

# *Floods come to Brisbane*

THE AUSTRALIAN

# CHRISTIAN

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Children being  
evacuated from  
their homes in Windsor



Centenary  
Highway Bridge  
leading to  
Jindalee

(Photos from Melbourne "Herald")

# FAMINE ORPHANS IN CARE OF CHURCH

Geneva (EPS) — An Ethiopian Orthodox Church plan to care for orphan victims of the severe drought affecting the Wollo and Tigre provinces will be backed by the World Council of Churches. Under the plan announced here, the church will arrange for the children to be fostered by families in the area.

Trained social workers will make a survey of needs as the total number of children affected is estimated at between 4,000 and 10,000. Many families have already offered themselves as foster parents to the Church, which is strongly based throughout the country.

Mr. Stanley Mitton, emergencies officer of the WCC, who recently returned from Ethiopia, said the Orthodox Church had already raised more than 8 million Ethiopian dollars (\$3.2 million) for the relief of suffering caused by the drought. A WCC contribution will be made from the special appeal made last year for the Sahel and Ethiopian drought situations.

World Council assistance will also be channelled to schemes directed at the long-term nature of the problem—water resources, agriculture and so on. Mr. Mitton said the effects of the drought had been catastrophic. Many deaths continue to be reported from starvation and disease in the rural areas, he added, though conditions in the relief camps along the main-road were improved.

EPS

## SALVATIONISTS TRAGIC LOSS

(Melb.) The whole community is shocked at the killing of Colonel Ronald Walter Smith of the Salvation Army, and his wife Minna, also a Salvation Army officer.

The churches are particularly saddened at this loss, and the Vic.-Tas. Conference Secretary expresses sympathy to the Territorial Commissioner of the Salvation Army on behalf of the Brotherhood.

## INNER SPRINGS

### One day at a time



"Hello World, what does the New Year hold for me?" The little new-born babe that evoked this headline in a daily paper lay sleeping in her mother's arms, blissfully unaware that calendar-wise one year had ended and another begun. Her concerns were only the needs of the moment.

Will Rogers, the cowboy philosopher, was asked "If you had only forty-eight hours to live, how would you live then?" He replied, "One at a time". Jesus voiced it differently, but His meaning was the same. "Take no thought, no anxious thought for the morrow." And throughout the enduring serenity of His own life, He taught us there is no better way to live.

Yet this does not mean that our lives should be without thought or plan. Already many of our calendars are marked with commitments and cherished hopes. But these things must be held lightly as in a cupped hand, ready to yield them if need be. To live one day at a time is enough for each of us and it may be all we have! There is no guarantee of tomorrow.

Therefore, we have a responsibility to live each day as a precious gift and our only one. To be aware of and use its every opportunity for service, to extract every ounce of joy and sweetness that it brings, to face its dark hours with quiet trust, to do whatever is our task as unto Him, and to enter often into His Presence with thanksgiving is to live with that peace in our hearts that keeps us from rushing headlong through our days, heedless of their wonder.

The year ahead is a land of hills and valleys, of sunlight and shadows. There will come unearned sorrow and unearned good, but His Word covers all our needs. "As thy days, so shall thy strength be". Strength for each day—one at a time.

O God, our Father, as You have taught us how to live, teach us also to leave our tomorrows in your keeping. Help us to live today with a sense of purpose, a sense of humour, and above all a sense of Your Presence.

Amen.

FLORENCE ROSIER

## REFUGEES FROM CHILE GRANTED A REPRIEVE

(Santiago) The remaining 1,700 Latin American refugees who have been asked to leave Chile were granted a brief reprieve when the deadline for their departure was extended to February 3. Some 1,000 still lacked a place of asylum.

So far only Sweden, the Netherlands, Costa Rica and the USSR have agreed to admit additional refugees. Here in Santiago, the refugees are becoming dispirited and unhappy as they face an uncertain future. All are ready to leave but they are forced to wait for documents and planes. Bishop Frenz said the situation of the refugees gets worse and worse every day.

## CHURCH OF CHRIST MAN LEADS YOUTH

A 26-year-old Churches of Christ minister, Morice Arnot, was introduced as the Christian youth leader for the Rosedale-Kilmany Park-Sale area (Vic.) on Jan. 18.

The service, conducted by the Presbytery of Gippsland, was led by the Rev. Norman H. Cameron.

Mr. Arnot is familiar with the Sale area, having acquired an enviable reputation during three years as chaplain of the Sale Technical School. Before that, he served as minister of the Churches of Christ at Murray Bridge (SA).

Locally, it is thought he is the first Churches of Christ minister to serve full time in the Presbyterian Church in Australia.

Mr. Arnot was welcomed by the several congregations, by speakers from the Kilmany Park Boys' Home and the Shire of Rosedale. "Presbyterian Life".



NICE PLACE.—What about Faith and Charity? A man studies what, at first glance, seems to be some sort of heavenly scoreboard. Actually, it's a road sign at Friendship, Me., and the other nice-sounding places are all small towns in south-central Maine. "THE CHRISTIAN"

## THE FLOODS CAME

# CYCLONE OF THE CENTURY CRISIS

By Allan Male

Cyclone "Wanda" and a special set of atmospheric conditions brought 35 inches of rain (Brisbane's annual rainfall is 25 inches!) in three days. Add to this high tides and you have the worst disaster this Century for the Queensland capital.

High-set homes, 94.1 metres (100 yds.) from the normally placid Brisbane River, were completely submerged by the raging torrent that measured two miles wide in some areas.

## IT CAN'T HAPPEN TO US

In 1893 10,000 of Brisbane's population of 90,000 were left homeless. This year's Australia Day weekend legacy left 9,000 of Brisbane's 850,000 inhabitants homeless. Today's mode of living and sophisticated landscaping in the prestige suburbs makes it all seem much worse. Riverside homes have been completely submerged and prime residential areas turned into acres of debris and sludge.

Young people like Lorna Kickbusch (Youth Conference President) received evacuees into her flat from low lying areas for two days, then in the middle of the night had to abandon all belongings to escape to Kenmore College as the water continued to rise. Lorna's mini is somewhere beneath the metres of water even three days after the rain has ceased.

## CRISES BRING OUT THE BEST—AND WORST . . .

WORST: Profiteering and blackmarketing have been rife . . . some shops sold loaves of bread for 60c., milk at 20c a pint, and cigarettes at \$1 a packet. Looting and vandalism have caused householders to arrange vigilante groups to protect their washed out properties. Sightseers caused the death of two people. An army "duck" carrying out rescue work detoured around sightseers and struck high tension wires, electrocuting one captain and throwing several workers into the water. One body has not been found. Bow waves from high powered speed boats of sightseers washed off roof tiles and smashed windows in homes.

BEST: The hand of friendship was extended to people in need; doors opened for the first time to give hospitality to sad and weary people. The message of the Master . . . "He who showed compassion . . ." took on practical 20th Century dimensions as men and women became real neighbours. A city milkman risked his life to draw milk from a suburban depot and then knocked on his customers doors at 9.30 p.m. to deliver it. Radio Stations became community aid centres as the normal "talk-back" programmes were flooded with enquiries from anxious relatives and friends. Television and radio stations conducted 24 hour sessions broadcasting messages on behalf of worried residents. Churches and halls took on the form of refugee camps, with all available bedding laid between pews for the long nights. Clothing was distributed to soaked persons and kitchens were taxed as food was heated and distributed to the evacuees and welfare workers.

## INTERSTATE DRAMA:

A call to the Brotherhood office informed us that Charlie Abbot, formerly Victor Harbour, now Grote St. Adelaide, was floodbound on the southside. He'd brought his Mercedes Benz prime-mover with a load of oranges from Mildura, backloaded with cooking fat and then found that 4½ metres (14 feet) of water covered his vehicle. A call to Harold Long made sure that his wife and family knew he

was safe. A call to Annerley's new minister, Ralph Bennett, and accommodation and clothing was arranged for him.

## THE CHURCH IN ACTION:

The Brotherhood has cause to be proud of the members of the Churches of Christ who responded to the call for help during this crisis. Many of our members have lost their homes and all personal belongings except the clothes they wore. Many of them had no "flood insurance cover," which is not normally included in "storm and tempest" insurance. Cars have been washed away, caravans in yards have been smashed beyond recognition. Len Brooks commenced a state appeal through the Churches on Jan 27 (the peak flood height did not arrive until Monday night) but with typical Brook's concern Len led the state to ask the churches for financial aid, clothing and tinned food help. His own home was one of the first set up on the north side to become a receiving centre which fed into the City Hall, Red Cross and Civil Defence centres. Eric Hart's home (Social Service Director) on an island in the formerly prestige suburban areas of Jindalee, Jamboree Heights and Kenmore was the reception centre for evacuees and distribution point for clothing and food.

Kenmore College took in a dozen spastic children and adults from nearby "Seven Oaks Village." Glen Eagles Old Peoples Home, 20 stories high, filled with well-to-do elderly folk rallied to the need and cooked scones and cakes for the Red Cross workers and were ably led by Lindesay and Ida Neil the caretakers, who helped the old people forget their own minor troubles by becoming lost in service to others.

Wynnum Church of Christ with Barry Thygesen as minister carried out rescue work to the needy in that area.

Annerley Church members quickly geared themselves and their suite of buildings to provide hospitality and food for evacuees. With characteristic self-effacement, the minister said the men were marvellous and the fellows in turn paid a tribute to the ladies. At Arana Hills, the minister, Glen Stibbe, used the church as a clearing house for goods and was thrilled at the response from the community around his church.

## RIVER DRAMA:

The second largest ship built in Australia, the "Robert Miller," was reefed from its mooring and swung around in mid-stream missing buildings on the waters edge by 2½ metres (7 feet) until it became stuck in the mud. The dredge "Neptune" was washed downstream and eventually secured to a wharf 5 kilometres away. A river barge was washed against the Centenary Highway and had to be blown up by Army engineers before it did any more damage to the bridge. 44 gallon drums of high explosives were like tiny specks in the raging torrent.

## MASSIVE MOP UP

Right throughout the state the massive cleaning up operation has started. Other cities, Maryborough, Bundaberg, and coastal towns as well as settlements in the Gulf of Carpentaria have suffered severely. Ipswich is completely isolated from Brisbane, 25 Kilometres away. Cleaning up is hampered by the lack of electricity. Ironically the lack of water is a problem. There is the risk of returning too early as further rain in the hinterland could cause further river rises. There is always the risk of disease.

