakleigh, Vic.  
Sandra Shadbolt to Evan Cosh, Mukinbudin, W.A.

### MEMBERSHIP

Mr. and Mrs. J. Gow, from Semaphore to Clovelly Park, S.A.  
Mr. and Mrs. G. Hobson, from Boonah; Mr. and Mrs. Skett, from Toowoomba to Nambour, Qld.  
Graham and Linda Cavill, from Red Cliffs to Blackburn, Vic.  
Mrs. Barbara Langford, from Morawa, W.A. to Glen Waverley, Vic.  
Miss D. Boyd, from St. Kilda to Caulfield, Vic.  
Mrs. Coral Rekers, from Frankston; Mrs. Maureen Wood, from Malvern to Dandenong, Vic.  
Mrs. Gwen Hicks, from Castlemaine to Thomson, Vic.  
Mrs. Ann Robertson, from East Preston; Mrs. T. Dymond, from Ivanhoe; Mrs. Gwenda Tymms, from Thornbury; Mrs. P. Shannon and Mrs. Rene McCredden, from Wattle Park; Mr. and Mrs. Graham Lord, from Burwood to Doncaster, Vic.  
Mrs. J. Sewell, from Albury, N.S.W. to Springvale, Vic.  
Mrs. Hancock, from Sth. Yarra to Wattle Park, Vic.  
Mrs. M. McDonald, from Grote St. to Ascot Park, S.A.

### DEATHS

Miss F. Troy, Mrs. Vale, Rockdale, N.S.W.

Gordon Taudevin, Albion, Qld.  
Mrs. Ruth Ragg, Dandenong Vic.  
E. Williams, Bentleigh, Vic.  
William Briddick, Fremantle-Hamilton Hill, W.A.

Mr. Stear, Balwyn, Vic.  
Lindsay Broad, Harcourt, Vic.  
D. E. Lewis, Oakleigh, Vic.  
Miss Lorna Benn, Kaniva, Vic.  
Roderick James Sprigg, Mukinbudin, W.A.

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THE AUSTRALIAN

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Notices, Thanks, etc.—75c for 25 words plus 2c  
for each additional word.

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words: 75c.

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Items — per column inch \$1.25. Five or more  
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General Advertising — per column inch: \$1.20.  
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— \$4.00. For one-third page or more, discount  
at 10 per cent allowed for four or more weeks;  
25 per cent for 12 or more issues.

Issue:	Deadline:
Oct. 30	Oct. 22
Nov. 13	Nov. 5

## Changes of Address

### MINISTERS

Chaplaincy: D. W. G. Holmes, 11 The Village,  
Mt. Martha, Vic., 3934. Phone  
741-769.

### SECRETARIES

Hobart, (Collins St.): Greg. Foot, 42 Delta  
Ave., Tarooma, Tas., 7006.

## DANDENONG'S 79th

(Vic., A. A. Avery). The church's 79th anniversary on Sept. 19 had Jack Edwards and A. E. White as guest speakers. The Dandenong Male Choir gave items . . . A family camp was held at Toolangi with Dr. Geoff. Whiting as leader. Dr. Whiting and campers reported to the church . . .

Evening features have included an interview with Rev. John Whitehead, Chaplain at Monash Univ., on students who revolt, an evening of singing with Danny McDowell and his Modern Music Magicians, and a Tribute to Fathers. On Sept. 26, for Boys' Sunday, John Ellingham, Vic. top Apprentice for the Year, was interviewed. Scouts, Cubs, and Explorers took part . . . Many members collected for Freedom from Hunger campaign . . . Concerts on successive nights celebrated C.W.F. (Evening) birthday, and annual Family Variety Night . . . C.Y.F. conducted a car-wash to aid Pakistan relief fund . . . S.S. teachers' combined seminar was conducted by the Director of Christian Educ., Ray McKenzie, on Sept. 9.

## FOCUS ON SERVICE

(RINGWOOD, Vic., G. W. Barnett). In a through-the-month focus on Social Problems, Mrs. M. Holliday told of work being done by our Social Service Dept. Other specialists dealt with Pollution, Poverty, Drugs, and Family Problems. Summaries of the addresses and practical suggestions were presented to the church by Mrs. M. Barnett, Don. Barnett, Ian Smith and Dr. G. Reed . . . The evangelism emphasis in September climaxed with a Dedication and Commitment Service . . . Stan. Chipperfield spoke at a men's breakfast on "A Christian Businessman at the Top."

