

June 12, 1965

From Pulpit to Pew



A MINISTER
TALKS TO
THE PEW
BY G. R. STIRLING

THE AUSTRALIAN CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST
Registered in Australia for transmission by post as a Newspaper.

ONE POUND IS WORTH FOUR!

It is no secret that "The Australian Christian" is in financial trouble. Money problems are certain to continue until there is worked out a satisfactory method of subsidisation in which all of the States will have a share. The alternative is a simple one — cease publication.

We don't believe that it will come to that. "The Australian Christian" is the voice of the brotherhood, and so long as we have something to say we shall need this journal to help us to say it. But we cannot pretend that the solution to our financial difficulties will be quick or easy.

To meet the drastic situation that confronts us, all churches throughout Australia have been invited to give assistance by (a) making a donation of £10, or more, or less, or (b) paying subscriptions for church members so that new readers will be introduced to the "Christian."

Every £1 donated in this way will actually mean £4 to the "A.C." An anonymous friend (anonymous to you but, of course, known to us) has promised to match £1 for £1 all that is donated by the churches in this way. This makes it £2 for every £1 received.

Then the Austral Printing and Publishing Company offered to add £2 for every £1 given by the churches.

When the church at Ayr, in Queensland, gave £10, the "A.C." benefited by £40: £10 from Ayr, £10 from the Anonymous Friend, and £20 from the Austral Coy.

This is particularly generous of the Austral Company, which founded the paper, gave it to us, financed the changeover, and tenderly cares for our growing overdraft. Austral will give this additional assistance to the limit of £1,000. If the churches give £500, the anonymous donor will also give £500, and the Austral Co. will add £1,000.

This is too good an opportunity to miss. Please see that your church joins in the THREE PLUS ONE programme. Donations are acknowledged in the Honour Roll on page 11 each week.

MEN IN THE MOON

Although the Man in the Moon has been seen for thousands of years, you can't believe everything you see. Not even the editor who wrote the famous letter to Virginia in defence of Santa Claus would be able to convince modern children that there really is a Man in the Moon.

That is, at present. Before long there will be real men in the moon. The race to be first on the silver satellite will be accelerated following the successful four-day orbiting of Major McDivitt and Major White (no relation).

It astounds us when we remember that the history of the flying man is wholly within this century. It is only 62 years since the Wright Brothers got the first motor-driven plane into the air. The leap from the Wright Brothers to the huge trans-world jet planes of today will be nothing compared with the advance from the Gemini IV of McDivitt and White to the space-craft of the future.

We don't know whether the first man in the moon will be a Yankee or a Russki. The Russians are still ahead, but the Americans hope they are catching up. But whichever nation gets there first, it will soon be joined by the other, and the peaceful era of the moon will be over.

So long as there was only one man in the moon he was a symbol of calm serenity. When the earthmen arrive they will take with them too much of earth's rivalries and bitterness.

With every new area of conquest by man there will come a new measure of responsibility. We are stewards upon the earth and we shall be stewards upon the moon. "The earth is the Lord's and the fulness thereof, the world and those who dwell therein." Likewise the moon and those who first stand thereon.

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A Minister Talks To The Pew



BY G. R. STIRLING

A minister used to prepare his sermons while sitting in one of the pews. He said that it gave him a "pew-eye view" of what he wanted to say. I have been asked to write a "pulpit-eye view" of the man in the pew. I hope that in return the pew gets an opportunity to talk to the minister through these columns. The pulpit should never be a "coward's castle." Meanwhile here is a minister's sincere word to those who sit with more or less comfort in the pew.

1. Please do not disturb the worship of others.

I wish you would come early if at all possible. In our churches back seats are never left for late-comers, so late-comers cannot slip in unobtrusively. They must disturb the worship of all who notice them, shift up for them, show them the hymn, or are otherwise distracted by them.

2. Please be with it.

I wish you would go to bed reasonably early on Saturday night so that you can worship with a clear unclogged mind on Sunday morning. I beseech you therefore, brethren, that you present your minds a living alert and wide awake sacrifice unto God.

3. Please do something with that vacant expression.

I wish that you would look intelligent and eager. There is nothing more distracting for a preacher than passive, vacant faces that seem to say, "Alright, interest me if you can!" I remember an aged and be-whiskered lighthouse keeper who used to drive ten miles in a buggy to our Fremantle church. During the sermon he used to lean forward and place his arms on the front pew and, with enraptured countenance, look up eagerly to be fed. He did not do a 20 mile buggy ride just for the jaunt. He intended to get something. And he did. One man in the pew like that, and the preacher can preach twice as well! Mr. Pew, you would get much more from the service if you came eager and expectant, and looking for stimulus and inspiration; if you drank in every word of hymn, prayer, reading and sermon. Even the poorest service must have many elements in it

to lift the heart, provided we do not have lead in our souls.

4. Please come to the pew prepared to think, and feel and will.

Both service and sermon should inform the mind, stir the emotions and activate the will. But the mind has to be open, and not just looking for confirmation of one's own pet ideas. The emotions must be ready to be stirred, and not hidden under the sheer weight of respectability. Why will someone who sheds tears over T.V. fiction on Saturday night, sit unmoved in church on Sunday on hearing the Word of God to go and serve in a desperately needy world? The will must be a lot stronger than the won't.

5. Please do not be a sermon taster.

The success of a service should not be measured by whether or not the sermon was good or bad. You have come to worship God. The success of the worship depends entirely on whether you lift up your heart and mind to God.

6. Please understand that there is no "Interval."

I wish that you would not treat the offering as a sort of "Interval." It is not a time to whisper a little, or to let the mind wander. It is a high act of worship where you actually make an offering to none other than the great God of the Universe himself, a symbol of the life you are offering him. And Mrs. Pew, if you have a purse that snaps, please take out your offering before the service and put it on the hymn book rack. By the way, did you know that it is possible to put a communion glass into its receptacle quite noiselessly?

7. Please don't go to church!

I wish that you would get the idea that you do not go to church, but that you are the Church. There is never a moment when you cease to be the Church. You are still as much the Church at the dinner table, the work table, the office table, the stock table, as you are at the communion table, and your behaviour should be the same at any one of them. I wish that you would not come to worship with the idea that you are "coming into the more immediate presence of God." God is just as immediately present when you are having that big argument, as he is when you sit piously in the pew. At the services we are the

Church at worship, getting dynamic help to go out to be the Church in the world. A man rushed up the steps of a church building, unaware that the service was already over. He said to one man, "Is it all done?" "No!" said the man, "It has only been said. We are going out to do it now!"

8. Please get lost.

I wish that you would understand that however inadequate the sermon, there is but one message of the Master, and that is to lose yourself. The New Testament keeps on telling us to die. We die to self, to live gloriously in the presence of Christ. We lose ourselves, to become full of God, and thus full of love, for God is love. We come to worship to lose ourselves again, because during the week we keep on remembering where we buried our ego, and we dig it up to gnaw on it again. We come to worship to die again, because during the week we keep on resurrecting our petty little prejudices and hates and self pitying, and self centredness and touchiness. If worship is truly the surrender of all of these, to become full of God and love for people, you will go away ready for the exciting adventure of brothering all the souls of earth.

You might even start by putting your hand out in greeting to the stranger across the aisle. Only those who still have their ego on the throne wait for the other person to speak, or are so busy talking to their own cronies that they do not notice the stranger in the midst.

9. Please take a pat on the back.

After all of this has been said, and perhaps it needs to be said, here is one minister who is prepared to take his hat off in gratitude for the patience and understanding and warmth and the practical good will of the average man in the pew. And that goes for the women and children as well!

NEWS AND REPORTS

S.A.	- - - - -	6, 10
VIC.	- - - - -	10, 11, 15
N.S.W.	- - - - -	11
QLD.	- - - - -	10, 11
MISSIONS	- - - - -	13
GENERAL	- - - - -	4, 10, 16

G. R. Stirling, Associate Editor of "The Aust. Christian," is first, and so far only, minister of our churches in A.C.T.

PROFILE NO. 43

R. Hilford Retires

AFTER 40 YEARS IN THE MINISTRY



R. Hilford as Chaplain.

At the Bible College and Home Mission Rally of the New South Wales Conference, Principal Stephenson introduced to the large gathering eight new students of Woolwich. Among them was one from Fremantle church, Western Australia. This church has given to the Australian brotherhood young men who have made and are making their mark in the ministry.

So it was just over 43 years ago that a young man, Robert (Bob) Hilford, left the Fremantle church to train for the ministry at the College of the Bible, Glen Iris, Vic.

Mr. Hilford graduated in 1925, and commenced his first ministry with the church at York (now Beverley), South Australia. Then followed ministries at Naracoorte, S.A., and Maylands, W.A. In World War II, he served with distinction as Senior Chaplain for six years with the A.I.F., in Australia and Overseas, rising to the rank of Major.

After the war he returned to take up the work at North Perth, W.A., later receiving a call to Broken Hill, N.S.W., while his next field was at Paddington, near Sydney. Removing to Queensland, he was some four years with the Ipswich-Leichhardt circuit, during which time he was also Senior Chaplain with the C.M.F. Further successful ministries followed at Gilgandra, N.S.W., and Mildura, Vic.

Mr. Hilford has always been a good brotherhood man, and has left his mark especially in the Overseas Mission work. It was his privilege to be State Secretary of Overseas Mission Committee in Western Australia and in South Australia. Furthermore, he

will always be remembered as a member of the New Guinea Survey Team, whose work resulted in the inauguration of missionary activities on the Ramu River. The whole Australian brotherhood acknowledges the importance of this task and the particular contribution he made as a member of this team.

After 40 years in the ministry among our Australian churches, Mr. Hilford concludes a lifetime of faithful and devoted service as he lays down his work in his present ministry with the church at Hornsby, N.S.W. Unfortunately, a severe heart attack in May, 1963, has led to retirement earlier than anticipated, but we thank God for the restoration of our brother thus far.

In all his ministry, Mr. Hilford has always had the faithful and loyal co-operation of Mrs. Hilford. His son, Alan, is treasurer of the Kenmore College, Qld., and his daughter, Roma, is Mrs. Mudford, of the church at Gilgandra.

A large and appreciative gathering crowded the Hornsby chapel for the farewell gathering on April 30, when representatives of the N.S.W. brotherhood and the local congregation expressed their appreciation of so many years of glad and faithful service. Large congregations also shared in the final services of Mr. Hilford on Sunday, May 2.