Continued on Page 15



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# THE PROPHETIC ROLE

(Read I Kings 19: 1-18)

Paul tells us that to equip the Church for the continuation of his ministry Christ gave apostles, prophets, heralds of the gospel, shepherds and teachers. From the witness of the New Testament and experience it is obvious that these are not mutually exclusive roles and it is apparent that as a general practitioner a minister is, as far as possible, required to fulfil all these functions.

While recognizing that any one role must pervade all others, I wish now to emphasize the prophetic role. At the same time I believe we should think of the prophetic role of the church for the prophet needs to operate within a prophetic community. There is an isolation for the prophet but also an isolation for the prophetic community. For minister and church the prophetic role means a grand isolation.

## I. A GRAND ISOLATION.

The story of Elijah aptly reflects this grand isolation even though he first saw it as a desolate isolation. "The people of Israel have forsaken thy covenant . . . and I, even I only, am left; and they seek my life, to take it away." No prophet would be human who did not sometimes feel frustration and desolation. But God reminded him that there were yet seven thousand in Israel who had not bowed the knee to Baal. Faith and fellowship turned desolate isolation into a grand isolation.

How important to the community is the prophet and how important to the prophet is the creative community sharing together a grand isolation.

The moral ascent of man has never been achieved by wide-spread multitudes but by a narrow group of pioneers who scaled the heights. Their isolation was not intentional but inevitable.

Man is commonly conservative. He holds to what is familiar, traditional and commonly accepted. The multitude cling to the base of the mountain and are determined by their fears. The prophet who climbs to the top of the mountain sees afar. He is commonly progressive and revolutionary. He follows his hopes in obedience to the vision of the heights. The multitudes who cling to the base and hug their fears do not enjoy the vision so that the prophet's vision is often misunderstood, distorted, suspected and opposed.

Whether the vision be that of peace, or no barriers of race, or no gross inequality and injustice, or no barriers of denominations or the vision of any radical change in the habits and institutions of the world, the prophetic role will mean isolation which, under God, by faith, becomes a grand isolation.

So to those we call ministers I say, climb; and to those we call members I say, climb with the prophet. With Moses who long ago was requested to silence some prophets we echo, "Would that all the Lord's people were prophets" (Num. 11: 29).

John Wesley expressed his faith in a creative, prophetic community when he said: "Give me a hundred men who fear nothing but God, hate nothing but sin, and have the love of Jesus in their hearts; and with them I can move the world."

This grand isolation is not an isolation of cynicism and arrogance but an isolation born of faith and humility.

In a certain situation Paul fell back on his Roman citizenship but he also said that our citizenship is in heaven. (Phil. 3:20). As citizens of two worlds Christians cannot but live under tension. In particular, the prophetic role means living under a tension of paradoxes.

## II. A TENSION OF PARADOXES.

### 1. Separation and identification.

Paul said to the whole Christian community: "Don't let the world around you squeeze you into its own mould." (Romans 12: 2-Phillips). We live under that pressure all the time.

May I merely suggest six common criteria of the world, a. Material success; b. Social status which is wrapped up with material success, education and inheritance; c. Prudence which popularly expresses itself in the notion that you are wrong only if found out; d. Permissiveness—do what you think is right; e. Violence—an inheritance from the caveman and advocated in some Christian circles today as the only way to break through and correct oppression and injustice; f. The end justifies the means. If the end is good we can deny the Communists the monopoly of killing men for the sake of humanity.

The prophetic role requires the creative community and the prophet together to climb the Hill of Calvary in breaking with the criteria of the world.

At the same time there is need for identification with and involvement in the life of the world. If the prophet is to be a leader it is no use his being so far out in front that he cannot be heard or understood. He must be near enough to be heard and speak in a language to be understood; at once in the midst and out in front, living under a tension of separation and identification.

### 2. Disturbance and Reassurance.

F. R. Barry has reminded us that Christianity began as a dangerous revolution; that it is likely that the name Christian excited as much consternation in the breast of a conservative Roman as the mention of "Reds" in a West End club today.

In Old Testament days what prophet who was worth his salt did not disturb the nation? Though he was more than a prophet Jesus was the Prince of them all and he so disturbed people that they began by wanting to cast him headlong down a hill and ended by crucifying him.

But this same Jesus who so disturbed the community also reassured people. We hear him saying, fear not, only believe, be of good cheer, my peace I give unto you, let not your heart be troubled.

Some will demand of the prophet that he be all disturbance, others will demand that he be all reassurance. But the prophetic role requires that we minister under the tension of disturbance and reassurance.

### 3. Impatience and patience.

We live in an age of rapid social change which is a stream made up of various rapids. But moral change is not one of the rapids. Man's problem is the lack of a moral and spiritual development equal to the handling of newfound knowledge and power. This elicits the impatience of the prophet who calls

for a spiritual maturity equal to changes and conquests in other fields.

But his impatience must be balanced by the patience of faith. As John Bright said in the midst of frustrations of his day: "If we can't win as fast as we wish, we know that our opponents can't in the long run win at all." It was prophetic vision that declared: "The kingdom of the world has become the kingdom of our Lord and his Christ, and he shall reign for ever and ever." (Rev. 11:15). The prophet needs the long-range vision. To say that God is on the side of the right and the true is another way of saying that time, with the dimension of the eternal penetrating it, is on the side of the prophet of the right and the true even if in time the prophet be crucified.

In God's time the prophet must live under the tension of impatience and patience.

### 4. Impossible and possible.

Men can hire men for \$100 a week, more or less, to do the possible. God calls men to do the impossible which is relevant because it is only by the call of the impossible that the best of possible worlds is realized.

When the children of Israel approached the promised land they sent twelve spies to spy out the land. On their return ten of them reported walled cities and giants. They said we are not able to take the land. That was the majority attitude that was daunted by the apparently impossible. But there were two who brought a minority report. They said, "We are able."

On one occasion the late George Lansbury and Vera Brittain were travelling together to a peace meeting. The latter expressed some despondency about their mission. George Lansbury had lived through many years and had seen the triumph of many reforms. This led him to say that he had seen the victory of so many mad and apparently hopeless causes

that he could not but believe in the possibility of a warless world.

The prophet must live under the tension of the impossible and the possible.

### 5. Openness and certainty.

The prophet is always open to the winds of change and the Spirit which blows where it wills. He recognizes the dynamic dimension of truth but at the same time he is convinced of the eternal verities given by God in Christ. While he is always searching he is ever sure.

The prophetic role requires that we shall explore, experiment and change but always on the foundation of and within the framework of the faith, hope and love of which Christ is the centre—the Christ who died for our sins and rose for our justification, the Christ of the Cross with its horizontal dimension reaching out to the reality of man and the world and with its vertical dimension reaching up to the reality of God. For the prophet these are inseparable and with Paul he says, "I live by the faith of the Son of God who loved me and gave himself for me." (Gal. 2:20).

To one and all, ministers and members, the whole Church, we say, Let us scale the heights and keep the vision splendid and so fulfill the prophetic role.

Then,  
 "Rise up, O men of God,  
 Have done with lesser things;  
 Give heart and soul, and mind and strength,  
 To serve the King of Kings.

"Lift high the cross of Christ,  
 Tread where his feet have trod,  
 As brothers of the Son of Man,  
 Rise up, O men of God."

THE NAMES OF CHRIST

## BRIDEGROOM

### WORLD TALK NO. 88

Marriage is sacred and significant throughout the Bible. It was used as an analogy of God and Israel and of Christ and the Church.

There were many patterns of marriage mentioned in the O.T. The Bible mentions an evolution from promiscuity to polygamy to monogamy which was the divine intention (Gen. 2:24).

Marriage was initiated by a father on behalf of his son (Gen. 24:4). The bride was at first purchased as Leah and Rachel were purchased by Jacob (Gen. 31:15). Sometimes the purchase price demanded was barbaric (1 Sam. 18:25) and sometimes was paid off on terms of service (Gen. 29:20,28). When the price was paid the betrothal commenced. The bride was usually eleven years old and the betrothal lasted a year until marriage. Sexual intercourse was forbidden under heavy penalty until marriage but now the couple could speak together, usually for the first time in their lives. Mary and Joseph were betrothed (Matt. 1).

Israel was spoken of as God's bride (Isa 62:5). God betrothed Israel to himself out of his love for her (Hos. 2:19,20). But Israel became faithless chasing after other gods, playing the part of an adulteress (Exo. 34:15; Judg. 8:27,33). Jeremiah called Israel to return to her husband with her illegitimate children (Jer. 3:1,14). Hosea is built round this theme of constant love and wanton adultery.

Jesus called himself the Bridegroom. In the parable of the wise and foolish virgin (Matt. 25:1-13) the foolish were those who were not prepared for his coming. He also indicated to the disciples of John the Baptist that he was the bridegroom whom they should expect (Mk 9: 14-15). Paul says he betrothed the Church at Corinth to Christ as the bridegroom (2

Cor. 11:2). The Church was to be a pure bride. The marriage relationship was again used as a symbol of the relationship between the Church and Christ (Eph. 5: 22-23). John in Revelation sees the Church as the bride of Christ joined in a never-ending union (Rev. 19:7; 21:9).

### FOR TODAY

The Church must always be faithful to the bridegroom even when we live in an "evil and adulteress generation." In a world of scientific achievement and technological advance it becomes easier to break away from the Church's first love. As in all marriages the only answer lies in promoting togetherness and close daily companionship between the bride and the groom. Each Christian should daily seek to know Christ's will.

Every marriage requires the discipline of love. Partners take each other for better or for worse and in times when there are difficulties there is always someone else who appears more attractive or to present greater satisfaction but the discipline of love holds the partners faithful until they find that the discipline has its own reward. This is true also of Christians and their commitment to Christ.

A beautiful marriage requires both partners to trust each other and to be proud of each other. Christians who are hesitant to talk about their commitment to Christ lack also the trust or the pride. A beautiful Christian relationship can only exist where we are both trustful and proud of our Lord.

And the Bridegroom shall come unexpectedly! The Church is only in the betrothal stage, the completeness of marriage is yet to come. Christ's return shall catch men unawares but the wise bride is always waiting eagerly.

GORDON MOYES.

# WOMEN'S WRITE



Edited by Gladys Mackenzie

## LADY ON THE BENCH

Introducing MRS. EMILY Simpson, a member of Glenelg Church, South Australia.