## BOYS' SUNDAY

(BENDIGO, Vic., M. D. Keatch). Boys' Sunday was observed on Sept. 26. Explorer boys took part in the evening service . . . Members helped in Freedom from Hunger doorknock appeal . . . The church expresses sympathy to Mrs. Morshhead and relatives in the death of Lindsay Broad at Harcourt . . . The combined B.S. anniversary (Kangaroo Flat, Spring Gully, and Bendigo) was held on Oct. 3. Singing was conducted by K. Lacy, assisted by an orchestra. D. Prout was the guest speaker.

## THEOLOGY GOES POP

(Vic.). Fashion, music, all kinds of entertainment sway and oftentimes change the minds and life style of young people.

To be effective religious educators need to be real—to know and understand the changes in society, to see its implications in Religious Education.

The Council for Christian Education in Schools, in co-operation with the Confederation of Christian Doctrine, is planning a training day on "Theology Through

## CIVIC LEADERS AT DONCASTER

(Vic., A. E. White, A. W. C. Candy). A. E. White welcomed Mr. and Mrs. Les. Cameron, the Mayor and Mayoress of Doncaster and Templestowe, to church on Sunday, Sept. 26. Mr. Cameron has been a member of the Doncaster church for 40 years and Mr. White challenged the church to undergird the Mayor and his wife with prayer as they undertake the duties of civic responsibility . . . On Boys' Sunday three of the boys were invited to interview the minister and tell of their experiences in Explorer work. Chief Explorer, Viv. Curtis, has retired as leader after 11 years' valuable service. He is succeeded by Norm Thomas . . . Mrs. Sam. Smith recently celebrated her 90th birthday. Mrs. Smith was baptized at Doncaster 78 years ago.

## A.V. CELEBRATES

(ASCOT VALE, Vic., P. Richter). Two hundred attended the 80th church anniversary on Sept. 26. Former ministers, Gordon Moyes and Alan Matheson were guest speakers. Mrs. D. Ferguson and Miss D. Squirrell were soloists. Old times were talked over during the luncheon in the S.S. hall . . . The church has given \$60 to the Freedom from Hunger appeal . . . A stall by the C.W.F. ladies in Union Road raised \$75 for brotherhood needs. . . S.S. scholars recently presented a play on the "Good Samaritan" and sang songs accompanied by Mr. and Mrs. Richter with guitars.

## PRAYER CHAIN

(THOMSON, Vic., K. Caulton). Dr. C. Warmbrunn shared in the service on Sept. 26 to commence the Home Mission Chain of Prayer. This was followed by daily house meetings in various homes. D. H. Smith, H.M. Director, spoke on Sept. 19, and with R. Drayton discussed future plans with board members . . . Mr. Caulton has been invited to continue his ministry for a further 12 months . . . For their 6th birth-

day, the C.W.E.F. held an Old Time Night . . . Young people held a camp at Anglesea with K. and V. McGregor as leaders, made a trip to the snow, and attended films on drugs in Melb. . . The Kindergarten collected oranges for the children's ward in the local hospital . . . Members assisted in the Freedom from Hunger campaign.

Pop Culture' at the Methodist Centre, Brougham St., North Melbourne on Monday, Oct. 4, 10 a.m.-3.45 p.m.

During the day we hope to look at some basic questions: 1. What is the meaning and scope of youth culture? 2. How are students influenced by their culture? 3. What is "in" in Youth Culture? 4. What are the implications of this for our teaching?

Details may be obtained from—The Assistant Director, C.C.E.S., 55 Exhibition St., Melb., Vic., 3000.

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## WOMEN IN SERVICES

(WEST PRESTON, Vic., A. J. Storay). New plan for morning services includes women as helpers . . . Children and Parents' Day included adult study and family worship . . . Y.P.s 'filled the Gap' (at the Grampians) for a weekend camp with Mr. and Mrs. Dunstan and Mrs. Booth as leaders . . . J. Bridson, Mrs. L. Booth and Miss E. David talked to Youth 2 about jobs and Christianity . . . Mrs. Cheshire spoke to C.W.E.F. on "The Middle Years." . . . Andrew David is progressing well after emergency surgery . . . B2 tennis team could not field a side and forfeited the grand final. A2 won their premiership.