—R. Ellerby, Hornsby church sec.

AUSTRALIAN VOLUNTEERS ABROAD

In the last two years 41 young Australians have worked overseas as members of Australian Volunteers Abroad (A.V.A.).

At present volunteer tradesmen, youth leaders, teachers, nurses and graduates are serving under this plan in seven different areas — New Guinea, Malaysia, Solomon Islands, Noumea, Tonga, Nigeria and Tanzania.

A.V.A. is organised by the Overseas Service Bureau, a community organisation which was established in 1961 to encourage Australians to serve in the new nations of Asia, Africa and the Pacific.

Applicants are now being sought for one and two year terms commencing January, 1966. Vacancies exist overseas for almost every type of skilled worker. Mechanics, electricians, carpenters, plumbers, accountants, nurses and teachers are particularly needed.

A.V.A. members receive either small salaries at local rates or board and lodging plus pocket money from their overseas employers. The Overseas Service Bureau provides return fares and insurance.

Candidates, men or women, must be at least 18 years of age on January 1 next, and possess a trade, commercial or professional skill. Persons completing a course of study or training this year may apply.

A.V.A. offers a unique chance for Australian young people to contribute their skills to the developing countries and to gain at the same time adventurous experience of another country.

Applications for A.V.A. should be lodged as soon as possible. Further details and forms are available from the Overseas Service Bureau, 124 Jolimont-rd., East Melbourne, C.2, Vic. (Phones: 63-5857, 63-8496).

PANEL ON FREEMASONRY

(Edinburgh). A Church of Scotland panel, which for the past year has been investigating freemasonry, reported here that it could not reach complete agreement on Christian participation in such organisations.

The panel did agree, however, upon the right of the church to remind those of its members who were freemasons that their masonic vows should in no way conflict with their more solemn vows of membership in the Body of Christ.

The report said that some members of the panel held the view that total obedience to Christ precluded membership in such an organisation.—E.P.S.

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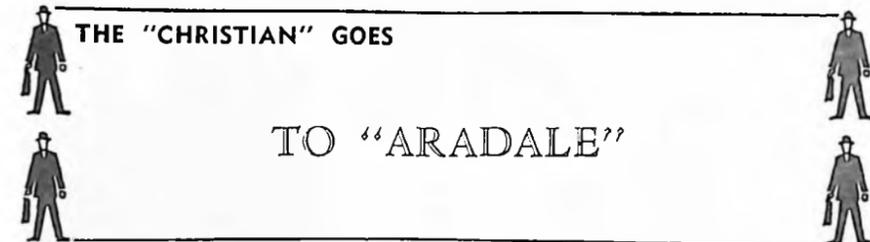
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THE "CHRISTIAN" GOES

TO "ARADALE"

Ararat is one of Victoria's prominent provincial cities set on the main highway to Adelaide, approximately 130 miles from Melbourne. It is a thriving centre of rural and pastoral industry. Visitors may wonder about the great white building on the hill just outside the town on the left of the highway toward Melbourne. It may be an old time castle, or the original station homestead, or a number of other things. But it is not any of these. In fact, it is the once dreaded "Ararat Mental Asylum."

Victoria has the benefit of a progressive and far-sighted Mental Health Authority and on a recent visit to Ararat I eagerly accepted an opportunity to inspect the great white building on the hill. There are some reminders of the "grim old days," but these serve only to contrast with what is being done for the patients at "Aradale," as the Mental Hospital at Ararat is now known.

I had just begun my inspection tour when I saw faces which were familiar to me. They had been in the congregation of the church where I had preached that morning. Now they were spending Sunday afternoon visiting the patients and distributing sweets, smokes and biscuits. The patients eagerly came up for their "handout," but if that were all they got it were meagre fare indeed.

There was something more given. It was intangible, but real. A moment of conversation, a friendly greeting, a warm and accepting handshake, a trustful listening ear, someone to believe them in

their flight of fancy, an understanding heart. These were the real things I saw given out that day and the "goodies" it seemed were only an excuse to be there.

"Aradale" is a hospital with 450 male patients and 420 female. It is old in some parts and new in others. The old is depressing, but the visitor knows it will not be for long. Renovations and re-building are everywhere. The old is giving way to the new. The stark and fearsome high brick wall and window bars are all but gone. Many thousands of pounds have been spent on new kitchens and other facilities for the comfort of the patients. Emphasis is on rehabilitation where possible and occupational therapy is widely used. A sewing room is most popular with the women and there is a farm and gardens for the men which also supply healthy meals.

The local Ministers' Fraternal provide services in the chapel, but the real work of the church is seen in the weekly visits of those people who staff the kiosk and walk among the patients as living evidence that all is not lost.

I left "Aradale" with many questions about the problems of mental illness and with some depression about the way we have housed and treated sufferers in the past, but with hope for the future and with a warm feeling that quite unexpectedly I had discovered Christ working among the sick people today as he has ever done.

—E. S. Sanders.

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OBITUARY

Colin Hinrichsen.

Colin Edwin Hinrichsen, second son of Mr. and Mrs. Fred Hinrichsen, was born at Mt. Walker, Qld., in 1900. He was baptized there by P. J. Pond, and because of his keen interest in the work, and manifest ability, was urged by Mr. Pond to devote his life to the ministry. With his brother Norman (now in U.S.A.) he entered the College of the Bible, Glen Iris, in 1923. After graduation he served with the churches at South Melbourne, Canley Heights and Hurstville. After some years in the ministry he became a High School teacher at Granville Technical and McArthur Boys' High at Parramatta, where he continued until ill-health caused his retirement in 1960. In recent years he spent much time in hospital, but continued to make a faithful witness whenever he had opportunity. Many have spoken of his influence for good on the lives of the boys who were in his classes. To his wife Hazel, daughter Gloria (Mrs. Gubbay), and sons Lovell (U.S.A.) and Darrel (Syd. Univ.), we express our sincere Christian sympathy and rejoice with them in the memory of a kind and affectionate father and husband who was always gentle and calm, and who maintained a confident faith until he died on May 16. Funeral services were conducted by the writer.—D. Wakeley.

George Joshua Bowron.

Members of the family of George Bowron were sitting with him watching a T.V. programme at Lilydale, Tas., when he died quietly, at the age of 79 years. Mr. Bowron was baptized in England as a youth, and came to Tasmania alone, a little more than 50 years ago. He worked in Hobart for a short while before removing to the Lilydale district of Northern Tasmania, where he carved out a farm from virgin bush, and where he was married 47 years ago. Mr. and Mrs. Bowron had fellowship with the Presbyterian Church at North Lilydale, which was built on his property. Mrs. Bowron was the writer's first baptism at Margaret-st., Launceston, and due to her influence a Presbyterian Home Missionary and some of his members were also baptized. After the occasions on which they were able to attend services in Launceston, the late Mr. Bowron never failed to write a delightful letter of appreciation for the day's fellowship. A visit to the home at Lilydale was always a benediction. Mr. Bowron was laid to rest at Lilydale Cemetery, the services being conducted by the Presbyterian minister, assisted by the writer.—C. J. Robinson.

Mrs. Phoebe Jackson.

Mrs. Jackson was one of the foundation members of the Yarrowonga church. Her conversion meant much to her, and her love for Jesus Christ as her Saviour and Lord never diminished over her many years of Christian experience. Those who went into her home went away spiritually enriched and quietly blessed. Her faithfulness and loyalty to her Lord and his Church was tremendous, and her love for the Bible as the Word of God, and of its teachings, was byword amongst her friends. The service was conducted by the writer.—R. Oke.



SOUTH AUSTRALIA

MODERN MUSIC SERVICES

(Hampstead Gardens, S.A.). The first of the monthly modern music services to be held through the winter months was well attended . . . C. Parker (church elder) presided over annual church business meeting. G. Simpson was elected as deacon and Mrs. G. Simpson as deaconess . . . Three Sunday afternoons in May were devoted to instruction and education in worship and in leadership, presiding and reading being particularly stressed. These sessions were led by M. Coombs, and the minister, K. B. Marriott.

WOMEN SUPPORT MANSE FUND

(Mount Gambier, S.A.). The C.W.F. has finished a very successful and busy year and presented a cheque for £100 to the Manse Fund. The women are already busily preparing for further money-raising activities and have held several sewing bees. Mrs. B. Mason is the new President, and Mrs. E. Pederson, secretary . . . The Youth groups connected with the church recently held a display night, when segments of their weekly programmes were presented to an interested audience of parents and friends.

HOME FROM COLLEGE

(Pt. Lincoln, S.A.). David Nancarrow, home on vacation from the College of the Bible, preached at the worship service . . . Many members had previously gathered at the Nancarrow home to celebrate David's 21st birthday . . . A man and his wife have been baptized.

HINDMARSH CHURCH, S.A. 110th ANNIVERSARY SERVICES. SUNDAY, JUNE 20.

11 a.m.—Worship and Communion. Guest Speaker: J. B. Baker, Hospital Chaplain.
3 p.m.—P.S.A. — Churches of Christ Youth Choir.
5 p.m.—Fellowship Tea. Mr. Bill Heath, Story and Films of recent Visit to the New Hebrides.
7 p.m.—Gospel Service. A. E. Cremin, (Preacher).
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Unveiling The Foundation Stone

(Whyalla, S.A.). Recently B.H.P. spent three days and thousands of pounds to open the new Steelworks at Whyalla . . . In just 20 minutes and a short service, the Whyalla church unveiled the foundation of their new chapel. There is a vast contrast and yet the effect upon the people present on Sunday could not be compared with effect made by the other ceremony.

R. W. Tippett, a past minister of the church, and Northern District Conference President, spoke briefly before unveiling the stone while the congregation joined in the doxology. Mr. Tippett then led in a prayer of dedication. There were about 70 present at each of the three services, including visitors from

ASIAN STUDENTS' SERVICE

(Barmera, S.A.). Our church joined with others for an Asian Students' Service in Bonney Theatre. Bob Stokes, of Trans-World Radio, was speaker. 300 were present . . . Explorer Boys held an overnight camp at Spectacle Lake, and G.L.B. girls attended a 5-day camp at Lake Cullularaine, Vic. . . . When the C.Y.F. held a Mock Court, a local J.P. took the role of judge and the resident Sergeant of Police acted as Prosecutor . . . Moorak and Walkerie churches joined with Barmera for an afternoon of items, films and discussion. Basket tea followed by a youth and baptismal service . . . About five tons of pumpkins have been grown for this year's building project . . . Mr. and Mrs. D. Creeper have moved to Wanbi.