Almost a life time Christian,—Mrs. Simpson, then Emily Barrow, gave her life to Christ, at the age of 14 at the Aldgate Valley Church,—she is a woman of tremendous capacities, interests and achievements.

Whilst teaching at Wudinna East, in the west of South Australia, she met George Simpson, whom she married in 1931. Settling into farm life, she was active with her husband in the Wudinna Church of Christ, now closed. Two sons and two daughters were added to the family.

In 1960 she was asked to become a Justice of the Peace. At that time, there was only one other woman J.P. on the West Coast.

Towards the end of 1964, the Simpsons came to Adelaide to live, transferring membership to the Hampstead Gardens Church. Here, as deaconess, she served as a full member of the board, for five or six years. During this period George Simpson died.

Always interested in women's work, Emily Simpson, served as State Women's Conference President in 1969. Loved by all, her presidential visits to country areas were particularly appreciated, the women

recognising her as a country woman also. Later she served as Nominations Officer, and Social Service Leader.

Through all this, her work as a J.P. continued. By now she had joined the Adoptions Court. This was work she loved, and once a month she would sit on the bench with a Magistrate and male J.P. to interview adopting parents-to-be.

For the past two and a half years her influence has extended to the Northfield Rehabilitation Centre for Women. This is for women over 18 who have been before the courts. In the many duties she is called to do here, including sitting on the bench when cases that occur within the centre are heard, she is able to bring Christian love, understanding and patience, to the girls she seeks to help.

Mrs. Simpson first became a member of the Country Women's Association in 1936, and in 1973 accepted the office of Hon. Sec. for South Australia, which has 13,000 members in 300 branches.

We salute Mrs. Emily Simpson who, motivated by a concern inspired by her Saviour, works for others through her local church, her conference interests, her J.P. work in its many facets, and the women of the C.W.A.

### "MAKE US BUILDERS OF PEACE,"

is the theme, chosen and prepared by the women of Japan, for the Order of Service, for

### The Annual Women's World Day of Prayer on Friday, March 1, 1974

This day is now observed in more than 160 countries and territories. During 1973 in Australia, more than 1,200 services were held — in churches, hospitals and aged persons' homes.

A special students' service was also used in many schools.

**REMEMBER — Friday, March 1, 1974**

Plan to attend the service that will be held in your suburb or town.

## WORK AND WORSHIP

### WORSHIP

All States featured Christmas Programmes at Their December meeting. In W.A., Mrs. D. N. Hughes and the Wembly C.W.F. presented "Jesus the Magnet of Men," in song and story. In S.A., the President, Mrs. Pederson, was assisted by Mrs. Elwyn Pederson and Mrs. Willcox as the theme, "The empty manger, the empty cross and the empty tomb," was depicted. Kenmore C.W.F. brought the Christmas message in the form of Bible readings, meditations and carol singing, to the Queensland meeting. The characters of the Christmas story and their significance was introduced to the Victorian meeting by Mrs. G. R. Sterling, whilst Mrs. W. St. Aubyn arranged a "Musical Appreciation of Christmas Carols." "The Gospel Sound" group, led by Mrs. June Arnold, celebrated the occasion with joyous praise in N.S.W.

### WORK

#### Victoria

A report was presented on the bus trip, arranged by Barry Jenkins, to 10 inner-area churches and ventures. Through this trip a better understanding was gained of the problems of these areas, and what is being done to overcome them.

The Christian Education committee has prepared a new list of syllabus suggestions, and this is available from Mrs. J. Weedon.

The C.W.F. Committee Digest has been completed. All Fellowship Secretaries will receive one. Extra copies available—20 cents each.

#### South Australia

The appointment was announced of June Lawrance as Returning Officer for Postal Voting for next Conference.

Conference agreed to pay expenses for President, Mrs. Pederson, to attend as an observer, the Australian Church Women's National Council in Adelaide in February. Federal President of C.W.F., Mrs. Gwen Faulkner, will be a delegate.

#### Western Australia

Mrs. John Bolton, on furlough from New Guinea, was a guest at December meeting. She told of the increasing number of C.W.F.'s being asked to represent W.A. at the Australian Church Women's National Council in Adelaide.

Queensland  
Ruby Haigh, President elect of Queensland C.W.F., has been elected President of Australian Church Women (Qld. Unit).

Mrs. June Wilson, Qld's C.W.F. Living Link, has returned with her family from the New Hebrides, and will now be living at Arana Hills.

\$40 was donated to the Ethiopian Children's Fund.

## CHRISTIAN ENDEAVOUR

# "NOWTIME 74"

Dr. David Hubbard  
addresses meeting at  
Sydney Town Hall



"Nowtime 74", a unique Christian Happening, concluded with a memorable night in the Opera House Concert Hall, packed with over 2,600 enthusiastic supporters.

It seemed to Sydneysiders that everywhere you turned from January 4-12 you came face to face with "Nowtime 74". The main evening rallies were held in the Sydney Town Hall, whilst the daytime programme was held at the Sydney University.

Dr. David Hubbard of the U.S.A., was guest speaker. He simply stood at the microphone night after night, Bible in hand, and skilfully proclaimed the Word of God for this age.

Dr. Hubbard held the huge 2,600 strong Opera House audience spellbound when he played the role of Screwtape's senior devil and presented a plan for the spiritual destruction of Australia.

The answer to Screwtape's instructions came through the vibrant, joyful musical message of "Lightshine," which was presented by the New Life Singers, of Newcastle—"Let your Light Shine!"

Other musical highlights included, on the opening night, an experimental modern organ presentation by Kathy and David Brennan.

The Tongan and Fijian Singers also contributed to the Mission Spectacular in the Sydney Town Hall.

The 'Jesus Festival of Music' had to be moved from Hyde Park because of the rain to the grounds of St. Andrew's Cathedral, where hundreds of Christian and non-Christian young people heard the Gospel proclaimed by music and word. Except for brief interruptions caused by two weddings, the programme continued as planned!!

The four special consultations at the University attracted good representation from Colleges and Churches. The Festival of Light Consultation, led by Dr. John Court, also attracted Channel 9 and the "Herald"!!

"Nowtime 74" was planned as an updated transitional C.E. Convention from the "old time" to the "Nowtime". It was voted a success by the delegates with the backing of the Australian C.E. Council's important "Updating" decisions and "New Look" C.E. Programme. The

Council elected three National officers to implement these new programmes, National President Rev. Norman Pell, (Supt Baptist Union of Victoria); National Director—Rev. Fred Nile, (Festival of Light); Supervisor—Rev. Leigh Wedge, (Sydney).

The Christian Endeavour Movement will now be able to move into the future better equipped to continue to serve as the core group within the Church's ministry to youth and carry out its basic aims of evangelism, training and service. Next Australian C.E. Convention will be held in Brisbane January 1976.

### STATEMENT OF CONCERN PRESENTED TO THE HON. JIM CAMERON, M.L.A., SPEAKER OF HOUSE OF PARLIAMENT

We, the Delegates to the "Nowtime 74" Australian Christian Endeavour Convention, in co-operation with members of the Festival of Light, representatives of the N.S.W. Council of Churches and citizens, express our deep concern over the moral pollution which is infecting every area of society. We believe it is a real threat to our Australian way of life and family life, which are regarded with great importance by the vast majority of citizens.

We call for strong action by our Federal Government and all State Governments in their respective areas concerning the following:-

## Youth are "False Revolutionaries"

Modern youth lacks the discipline, strategy, spirit of self-sacrifice and resolute will needed to qualify as "revolutionaries," the primate of Greek Orthodox Christians in the Western Hemisphere said here.

"Revolution, by its very nature, demands to overthrow suppression, to gain and acquire freedom for man, and to secure justice and dignity for all," Archbishop Iakovos told the 22nd Annual Conference of the Greek Orthodox Youth of America.

"And I feel very dismayed, for I see no sign of the horizon for such a revolution," he added. "The only thing

We express deep concern over the disturbing omission of references to the protection of the family in the Human Rights Bill.

We express deep concern over the massive increase of "R" rated films into Australia and the release of pornographic films such as "Deep Throat", "The Language of Love" and "Alvin Purple".

We express deep concern over the blue invasion of Australian homes through distorted sex shows such as "No 96" and "The Box".

We object to some T.V. producers forcing Australian audiences to accept new low moral levels of violence, sadism and bestiality.

We urge the Federal Government and the Chief Secretary to stop the flood of "sex papers" and pornographic literature into suburban newsagencies and bookshops.

We express deep concern over the growing violence in our community, especially the recent sadistic attacks on defenceless women.

Finally, we call on all Australians to obey the words of Jesus, "Happy are the pure in heart, for they shall see God," and that we build a strong National life based on Jesus Christ and His teachings so that all people can experience true love, purity and family life.

that I see is an ill-conceived and ill-practised revolution against parental, legislative, religious, moral and educational authorities."

He told the youthful audience that resentments and condemnations of existing practices in political, cultural, family and religious life "can hardly constitute the basis for a true revolution."

The Archbishop said there is "no better guidebook for life than the Bible. It is the only book that contains words of eternal value. It is the only book that speaks to you of radical revolutionary action."

### FLOOD RELIEF

To Churches of Christ in Australia

We have all been shocked and disturbed by the trouble that has come to Queensland through floods. Homes have been destroyed, lives have been lost, and many have seen their belongings swept away. We will surely pledge our support to give what help we can in assisting those who have lost so much and we offer our deepest sympathy to the families of those who lost relatives through accident or drowning.

We rejoice in the many stories of heroism that have reached us and of the magnificent way in which our own church members have been in the forefront of those giving assistance.

But as a church family we have the privilege of doing more than simply reacting as distant spectators. We shall want to give practical help. Some of this can be provided through gifts of money and some States have already opened appeals for funds.

I wholeheartedly support such an appeal and urge church members throughout the Commonwealth to give what assistance they can. I am sure that the Social Service Departments will gladly receive gifts and forward them. A means of identification is—"Churches of Christ in Australia, Flood Relief Appeal, Queensland."

G.H. Gilmour,  
President,  
Churches of Christ in Australia.

(Ed. Note. We have been advised that donations for Queensland flood relief will be tax deductible.)

## OPEN FORUM

Letters do not necessarily reflect the views of the management or editorial panel. Correspondents are requested to say only what is true, kind, necessary, and Christian, and to say it in no more than 150 words.