## GEELONG MINISTRY

(LATROBE TCE., Geelong, Vic., T. R. W. Holmes). On Sept. 19, it was made known to the church that Trevor Holmes had asked to be released from leadership of the church at the end of his present term, Dec., 1971. The church wishes him well as he seeks experience in other fields of church service . . . The church has engaged in Discipline and Discovery training and teaching adventure. Material used was made available by the Institute of Church Renewal. Small group discussions to train leaders preceded an invitation to the whole church to share in personal and group exercises on prayer, obedience, fellowship, witness, and stewardship.

## CHRISTIAN FELLOWSHIP ASSOCIATION

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Social Service Department, 217 Lonsdale-st., Melbourne, Vic., 3000. Phone 663-2447 (Melb.).

# OBITUARY

## CHENEY, Jack

On Sept. 13 after a long and distressing illness, Jack Cheney died after enriching every life he touched. With his wife and family Jack came to Blackwood from Unley 43 years ago. During the difficult years when Blackwood (S.A.) church struggled to stay alive it was the devoted loyalty of the Cheneys that provided that atmosphere and encouragement in which the church could, and did, grow. Jack Cheney was a member of the Board of Officers and church treasurer for many years. He was one of the original trustees of the Blackwood District Community Hospital. He served the S.A. brotherhood on the Home Missions and Building Extension Departments. When Conference was held in halls the piano and electronic organ were always supplied free by Jack Cheney. He was active in the local men's work, in the building of chapel and halls. He personally made and gave the window frames, doors, etc. On the musical side the Cheneys enriched the church. As local representative of the League of 2000 he sought to help new causes to grow. He was a lover of the beautiful: his garden, God's world, his children. The Cheney home was the centre of the young people's activities for Blackwood church and a special room was set aside for these activities. Such things have been but the expression of the real man we loved, one who was not just another church member, but one of real warmth whose personality touched us all and made our lives richer for just knowing him. Mrs. Cheney's death three years ago left a gap in his life from which Jack Cheney never recovered. Now they are reunited and at home with the Lord. To Ralph, Claire, Elaine and Naomi and their families we extend our Christian love.—Ed. Ratcliff and Harold Norris.

## STOCKTON, Christine Ann

The sudden and unexpected death of Christine at a railway crossing at Sunnybank, Qld., on Sept. 11, came as a tremendous shock to all who knew her. Hers was a lovely life—a kind disposition, a quiet and unassuming nature, characteristics all her own—which endeared her to everyone. Christine's decision for Christ with that of her sister, Pauline, and her prayerful desire that her parents also should follow their Lord, resulted in both her parents and her brother, John (the whole family) following their Lord in Christian baptism and coming into church membership. Christine became involved in the work of the church soon after joining. She was a C.E. leader, and became a teacher in the S.S. In recent days she also became involved in the work of the Girls' Brigade. On Sept. 5 (one week prior to her death) she was inducted into the Brigade as a Warrant Officer. She lived for the Lord, the church and her home. In love we will remember her for what she was and did. The large attendance at her funeral bore eloquent testimony to her popularity and the high esteem in which

## COLMAN, Alice Edith

After a short illness, Mrs. Alice Edith Colman died on Aug. 30 at the age of 87. Baptized at Maryborough, Vic., in her early teens, she was a faithful member of Churches of Christ for over 70 years. She came to Hamilton 45 years ago, and was a foundation member of the New Testament Church where she worshipped and worked except for a few years at Latrobe Tce., Geelong. Faithfulness was her great characteristic, in the Mission Band, the Christian Women's Fellowship, and always twice on Sunday in her church. The large attendances at the services in the chapel and at the graveside were a fitting testimony to her life and worth. The church will miss her. She leaves behind five daughters and two sons whom we commend to the Father of all comfort.

—R. Will Marshall.

## DORGAN, Charles

When Charles Dorgan died on Aug. 12, the church at Nth. Williamstown, Vic., keenly felt the loss of somebody who had been a devoted friend, an enthusiastic worker, and a dedicated disciple of the Lord. Charlie Dorgan made his stand for

Obituary notices should not exceed 200 words and should be forwarded as soon as practicable — certainly not later than three weeks after the death of the person concerned.