HOME AND FAMILY WEEK

(Nailsworth, S.A.). For many weeks the church planned for Home and Family Week in May. It began with a Family Service, followed by a Marriage Renewal. Weeknight meetings featured: Parents and Teeners viewing and discussing the film, "Teen-Parent"; a Father and Son Night, when Dr. Turner shared deep insights concerning life and sex, and a Mothers' and Daughters' Evening, Dr. Elizabeth Puddy being speaker. C. E. Watson is minister.

MEMBER RETURNS AS PREACHER

(Torrensview, S.A.). Ron Sansome, now minister at Enfield Heights, was once a member at Torrensview. On May 30, he returned to his old church as guest preacher at the church anniversary. 120 were present. The local minister, S. E. Matthews, was speaker at night . . . Christine Miels has commenced nursing at the Children's Hospital and has been obliged to resign from the Kindergarten staff.

SEVENTY HOMES VISITED

(Albert Park, S.A.). Men of the church visited over 70 homes to invite men to attend a special dinner . . . A Junior C.E. was commenced on June 6, with 26 attending. Mrs. Pittaway, Mrs. March and Mrs. Goetjens are leaders . . . The S.S. has entered the Department's Efficiency Campaign . . . There are six basketball teams, 3 girls' and 3 boys'.

Adelaide, Wudinna, Port Lincoln and Kadina. Greetings came from many parts of the State and interstate.

After 25 years of faithful witness in a building which has not kept pace with the miraculous, mushroom-like growth of the city, the Restoration Movement is to have a building worthy of its task and message. The growth in Whyalla is second only to that of our Federal Capital. It is estimated that in the next ten years the population will double from 20,000 to 40,000, yet our church has remained almost at a standstill for 25 years. We believe that great things are yet to be for the Whyalla brethren and this building is going to play an important role.

YOUTH FEATURED

(Ascot Park, S.A.). L. Simpson led the song service, the Koongarra Musical Quartet, P. Fitzgerald, Miss Judy Fitzgerald, Miss Libby Hockley, and Kevin Boyce, with their guitars, took part in an evening service. They rendered several items. R. Simpson led the singing and the minister, R. H. Sercombe, preached the sermon. A coffee hour for the young people followed . . . In an exchange of pulpits, Mr. Sercombe went to Glenelg, and Colin Curtis preached here.

SERMONETTES

(Berri, S.A.). J. Hunt conducted a special youth service on May 30. Sermonettes on "One Faith," "One Baptism," "One Lord," were given by P. Johnson, L. Stevens and H. Greenwood. Mr. Butler (Australian League of Rights) addressed an after-church meeting on "Communist Influence in Asia." . . . The church farewelled Mr. and Mrs. John Elliott and Miss M. Phillips, who have moved to Adelaide . . . At the U.M. Women's Conference many visitors from Sunrasia Districts were welcomed. Speakers: Mrs. Foote, from Gerard Mission and Mrs. J. Searle, from Girls' Hostel in Adelaide . . . A. Jones was morning speaker on Mother's Day. The Ladies' Choir sang at night.

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NEW SOUTH WALES

C.W.F. GREET'S MRS L. E. WYLIE — EN ROUTE TO PUERTO RICO

The N.S.W. Christian Women's Fellowship was glad to have Mrs. L. E. Wylie (Australian Representative of the World C.W.F.) present at the monthly meeting in City Temple on June 4. The President, Mrs. J. P. Henderson, took the opportunity of offering words of greetings and farewell to Mrs. Wylie, Mrs. Holland, of Tasmania, and also to the women from N.S.W. churches going to the World Convention.

"CRUSADE '65" — YOUTH EVANGELISM

Plans are well in hand for this, another great venture in Youth Evangelism in Sydney, organised by the Youth Conference of our N.S.W. churches. The dates are August 24 to 28, the venue, Enmore Tabernacle, and the missionary will be George Wood, of South Perth, W.A.

RESOLUTIONS . . . BY DR. A. G. ELLIOTT

Our recent State Conferences have again brought the matter of Resolutions into the light. The usual way, the customary method, is surely not the most effective means of getting over to the general public and to our State and Federal Governments the Christian viewpoint to vital social issues. For more than fifty years we have been hammering the same hoary, time-honoured clichés and pious platitudes:

"This Conference views with alarm . . . or maybe "with grave concern . . ." But is this the ideal approach? Perhaps it's the easy way out — or perhaps it's just the way out.

The Church, as an organised body, in its Conferences and Conventions passes resolutions on various topics relating to the welfare of the community, or bearing on what ought to be the Christian attitude to certain social questions. Yet, this procedure has very little to commend it and appears to get nowhere. Government officials laconically acknowledge our protests and conveniently pigeon-hole them. The carrying of the resolution in Conference, especially if it is with acclamation, generally has the effect of deluding us all into imagining that we have achieved something. Actually, however, from a practical point of view, we have not made the slightest impact on the problem involved.

Of course, we need to remember that there may be considerable educational value, from an internal or domestic point of view, in discussions which arise from such resolutions. But this does not in any way affect the world outside. We need to ask ourselves: Are there not other and better approaches? In dealing with Anti-Liquor and Anti-Gambling legislation and questions of national or racial concern, should we not, as Christians, make an effort to use the channels of local government and the parliamentary political party system? Letters to the local member from individual Christians and Officers' Boards might well be more effective in creating a Christian conscience in the community.

And after all, was not this "direct" method the method of the Master? Jesus made an individual appeal to men of social standing like Nicodemus and Joseph of Arimathea. Moreover, when our Lord decided to apprehend Saul of Tarsus he didn't move a resolution! He spoke to him. He personally approached him, in a face-to-face confrontation on the Damascus Road.

Mr. President, and brethren, I have much pleasure in moving the resolution — "That we resolve in future to revitalise our resolutions with more Christian concern and more practical realism." **Back Them Up With Action!**

EXTENSION LECTURES

Training Classes conducted under the Woolwich College Extension Lecture scheme are proving helpful. The classes this year are being conducted at City Temple. Subjects in this present session include Practical Church Work and Preparation of Addresses, Christian Education and Old Testament Studies, and the lecturers are E. T. Hart, B. Armstrong and Dr. A. G. Elliott.

It is still possible for members of churches in N.S.W. to enrol for the remaining two terms of 1965. Second Term commenced on Thurs., June 3, 7.45 p.m.

CALL FOR CANEITE

At Balladoran, N.S.W., about 10 miles from Gilgandra, we have an Aboriginal Mission Station, where there are about eight families living, and a chapel which will accommodate about 120. A Bible School of about 40 meet there, regularly staffed by members from the Gilgandra church. For the next four months of the year it is extremely cold and the folk there would be ever so grateful if they could get the chapel lined. Maybe someone has some sheets of masonite or caneite that they could spare to help make the place warmer. A line to the undersigned would be thankfully received: C. T. Garrett, 24 Forest Glencreese., Belrose, N.S.W.

VACATION VISITOR

(Wagga Wagga, N.S.W.). A. D. Sander, of Woolwich College, conducted services for three Sundays in May and carried out pastoral visitation and other work of the ministry. The visit by Mr. and Mrs. Sander was much appreciated . . . Plans are being made for a children's mission in July, with F. Lelvesley, to be followed by a one-week mission for adults. Prayer support would be appreciated.

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SEMINAR ON EVANGELISM

BY E. P. C. HOLLARD

The Home Mission Department in S.A. has just concluded one of the most successful projects undertaken for many years. Previously announced in this paper, it is now written out as a success story. The intent was that our churches might look again at evangelism, see where it needs to be rescued from a "one line" effort, study its varying facets, and do something about it.

A sub-Committee of J. W. Lewis, B. E. Pittman and E. P. C. Hollard was given the authority to go ahead, plan and deliver. For some months this planning was given much time and thought. It was agreed that there are those outside our own ranks who might have something to contribute in this field! Not unexpectedly, we found some!

The series was conducted on five nights, chaired by competent men, run strictly to a time table, and held in surroundings away from the usual atmosphere of church buildings. The site chosen was the Master Builders' Association premises on South Terrace. This new and attractive place added much to the success of the seminar.

Each church was asked to register at £5/5/-, which entitled any and all members of the church to attend or to seek the notes. Of our 76 churches in the State, 37 registered. 10 of these were country churches. Of the 40 Adelaide churches, 27 registered. Each member could attend and receive the notes, or else order the notes of meetings they could not attend. In this way the churches were given opportunity to share, down to the last member of the church.

The attendances were most encouraging, with 150, 180, 130, 200 and 130 in attendance. The numbers of men at each session was most stimulating.

Each of the lecturers was most provocative, but informative and challenging. Any bias on the part of those attending was quickly dispelled when the quality of the men was seen and the material presented considered.

W. S. Lowe, of Melbourne, opened with "The Church and Public Relations."

He stressed the need for the church to bring a better "image" before the people, gave ideas and methods whereby such could be done, and then in answering questions, got right down to the practical implications of being the church. Mr. Lowe's matter was outstanding and, in his usual style, he held his audience on tip toes.

The Rev. Arthur Preston (Methodist) lectured on "What Is Evangelism." This man is one of Australia's leading evangelists and authors. Again the emphasis was on being, doing and talking as the "good news" is disseminated. A wealth of experience went into this lecture.

Third was Rev. Allan Baxter (Church of England), who is responsible for Christian Education in his church. "Me, and My Pulpit" placed an emphasis on personal witness. From question time those present gained an impression that the Anglicans have a deep concept of the Lord's Supper which is rarely sounded among our people. Allan Baxter doesn't say what people want to hear — and he really provoked the audience.

Fourth lecture, "Winning Them Back," was given by E. P. C. Hollard, and was an attempt to deal with the problem of the lapsed member. Instead of pointing the causes, effort was made to deal with possible cures in facing this vexed question.

The last one, "The Ministry of Worship," saw C. H. J. Wright taking a close look at the conduct of our morning services, the music we use, the provision for training for service, the invitation at the morning service. All of this was practical from a practical minister.

A group of men from the Elizabeth church taped all lectures and questions. These will be available to interested churches or people.

The purpose behind all of this was to help our people think again about evangelism in its varieties of meaning. For too long we have thought that "evangelism" and "tent" were the same word. Allan Baxter neatly said that in some churches he sees the sign board read-

ing, 11 a.m., The Lord's Supper; 7 p.m., Gospel Service, and wanted to know since when did the Lord's Supper cease to be a preaching of the gospel. The point was neatly taken! The field of evangelism is as wide as the world, and the techniques of it as narrow as the last man and his problem. Whilst we do not necessarily go along completely with the thought that "everything we do is evangelistic," there are areas in which the field is more embracing than we might be willing to admit.