### NOT FOR ARMS OR BOMBS

To The Editor, My attention has been drawn to recent charges that the World Council of Churches is supplying money for arms to terrorists in Southern Africa. The Australian Council of Churches has taken the matter up with the Director of the organization responsible for these charges but to no avail. I, therefore, seek leave to make known to your readers the following facts.

1. No WCC money from church offerings or any other source had been used for the purchase of arms or bombs in Southern Africa or anywhere else. Money distributed through the WCC Program to Combat Racism is given specifically for that Program. The money is provided for humanitarian purposes only. Dr. Sjollem, Director of PCR, is reported ('Stimme Afrikas') as saying that the money is given for military purposes. I personally checked with Dr. Sjollem and that statement did NOT come from his lips.

2. The WCC did not ignore the Ugandan situation. Protest was made both by the Officers and by the Central Committee of WCC (Utrecht, 1972). I was there and took part in the debate. Representatives of the All Africa Christian Conference, acting for the WCC were present in Uganda throughout the crisis.

3. The WCC and the Australian Council of Churches have made repeated protests to the Soviet Union and other Communist governments. Publication of our most recent protest, re Solzhenytsin and Sakharov, brought letter of threat against myself and charges that both the ACC and myself are Fascist agents!

4. The Australian visit of the Rev. Michael Bordeaux is being arranged in co-operation with the Australian Council of Churches and the state Councils. The Centre for the Study of Religion in Communist Lands, of which Mr. Bordeaux is Director, was set up with the active encouragement of the WCC. The WCC is a fellowship of Christian churches; its Central Committee is chosen from delegates officially appointed by the member of churches. Membership is open to those churches confessing Christ as both God and Saviour. It is difficult to understand this slander tactic against that which is an agency of both witness and service in the name of Christ.

Neil Gilmore

President, Australian Council of Churches.

### HOW MUCH TO THE LORD?

To the Editor,

The answer that comes varies a fair bit according to the mood I'm in. I haven't a regular income like a wage-earner or pensioner. It depends on the seasons and the bad debts I incur, etc. It will be the end of 1974 before I know what my earnings actually total for 1973-74.

I like our minister to dress well and for his family to be tidy and well fed and for them to pay their way without embarrassment. I like the church to be clean, well painted, have all lights and power points working, door hinges oiled, lawns mown, etc.

I like us to have a permanent minister because I might want him for something some time, maybe to marry me, or bury me, or listen to all my worries or to tell me I am a pretty good fellow. I seem to need those last two things now and again.

So I put a bit of "hoot" in the plate when it comes round. But somehow I don't feel I am giving that to the Lord at all. I reckon that's only for "services rendered."

It's not until I give to Social Service work or Overseas and Home Missions, Aborigines Missions, etc., that I get the feeling that this is what I am really giving to the Lord. Whether it is \$2 or \$20; \$5 or \$50—that's how I feel.

Hoping you are NOT the same.

H.C. Wheaton (Vic.)

MORE LETTERS ON PAGE 13



### LOVE AND MARRIAGE AND TRADING STAMPS TRADING

by L. Richard Lessor (Argus Communications) \$1.75

This is more than a book on marriage, it is an attempt to provide a system of marriage therapy which can be applied inexpensively to any marriage situation. It makes provision for the reader to stop and engage himself (or herself) and their marriage in a fairly profitable and searching inquiry into their own marriage with a view to improvement.

One criticism that I would make is that some of the exercises may not provide sufficient information for a person to understand what is involved, or even what it needs. It is not a book just to read, it is an experience. The book itself draws on concepts from Eric Berne's, "Games People Play." The author is a consulting group therapist, director of social services at a Chicago hospital and is in private practice as a psychotherapist specialising in marital and family problem solving. While this book may not replace L. Tizard's, "Guide to Marriage," as a book to put in the hands of young married couples, it does meet the area where marriage breaks down—interpersonal relationships and communication. This could be a valuable weapon in the fight against marriage breakdown and failure.

—Don E. Stewart

### ROLE OF THE SCHOOL IN A MULTI-CULTURAL SOCIETY (Australian Frontier)

This is a report of a Consultation organised by Australian Frontier in 1973. It does not provide quick and easy answers to the problems created in education by our multi-racial society, but it should encourage those who are concerned with the problems, to persevere until they find an answer applicable to their local situation. The address by A. Talbot, Headmaster of the notable Kilkenny Primary School, S.A., furnishes valuable information about the methods used in that school to cater for a multi-racial community and simultaneously maintain academic standards. Moving from the particular to the general, the report ends with a discussion of some related problems, such as the desires of particular ethnic and cultural groups, changes in teacher training and an increase in parent involvement. Teachers and those interested in the happiness of migrants will find the report stimulating.

—B.M.W.

### USING BIBLICAL SIMULATIONS

By Miller, G. Snyder, and Neff (Judson Press) \$5.50.

The book describes a Biblical simulation, asks "Why use it?" and tells how to prepare and conduct Biblical simulations and gives 11 simulations (six from O.T. and five from N.T.). The book offers in package form the necessary materials for one presentation of each of the simulations. The "parts" or "roles" are easily torn out as pages are perforated. This is "a new way to study the Bible by simulating key decision making events." I can imagine it being used in a week-end camp setting to good effect, also over a series of one or two weekly night meetings. It is a book which ministers, youth leaders, adult study groups, camp leaders, etc. will find helpful. Available from Baptist Book Store, Melbourne.

—Ray McKenzie.

### CHRIST THE LIBERATOR

by John R.W. Stott and others (Hodder & Stoughton), \$3.15.

This is a collection of addresses given at the Urbana 70 Convention for 12,300 students from 73 countries. The emphasis is on evangelism, but the evangelicals are giving more and more emphasis to this world and its ways without losing their other-worldly motivation and destiny. This is a healthy sign. The healing of broken churches has been delayed on the one hand while critics of the World Council of Churches have failed to see that the great social concerns of the day have developed out of a deep spiritual regard for all of God's creation; and on the other hand, we have been held back by those who have portrayed evangelicals as offering to the hungry only the promise of pie in the sky. The messages by Myron Augsburger, on the Christian attitude to revolution, George Taylor on racial tension, Samuel Escobar on social concern, and Tom Skinner on the U.S. race crisis, are all geared to evangelism, but an evangelism that is expressed in terms of social and political realities. We need to listen to one another and we may hear the authentic voice of God speaking in surprising places.

The book is in four sections: Bible studies on John 13-17 by Stott; Issues in World Evangelism; The Challenge of World Evangelism; and, finally, a quick, and we think, inadequate, Survey of God's Work in the World. The inadequacy is not due to the fact that once again we have a survey that uses a map which excludes Australia!

### LEARNING TO LIVE FROM THE GOSPELS

By Eugenia Price (Hodder & Stoughton) \$1.45

This book by a very popular writer for women, uses the four gospels to show how people can cope with life in this world. She argues that the bible is as vital for today as in any other period in history.

The book has limitations and much of the treatment is on a superficial level, but there are many good things in it. The text used is J.B. Phillips' translation.

### SEND YOUR BOOK ORDER TO THE BAPTIST BOOK STORE, MELBOURNE

### Church Chuckles by CARTWRIGHT



"Have you a church home?"

## LETTERS FROM TERTIUS

### MINISTER'S WIFE

To the Editor,

The other night the minister and his wife called. He was talking to my wife about some visiting she is going to do for him. I was left to entertain Mrs. Minister. Conversation was running down so I threw in a leading question. I said, "It must be a bit rough being a minister's wife?" "Why?" she said. That got me into deep water so I struggled to the surface and said, "Well everybody expects you to do things like running the women's meetings, and attending everything, and being a sort of super-woman with super-kids!" She mused a while. "It's strange how many of you think that," she said, "Because I can't remember being expected to do anything or to be anything except my husband's wife!" "But you do all of these things," I argued. "Sure," she said, "But I do them because the Lord expects them of me, not because the people do."

She said it all naturally and sincerely. She's that sort of person. But it took the wind out of my sails. Becalmed, I had nothing to say. She went on quietly, "It happens that I am a person who loves God and my church very much. That's why I want to do all that I can for them both. And God has given me special opportunities to do just that, by making me a minister's wife."

By then my wife was asking who wanted tea or coffee. In the agony of deciding between these insistent alternatives, our conversation was lost. But it left me with a profound admiration for a woman who had mastered what must be an insuperable task; that of being a Christian and a minister's wife at the same time.

TERTIUS

• OVERSEAS MISSION

# NEW HEBRIDES WALKABOUT

By G. Warne

It was with rather mixed feelings that Pastor Hosea and myself ventured out from Pentecost on a two week teaching tour of Aoba and Maewo. Ahead of us lay a fortnight of continual travelling and many hours of "tok tok" (discussion) with the people, sharing the problems of their village life with them.

The primary aim of the tour was to give instruction concerning the work of Deacons and Elders, and endeavour to establish a more effective administration at the local church level. In actual fact, a wide range of issues were dealt with as the people shared their problems and questions with us—Church administration, Stewardship, marriage customs, nationalistic aspirations, problems with sects, and individual problems concerning local village life. At some times we felt that we were following the footsteps of the Apostle Paul as he moved about "strengthening the churches"; at others, we seemed more akin to a "Dorothy Dix!"

About two days were spent in each locality, the course of instruction being repeated seven times! Although our basic approach and material used was the same, each area required a different approach to suit local situations. In a number of places a brief "Adventure-Time" type programme was held with school children—it is most heart warming to hear New Hebridean children singing at the top of their voices.

Our approach was designed to clarify the roles of Elders and Deacons, about which there seemed to be much confusion. In our attempt to clarify the roles, a simple approach was used, selecting material which would emphasise one concept only. The "Shepherd" concept of the Elder ("episcopos"), and the "Servant" concept of the Deacon ("diakonos") was presented. Biblical material was selected in such a way as to emphasise these concepts, and discussion centred upon the practical outworking of these roles in the life of the church.

The basic method used was the "workshop" approach, with emphasis upon informal discussion rather than formalised teaching. All sessions were conducted in Bislama, so after approximately 60 hours of discussion in pidgin, it was rather refreshing to return to "civilisation" again and meet some people who could speak English! Nevertheless, the fact that we sat down

with the people and spoke with them in their lingua franca earned us immediate acceptance, and we found ourselves spending many hours of "story" (face to face conversation) with them outside of the meeting times. Meetings were held every night, which after a full day of travelling and discussion, left one rather exhausted.