Christ at the Sunshine church, and was welcomed into the membership there in July, 1958. With his wife and family, he faithfully served that congregation until removal to his home town of Williams-town in 1962 enabled his membership to be transferred. At North Williamstown, right up until his death, Charlie was an active worker in the church. Whether he served as President of the Men's Fellowship, Chairman of the Officers' Board, a singer with the "Minstrels," or general roustabout at working bees, he worked well. Charlie will always be remembered for his thought-provoking meditations at the Lord's Table, and for his readiness to speak a kind word of encouragement to those who needed it. He contributed well to the work of the brotherhood as a whole, and there was a wide representation at the funeral service. As a tribute to this fine Christian gentleman, the Nth. Williams-town chapel was packed to overflowing for the service conducted by K. H. Pitt. Loving sympathy is extended to his wife, Betty, his daughters Janice, Wendy (Mrs. Robert Barnard), and Judith (Mrs. Ron. Bailey) and his grandson, Mark Charles.—K.H.P.

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she was held. The church at Sunnybank will be the poorer for her passing. V. T. Parker and V. G. Boettcher conducted the service. We commend Mr. and Mrs. F. Stockton and the family to the God of all comfort and grace.—V. G. Boettcher.

## HALL, Robert Taylor

On Aug. 11, Mr. Hall died in the Rochester (Vic.) Hospital. He joined the church at St. Arnaud and from there he entered the College of the Bible at Glen Iris in 1917. During his college days he did week-end preaching at the Rochester Church of Christ where meetings were held in the Fire Brigade Hall. Here he met Miss Gladys Robbins, the church organist, and they were married by the writer at Wedderburn. After some time on a farm at Doo-boobetic, near St. Arnaud, they moved to Rochester and worked about the district. They were loyal helpers in the church at Rochester. Mrs. Hall predeceased her husband a few years ago. Whenever possible Mr. Hall was present in the House of God. He used the talents God gave him, and it can be said of him that "he has fought a good fight, he has finished the course, he has kept the faith, henceforth there is laid up for him a crown of righteousness."—A. C. Mudford.

## JOYCE, Leslie Francis

On Aug. 26 the Warracknabeal (Vic.) Church of Christ suffered the loss of a faithful, helpful and kindly member, Les. Joyce, at the age of 70 years. He was born at Goruya, growing up on the land as he helped his father to clear land in the Warracknabeal area. Mr. Joyce was baptised in 1925, and the same year he married Mavis Chivell. They were the first couple to be married in the newly-opened church. For many years Mr. Joyce served as a church officer, and he was often at the door to greet people as they came for the services; a friendly welcome handshake, and a word of greeting to each one. Loving sympathy is expressed to his wife, his daughters Dorothy (Mrs. Pollard) and Fay (Mrs. Nix) and to his son, Keith. Also left to mourn his passing are a brother, five sisters and twelve grandchildren. I. John Chivell, of Adelaide, brother of Mrs. Joyce, conducted the funeral services, assisted by the minister, Miss Norma Hall.—N.H.

## EVANGELISM STIMULATION

(Amsterdam). National and regional congresses on evangelism will be the direct result of the European Congress on Evangelism in September. German and Dutch participants appointed committees to develop the plans. The English decided on a congress in May, 1972, devoted to the strategy for evangelism, and France will hold a number of mini-congresses.

All these may culminate in 1973 with a new World Congress on Evangelism to coincide with a Congress on Missions.

Though the sponsoring organisation was stated to be the "European Evangelical Alliance," the finance and administration was provided by the Billy Graham organisation.

1,200 persons from all over Europe attended the European Congress chaired by Gilbert W. Kirby of Great Britain and addressed by prominent conservative evangelical leaders including the Rev. John Stott of London and Dr. Leighton Ford, an associate of Billy Graham.—E.P.S.

## CHURCH INFORMERS PAID

(Salisbury). Two Methodist Church leaders in Rhodesia have accused the security police of paying African informers to attend church services and report preachers' criticisms of the government.

The Rev. Thomas Curtis, superintendent of the United Methodist Church, said last month that he had evidence of covert police surveillance of Rhodesian pulpits. Several Africans had admitted, he said, being paid by the police to attend services and make notes of "controversial" sermons. He added that Methodist Bishop Alci Muzorewa was restricted last year from visiting African tribal trust lands "as a result of what he said in the pulpit."