This seminar now continues, for as was stressed nightly, unless those attending do something about it, then they simply spent a nice evening of fellowship and listened to some good lecturers. To this end, a letter has been sent to all attenders seeking their continued activity in translating the lectures into the life and outreach of the local church.

One of our country ministers could not attend, so he planned out a series of five sermons on the titles (without using material in them), ordered through his church enough copies of the whole set for his members, and thus the entire church will become involved. Already elders have planned discussion groups in their churches. However, those people who did come will need to keep asking, "When does the action start?"

Within one week of completion a number of people made contact with suggestions for another seminar!

A limited number of the sets of notes is available, and these can be secured from the writer — at a small cost. Registered churches do not need to pay further.

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WRIGHT THINKING

ON JUDGING OTHERS

— BY C. H. J. WRIGHT

Never make the mistake of judging by appearance. The other day, when I knocked at the door of a home, the young son of the family came to the door, and when he saw me, he immediately called, "Mum, here's the dry-cleaner!" I've been mistaken for all kinds of people when I have gone knocking on doors — a salesman, an insurance agent, a medical practitioner and so on.

When the electric cable was being laid down in Glasgow for the first time, Lord Kelvin, at the time one of the world's greatest experts, worked in the trench in dungarees like an ordinary laborer. A young student passing by looked at him superciliously and said, "Hullo, old boy, what do you know about electricity?" The great authority looked at him with solemn eyes and said drily, "Not very much, I'm afraid."

You see, we often judge by appearances, and so often we are wide of the mark. History is so strewn with the record of the most amazing misjudgments, that one would imagine we would have been cured of this weakness long ago. In his autobiography, Gilbert Frankau tells how in Victorian days his mother's house was the meeting place of many brilliant people. His mother would arrange entertainments for her guests. Once she engaged a young Australian soprano to sing. After she had sung, Gilbert Frankau's mother said, "What an appalling voice! She ought to be muzzled and allowed to sing no more!" But that young singer's name was Nellie Melba, who became Madame Melba of world renown.

All of us, I suppose, have been guilty of some grave misjudgments, and all of us have suffered from someone else's misjudgments. "Do not judge others," said Jesus, "or you yourselves will be judged. For you will be judged by the way you criticise others, and the measure you give will be the measure you get."

Here are a few reasons why we should be very careful in our judgments of others.

First: Because we rarely know the whole facts and the whole person. You do not know what temptations I face, or how strong they are — nor do I know what you face. The man with the placid, equable temperament knows nothing of the temptations of the man who has a load of bad heredity upon his back. The fact is, if we realised what some people have to go through, far from condemning them, we would be amazed that they have succeeded as well as they have.

The great Beethoven was often criticised for his rudeness and bad temper, but when he died a post mortem revealed that he had suffered since childhood from an incurable disease, aggravated by want of home comfort and good

food, and later by unskilled medical treatment. His liver had shrunk to half its size, and there were serious ailments of long standing in his ears and larynx. You and I might be rude and bad-tempered sometimes too, if we had to put up with all that.

Second: When we pass quick judgments upon people, when we prejudge them — we are blinded to the real person. We judge them without really knowing them, according to their occupation, their clothes, their nationality, the place where they live.

Consider a minister. Suppose I meet someone and I'm looking like a minister. Then it will be hard for me to get to know this new person, and it will be hard for him to get to know me. He will prejudge me. He will assume that, being a minister, I would always be prim, proper and pious, that I like drinking tea and wouldn't enjoy a football match. Actually I can get quite excited at a football match — but he wouldn't know this.

People often become different if they think they are talking to a minister, and conceal their real selves. When we pass quick judgments on people, according to their occupation, or their clothes, or religion or nationality, we blind ourselves to the real person, and obscure the fact of their humanity.

Third: No man is really good enough to judge another. Remember the picture Jesus drew of a man with a log sticking out of his eye, trying to pull a splinter out of someone else's eye. The humour of the picture would raise a laugh that would bring the lesson home. Only the faultless have the right to look for faults in others.

Finally: If we must pass judgment on a person, let us judge what they do without identifying them with their actions. Let us say this of the one we criticise, "Yes, he did that, but he also did this lovely thing." He is not forever to be judged as only capable of the kind of action we condemn. We all do silly and unkind things. But we forgive ourselves, love ourselves and believe in ourselves. Let us believe the best of others, even if we feel we must criticise their worst.

There is a story of a beggar whose "pitch" was near the window of an artist's studio. From his window the artist painted the beggar and then called him in to see the portrait. The beggar did not recognise himself. "Who is it?" he asked, and then, as recognition dawned, "Can it be me?" he asked incredulously. "That is the man as I see him," said the artist. The beggar made a sublime reply, "If that is the man you see," he said, "that is the man I will be."

If we try to see the best in others, and believe in them, our faith in them becomes a ladder on which they can climb.

QUESTING



WITH

A. E. WHITE

Is it right for men to preside and to assist at the Lord's Table in summer without wearing coats?

It may have been very unusual a few years ago, but quite a number of churches these days permit not only members but leaders also to go coatless to church.

Some months ago I attended a worship service on a very hot February morning. The four men leading the morning service were coatless. The minister, president and two readers had each removed his coat. At the time I felt how sensible it was and it did not in any way detract from the spirit of worship. It may not have been so acceptable if there had been two with coats and two without.

I am quite sure in my own mind that there is no spiritual issue involved. God will not measure our worship by our dress or lack of it. If there is true reverence and accompanying dignity, the rest is unimportant. It is entirely a matter for local custom and convenience. I cannot quote examples, but I guess that there are mission fields and some hot spots in Australia where no man would wear a coat to church. In fact, men would not wear a coat at all unless it rained.

Convenience and comfort are not the only factors to be considered. The members of the congregation may not approve coatless presidents and preachers. Some people may have a "thing" about coats in relation to dignity. It may upset them to see leaders without coats.

Although I know of no obligation to wear a coat I cannot help feeling that it would be easier to shed a coat in a hot country chapel with an iron roof than it would be in one of our stately city churches. This may not prove anything. The city church may have air-conditioning as well as stateliness.

I have preached without a coat, but come to think of it, I have never known a minister or a bridegroom take part in a wedding ceremony without wearing coats.

This is really a summer question, but it has its winter variation: Is it right for men to preside and assist at the Lord's Table wearing an overcoat?

You may think that this principle would apply to overcoats in winter as to coatlessness in summer. Maybe it does, but I have a "thing" about overcoats. I'd rather freeze than wear one while preaching, and I shall discourage anyone else on the platform from wearing one.

By all means shed your coat in summer if you want to, but no overcoat in winter, please!

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SPOTLIGHT ON S.A. . . .

Home Mission Front in S.A.

Activity on many fronts is being maintained by our Department. The recent successful "Seminar on Evangelism", conducted by the Department, has brought the fact of evangelism before a large group of people in the churches.

Commencing next year two churches will be added to the subsidy list. Both are now completing major building programmes and entering into full-time ministries. Colonel Light Gardens opened its splendid set of new buildings on June 5, and the following day A. G. Mathieson was inducted as full-time minister. This is a project of some dimension, and Home Missions will subsidise to enable the work to get away to a good start. Cheltenham church has been associated with Queenstown in circuit for some years. Now a new building is being completed, the circuit will sever at the end of the year and the minister, Lance B. Austin, will move to Cheltenham as full-time minister. Again, the Home Mission Department will come into the picture through subsidy.

The Organiser has just completed a "Consolidation Ministry" with Colonel

Light Gardens, and is at present engaged in a preaching mission with the church at Boonah, in Queensland.

Whyalla church has laid the foundations of its new building and the laying of the foundation stone took place on May 30. In this rapidly growing city our work has languished for want of adequate equipment. Now Dennis Hughes will be well set to undertake a major ministry in the community.

The League of 2,000 continues to serve the churches in a practical manner. The last call for Whyalla passed £1,000 and the present one for Cheltenham is well on its way to a similar sum. The value of the League can never be assessed, for when a church receives a love gift of at least £1,000 to meet a building debt, then the words "encouragement" and "brotherhood" take on real meaning.

The Department will present the largest budget ever to the forthcoming Conference in September.

South Australia will face a grievous shortage of ministers at the end of this year, but for the first time in many years, the Home Mission staff will not be affected. A complete team of men is now serving in the churches. —E.P.C.T.

HAMILTON GIRL WINS 1,000 DOLLARS

Seventeen-year-old Hamilton girl, Norma Hadden has won 1,000 dollars (£446) in an international educational competition contested by several hundred thousand students.

Norma and a Canadian student were the only students outside the United States who won awards, which included a first prize of 5,000 dol., 10 1,000-dol. awards, and 100 500-dol. awards.

She won her award for three essays on Shakespeare, Sophocles, Aristotle and Locke.

Norma is doing matriculation at Hamilton High School this year and hopes to study for a science degree at Melbourne University with the money.

The manager for Australasia of Great Books, Mr. E. Clifford, presented Norma with the 1,000 dollars at a school assembly recently.—"The Age," 3/6/65.

Norma, and her parents, Mr. and Mrs. T. H. Hadden are members of the Church of Christ, Hamilton, Vic.

RUSSIA AND JEWS

The Board of Deputies of British Jews in London has decided to press the government to make representations to the Soviet Union about the "harsh" discrimination against Jewish people in Russia. The action was supported by nine Anglo-Jewish organisations. —E.P.S.

TEACHER TRAINING CONFERENCES

(Tas.) The first of regular Bi-ennial Teacher Training Conferences, conducted by the Department of Christian Education, was held in Launceston and Hobart in May. Both were highly successful and well attended. The leaders were Viney Longthorp, Director, Vic.-Tas. Dept. Christian Education, assisted by Miss Heather Robinson (at Launceston) and Mrs. Bev. Holland (at Hobart). In addition, Mr. Longthorp addressed youth meetings at Invermay, Highcroft and Copping.—Murray Sinfield.

32 DECISIONS

(Norlane, Vic.). The church rejoices in 32 decisions since new year. There were two more baptisms on May 30 . . . Recent guest speakers have been R. Story, of U.F.M., and R. Bust, new chaplain of West Geelong Technical School. . . . Ladies took the evening service, when the theme was "Christian Homes." . . . Teenage work growing with the commencement of keen Teen programme.