Travel from place to place required an average of half-day, and every available means of transport was used—plane, land rover, launch, ex-World War II army jeep, small dinghy, as well as many miles of footslogging. We struck the beginning of "the wet" and found ourselves at one stage trekking for 2½ hours through ankle deep mud and swollen creeks waist deep.

Living off the land was another new experience for me. Native food was our only diet for most of the time. Simple meals consisting of rice, lap-lap, dry biscuits, with stewed chicken or tinned meat were provided for us. The genuine hospitality of the people was something which we will not quickly forget.

We were quite overwhelmed by the response to our programme. It was quite apparent that there is a real hunger for this type of ministry. We were surprised too by the openness of the people to share their problems with us and ask questions. Although the time spent in each locality was short, very strong relationships were established with the people. The people have gained a clearer insight into the roles of church leaders, and we have certainly gained a deeper understanding of the needs of the people in their villages.

## LATROBE VALLEY LIFE LINE

The oldest established "Life Line" in Vic., the Latrobe Valley Centre has been operating nearly six years.

In 1973 more than 1100 calls were received from all parts of the Valley and other Gippsland areas. 100 trained telephone counsellors from all denominations keep the line open continuously throughout the year.

Don Thomas, minister at Morwell, serves as part-time director and six of our members are counsellors.

The present average number of calls is 35 per week, showing that an increasing number are discovering that "Help is as near as the Telephone."

# JAY'S FOR JUNIORS

## JAY'S QUIZ

One time when Jesus was talking to people on the lake shore they pressed so close to the edge that Jesus asked if he could borrow Peter's fishing boat. Jesus sat in it a little off-shore and talked so that more people could hear him. Afterwards, perhaps to repay Peter for the use of the boat, Jesus told him to take the boat out and try to catch some fish. Peter said they had been fishing all night and caught nothing. But he and his brother Andrew went out and lowered their net—What happened next? (see page 18).

## WHAT BIRD IS THAT?

A lady who loved birds hear an unfamiliar call one morning. Unable to identify it she phoned a bird expert at the museum and persuaded him to come over and tell her what kind of bird it was. It took the bird expert about one minute to tell her where the call came from—a bulldozer in need of grease!

Two men were seated on a crowded bus. One noticed that his pal was bending over with his eyes shut.

"What's the matter, pal?" he asked, "Are you sick?"

"No," the fellow replied. "I'm fine. It's just that I hate to see women standing."

The soft sofa beckons and beckons and beckons; I resist and resist—For a matter of seconds.



"... Then turn left at the Baghdad city dump... you can't miss it."

• IN UNITY

# GOD'S

# LIVELY

# PEOPLE

They were called "God's frozen people" a few years ago—the laity. But recently there has been a rediscovery of the importance and contribution of the lay member in the life and witness of the church. He is not someone to assist the minister, he shares in a mutual ministry within and through the church. No longer is he "frozen" but "lively."

More than a century ago pioneers of Churches of Christ were rediscovering this biblical truth. They shared their vision with all who would hear—but at that time many were not willing to hear. But today the situation is different—Christians from many traditions are searching again for a more biblical understanding of the church and realising that changes are needed to bring the churches into line with that understanding.

These three statements from councils of churches indicate the trend in thinking:—  
"Christian witness in the world is mainly fulfilled by lay members of the church regarding their daily work as a Christian Vocation." (Bangkok Assembly of E.A.C.C. 1964).  
"The object of Laity Formation is to enable persons individually and collectively to be servants of the Servant Lord . . . to become agents of change, joining our Lord in His Creative or Redemptive Work. It is derived from Christ." (Elanora Conference, Division of Christian Education of A.C.C. 1969).

"The royal priesthood of necessity belongs to the people of God, and all forms of ministry within the church assist, and in a sense must point to that corporate service. The call to be part of, and to serve in Christ's body is in no way based upon merit, but is simply an undeserved gift of grace. And since the Holy Spirit is gracious to every member, there is a variety of gifts; each baptized person undertakes an appropriate ministry within the many services." (W.C.C. Faith and Order Report, Louvain 1971).

Now is the time to be sharing a century's experience in encouraging all members of the church to participate in the ministry of Christ and his church.

—Department of Christian Union.

# THANK YOU!

Thankyou for all that camp's meant to us  
Thankyou for all the things we've done  
Thankyou for all that we have learnt, Lord  
And for all the fun.

Thankyou for such a lovely camp site  
Thankyou that we can look 'round here  
Seeing the world that you've created  
And feel you're very near.

Thankyou for all the hikes and swims, Lord  
Thankyou for all the games we've played  
Thankyou for all our physical jerks, Lord  
And for friends we've made

Thankyou that we've spent time in studies  
Learning of people whom you love  
We want to love them all much better  
Help us as we strive

Thankyou for Mrs. Fisher's cooking  
Thankyou for all the meals we've had  
Thankyou things taste so good at midnight  
Eaten on the bed.

Thankyou we've learnt that you forgive us  
Thankyou we've learnt you love each one  
Thankyou we've learnt to live for you, Lord  
And that life's just begun.

—Judy Drayton

(Leader at recent Girls' Summer Camp)



Chapel at Monbulk Camp, Vic.

### CHAPLAIN CRITICALLY ILL

Karl Turtmann, a chaplain with the Council for Christian Education in Schools, suffered a stroke on January 28; and is reported as being critically ill in Preston and Northcote Community Hospital, Vic.

Mr Turtmann graduated from the College of the Bible, Glen Iris, and was ministering to the church at Coburg when he became a Chaplain.

His wife, Edith, has been visiting relatives and friends in her native Germany. She returned to Melbourne on January 30.

### DEATH OF KEN MADDERN

We sadly announce that K. R. Maddern, a graduate of the College of the Bible, Glen Iris, and a former minister, died on January 28 as the result of a road accident, in Western Australia.

Ken came from Bordertown, S.A. and his wife was Sue Goldsworthy of Kaniva, Vic. There are two children.

After cremation, Ken's ashes were given to the waves at the beach where he and his family spent so much of their time together.

### IMMIGRATION SUNDAY

The Minister for Immigration, the Hon. A. J. Grassby, M.H.R., has prepared

a message to be read in all churches on Immigration Sunday, observed this year on February 24.

A copy of the message was sent to Graham H. Gilmour, President of Conference of Churches of Christ in Australia, and Mr. Gilmour commends the letter to our churches.

Mr. Grassby points out that we have invited people from overseas to join us and become a part of our nation. One in every five of the present population was born overseas. In a congregation of 100 the chances are that 20 will have been born overseas. It should be our objective to help all Australians, new and old, to know themselves as members of one family, united in one nation.

The letter will be distributed to all churches by the Department of Immigration State Branch Offices in time for reading to congregations on February 24.

**EVENING COMMUNION** (Warracknabeal, S. Hince) Communion service was at 8 p.m. during January. . . . Martin Suter took a service recently. He and his family were welcomed home from Kenmore Christian College. . . . The Presbyterian minister was also a recent speaker. . . . Russell Cooper had a spell in hospital recently.

## AID FOR APARTHEID OPPOSITION

Johannesburg (EPS)— The South African Council of Churches has voted to help pay the appeal costs of people who, for conscientious reasons, refuse to testify before a government commission investigating groups opposed to apartheid.

Already 12 people, including Dr. Beyers Naude and other staff members of the Christian Institute of Southern Africa, have defied orders to give evidence to the Schlebusch Commission. Cost of defending the 12 is set at \$23,000.

The executive committee of the council said the objectors merit the support of fellow Christians. Black members of the committee who endorsed the action expressed solidarity with "victims" to the Schlebusch Commission who are suffering for the black cause. They noted the "great sacrifices our white brothers are making in the name of justice".

Dr. Beyers Naude, unrepentant in his opposition to the commission, said in a hard-hitting sermon last month that "so many of our racial laws are in direct conflict with the law of God that many

Christians, if they seriously wish to be obedient to God, are forced to be disobedient to the state". He urged Christians to prepare themselves for the coming crisis and asserted, that if a prophet of love like Manas Buthelezi, the recently banned black Lutheran theologian, is "no longer allowed to be heard. . . then Christ is no longer being heard".

More protests have been voiced against the banning of Dr. Buthelezi, who on December 6 was served with an order prohibiting him from attending social, political or educational gatherings. The Roman Catholic Archbishop of Durban, Mgr. Denis E. Hurley, O.M.I., termed the banning order "nothing short of horrifying".

"It is abundantly clear," he said, "that we are now in a situation in which anyone with a Christian concern about South Africa must stifle his conscience or risk government reprisal".

Dr. Robert Selby Taylor, Anglican Archbishop of Cape Town, said he was "disgusted" by the ban. It will confirm many people in many countries in their opinion that South Africa is a totalitarian state, he added.

EPS

### ROLAND GIESE

The death occurred in Melbourne on January 31 of Roland Giese, director of the Methodist Federal Board of Christian Education, and Methodist director on The Joint Board of Christian Education.

Mr. Giese headed The Joint Board's work on worship, adult education and family life, and was consultant to the Religion in Life series produced by the Victorian Council for Christian Education in Schools.

He wrote and edited many publications. In particular he edited the song books "Sing a New Song," "Songs of Faith" and "Songs for Worship".

In 1970-71 he spent 12 months at Yale University, teaching and doing studies in family life education. He attended the 1971 World Council of Christian Education Assembly in Peru, and the recent EACC Assembly in Singapore. At the time of his death he was executive chairman of the ACC Commission on Christian Education.

Last July he led one of the sessions at the College of the Bible Winter School.

Mr. Giese leaves a wife and three daughters. He was fifty.

He was a tremendous person to know. One of his hymns concludes

"Life is meant to be full and gay and free;

I am your Lord, I am your Life; Start again with me."

And that is how he lived.

R.W.L.

**NEW FOR ASCOT VALE** On January 20, Ian Corlett, a student of the College of the Bible, commenced his 1974 ministry here. During December and January, whilst the church was without a minister, folk from Essendon, Essendon North, and North Williamstown assisted with the services.

### CENTRAL/NORTHERN EASTERN AUSTRALIAN TOUR

Visit Adelaide, Coober Pedy, Ayer's Rock, Alice Springs, Standley Chasm, Mt. Isa, Normanton, Cairns, Townsville, East Coast, Canberra. Leave Melbourne Sept. 9. return October 4. All inclusive fare \$235. Good meals, Camping gear, Two man tents. Optional extra day cruises to Green, Hayman and Daydream Islands.