The Rev. Michael Appleyard of the Salisbury District of the Methodist Church of the United Kingdom, said the presence of uninvited plain-clothes policemen at church meetings and services "ready to report any thought or feeling which runs counter to the policies of the political party in power" was an unwelcome recent development.—E.P.S.

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# Victoria

**PASTOR DOUG AT B.S.**  
(HARCOURT, Vic.). Pastor Doug Nicholls was guest speaker at the B.S. anniversary on Sept. 26. He also showed them some Aboriginal weapons. At night, Pastor Nicholls spoke, and his son and five of his friends joined in the evening programme. B.S. scholars gave items. Pastor Nicholls' son played the didgeridoo and a friend danced two tribal dances. Recent guest speakers have been Dick McLellan, Sudan Interior Mission in Ethiopia; and Bob Corbett, of the M.A.F. in New Guinea. . . . The Christian sympathy of the church is extended to Mrs. Lindsay Broad of "Fairbank," Sutton Grange, and relatives, in the sudden death of her husband.

**COMMENTARY BY MEMBERS**  
(WATTLE PARK, Vic., A. R. Lloyd). To encourage daily Bible reading various members gave a small commentary on the suggested readings for the week at the Sunday morning services. . . . Dr. G. Whiting spoke at the Temple Day service. The offering was \$1,840. . . . On Sept. 26, \$475 was collected for Freedom from Hunger Campaign by members. Leaders, boys and parents shared tea, fellowship and a film before the 7 p.m. service which was taken by the Explorer boys. . . . On Oct. 3 the church anniversary service featured Gordon Stirling as speaker and Hilton Williams as soloist. . . . Evening house parties with members and friends have been worthwhile.

## WHERE TO GO AND WHERE TO STAY

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### HOLIDAY ACCOMMODATION

**RYE, Vic.**—Flat available, acc. 4, \$3 per day off-season. Summer bookings now available. No vacancy January, 1972. May and Wes Jenkins, 2 Government Rd., Rye, Vic., 3911. Phone (059) 85-2607.

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Bed and Breakfast. Other Meals obtainable. Tariff Reasonable.  
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## MEDITATION IN A COLLEGE CHAPEL

(Composed by a student at the College of the Bible for morning worship)

- "The Lord IS my shepherd."  
— God, you care for me— whatever I am.
- "I shall not want."  
— Because you care for me, you will meet all my needs.
- "He makes me lie down in green pastures."  
— You give me a life that is above any other kind of life on earth. Not a half-life nourished on dry stubble but a full life nourished by sweat, green grass.
- "He leads me beside still waters; He restores my soul."  
— When I am broken and bruised by life I know that I can come to you, my Father, and you will give me peace and calm, and make me whole again.
- "He leads me in the paths of righteousness for his name's sake."  
— When I follow you through life, when I am true to you, the one to whom I have given my life, then my way is one of love and truth.
- "Even though I walk through the valley of the shadow of death, I fear no evil; for thou art with me, thy rod and thy staff, they comfort me."  
— Father, I love you so much that even though death may threaten, I shall not be afraid, because I know that you love me, and that you are always with me, to help, to strengthen, to give me life.
- "Thou preparest a table before me in the presence of my enemies;"  
— Even when everyone seems to be against me, when I seem to have made some terrible mistake, you are always doing what is best for me, you always have my good in your heart.
- "Thou anointest my head with oil, my cup overflows."  
— Your gifts to me are so wonderful but greatest of all is the gift of your Spirit who fills me so much with love and joy that I am overflowing.
- "Surely goodness and mercy shall follow me all the days of my life,"  
— Father, you have been so kind to me in the past, surely I'm not wrong to expect this in the future days of my life.
- "And I shall dwell in the house of the Lord forever."  
— It's so beautiful being with you, I don't ever want to be without you now or for ever. AMEN.

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## BOOK REVIEWS

### TELLS, TOMBS AND TREASURE

By Robt. T. Boyd. (Baker Book House).  
A book for general reading about the romance of Biblical archaeology. A Tell is a mound or the site of excavation, built up by successive strata resulting from human occupation — rubbish, ruins, dust and sand. The archaeologist provides the raw material for the writing of history or he proves or disproves the assertions of written history. There are more than 300 photographs or drawings and the book is crammed with interesting glimpses of life in Bible times. The book is practical and helpful and recommended for church libraries for general reading or S.S. reference.