CHILDREN BUY BIKES

The contributions of Sunday School children of the Presbyterian U.S. Church (Southern) will finance the purchase of bicycles and motorbikes for ministers in rural areas in the Congo, Brazil, Japan and Korea. The youngsters raised \$6,983 by doing odd-jobs.—E.P.S.

RAINY RENDEZVOUS FOR "RETREAT"

It was a swamped situation here in Queensland during our Churches of Christ Ministers' Conference at Caloundra Youth Centre, 60 miles north of Brisbane. Cliff Perkins and Kevin Jenner, from Charters Towers and Mackay respectively, were the furthest travelled Queensland ministers to this year's camp.

Harold F. Gross, B.A., on behalf of the Federal Board for the Promotion of Christian Union, brought information concerning Churches of Christ entrance as observers at further talks by The Uniting Church of Australia. Mr. Gross formed us into "buzz" groups, which stimulated our thinking.

Dr. Robert Lee, a widely-studied and degreed psychological minister, vice-Principal of Queensland's Methodist Theological College, presented a History of Psychology, and related his subject to the role of the local minister in pastoral counselling.

Mr. Reg. Jarrett, Baptist Director of Evangelism in Queensland, presented modern practical methods of reaching the non-churched, and Haydn Sargent, well known minister, court-chaplain and television personality for Churches of Christ in Brisbane, delivered some controversial and provoking thoughts on "The Restoration Movement and The Man in the Street."—Ron V. Holt, Sec.

VIC. MINISTERS' WIVES

The annual meeting of the Ministers' Wives' Association will be held on Monday, June 21, 11.30 a.m., at the Brotherhood centre.

MINISTERS' SEMINAR - 1965

(Melb.). The Vic.-Tas. Ministers' Assoc. will hold its Annual Seminar at Monbulk from the evening of July 5 to July 8. . . . A letter has already gone forward to Boards of Officers requesting churches to encourage their minister to attend, and to offer the necessary co-operation to make attendance possible. . . . Ministers will shortly receive details of the Seminar programme by post.

JAPAN'S ONE PER CENT

A special institute has been established at the International Christian University in Tokyo to study the points at which Christianity has made an impact upon the culture of Japan. Less than one per cent of Japan's population is Christian.—E.P.S.

National Diary

- JUNE
11-14 V. C.Y.F. State Commission.
13 S.A. Croydon morning broadcast on A.B.C.
19 V. Youth United — D.C.E.
JULY
1-10 V. Explorer Indoor Sports (Zone Finals).
4 V. Overseas Mission Department Annual Offering.
9-10 V. Good Companions' Leaders' Camp — Monbulk.
10 V. Youth United — D.C.E.
11 V. Aborigines Mission Department — National Aborigines Day.
17 V. Explorer Regional Sports (Midgets).
18 V. Girls' Sundry — D.C.E.
23 V. C.Y.F. Creative Arts Night.
23 V. Social Service Women's Committee Luncheon — Lower Town Hall, 12.30 p.m.

YOUTH GIVE LEAD

(Ann-st., Brisbane, Qld.). Young people have played a prominent part in all services during May, especially in the evenings. Speakers on May 23 were Darryl Thorpe and Noel Culbert. The morning service on the 30th was of thanksgiving and dedication in respect of the several children born in church families during recent weeks. . . . The Young Women's Fellowship has now merged with the C.W.F., and they all now meet for evening fellowship on the first Friday of each month. . . . To promote "Book Week" John and Geoff. Watson prepared a display of books available.

LYGON ST. ACCIDENT

(Vic.). The Duckett family was involved in a road accident recently. Richard Duckett, the eldest son, suffered a broken hip and will be in hospital for three months. Alex and Ruth Duckett were allowed to return home after a short time. Two members of the McClean family were also passengers in the car but were not injured. We express our continued concern for Mrs. R. J. Duckett, whose husband died in December as a result of injuries received in an airplane accident.

CANLEY HEIGHTS

Nine decisions were recorded in the one week of meetings, from May 17 to 23, with Doug. Willis and the Aerosphere at Canley Heights. A notable impact was made on the district. An average of 200 children joined in "Adventure Time" each afternoon with Youth Director, Bruce Armstrong, and Miss Bonnie Plint, of "Teen Ranch," at the organ.

A MUSICALE

(Hornsby, N.S.W.). A musicale was a feature of the 59th church anniversary. Guest speakers on May 30 were C. G. Taylor, of Chatswood, and R. Elbourne, of Lane Cove. Guest soloists were Mrs. Playfair.

ALAN FLETCHER AT FAWKNER

(Vic.). Mr. Fletcher, missionary on furlough from New Guinea, was speaker at church anniversary and Temple Day. . . . K. Madden is the student minister. Bill Thornton has been assisting him, but he has been furloughed and his place taken by David Nancarrow, also of the College. . . . The first wedding in the church was celebrated on June 5.

C. O. B. NEWS

K. J. Clinton for Yale



The College of the Bible Board of Management has granted leave to K. J. Clinton to enable him to accept a study scholarship for one year offered by Yale University, U.S.A. Mr. Clinton has been teaching at the College since 1957, and we are glad that this opportunity has come for further study and overseas experience. He will leave early in August and proceed directly to Puerto Rico to attend the World Convention, where he is scheduled to give one of the major addresses. Following the Convention he will spend several weeks in visiting churches and Christian institutions ere he takes up residence at Yale University in September.

Housekeeper.

Recently the College community gathered together for a special tea when we farewelled Mrs. Holmes, our esteemed housekeeper. Representatives of the Board of Management, Faculty and students expressed appreciation and goodwill

FOUR CONFESSIONS

(Dandenong, Vic.). There were four decisions on May 30. . . . Intensive prayer has been asked for the Planned Giving campaign in July. . . . The C.W.F. arranged a meeting for the ladies of the church to consider the women's work to follow the campaign. Mrs. Wellington, Hartwell, Mrs. Hilbig, Cheltenham, and Mrs. Allison, Thornbury, were the speakers. . . . The Afternoon group C.W.F. celebrated its 36th birthday.

MISSION CONCLUDED

(Malvern, Vic.). The mission witnessed four decisions. At the conclusion tokens of appreciation were tendered to Col. Smith, Bill Gaunson and Alan Fletcher. Mrs. Winter and Mrs. Mann were organists. . . . J. Holloway is in hospital with pleurisy. Mrs. V. McConchie is making progress after heart attack.

as she leaves us to marry and make her home in the country. Suitable gifts were made, after which Mrs. Holmes told of her pleasure in the fellowship and service of the College.

Miss Dorothy Young, of S.A., has been welcomed as our new housekeeper.

Vacation Missions.

The May vacation period has been mission month for two groups of students. W. J. Gaunson, C. A. Smith and A. S. Fletcher have been busily engaged in an evangelistic effort at Malvern. Meetings have been well attended and encouragement has come as responses to the gospel messages have been made. I. E. Allsop and G. A. Smith travelled to Hobart to assist in a special programme arranged to meet the needs of youth groups in touch with the church.

PRINCIPAL WILLIAMS AT ANNIVERSARY

(Echuca, Vic.). Principal E. L. Williams was the guest speaker at three services to celebrate Echuca's 75th anniversary. . . . The Echuca Music Lovers' group provided an enjoyable programme at the P.S.A. . . . The men have painted the Kindergarten Hall. . . . A Building Fund has been opened to provide more accommodation for the Bible School. Its large enrolment causes accommodation problems.

Circulation Corner

HONOR ROLL

Don't miss reading "FOUR FOR ONE" on the Editorial page 2.

Further acknowledgments:

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VIETNAM

ANOTHER VIEWPOINT

BY L. O. COLLYER

Only occasionally from popular sources do we hear that the stresses of modern times are the result of an upsurge of the masses of the people in Asia, Africa and Latin America for "national liberation" from the many decades of dominance, by the Western nations. It cannot be necessary to detail the result of this dominance with the evidence of the poverty, even to starvation, the extent of illiteracy, etc., etc., that has come to light through the knowledge we now have of the "under-developed" nations. (What a euphemism that term is to hide the extent of depravity left by the Western colonial powers in all these areas!)

How is it that we, the self-confessed "enlightened" peoples, cannot see that this current "national liberation movement" throughout the world is only a continuation of the great social evolutionary and revolutionary activities of our own history? Have we forgotten our own British struggles against feudalism, against reactionary Roman Catholicism, against the cruel early industrial exploitation of men, women and children. And has the American forgotten his own war for Independence rebelling against injustice?

Indo-China Background

For a factual perspective of the subject, let us look at the situation in Vietnam, which is only one illustration of the world-wide upsurge.

The whole of Indo-China, of which South and North Vietnam form only a part, first came into contact with the Western world when French Roman Catholic missionaries entered the country in the early 17th century. These were persecuted because of later political activities, and as a result, according to Justice Douglas, of the U.S. Supreme Court, who wrote:

"Louis Napoleon despatched a fleet, ostensibly to protect the clergy. But he had other reasons as well. The French coveted the wealth of South Vietnam... By 1893, the French army had consolidated its hold on the entire country (of Indo-China) of about 25 million people... The policy of reducing the Vietnam to colonial people (continued), the previous educational systems were abolished by the French, (and replaced by) an inferior programme which suppressed the humanities... they kept over 60 per cent of the people illiterate..."

"During the 80 years of their occupation France invested about two billion dollars. But the people of Indo-China got only the crumbs; the French the feast.

"The exploitation of Indo-China was cold and calculating... They (the French) built almost three times as many prisons as they built hospitals... The vengeance of the French ran to communities as well as to individuals. Before Hitler conceived the infamous episode of Lidice, the French in Indo-China wiped out whole villages. The French encouraged the sale of opium and made alcohol consumption compulsory (to augment the national revenue.)"

The above quotation only partially describes the political and social conditions of Indo-China at the outbreak of war in 1939. Then came the invasion of Japanese forces, with which the French, and later the British, collaborated to continue the domination of the area.

It was during this period, from 1941, that a coalition Resistance Party, under Ho Chin Minh, was formed, which later became the National Liberation Front. By 1946 this was so successful that France recognised the Vietnam Republic, both North and South, and Ho Chin Minh was received in France in July of that year as its head.