Can be reduced to 21 days by flying from Coolangatta at additional cost.

Arranged by Christian Men's Fellowship.

Full details — contact R. R. Tippett, phone 877 3502 (Melb.), 11 Everglade Ave., Forest Hill, Vic., 3131

## WHITE PAPERS

### ON LIFE AND FAITH

**BETTORHOLICS** Some can be as addicted to gambling as others are to alcohol and nicotine. A recent article in the "New York Times" explores the world of the compulsive gambler. "It's more than just a bad habit."

Some psychiatrists consider gambling as the most widespread unrecognised illness of the U.S.A. "Eyes don't bear the tell-tale glaze of the junkie, nor are there any needle marks on his arms. His breath won't give him away as an alcoholic, because he seldom drinks." He is still an addict.

Millions of people can gamble without apparent ill effects, just as millions can smoke, drink, or take pot, without becoming addicts. But there are many who cannot take it and leave it. The figure for the U.S.A. is reckoned at about 6 million compulsive gamblers. As alcoholism and hard-drug taking lead to irrational acts in order

to feed the addiction, so gambling leads to irrational acts once the pattern of compulsion has been established. They bet too heavily and too often, then, unable to control the desire, they try to borrow heavily from relatives, friends, and employers, finance companies and loan sharks; finally, they live a secret life of lying, conniving and stealing to feed the compulsion. The lengths to which gamblers will go are illustrated: One compulsive gambler said they would check the quality of coffins at funerals. "If they were good, we'd go out to the cemetery at night, dig up the coffin, put the body back in the ground, and sell the coffin." Another held his three year old child near a window and threatened to "drop the kid" unless his father-in-law gave him money.

This dreadful toll on human personality led to the formation of Gamblers Anonymous in 1957, and like its counterpart in Alcoholics Anonymous, has no promotion department, accepts no outside contributions, collects no dues, and refuses to be drawn into debate on the morality of gambling. Clinics are established for treatment, and when the gambler stops gambling there are withdrawal symptoms as there are for the alcoholic who stops drinking.

Gambler Anonymous cannot help gamblers until they reach the bottom, financially and emotionally — again, a parallel with A.A. The group never gives anybody any money. It evaluates a new member's financial standing and recommends a workable budget. They support each other morally and remind themselves that they live only one bet from

disaster. One of their clinic's doctors said, "The one thing they should never do is make any kind of bet, no matter how small. It's the same as an alcoholic taking that first drink."

Gamblers Anonymous has been operating in Australia for five or six years, in N.S.W., Vic., and S.A., and probably in the other States as well.

**GOOD GRIEF!!!** An Illinois church observed "Dedicated Car Day." A prize was offered to the person who brought the most people to Sunday school and morning worship. The car would make as many trips as the owner cared to make. Ron Payne, the minister, promised to give the "dedicated car" a free car wash by hand!!!

## OPEN FORUM

### "FULL TIME" MINISTERS

To the Editor,

May I inform Tertius that I am the same! Steamed up, that is! Why? Because of his use of the phrase "full-time" ministry. (A.C. 26.1.74). I take it that he means his minister quit the pastoral ministry.

The common application "full-time ministry" to ordained pulpit-fillers only, always steams me up! Surely, any totally committed Christian, of whatever occupation, is in the "full-time ministry."

I have five children, I am involved in church and general community activities; when am I not in the full-time ministry? What part of my day may I say is mine, not Christ's; to serve him, to minister to any need that comes my way?

I believe wholeheartedly in the scriptural assertion of "the priesthood of all believers". We each have different ministries, I know, but we must be in them full-time.

I don't know why Tertius' minister left the pastoral ministry. Who can be sure that he quit the full-time ministry? I cannot. Hoping you are the same.

Rita Phillips, Vic.

### BIBLE FOR THE PULPIT

To the Editor,

We would appreciate some guidance on the choice of a bible translation for use in our worship services (probably also for general use in church activities).

A number of years ago, the practice at Epping (NSW) of reading Old and New Testament lessons from the Authorized Version was altered with the adoption of J. B. Phillip's translation for the New Testament passages. Now that many translations of the Old Testament are available, we are seeking a suitable version for all readings.

How is the choice made? — on the basis of accuracy of translation, readability or general popularity at present or expected in the future?

We could profit by hearing of the experience of other churches.

—C. W. Wrigley, N.S.W.



# BIBLE TRANSLATION AND MISSIONARY EXPANSION

BY DR. A. G. ELLIOTT

It all began at Pentecost. For no sooner had the Holy Spirit fallen in power, as described in the record of Acts 2, than the multitudes of Jews of the Dispersion heard the apostles preaching the Gospel in their own languages.

"And they were all amazed and marvelled, saying one to another, 'Behold, are not these who speak Galileans? And how hear we every man in our own tongue wherein we were born?' Then follows the long list of languages spoken, for it appears that there were present Parthians, Medes, Elamites, dwellers in Mesopotamia and Judea, men from Cappadocia, Pontus, and numerous other areas around the Mediterranean.

This miracle of Pentecost has undoubtedly pointed the way for modern "translators" of the Scriptures, even as it did the New Testament Church as it rendered its new message of New Life into the Koine Greek, the language of the man in the street and the common tongue of the Graeco-Roman world of the First century.

## The Purpose of Bible Translation

The sole purpose of the translation, publication, and distribution of the Bible, as a whole or in portions, is that men and women, by reading in their own familiar native tongue, may come to know the Good News of the love of God in Jesus Christ. At the present time, through the special work of the Bible Societies, this work is carried on and many devoted and faithful men and women are being used by the Lord to spread abroad his word. One of these is Dr. Eugene A. Nida, Secretary of the American Bible Society, who, from more than twenty years' experience in the field of linguistics and translation, has gathered much important information about the language and culture of a number of nations and tribes throughout the world. This knowledge he has used widely to help missionary translators and scholars in providing God's Word in man's language in many places of the world.

### Today's Translators

Dr. Nida tells us that there are more than 3,000 men and women sharing in this task of carrying on the noble tradition of early missionary pioneers. These folk come from many backgrounds. A few are "men of the desk" who dedicate themselves almost exclusively to translation and scholarly productions. But most are busy evangelists who snatch precious minutes from their work among the people to

translate some Scripture portion for the coming Sunday. Some are medical missionaries, who, after long hours of ministering to overwhelming physical needs translate by the flickering lamp-light, because they know that spiritual requirements of the people far outnumber their physical needs. Some translators are outstanding scholars, students of linguistics and anthropology, who bring to their work great ability devoted to the Lord. Others have only a minimum of training, yet their personal allegiance to Christ has led them to consecrate their lives to this vital work. Problems the Translator faces

Every translator, regardless of his situation in the world, faces the basic problem of communicating the Word of God. From the original Greek and Hebrew, it must be rendered into the scores of languages spoken by non-Christian nationals and tribesmen around the globe. To achieve this task, a missionary pioneer has to become familiar with the language, form an alphabet, and analyse and develop a grammar. Then he has to work out a dictionary and also make himself familiar with all the beliefs and practices of the people. Then, and only then, will he be in a position to be able to convey the Scriptures into the thought-forms and idiom of the people.

At the same time, however, not all missionary translators learn unwritten languages. In fact, some go to locations where they master languages that have long literary heritages. This is true of countries like India, Burma, Thailand, China and Japan. Missionaries in these areas are not required to make up alphabets and grammars, although these languages do present their own peculiar problems. For example, the alphabet may be one derived from a much more ancient form, such as Sanskrit. Or there may be no alphabet at all—but merely a kind of pictographic or ideographic writing, where each word is symbolised by a separate character, as in Chinese. Again, there may be a combination of such symbols with syllabic writing added, as in the system which has constituted the traditional method of writing Japanese. The Translator's Greatest Task.

Whether the language exists in written form or not, the missionary's most difficult task in translating the Scripture is to express in meaningful words—words

the people will understand—the spiritual expressions of God's Word. The local natives must understand what the Gospel is all about. They must know what the missionary is talking about.

To summarise, the whole task of the truly effective translator is essentially one of "identification". As a Christian servant, he must identify himself with Christ; as a translator, he must identify himself with the Word; and as a missionary, he must identify himself with

We simply take for granted the publication of the Scriptures in English. Therefore we assume its publication in all tongues. But 500 years ago, at the time printing was first invented, the Word of God existed in only 33 languages in the world. Even by the year 1804, when the British and Foreign Bible Society was established, and people for the first time began to take a real interest in the idea of translation—there were only 71 languages in which any portion of the Scriptures had been rendered.

Today, however, there is an ever widening circle of translation concern. There are 231 languages which possess the entire Bible; 290 have the New Testament; and 695 have at least a book or so. This means that in this generation at least 1216 languages and dialects are catered for to some degree.

Perhaps the most important question is this—How many languages are still without God's Word, and how many people do these tongues really represent? It is estimated that there are at least 1,000 tribes of people who have absolutely nothing of the Scriptures in their language. However, these thousand tribes actually represent somewhere about 2.5 per cent of the population of the world.

Therefore, we can praise God and be very thankful for what has been done—and is still being accomplished through Spirit-filled, consecrated missionary translators—in that the message of the love of God in Christ, through the Scriptures, already exists for well over 97 per cent of the earth's people.

The words of the Psalmist are always true—"Thy Word is a lamp unto my feet and a light unto my path."

# CHRIS PEART

## AN APPRECIATION



Chris Peart was not a newcomer to Youth work when elected to the Tasmanian D.C.E. in March 1963, at its formation.

He had been leader of some Junior camps and assistant leader at camps led by E.W. Taylor and E. K. Morrison back in the 50's.

The responsibilities of permanent night-shift work made camp life awkward for Chris, so to stay with it, Chris accepted membership with D.C.E. and in 1967 became Tas. D.C.E. Secretary and State Rep.

This involved quite an amount of organising of Youth Camps and "Youth's Own" Weekends, eg. arranging Registrations, cooks, printing requirements and general camp requirements.

The work also involved attending meetings on Saturday mornings, sometimes as far away as Hobart.

I have memories of picking Chris up at his place of employment at 6.30 a.m. after the night shift and setting off for Hobart 125 miles away or Bicheno, 100 miles away. A cat-nap in the car, a stop for cup of tea and sandwich, and into the meeting or work at Bicheno Campsite. When the meetings were at Launceston Chris had time for breakfast! As Tasmanian Representative much

responsibility for working bees, new gear, repairs and building materials fell to Chris.