### PEACE IN THE HOLY LAND

By John Bagot Glubb. (Hodder & Stoughton). \$9.25.  
It is not easy to unravel the historical threads that go to make up the complicated pattern of the Middle East today, but this book does a great deal to disturb the prevailing Western view of Israel as "a small, democratic, courageous little country struggling to survive in a sea of uncivilised, blood-thirsty, pro-Communist Arabs." Most of the books that come from Christian book publishers about modern Israel tend to emphasise Israel's continuing role as God's people whose return to Palestine is assured by biblical prophecy, or they concentrate upon the simile of a modern Israeli David overthrowing the modern Egyptian Goliath, whereby the big bully gets all he deserved.

John Glubb, so long known to us as Glubb Pasha, the British commander of Jordan's Arab Legion, until King Hussein surprisingly dismissed him, believes that you need to dig deeply into the past if you wish to understand the present conflict and tension. To do this he covers 4,000 years of history, including a summary of the Old Testament narrative, which, he says, still profoundly affects our psychological attitudes to the Jews. Because of Glubb's involvement with the

"other side" the reader will have to judge for himself whether or not this book is unduly coloured by the author's involvement with Jordan. In any case the book is helpful in guarding against a too ready acceptance of the Israelis as the heroes and the Egyptians as the villains in the Middle East. The two recent wars, those of 1948 and 1967 are analysed. He says that Israel, far from confronting superior forces in 1948, had 62,500 men opposed to 17,500 for Egypt and her allies. Israel was also better equipped. In 1967 despite Nasser's inflammatory speeches, Glubb says that Egypt did not want war and did not intend to do any more than bluff. The Russians, he says, were the villains. They wanted an Israeli victory so that the defeated Egyptians would be drawn into the Russian orbit. The Egyptians did not strike first in 1967. It was the Israelis and they completely destroyed the Egyptian and Jordanian air forces whilst they were still on the ground. Israel, Egypt, Syria, and Jordan, were but pawns in the game of world politics which Russia was playing against the Western democracies, a game which Russia is winning as she is now firmly entrenched in Egypt alongside the Mediterranean. This has been her goal for centuries.

### MARRIAGE IS FOR ADULTS ONLY

By Lars I. Granberg. (Zondervan). \$1.85.  
These articles are reprinted from "Eternity" magazine and represent the author's view that there is enough wisdom in the Bible to deal with most marriage problems. He says that "if marriage could be confined to adults, much serious marital friction would never have a chance to develop." Maybe, but he probably uses "Adult" where he means "mature," for there are plenty of adults who act as foolishly as teen-aged partners. Some of the subjects are sexual "freedom," women's lib., changes in social patterns, mass mobility, urban life, etc. The material will provide useful starting points for group discussions.

### A SHEPHERD LOOKS AT PSALM 23

By Phillip Keller. (Zondervan).  
The difference about this book is seen in the title. It is by a shepherd. The author was born in East Africa, trained in Canada as an aerologist, spent years in agricultural research in British Columbia, and then went back to East Africa to continue ecological studies. Keller knows a lot more about sheep than ever David knew. His experience in David's profession enables him to draw out many interesting lessons of life in this devotional book. It is in hard covers and is attractively illustrated.

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"At least I made sure the Sunday foursome my husband plays golf in are all Christians!"

• OVERSEAS MISSIONS

# TRAVELLING DOWN THE RAMU

DAVID  
HAMMER

If one can forget the crocodiles (which are really alligators, anyhow) and the snags and currents, canoe travel on New Guinea rivers can be a very wonderful experience. Frank Beale's canoe is made from a single tree-trunk, and is some 56 feet long, and several feet wide—wide enough, in fact, to be able to sit in the comparative comfort of an aluminium-framed garden chair, one in front of the other. An outboard motor fixed to the stern pushes the canoe along at a very useful pace. The sun beats down very strongly out on the river, and some protection from its heat is necessary.