However, economic differences between France and the Republic arose, and in November, 1946, the French Fleet bombed Hanoi, killing 6,000 civilians, according to the London "New Statesman." Cease fire appeals were made by the Vietnam Government, supported by considerable agitation within France itself, but ignored by the French largely at the instigation of America. From then full scale war proceeded with brutal violence, ending in the complete defeat of the French forces, and leading to the armistice agreement signed at Geneva in July, 1954.

Amongst others, Britain, Russia, mainland China and America took part at this conference, the agreement including

the temporary division of Vietnam into North and South. This agreement was ratified by all governments with the exception of America, President Eisenhower declaring the United States would neither accept responsibility for the pact, nor — note this — try to overthrow it by force.

It is now well known that from this date America stepped up her intervention in South Vietnam, being instrumental in setting up the reactionary Diem regime which almost from the outset proceeded to suppress every liberal movement, secular and religious, and ignored the Geneva agreement to hold a joint election of the whole of Vietnam in 1956.

Events since, leading up to the present escalation of the war to North Vietnam, with its dire gamble of a nuclear world war, are now all too familiar, with America meeting with almost world-wide opposition, excepting a few, such as our own Australian Government.

U.S. Disinterestedness

How is it possible for any political observer to claim disinterestedness on the part of America in the face of her past and present activities in the Philippines, Latin America, the economic conditions of the Peace Treaty with Japan, the formation of Nato, her reactions to Cuba and the Congo, and even the current news in the financial pages of our newspapers.

One statement only in regard to this Vietnam area is indicative of this. President Eisenhower, speaking at a State Governors' Conference in August, 1953, explaining why his Administration was assisting France to continue the war in Indo-China, stated:

"If Indo-China goes several things happen. The peninsula, the last bit of land hanging on down there, would be scarcely defensible. The tin and tungsten that we so greatly value from that area would cease coming... So when the U.S. votes 400 million dollars to help that war, we are voting for the cheapest way in which we can prevent the occurrence of something that would be of a most terrible significance to the U.S. — our power, our security and our ability to get certain things we need from the riches of Indonesia territory and of South East Asia."

(Incidentally, has this quotation not some relevance to the British attitude in Malaysia with its rubber, etc.).

(cont. on p. 13)

VIETNAM (cont. from p. 12)

A Christian Viewpoint

Great sacrifices were made to end Nazism, with its brutal genocide and basic slogan of a "bulwark against Communism," but before actual hostilities were ended, the Western Allies were diligently propagandising the same slogan, reinstating the same military regimes, and adopting the same factor of military dominance. One is appalled at the general moral decadence which so complacently accepts such a glaring reversal of principles.

And in the declared determination of America to withstand by military might all struggles of the exploited peoples in the world towards economic and cultural freedom under this banner of anti-Communism, one wonders what has become of the high principles of the Atlantic Charter, Roosevelt's Four Freedoms, the articles of the United Nations, the Declaration of Human Rights, etc., etc.

How tragic also is the comparison of President Johnson's election declarations against Goldwaterism with his current adoption of some of the worse features of such policy.

All this involves moral factors of immense influence, and from post-war events obviously indicate a deep moral decadence, with the world facing a possible awful catastrophe. Can we Christian people be satisfied with our part in influencing the moral atmosphere to avoid such decadence and potential disaster?

Following many precedents, our own Victorian Annual Conference again passed a resolution declaring that war is contrary to the Spirit of Christ. Similar resolutions have been passed over the years by almost all Protestant bodies at their Conferences and Synods. The W.C.C., on behalf of all its members has also similarly resolved.

Yet the stark fact remains that the war mentality has a greater hold on Western "Christian" nations than ever before in modern history, with a visibly greater use of human resourcefulness and economic manipulation perverted to its use. All this in the face of the many millions of homeless, hungry and illiterate people in the world.

It was heartening to see the gesture of protest in connection with Vietnam from the Bishops of the Church of England, and other declarations from churches

and individuals, but how disheartening to note that with Australia committed to engage directly in the war, high leaders of the Church are approving the undemocratic decision of the Government.

One looks with disturbance of spirit as to whether this lead will result in the usual compromise by the Church generally to rationalise her support of activities already declared as "contrary to the Spirit of Christ." This has been the result during all past wars, which makes one wonder as to what is the confusion of logic and perversion of conscience that makes possible such translation of obvious Christian truth.

Is national prestige, "my country right or wrong," economic interest, indifference to the needs of suffering people, to prevail over the basic principles of Christian teaching, and the defence of a propaganda slogan which we refuse to objectively examine?

Should the Church, and we as a brotherhood particularly, not rather crusade for a return to a real dynamic primitive Christianity such as existed before the first great apostasy of the early fourth century, which has continued since in choosing Caesar before God?

• OVERSEAS MISSIONS

THE HAPPIEST YEAR

BY RON LAING

(Mr. Ron Laing, from New Zealand, leaves the New Hebrides on June 9. Ron has been responsible for the erection of the Ndui Ndui Hospital, as well as school buildings at Londua. It has been a great responsibility and we commend Ron for the splendid work he has done. The Australian and New Hebrides churches are indebted to him.)

The following is a recent report sent by Mr. Laing:

Since last Monday it has been pleasing to see more men working on the job. Because we are experiencing a hold-up in our supplies of cement coming from Santo, we were able to set the men preparing the site of the hospital chapel yesterday. Tomorrow we will erect the steel frames and fix on the roof timber. The next stage of this building requires the more skilled workers, but we cannot afford to take them away from the buildings they are working on.

We have been busy on a large number of different jobs lately. Some time has been spent on paths, retaining walls, open storm water gutters, etc., to avoid washouts of earth in the wet season.

The New Hebrideans that have been on the project all the time are still busy in their different tasks of work — concrete floors, making the last of the windows, hanging doors, fitting locks, etc., etc. These boys have been really keen

all the time, and always very punctual at their evening school class. Ben and Jacob are still working at the Londua classrooms all the time with the help of the school boys. There, the block laying, concrete beams, and columns work is completed, and they have now begun on the lining of the ceilings and the window joinery.

About a week ago I went to Lombaha to see how the new dispensary was progressing, and give the men the advice they wanted. There, Thomas (a man of 37 years of age) is in charge of the construction. He says he will come down to the hospital next week to learn "a little bit more, then go back to his job."

You possibly know that the people of Nemberungwerli have given £500 for a new church. They want it the same as the hospital chapel. Also they want me to draw some plans and order materials.

Last Sunday I began to feel my time of leaving is nearly here. The village people at Lolobinangungwa invited me there for the morning service, which was a farewell to me. They gave me an ancient stone axe, an old necklace made from pigs' teeth, 18 fans, with the usual lap, lap, and fowl, etc., etc.

It has all been a wonderful joy and blessing to me working amongst the people here. Certainly the happiest of my 8½ years of working, although the work was hard going at times — it has been well worth it.

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The Australian Christian.

June 12

The Australian Christian.

1965

13

PERSONAL

DISCIPLESHIP

Robert Pearson, Allan Fogie, Malvern, Vic.
Mrs. Howell, Lois Howell, Norlane, Vic.
Murray Davies, Mrs. Vonnice Davies, Pt. Lincoln, S.A.
Lorraine Watts, York-st., Ballarat, Vic.
James Cutler, Timothy Buggins, Ann-st., Brisbane, Qld.
Rosemary Agg, Carol Wilshire, Barmera, S.A.
Sue Geering, Hawthorn, S.A.
P. Griggs, C. Irvine, G. Rout, T. Sellick, Sunshine, Vic.
Mary Baker, Echuca, Vic.
Pam Livingston, Jillian Killey, Sandra Prowse, Ballwin, Vic.

MARRIAGES

Shirley Miels to Frank Williams, Torrensville, S.A.
Miss P. A. Wyatt to B. A. Draper, Berri, S.A.
Dianne Townsend to Roel Schenkel, Fawkner, Vic.
Wendy Hunt to David Brown, Wam-poony, S.A.

CHANGES OF ADDRESS

J. Everard (secretary, Stafford church, Qld.), 25 Reuben-st., Stafford, Qld.
Russell Goffin (sec., Prahran church), 26 Arawatta-st., Carnegie, Vic.

SPRINGVALE (Vic.)

24th ANNIVERSARY SERVICES
HOMECOMING DAY
SUNDAY, JUNE 27, 1965

11 a.m.—D. H. SMITH.
3 p.m.—P.S.A. Dr. K. BOWES.
5 p.m.—Fellowship Tea.
7 p.m.—Dr. K. BOWES.

A warm welcome to all former members to attend.

NOTICE

BAYSWATER CHURCH, Vic.

From June 6, 1965, until the end of August, the services of the Bayswater Church will be at 11 a.m. and 4.45 p.m.
Minister: H. S. Prime.

MEMBERSHIP

Mr. and Mrs. Rowan, Mr. and Mrs. Clark and Margaret Clark, Enfield Heights; Mrs. Edwards, Ascot Park; Brian James, Colonel Light Gardens; to Clovelly Park, S.A.
Mrs. L. Dunning, to Perth, W.A.
Mr. and Mrs. Frank Gray, Box Hill, to Shepparton, Vic.
Mr. and Mrs. Barry Jenkins, War-ragul, to Brighton, Vic.
Mr. and Mrs. McIntyre, Forestville, to Ascot Park, S.A.
Mr. and Mrs. Paul Johnson, Hind-marsh Baptist; Mr. and Mrs. L. Stevens, Beulah-rd.; to Berri, S.A.
Duncan Crockett, Bentleigh, to Malvern, Vic.
Mrs. Trethowan to Norlane, Vic.
John West, Wangaratta, to Mt. Gambier, S.A.
Mr. and Mrs. Fry, Raymond and Margaret Fry, Hindmarsh, to Hampstead Gardens, S.A.

DEATHS

Mrs. Mabel Gertrude Hunt, Wam-poony, S.A.
Mrs. E. A. Foster, Torrensville, S.A.

BIRTHS

HILL (Clough). — To Beverley and Kevin, at Darwin, N.T., on June 2, a daughter — Brenda Rose.

HOGBEN (Isaac). — Lesley and Eric happily announce the arrival of Jane Ellen on June 4. Both well. Address: 5 Shand-st., Dianella, W.A.

MONTGOMERY (Mock). — On June 1, at Box Hill Hospital, to Judy and Gordon, a daughter — Kim Lorelle. Both well. Sister for Glenn.

WESTAWAY (Mitaxa). — Lennyce and David happily announce the safe arrival of a beautiful son — David John — on May 27, at Seymour Memorial Hospital, Vic.