Later, John and Colleen Harrison, then Mr. & Mrs. Jack Edwards, were to take over a share of this work.

There were letters to write and answer, records to keep, finance to control, involvement with the local Church as S.S. Supt., and a growing family — this was the pattern over the years. Also there were itineraries to arrange and discussions with Vic. members.

Tasmanian Churches are scattered over the State. Two are separated by three miles but the other seven churches are up to 200 miles distant. Contact with Churches is difficult and often frustrating.

Due to the heavy load of responsibility, the difficulty of keeping contact with churches in the State; and a hope that younger people would take over the responsibilities and infuse new ideas, Chris found it necessary to resign his post.

Tasmanians are grateful for the service Chris has rendered to the Churches in this State.

L. Walshe  
Chairman  
Tasmanian Committee  
Of Vic/Tas D.C.E.



## SOUTH AUSTRALIA

**ABORIGINAL VISITORS** (Grote St., S.A.) While visiting S.A. for National Aboriginal consultation, Jim Bieudurry and Bob Williams both spoke at services . . . Staff of B.S. conducted Christmas service on Dec. 23, including president and preacher. Kindergarten conducted quarter-hour segment . . . New Year's Watch Night service well supported . . . Church sadly farewelled Graham and Joy Blackbeby who are moving interstate because of employment. They have made a notable contribution at all levels of church and auxiliary activities. Presentations were made.

**NEW BUILDING** (Lenswood, A.E. Cremin) Our new building was opened late last year is blessed with good attendance and fellowship . . . The C.Y.F. featured carol singing in the district prior to Christmas . . . There is more space now for S.S. work.

**HOME FROM LIBYA** (Mundalla, R.C. Cambridge) G.L. Brown has been welcomed home from four months in Libya working on an agricultural project . . . On Dec. 16 Wamboony combined with Mundalla for a Christmas service. At night all Mundalla churches combined with Wamboony for carols. Cakes were presented to elderly and lonely people. . . . Ern Scown and Tom Hamilton are home from hospital . . . During 1973, the Mundalla and Wamboony ladies sponsored an Asian orphan, Kim Jong Woo, aged 5, of Korea.

**9 YEARS AT MAGILL** R. Clymer concluded his ministry of nine years here on January 27. Just before Christmas the church and friends farewelled him and his family who have all ministered here. Dean Sander from Whyalla will begin a ministry in February for one year . . . Jim Stanley gave a challenging talk on Aboriginal Welfare work.

## OBITUARY

**FRANSEN** Emma Louise. After failing health for some time, Emma Louise (Amy) Fransen died on Jan. 7. At the age of 10 she was baptized at Dandenong and was a faithful member there for over forty years. She was a S.S. teacher and choir member. 18 years ago she transferred to Noble Park where she again taught in the S.S. for 16 years. Faithfulness was the characteristic of her life. The large numbers at the funeral parlors and Springvale Crematorium were a fitting tribute to one who was loyal to the end.

R. W. Marshall

## QUEENSLAND FLOODS

# Cyclone Of The Century (From Page 3)

### BROTHERHOOD HELP

Ipswich brethren need food, mainly tinned goods and clothing. Len Brooks said, "People will not realise how much clothing they need until they return to their homes and find their suits and garments ruined." Financial help is needed for our elderly members whose homes have been flooded and for some whose homes are no longer on their land. Thankfully none of our members lost their lives, and we can hold to the truth that "a man's life consists not of the things he possesses."

### WE CAN STILL SMILE:

We never noticed before the deluge how many songs and commercials have a "water" theme . . . "Rain-drops keep falling on my head . . ." the power boat image of luxury living . . . the real test to our Christian faith came when the

record was played . . . "I believe for every drop of rain that falls, a flower grows . . ." Well, we still believe, but in Queensland if that song is technically correct the hippies are going to have a fabulous time with all those flowers. We're drying out and ready to go again . . . like Tertius, we hope you are the same . . .

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SUNDAY, FEBRUARY 17th —

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5 p.m. — FAMILY TEA — GUEST ARTISTS

SUN. FEB. 24 TO MARCH 24 INCLUSIVE.

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## ABORIGINAL LEADER IN EUROPE

Mrs. Faith Bandler is general secretary of the Federal Council for the Advancement of Aborigines and Torres Straits Islanders (FCAATSI), one of the organizations that has received grants from the Special Fund to Combat Racism. She recently visited the World Council of Churches and was interviewed by Michael deVries, secretary for radio and television. Herewith a transcription of a programme he made for INTERVOX.

Q. What are the aims of your organization?

A. The main issues today are returning the land to the indigenous people of Australia and returning their dignity.

Q. How many Aborigines are there?

A. About 150,000 or 1½% of the total population. The black people of Australia are too small in number to stand alone. They have no industrial power and practically no economic power. Thus our dependence on such organizations as the World Council of Churches, the Australian Council of Churches, the trade unions and student groups is very heavy. Without these groups we would never have been able to bring about the changes we have achieved.

Q. Speaking of changes, when the government changed in Australia certain promises were made with regard to land rights of black Australians. Were they implemented?

A. Yes indeed. The government changed on December 2 and in less than two weeks the Prime Minister froze the leases, which meant that neither foreign nor local companies could stake out mining leases. I don't know whether you realize what mining leases by foreign investors mean to the black people of Australia, but it completely destroys the whole social structure of the indigenous people.

Q. What actual damage is done by these mining leases?

A. First the land is taken away from the aboriginal people, and land means more to them than a home does to an English family. Words cannot describe what land means. After all it has been the means of their very survival. They gathered the fruits, hunted wild animals, and vast areas of land are sacred to the Aborigines, just as your churches are to you.

Q. You referred to foreign investors. Where do they come from?

A. We have Japanese investors in

the north-west part of our country. But I suppose it is a Swiss company that disturbs the black people most of all.

Q. Why?

A. Because they have entered one of the most sacred areas in Australia, that in the very north called the Arnhem Land Reserve. Here they have built a small city, which means they have desecrated thousands of acres of sacred land. They have bulldozed and demolished trees, which are of great significance to the aboriginal people.

Q. What significance do trees have?

A. Many trees are sacred places for sacred ceremonies. In addition, this small city built by the Swiss company Nabalko has introduced alcohol drinking, which has been one of the main forms of destruction of the Aboriginal societies. It is already destroying the structure of the group known as the "Yakala" people.

Q. What steps are being taken to counteract this influence?

A. Very few. It is an exceptionally wealthy company and a mighty one, and any statements we make are immediately counteracted by the company's agents. Now it is true that one or two Aboriginal people from this tribe have become their mouthpieces and frontmen, and this makes their functioning

easier because they can say, here is a black man who speaks for us. But that black man is now isolated from his own group in actual fact. Australian anthropologists have said that if the company remains there, it will destroy the people. Also an anthropologist from Basel spent three months there last year, and when he returned to Sydney he came to my office and said: If that company does not go away and leave those people alone, the whole family structure, the structure of that society will collapse.

Q. Is there any chance that pressure can be brought to bear on that company? By the churches for instance?

A. I hope so. The role that the Australian Council of Churches has played has been a very positive one with regard to Aboriginal affairs. So we are depending on that group to help us remove these companies from Australia.

Q. What difference did the grants made in 1970 and 1973 by the Special Fund to Combat Racism make to your organization?

A. FCAASTI could never have survived without them. They made it possible for us to go into the most isolated areas of Australia and organise the people, mobilize them into a stronger force for the preservation of Aboriginal land rights.—EPS

GEELONG INDUCTION (Latrobe Tce) On Jan 20, Stanton H. Wilson, Conference Secretary, inducted N. Hodgekiss into the ministry here. Welcomes were extended to the Hodgekiss family at an evening after-church fellowship. Representatives from other churches took part. Elder J. Smail has rendered excellent service in the pulpit and prayer meeting whilst awaiting the new minister... The combined churches held a picnic at Torquay on January 28... Mr and Mrs P. Drayton recently celebrated their Golden Wedding. Many friends gathered at their home to congratulate them.



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**ENGAGEMENTS**

**DILLON-WHYATT** Mr and Mrs W.H. Dillon, of Kingswood, S.A., and Mr and Mrs C.D. Whyatt, of Daw Park, S.A., have much pleasure in announcing the engagement of Margaret to David.

**STOTT-McKENZIE** Mr and Mrs D. Stott, of East Burwood, Vic., together with Mr and Mrs R. McKenzie, of East Bentleigh, happily announce the engagement of Christine and Bruce.

**TRICKEY-THOMAS** Mr and Mrs L. Trickey of 16 Eton Road, Belmont, Vic., and Mr and Mrs D. Thomas of 5 Winifred Street, Morwell, are delighted to announce the engagement of Judy and Joe, 19th January, 1974.

**VEITCH-STRACK** Ailsa and the late Bert Veitch, of 61 Margaret St., Moonee Ponds, Vic., together with George and the late Jessie Strack, of 22 Fletcher St., Essendon, are happy to announce the engagement of Sandra and David.

**DEATHS**

**FREEMANTLE** On January 13, at Maryborough, Vic., William Henry, loved husband of Clara, loved father of Alfred, Reg, and Grace (Mrs W.T. Rootes), father-in-law of Sybil, Joyce and Bill, loving grandfather of 10 grandchildren and one great granddaughter. Aged 79 years. "He fought the good fight and kept the faith."

**HARPER** Gladys Olive, On 29th December, 1973, at R.A.H., the dearly loved wife of the late Charles Oliver Harper, of 4 Ida St., Murray Bridge, S.A., and loving mother of Jean (Mrs Shepherd, Balaklava), Allan (Campbelltown), Don (Brinkworth), and Beryl (Mrs Long, Murray Bridge); loving mother-in-law of Colin, Rosemary, Aileen and Howard, and dear grandma of 13 grandchildren. Aged 74 years. In God's care.

**IN MEMORIAM**

**BOLWELL** Winston James, Treasured memories of our beloved son and brother, called home on 9th February, 1969. We bless the years we called him ours and leave the rest to God. "Forever in our hearts"—Jim, Lorna, Campbell, and Graeme.

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The net enclosed so many fish that they had to call James and John, who came in another boat to help them. Peter had been fishing for years but had never seen anything like this, and was a bit scared. Jesus said, "Don't be afraid. From now on you will catch ment."