The river winds through flat country covered with virgin forest, in its lower reaches. It is a swirling muddy stream, with tree-trunks and logs being carried along in its flow. The river is continually cutting away sections of its banks, and toppling large trees linked together with jungle creepers, into the current. In other places the silt builds up and provides mudbanks in which a thickly-matted bamboo thicket takes root. At the time of writing, these bamboo reeds were gay with fluffy plumes. Willy Wagtails were calling from among the reeds. Here and there bitterns and herons were foraging at the edge of the mud. Hornbills were flying overhead in pairs, leisurely crossing the river from one section of forest to another. There was an almost continuous screech of parrots to be heard from the higher trees near the water's edge. Every bend of the river opens up new vistas of magnificent forest, and now and again, below the clouds, can be seen the blue outline of the distant Schraeder Ranges up river.

Here and there small clusters of houses reveal villages, nestling amongst a few coconut palms. There are almost always a few New Guinea people prepared to give you a friendly wave as you pass.

Not far up the river from Bunapas lives Vankri, a craftsman who carves traditional New Guinea figures and masks from a local wood. He is a good workman, and proud of his work. He is Christian, but lives in a village with his wife's people. They are connected with another mission, which leads to some confusion. It is unfortunate that the divisions of the homeland churches have been perpetuated on the mission field. There are Roman Catholic, Seventh Day Adventist and Churches of Christ villages along the Ramu River.

[The second of three articles following a visit to our New Guinea Mission Fields.]

natural dignity.) We remembered the Lord's death with small cubes of young coconut as bread, and the sweet juice of the coconut for the cup. It seemed appropriate in this situation, and the qualities of the coconut reminded me of the sweetness and sustaining power of our wonderful Saviour.

The last call we made up-river was at Chungribu. There was an extremely muddy landing place in front of the village. The mission buildings are a short walk inland, beside the airstrip. This is a central school area, as is Bunapas, and children come from a number of villages. One of the extra-curricular tasks of the school children is to keep the grass cut short around the buildings, which accounts for the trim appearance of the mission area.

The trip downstream was much quicker. The Ramu current flows at such a speed that the down-river journey is completed in about half the time it takes to journey upstream. It takes a good "motor boy" to avoid the many snags at this speed. The villages seem to glide past, and there is hardly time to wave to the people or observe the riverside bird life. We made this return journey in the early morning of a lovely day, before there was any heat in the sun. We were the only passengers in the canoe, which had been wallowing along heavily-laden on the upstream journey. Our New Guinea motor-man was keeping a good lookout for crocodiles, but although we heard a number of splashes to indicate their hurried descent into the river, we only saw one medium-sized reptile on a mud-bank ahead of us. Our driver cocked his shotgun, but the crocodile slid quietly into the river before we were close. Crocodile skins are a valuable sideline for the New Guinea people, but they are few and far between these days. Further, they seem to be all attached to crocodiles who have no wish to part with them.

The river winds so much, that even coming downstream we frequently found ourselves heading straight for the beautiful Schraeder Ranges which are inland. Eventually we arrived back at Bunapas, and enjoyed the missionary fellowship before setting off for the Keram River section of the work by M.A.F. plane. One cannot but be impressed with the solid constructive mission work being done by our workers along the Ramu River, and growth of an indigenous church leadership in the area. The New Guinea leaders have a dignity, independence, and stability which augur well for the future of the church. I am sure that the type of mission work and the type of leaders of the church are very closely connected.

Further up the river we met Leliki, who was looking for "cargo" and found Christ. The cargo cult is widespread throughout Melanesia, and any "prophet" who promises an abundance of goods without too much work is sure of a following. But Leliki came to the mission and heard the gospel. Frank Beale advised him that the best way to get "cargo" was to work hard, and plant coconuts on some of his land. This he and his fellow-villagers have done, with Frank's help. Leliki is now a leader in the Christian work, and a keen searcher after truth. He has just built a "smoke house" to process the first coconuts from his "plantation."

We also met Irrakuli. This man was at one time a Roman Catholic catechist. He is now a church member and coconut planter, and is making a contribution to the indigenous church in the area.

The latter two men live at Tumba. It was a delight to stop off at their village on Sunday morning, and meet them (and the Lord) at the communion service. Their chapel is a simple building of bush materials. It has a dirt floor, and uncomfortable slab seats set too low to the ground. But there was a dignity and reverence in the service which even the "pidgin English" in which it was conducted, could not destroy. (I am sorry that my prejudice shows through. While recognising the usefulness of this lingua franca in a place of so many languages as New Guinea, and even though it is nowadays dignified with the name of "neo-Melanesian," it is an abominable language, calculated to rob a man of his dignity, if anything can! Happily, many New Guineans can use it and still maintain a

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## "BREATH OF LIFE."