APPROACHING MARRIAGE

HOLLARD - HEMER. — The marriage of Helen, younger daughter of Mr. and Mrs. E. P. C. Hollard, of 98 Kingston-ave., Edwardstown, S.A., to Trevor, son of Mr. W. L. Hemer, 6 Bedford-st., Brooklyn Park, and of the late Mrs. Hemer, will be solemnised at the Church of Christ, Clovelly Park, on Saturday, June 19, at 4.30 p.m.

SILVER WEDDING

SHARP - TULLY. Keith and Joyce are happy to announce the 25th anniversary of their marriage, celebrated at Church of Christ, Doncaster, Vic., by the late A. W. Connor, June 15, 1940. Present address: 15 Tuxen-st., North Balwyn, Vic.

DEATH

GRENNESS. — On June 5, 1965 (suddenly), at 139 Mt. Dandenong-rd., Croydon, Vic., Matilda, dearly loved wife of Charles Harold, and loved mother of Charles and George, mother-in-law of Joan and Nancy, dear grandma of Rosemary, Julie, Lisa, Helen and Linda. Aged 72 years. "Our loved one at rest."

IN MEMORIAM

GREEN. — In loving memory of Alice, wife of Reg., and mother of Max and Barry, who was called Home on June 12, 1964. "Forever with the Lord."

GREEN (Parsons). — Treasured memories of my loved daughter and our sister (Alice), who was called home on June 12, 1964.

"A golden memory silently kept
Of someone we will never forget."
—Inserted by her loving mother, sisters and brothers.

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O.T. Parables (Norden) Minister's Handbook — Baker, 21/6.

The Holy Spirit and You (D. M. Joy — Free Methodist Minister), 25/9.

The Fabulous Flemings of Kathmandu. First Christian hospital in Nepal. 32/6.

Walter Knott — The extraordinary story of a California berry farm that has become a Christian centre. 27/6. Postage extra.

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CHAPEL PROJECT

(Dunolly, Vic.). The Ladies' Guild is working hard on its project to beautify the chapel . . . At the annual meeting, Fred. Robertson was elected as secretary. Allen Spiker had given splendid service in this office. John Cole is treasurer. . . . A film night on June 3 gave emphasis to the mission work in New Guinea. The work done by the U.F.M. and by the Government was featured . . . Since Beryl Flett became Mrs. Davis, and moved from our church, her service as organist and as S.S. teacher has been greatly missed.

HOME EMPHASIS

(York-st., Ballarat, Vic.). The Home and Family Month observance included a Marriage Commemoration service, which was followed by an after-church social hour. There was also a bridal gown parade at the home of Mr. and Mrs. G. Feary. Seventy ladies and one man were present. Other features of May were the Mother's Day service, with ladies of the Guild and Evening Fellowship taking part, and the Bible School anniversary, with Brian Snoxall as guest speaker. The Rev. F. McGinness, of the Congregational Church, Cronulla, N.S.W., spoke on May 9, and the film, "In His Steps," brought the family emphasis of the month to a climax . . . H. Street is minister.

C.Y.F. STATE COMMISSION

(Vic.). This year's Christian Youth Fellowship State Commission, conducted by the Vic.-Tas. Department of Christian Education, promises to be a most significant occasion. It is to be held at Monbulk Camp over the Queen's Birthday Weekend, and is open to all young people's groups to send up to six representatives together with Adult Counsellor.

The theme is "Bridgebuilding" — our ministry of reconciliation. Special group experiences will consider these topics:

"The Church and Industry."
"Using Our Bibles."
"Asia and Us."
"Adult - Youth Dialogue."

Young people will be helped to use these practical insights in the programmes of their own local youth groups.

This weekend is a "must." We urge all youth groups to see that they are represented.—R. V. Longthorp.

FOUR BAPTISMS

(Sunshine, Vic.). Four young men were baptized during an inspiring service on May 30. The ordinance was observed by Presbyterian friends from Melton. Two ladies rendered appreciated items . . . Student, D. Nancarrow, led worship, preached his first gospel address, and was farewelled on appointment to another church . . . 50 ladies enjoyed C.W.F. birthday, visitors from Ballarat and Red Hill being present . . . Mrs. Landos has returned home after serious operation .

MISSIONARY VISITOR

(North Fitzroy, Vic.). The B.S. had a visit from Alan Fletcher, from the New Guinea field. He also addressed the church . . . There was a family day on May 9. Fathers and sons conducted the communion service; in the evening, ladies conducted a Mother's Day meeting. Posies of white flowers presented to oldest and youngest mothers present . . . A representative from the School for Deaf Children addressed combined meetings of Men's and Women's Fellowships . . .

TEACHER TRAINING

(Vic.). Bible School Teachers should enrol now in the Training Courses offered by the Victorian Council of Christian Education. The commencing date is Monday, June 28, at 7.30 p.m., for the six-week course. Grades covered are:

Kinder, Primary, Junior, Intermediate and Bible Class.

Brochures containing full details and application form are obtainable from the Department of Christian Education.—R. V. Longthorp.

BOOKS REVIEWED

(Balwyn, Vic.). A. B. Clark and E. S. Sanders were special speakers in Literature Week. Their talks and reviews in the church "Messenger" earned many sales at the bookstall . . . I.C.E. held open film night and presented warm rugs, bandages, woollen goods, linen, and a cheque to the Secretary for the Mission to Lepers . . . Over 100 ladies attended C.W.F. Birthday.

RESERVOIR. Two men made confession of faith on May 30 at morning service . . . At the Youth Night, on May 29, young people attended from surrounding district . . . T. Clift (elder) is en route to U.S.A. on business.



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Winter Programme of Sermons—

11 a.m.—SERMON ON THE MOUNT (Second Series).

7 p.m.—PROTESTANT HERITAGE Series.

June 13 — "MARY'S ONLY COMMAND!"

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Things I'd Like to Change

No. 8 — A CONCERNED GROUP

Hobart Church of Christ, Tas.

Recently two students from the College of the Bible spent a week in Hobart as guests of the local church. Their visit was part of the special emphasis being given by the church to Youth in its programme for the 1965 Year of Evangelism.

The students, and our minister, came to close grips (literally) with the young people in a full week of activities.

In their characteristic, frank approach, the young people of our church said

THEY WOULD LIKE TO CHANGE —

1. The Church Services — often boring and not at their level of appreciation.
2. The Approach to Prayer — often has little relevance to their daily living at school, university, office or workshop.
3. Bible Teaching — why do they have to know all about Moses leading the people out of Egypt, etc.?
4. The Concept of God — God is not presented in a manner suited to their understanding.

Are we to assume from this that our

minister, elders, teachers and others have failed in their efforts to communicate the gospel? Perhaps we do need to change our methods and be sure we are understood.

We, a concerned group, are not discouraged by these criticisms from our young people — they have not deserted us yet! We think our problem is universal and age old. The problem has always existed, but the candour of our young people is refreshingly new and challenging.

WE WOULD LIKE TO CHANGE

OURSELVES — so that

Our church services reflect our consecration.

Our prayers are honest to God.

Our Bible teaching is directly related to living in this time and this place, and that

Our concept of God is demonstrated, not merely in words, but in a life that really witnesses to our Youth and our belief, faith and dependence upon a loving God and Father.

ALL CHRISTIAN SCHOOLS IN BURMA TAKEN OVER BY THE GOVERNMENT

(Rangoon). All Christian schools in Burma have been taken over by the Revolutionary Government as a part of its social revolution. Effective April 1, 129 private schools in various parts of the country were nationalised by the State.

Roman Catholic schools affected numbered 49; Baptist, 16; Anglican (Church of England), 10; Methodist, 7; and inter-denominational, 3. Other schools taken over included Chinese, 16; Indian, 6; Buddhist, 3; and other privately-run schools, 19.

The Methodist English High School of Rangoon, established in 1882, and one of the largest schools in the country, with a student body of more than 4,400, and a staff of 123 teachers, was renamed State High School No. 1 Dagon. From now on, the school staff will be working in co-operation with the Army chairman of the Dagon Security and Administrative Council, the Divisional Inspector of Schools, and an Assistant Education Research Officer. These officials will be in charge of all aspects of running the school. Similar arrangements have been made for the other schools taken over.

The Ministry spokesman explained that the nationalisation was effected to enable establishment of a uniform system of education in all the nation's schools. He said the State must take the responsibility of education of the working people's children in the new stage of social development.—E.P.S.

WHO'D BE A MANAGER?

As nearly everyone knows, a manager has practically nothing to do except to decide what is to be done; to tell somebody to do it; to listen to reasons why it should not be done; why it should be done by someone else; or why it should be done in a different way; to follow up to see if the thing has been done; to discover that it has not; to enquire why; to listen to excuses from the person who should have done it; to follow up again to see if the thing has been done, only to discover that it has been done incorrectly; to point out how it should have been done; to conclude that as long as it has been done it may as well be left as it is; to wonder if it is not time to get rid of a person who cannot do a thing right; to reflect that he probably has a wife and a large family, and that certainly any successor would be just as bad, and maybe worse; to consider how much simpler and better the thing would have been if one had done it oneself in the first place; to reflect sadly that one could have it right in twenty minutes, and, as things turned out one had to spend two days to find out how it has taken three weeks for somebody else to do it wrong.

OPEN FORUM

THE MAIN TASK.

To the Editor,

In the "A.C." folk are discussing subjects that may be important, but what I call side issues. Could we discuss some way that will help us to put over the "good news" in a practical way? We scold our members for not being loyal to the gospel service when that is not usually a gospel service, except to the preacher, who probably put his best into it. We are becoming too formal to attract outsiders. Youth education is good, but it, too, is unattractive except for the inner circle. Without discarding our present formalities let us really dedicate ourselves to the task of influencing the community. We can, because I have seen it done when folk get down to business. The world is forming a teenage club in this district. Why? Police Clubs are spreading. Why? Scouts and Guides are popular, so are many other activities. Our own clubs are usually weak or non-existent. The youth of the world are ours if we want them, but we must try to understand them. Our youth halls could be the busiest places in the district if our people could be organised. A lot of our members are busy in the community, or busy doing nothing. Give them a lead! After all, I suppose we deserve our continual losses.

—C. R. Burdeu, Qld.

AGENTS
PLEASE
NOTE!

AGENTS
from
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in the
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TO MEET
THE EDITOR

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JUNE 14 or 15,
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OPEN FORUM

WORLD CONVENTION VALUE.