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Preacher—**G. K. Moyes, B.A.**

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3 p.m.: Pleasant Sunday afternoon.  
Speaker: A. E. White  
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7 p.m.: Gospel Service:  
Speaker: R. Elbourne

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- o Peter Harmer, Ian Clark, David Pickins, Ararat, Vic.
- o Kaye Langeluddecke, Marie Mounsey, Sandra Godden, July Godden, Magill, S.A.
- o David Taggart, Brian Jeffress, Wendy Moran, Mrs Mary Gray, Georgetown, N.S.W.

**MARRIAGES**

- o Judith Barton to Kenneth Newton, Anne Smith to James Ross, Elizabeth Davies to Mark Willing, Louise Summers to Philip Tyler, Hartwell, M.J. Savage.
- o Jenny Young to Lindsay Booth, Julie Gillman to Barry Brown, Magill, S.A.
- o Lorna Craig to Brian Jeffress, Georgetown, N.S.W.

**DEATHS**

- o Alec McDonald, baby Paul Anthony Daff, Warragul, Vic.
- o Mrs Greaves, Red Hill, Vic.
- o Mrs A. Frandsen, Noble Park, Vic.
- o Mrs Val. Greaves, Magill, S.A.

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WESTERN  
AUSTRALIA

**OFF TO NELSON** (Maylands) Fred Rees and family were farewelled on Jan. 6 on leaving for ministry at Nelson, N.Z. Representatives of Conference and committees served by our preacher paid tribute to his ministry in W.A. . . . Working bees have renovated the manse for occupation A. Van Leen, called to the ministry at Midland . . . Pulpit has been served by A.D. Pyne, Alan Cant, Collin Bryan, and Murray Tassicker. J.K. Robinson is to lead the church . . . Chairman Hartley Smetherham is convalescent after a serious operation.

**PAINTING PRESENTED** (Inglewood) Mr and Mrs Ron Hancock presented the church with a painting by the W.A. artist, Frank Pash . . . Manse alterations to prepare for the arrival of Mr and Mrs Ron

Cook and family are in progress. A dining room, two bedrooms, and an additional toilet-shower have been added . . . The church is saddened by the death of Lew Schuster after long hospitalisation and David Gilchrist as the result of an accident . . . December features included C.W.F. luncheon, Girls' Brigade display, overnight youth camp at Yanchee, badminton club dinner, and carol singing at the home of the Robinsons.

badminton club dinner, and carol singing **CHAPEL RE-PAINTING** (Wembley, J. K. Bond) External painting of the chapel and the two halls is in progress . . . 166 attended Christmas morning service. Attendances during last four weeks averaged: am 114; pm 96. Mr Bond's ministry concludes on January 27. During the ten months' ministry there have been 10 baptisms, and giving has increased by almost 60%. A young lady made her confession of faith on December 23 and is awaiting baptism . . . Mr Britza of Liverpool, N.S.W., was speaker on January 6.

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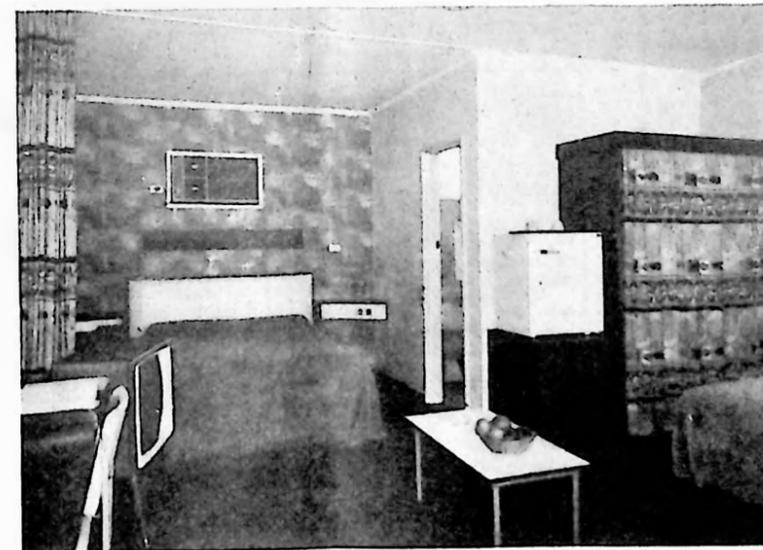
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9.30 a.m. — Sunday School.

11 a.m. — Communion Service

(Special welcome to Visitors)

Minister: Rod Lloyd



### NEW SOUTH WALES

**AID FOR HOME** (Hamilton, D. Craig). A C.W.F. Talent Quest raised \$150 for Victoria House Old Peoples' Home. Donations by the church towards building a sick bay at Victoria House have exceeded \$1250 . . . Many members left on annual holidays, but were replaced in services by visitors from Inverell, Taree, Coff's Harbour, Sydney and Victoria . . . Mrs Williams (Charlestown) and Ken Shaw (B. & F.B.S.) helped as organists while Mrs Hallett was absent for the birth of the Halletts' son, Bradley Mark. Mrs Lyle Shaw and Les Graham have been ill.

**BOWL SUPPORT** (Inverell, R. Craig) The Christmas Bowl Appeal was well supported and church young people participated in collection for famine relief in Ethiopia . . . Two open-air Film Services in church grounds attracted large crowds. Folk sat in their cars or in chairs provided. Moody Science films, "Growing Like a Grasshopper", "Voice of the Deep," and "World of Illusion" were

screened . . . Anne Killen was second in the sixth form at Inverell High School and in top ten in N.S.W. H.S.C.

**INTEREST IN OCCULT** (Telopea, Jay Bacik) Special meetings in January featured the relevance of Christianity and also the "occult". Outsiders have shown interest . . . Mr Bacik acted as chaplain on a cruise to Noumea and was also study leader at Stanwell Tops Christmas Camp . . . Linton Kalmier was C.S.S.M. beach mission leader at Coff's Harbour, assisted by his wife Helen, Pam and Jeanette Ratten, and Len Fittell.

**BETHLEHEM IN DAVID ST.** (Georgetown) David Street residents decorated their homes again for Christmas and over \$1400 was thrown into the fountain at the home of Mr and Mrs Will Fraser to be shared by the Christmas Bowl, Carnarvon Aborigines Mission and the Aborigines Inland Mission . . . Plans are well advanced for the Newcastle District Convention at Georgetown chapel on February 16 . . . After an effective student ministry by Neale Proellocks during 1973, Lloyd Thom commences full time ministry on February 17 .



### VICTORIA

**BIBLE PRESENTED** (Hurstbridge). After a carol service on Dec. 23rd, a presentation of a New Living Bible, and a shrub, was made to Gary and Jennie Wake, on the completion of Gary's two year ministry . . . The C.W.F. stall on referendum day yielded \$210 . . . Ralph Ashley, missionary-elect to Peru (Evangelical Alliance Mission) is assisting the church in January.

**COMBINED FOR BAPTISM** (Warracknabeal) A combined Methodist and Church of Christ baptismal service was held when Lois Harmer and Terry Wardle were baptised . . . Ladies held final meeting for year on banks of the creek . . . Mr Mitchell was a recent speaker.

**PRINCIPAL FAREWELLED** (The Patch) Dr K.R. Bowes concluded his ministry on December 16. The church made a presentation and wished him well as Principal of the College. Rod Lloyd, a fourth year C.O.B. student, commenced 1974 ministry on January 20 . . . The young people conducted the service on December 3. Jenny Hosking presided . . . A presentation was made to Robyn Caudwell when she concluded her service with the church . . . Mrs J. Beaumont is a patient at Moruya Private Hospital.

"POOLATHON" (Morwell) \$313 was given to Christmas Bowl appeal, including \$116 from combined Christmas Day service. Also included was \$5.23 from a

"Poolathon" in which three of our Good Companions between them stayed in a swimming pool for 8 hours . . . Morwell Ministers' Fraternal, which includes all denominations, meets monthly for worship at 7.30 am and then for business over breakfast. It was the local Roman Catholic priest who declared that if we are going to meet together we should first pray together.

**MINISTERS LEAVE** (Caulfield) K.W. Berston preached at final services on January 20. At a farewell gathering R. Story and G. Lees paid tribute to his work and service. A wallet of notes was presented. The E.W.F. made a gift to Mrs Berston. Mr and Mrs Berston will serve at Cottesloe, W.A. . . . The assistant minister, Roger Risson, and his wife, Anne, were farewelled on leaving to serve at East Preston . . . The church choir presented Carols by Candlelight on December 16 . . . Mr Berston was guest speaker at Cheshunt youth camp. Some of our young people attended and one young lady made her decision . . . Jillian Maxwell has been baptised.

**AT RED HILL** On January 6 Kevin and Sue Denton were welcomed into fellowship by Elder G. Thomson. Mr Denton is student minister. A basket fellowship tea preceded evening service . . . Renovations to church buildings are in progress . . . The church is saddened by the death of Mrs Greaves, one of our oldest members.

**NEW APPOINTMENT** (Noble Park) Following a service led by the young people on Dec 16, Mr & Mrs Giles were farewelled from the ministry here. Mr Giles will serve as Field Officer with the

committee of Home Missions and Evangelism. . . Recent speakers have been W. White P. Payne, B. Crowden, A. B. Titter, G. Mullen, K. Humphries, A. Payne and V. Perves. . . Mr & Mrs R. Gnanaran, from India, now at M.B.I., preached and gave musical numbers. . . Mr & Mrs G. Agnew commenced service with the church on Feb. 3, assisted by Miss Robyn Caudwell in youth work

**CATERING FINANCE** (Ararat) Through their catering efforts the C.W.F. financed the recarpeting of the church . . . At the evening service of the S.S. anniversary, one scholar made her decision. There have been three baptisms . . . Mr. and Mrs. Sherriff and family were farewelled on Dec. 23. Both Ivan and Judy were willing workers in the church and S.S., particularly with music and singing.



### TASMANIA

**FROM ECUADOR** (Devonport, E. W. Taylor). Mr. Yeomans of World Radio, Quito, Ecuador, gave illustrated talk at mid-week meeting . . . B.B. attended church parade at Baptist Church . . . Sympathy is offered to Mr. McKenzie and family in death of wife and mother . . . Y.P. attended weekend camp at Westerway . . . Sec. 2 B.B. held camp at Evandale . . . B.B. Sect. 1 competed in athletic carnival for "Ros Bannon Cup" . . . 21 Y.P. and leaders came from Roseberry to join with our Y.P. in meetings and communion.

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