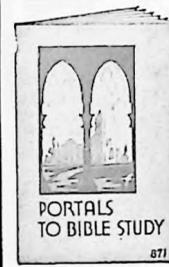
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## JAY'S COLUMN IS FOR Juniors

### THREE HEROES

1. In a night attack this man led 300 of the most strangely armed men who ever won a victory.
2. A dozen men were sent to spy out the land of Canaan. This man (and one other) advised immediate invasion, in spite of the opposition of the other ten spies.
3. A crown prince and brave soldier, he is best known for being one of a proverbial friendship. His father, who was a bit mad, once tried to kill him.  
(Answers next issue.)

- THREE MOUNTAINS** (see last issue):  
1. Mount Sinai (also called Horeb);  
2. Mount Zion. 3. Mount of Olives.

### OUGH FOR?

The wind was rough,  
And cold and blough,  
She kept her hands within her mough.

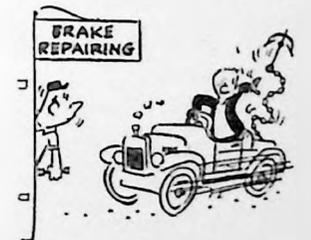
It chilled her through,  
Her nose turned blough,  
And still the squall the faster flough.

And yet although,  
There was no snough,  
The weather was a cruel fough.

It made her cough,  
(Please do not scough);  
She coughed until her hat blough ough.

**SALESMAN:** I got two orders on my first day.  
**BOSS:** Good! What were they?  
**SALESMAN:** Get out and Stay out!

**SIGN** on street corner: To avoid that run-down feeling, cross street carefully!



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

# THE LAST WORD . . .

"To me the problem with the church today is that it has forgotten what it is supposed to be doing. It's supposed to be giving spiritual sustenance. It's supposed to be keeping the flame burning brightly in our hearts and it's not supposed to be changing the world. It's supposed to be changing us. Then we can go out and change the world."—MISS TRUE DAVIDSON.

Let the Churches grow together  
 Lord,  
 Only your fatherly goodness can admit that  
 conceit and our own self-sufficiency  
 Tear your churches apart.  
 Lord,  
 They can no longer forgive one another,  
 but they can go to your table.  
 Lord,  
 They are talking with one another;  
 They are nodding, they say 'Yes, yes,  
 But—'  
 And this 'but' they say also after the prayer  
 of your son, "That they all may be one."  
 Lord,  
 We know it is your spirit of conciliation  
 that now calls together the churches of  
 Ghana.  
 Lord,  
 It is much stronger than our human  
 traditions.

—African Prayer.

Faith is not trying to believe something  
 regardless of the evidence. Faith is dar-  
 ing to do something regardless of the  
 consequences.

One girl to another: "I can only stand  
 him for an hour. After that, he gets tired  
 of listening!"

## HOW'S BUSINESS?

A florist says "Blooming"  
 A dry cleaner says "Pressing"  
 A taxi driver says "Fare—just fare"  
 A priest says "Divine"  
 A photographer says "Developing"  
 An exterminator says "Lousy"  
 A bank robber says "Holding up"  
 A munitions worker says "Booming"  
 A rubbish collector says "Picking up."

## DEFINITIONS

Worry—putting today's sun under tomor-  
 row's cloud.  
 Blunt person—one who says what he  
 thinks without thinking.  
 Scandalmonger—a person who puts who  
 and who together and gets whew!

The new young chemist was proud of  
 his new sign: WE DISPENSE WITH  
 ACCURACY.

A pastor preached a sermon on Chris-  
 tians recognising one another in heaven.  
 As she left the church, a lady said: "I  
 wish you'd preach on Christians recognis-  
 ing one another on earth. I've been a  
 member here for six months and not a  
 soul has spoken to me yet."

Small boy in space helmet to mother  
 as they leave airliner: "A crummy 20,000  
 feet!"

WE WON A FEW . . .  
 AND LOST A FEW  
 and stayed where we were!

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