To the Editor,

A sincere thank you to J. M. Hemer for his timely letter regarding the true value of a World Convention.

In these days a good deal of travelling to other lands is enjoyed by many people. It is a source of satisfaction to know that many of our people choose to plan their holidays to coincide with an inspirational Convention. One of the real joys of a recent trip abroad — including a visit to our Puerto Rican brethren — was to experience the gracious hospitality and warm-hearted fellowship with Christians of many lands.

The forthcoming Convention in San Juan has special significance. Puerto Rico is a missionary field. This Convention is the first to be held under such circumstances. Imagine what it will mean to the 8,000 Christians there to have brother Christians from many countries in their midst. It would be like a whole contingent going from Australia to India, New Guinea or the New Hebrides to encourage the missionaries and native Christians.

It may cost £4,000 to £5,000 to provide halls, publicity and the host of

other requirements when the 8th World Convention comes to Adelaide in 1970. This would represent about 2/6 for each member of our Australian churches, and we would have five years to save up for this.

Mr. Hemer suggests "that the months of planning and organising will, of necessity, mean a severe curtailment of local and brotherhood programmes and evangelism." If this is necessary, perhaps we should not proceed, but I know it is in the minds of many already that quite the reverse will happen. Consideration is being given by the Committee in Adelaide to a call to members of our churches to a deeper consecration to Christ in the four or five years preceding the Adelaide Convention.

Perhaps a World Convention will bring with it the kind of inspiration that comes when we meet around the Lord's Table each Sunday morning — one cannot tabulate exactly the results, but from such experiences come the vision and inner resources that equip us to go out to witness for Christ in today's needy world.

Thanks, John, for your letter. It made me think.

—Don. K. Beiler, S.A.

INTERNATIONAL SCENE.

To the Editor,

I would like to express my appreciation of the articles by Dr. Desmond Crowley. I always find them informative and stimulating. His thoughts about "Vietnam" were timely and forthright. I hope he will continue to be a regular contributor to this journal.

—R. McKenzie, Vic.

STATE AID EDITORIAL.

To the Editor,

When will editors, who through their editorials have an immense opportunity for good, stop attacking the fruit of a situation and begin to tackle the heart of the problem. Insufficient and disorganised religious instruction in the State Education system is why we have church schools. If we could only put aside our anti-Roman Catholic prejudices and try to right that wrong; and a constructive editorial would help, maybe we shall begin to move.

—Brian Hunt, Vic.

THEOLOGICAL GYMNASTICS.

To the Editor,

Why all the theological gymnastics over baptism? A recent example is Colin R. Johnson's letter ("A.C." 22/6/65). Since when is it true that Jesus did not, and we cannot take scripture at its face value? He condemned those who substituted their own doctrines for the scripture. He said, "ye made the commandment of God of none effect by your tradition... teaching for doctrines the commandments of men."

No one would sensibly deny Christ the right to dispense salvation as he willed as in the case of Zacchaeus and others. Having sealed the New Covenant with his blood he has now made known the

terms of salvation for us. That is his right too!

It is most dangerous to argue that, because some who have not been baptized show what is evidently the fruit of the Spirit and some who are baptized do not, this command of Christ is optional. That is not the criterion. It is, "What saith the Lord?"

We are not to judge. God will do that. The message to convicted sinners must be as positive as it was at Pentecost. "Repent and be baptized, every one of you, in the name of Jesus the Messiah for the forgiveness of your sins; and you will receive the gift of the Holy Spirit." Also Galatians 3: 27; Colossians 2: 12; Romans 6: 3-5.

"If our love were but more simple (or naive!), We should take him at his word, And our lives would be all sunshine, In the sweetness of our Lord."

—Maurie H. A. Pieper, Qld.

SMOKING.

To the Editor,

I would like to give my reasons why I am a non-smoker. First, I am a born-again Christian and a member of the invisible church, the body of Christ. The Bible tells me my body is the temple of the Holy Spirit, and I will not defile it with nicotine or alcohol. Then, I do not wish to set my children and the young people of the church a bad example. Next, I refuse to send the Lord's money up in smoke when the need is so great in the mission fields. We shall all have to give an account of how we used the Lord's money.

If ministers, elders and deacons smoke, as P. G. Verco says, it is no wonder that the church has little attraction for young people.

—V. T. Fittell, Qld.

WANTED BY HISTORIANS.

To the Editor,

Would you kindly ask the Churches of Christ community if they can help me to complete some historical records? I need copies:

Numbers 1, 3 and 4, Volume 1.

Number 1 of Volume 2.

"The Christian Quarterly,"

Editor: William Robinson, M.A., B.Sc.

Numbers 15 and 43, Provocative Pamphlet.

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—C. R. Burdeu, Qld. Historian.

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SECOND COMING.

To the Editor,

Mrs. E. G. Magarey, in "A.C." 22/5/65, raises a vital issue when making a plea for more preaching on the great doctrine of the Second Advent, because we do hear very little of this topic from our own preachers. Are the Scriptures silent on the subject, or is it because they have never thoroughly studied the subject, or that our Bible Colleges have wholly neglected it?

What has become of the Restoration Movement's slogan, "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent?" Until recently I had been one of the many unaware of this doctrine. At almost every communion service these words are repeated by the presiding brother, "Until He Come," and the congregation sometimes sing in a hymn, "Till He Come," or when we repeat that prayer which he gave to us to pray — which one day must surely be answered, "Thy kingdom come; thy will be done in earth as it is in heaven."

According to the Bible these words should be of the greatest significance, for in the New Testament, on an average, about one verse in every thirteen has reference to the Second Coming and that the truths connected with this subject have a longer space than any other doctrine, even to the great doctrine of the atonement.

—John McAnna, S.A.

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DID YOU NOTICE?

£1 is worth £4? (p. 2)
How Whyalla got £1,000? (p. 10).
Where the Aslans went? (p. 6)
A resolution is a resolution? (p. 7)
What to do with spare masonite? (p. 7)
The new housekeeper? (p. 11)

Moments of Worship



Thursday, June 17. Romans 1: 1-7. To all God's beloved in Rome (v. 7).

In the Greek city of Corinth, Paul the Apostle was staying in the house of Gaius, a wealthy Christian. The new faith had spread swiftly and news came to Paul of the converts at Rome, the centre of the Empire. Paul decided to write to these new disciples, and as he paced up and down his room in the year 58, he dictated to his secretary, Tertius, the famous letter to the Romans.

Our God, we thank you for the words of the past that tell us your will for the present. Amen.

Friday, June 18. Romans 1: 8-12. I long to see you (v. 11).

Paul wanted to go to Rome. He never did get there until he went as a prisoner on trial for his life. But he knew the strategic value of a strong Christian witness in the heart of the Empire and he wanted to be a part of it. He was acquainted with many Christians there. There is an old saying: "all roads lead to Rome." Many of those roads carried Christians and some of the roads passed through areas where Paul had been most active in missionary adventure. So the faith reached Rome and even Caesar's palace.

Lord Jesus, Whatever our destination, may we fulfil our destiny for the sake of the gospel. Amen.

Saturday, June 19. Romans 1: 13-15.

I am under obligation both to Greeks and barbarians, both to the wise and the foolish (v. 14).

Most of us can remember wise teachers who taught more than a few facts; they taught us something about life and the way to live it. It is not only the wise who teach us. We can learn from the foolish, too. We can even learn from the mistakes of others. At least we should be able to do so. We can learn also from those whose way of life, and even whose religion, is different from ours. Paul was ready to acknowledge his debt to a great variety of teachers.

Dear Lord, help us to be grateful for

every influence that has helped us to learn about life. Amen.

Sunday, June 20. Romans 1: 16-17. I am proud of the good news (v. 16).

The verse is usually given negatively: "I am not ashamed." Some folk do hide their Christian faith as though it were a failing or a weakness, as though they are ashamed of it. Barclay makes Paul speak positively: "I am proud." In Melbourne, thousands of boys wear guernseys with colors and number of their favorite football hero. They wear them to school and even to church. They want everyone to know whom they support. Paul is speaking of something infinitely more important than a game. He is supporting the gospel which has the power to save everyone who accepts it.

Dear Lord, may we be proud to witness for you in word and deed. Amen.

Monday, June 21. Romans 1: 18-23. So they are without excuse (v. 20).

It is Paul's conviction that all people everywhere have had evidence of the fact of God. The obvious purpose in nature, the way in which incalculable forces are held in the most delicate balance, the origin of life which has no explanation without a cause, the urge to goodness that is built into every human life and the sense of guilt in those who fail: all these point to the God of the universe. Even those who have not heard the good news of the man who was God are still responsible for what they have known but not heeded.

Our Father we thank you for all of the signs you have given of your presence. Amen.

Tuesday, June 22. Romans 1: 24-27. For this reason, God has given them up (v. 24).

This does not mean that God has abandoned them. He could not abandon anyone. It means rather that he has left them to choose their own way. Indeed, God must permit everyone a free choice. If a man cannot choose

evil, there is no virtue in being good. God's love can follow a man to the uttermost part of earth and, as someone has said, to the guttermost parts of life. But God has to wait for the personal response of each individual.

Our Father, we, like Paul, have been rebels, but now we have chosen you. Amen.

Wednesday, June 23. Romans 1: 28-31. They did not see fit to acknowledge God (v. 28).

When God is the forgotten factor in life, the result is likely to be a list of the worst that men can be. Yet this was exactly the picture that life presented in the days of the early church. It is a sorry story: injustice, deliberate wickedness, lust without control, resentment of virtue, murder, jealous strife, deceit, evil gossip, whispering slander, insolence, pride. Yesterday, we said that God never abandons man, but man can abandon God. When he does, Paul shows us what happens.

Eternal God, we pray that our conscience may be awakened to our need and to the answer it has in Christ. Amen.

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Even the darkness is not darkness
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—Psalm 139: 12.

So I go on, not knowing;
I would not if I might;
I would rather walk in the dark with
God,
Than walk alone in the light;
I would rather walk with him by faith,
Than walk alone by sight.

—Mary G. Brainard.

☆

"I thank God for my handicaps, for
through them I have found myself, my
work, and my God."

—Helen Keller.

☆

Two things we ought to learn from
history: one, that we are not in our-
selves superior to our fathers; another,
that we are shamefully and monstrosly
inferior to them, if we do not advance
beyond them.

—Thomas Arnold.

☆

Thank God for all my prayers that
have not been answered.

—Jean Ingelow.

☆

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fully without if only other people weren't
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