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THE AUSTRALIAN

CHRISTIAN

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ABORIGINES' DAY

Some special days have the virtue of reminding us of causes that should not be forgotten, but which can so easily be neglected. Aborigines' Day is one of these. Most of us never see an aborigine. When we do, we place him vaguely among the tourist attractions of our land along with the platypus and the kangaroo. We are generally ignorant of the place of the aborigines in our community and there are conflicting views as to the best way of meeting their problem. No positive programme has been accepted as a national objective for their well-being.

There was a slight hope that the problem would disappear ("problem" is the word that naturally associates itself with aborigines!). The disappearance of the problem would have been no comfort to our conscience for it was to accompany the disappearance of the aboriginal race itself. But now the aborigines are increasing numerically and there is no likelihood that their numbers will diminish. Pressures for a change in their status will come from within their race as their leaders become more articulate, and there will be pressure exerted from outside. Already there is international political interest in the aborigine. There is as much right for Ghana and China to take an interest in the affairs of the Australian native as there is for Australia to concern itself about Vietnamese.

Greater efforts are being made to find an answer to the needs of the dark people, not because of pressures from outside, but because of the demands for justice within our land. Aborigines' Day gives us all a chance to become better informed and more committed. There is probably no easy answer, but there can be no excuse for continued ignorance.

A bulletin has been issued for ministers and Sunday School Superintendents in association with the National Aborigines' Day Observance Committee. It contains two articles well worth reading. One deals with the "fringe-dwellers" (inaccessible, irresponsible, unreliable), and the other with "remote" aborigines (dispossessed — displaced — dispirited).

Aborigines' Day is July 9, and Aborigines' Sunday is July 11.

THE ASSEMBLY LINE FESTIVAL

In a news item from Hampstead Gardens, S.A., the traditional harvest festival seems to have given way to industrial thanksgiving. Instead of pumpkins, cereal and fruit arranged in the church as a focus for thanksgiving, there were tools of trade and samples from the factory.

This is an overdue recognition of our change from a rural community to a highly industrialised society. It is true that at one time the majority of workers made a living in direct contact with the soil, and therefore the farmer seemed to be in closer co-operation with God than the minority engaged in non-rural activities.

Our hymn books emphasise this place of seasons and harvests because most of our hymns come from an era before the industrial revolution became respectable and recognised as a part of God's realm. Poets also helped to magnify the garden. "A garden is a lovesome thing, God wot!" "You are nearer God's heart in a garden than anywhere else on earth." Rudyard Kipling was probably going too far, however, when he told us that "... Adam was a gardener and God who made him sees that half a proper gardener's work is done upon his knees." Adam was hardly a success as a gardener, and Cain, who followed his father's occupation, didn't do so well, either!

None of this is intended to despise gardeners, disparage gardens, or discourage harvest festivals. You can be near to God in a garden. The harvest does remind us that "all good gifts around us are sent from heaven above." Rather, we are trying to underline the fact that all God's gifts include plastics and transistors as well as potatoes and turnips.

At Sunday School we used to say, "Back of the loaf is the snowy flour, back of the flour is the mill, back of the mill is wind and the shower, the sun and the Father's will." True, but we need more verses. Such as, "Behind the mass assembly line, back of the valves and reactor rods, whatever my task in factory or mine, I work with nothing that isn't God's!"

That's pretty weak, but perhaps it may provoke some Kipling of the computer to do the job properly and make it clear that the God of the field is also the God of the machine. And the God of the man who works at both.

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THE ALEXANDER CAMPBELL SOCIETY

BY STANTON H. WILSON,
Leicester, England.

This society is the Students' Association of Churches of Christ in Great Britain and Ireland.

In 1952, Mr. R. Norman Walters, M.A., expressed concern for the pastoral care of Churches of Christ young people at universities and training colleges. R. N. Walters, who was a Fellow and Tutor of Fitzwilliam House, one of the Cambridge University colleges, offered to collect the names of such young people and to put them in touch with local churches, if any, in the area where they were.

In 1959, a formal attempt was made to launch a student society called The Alexander Campbell Society, and a quarterly news letter was begun. Peter Taylor, then a student at Cambridge, was appointed Secretary. The first Annual Meeting and "Retreat" was held at Overdale College, Easter, 1960. This was a great success and established a pattern for the future. At "Retreats," there are usually six sessions at which papers are presented and discussed. The three Bible Study Sessions are led by the Chaplain, who is usually a full-time minister of one of our churches. He is also responsible for the Communion Service at the close of the "Retreat." Morning and Evening Prayers complete the worship side, and the Annual Business Meeting completes the formal side. Recently, the book, "Honest to God," was discussed.

The President of the Society is not a student and holds office for three years. R. Norman Walters, whose advice, guidance and influence has been invaluable, has been unanimously re-elected for a second term. Under the second Secretary, Derek Wileman, of Leeds University, the Society expanded and became increasingly active. In 1962, David Thompson, of Cambridge University, succeeded him. Two years later the Society had grown from an average of 55 members to a peak of 70. Wallace Beveridge, of Edinburgh University, is the present Secretary, David Thompson having become the Chairman.

In a recent conversation with the writer, he explained: "We are not merely trying to preserve a denominational position within the academic world, already a scene of ecumenical experiment, but we are trying to produce informed Christians who know and understand the tradition from which they come."

It may be of additional interest to our readers to know that David Thompson is a member of my congregation

at Evington Road. A former Secretary of the Student Christian Movement at Cambridge, he is active in a wide variety of expressions of the Christian Faith. He won a "Starred Double First" when



Overdale College.

he graduated with First Class Honours for his B.A. degree. He is still at Queen's College, Cambridge, having gained a three years' Research Scholarship enabling him to prepare his thesis on "The History and Social Consequences of Non-conformity on the Working Classes in England in the Victorian Era." Last year he was awarded the Joshua King Prize for History, which award Cambridge University had not made since 1890.

It is a matter of justifiable pride for the brotherhood, as well as for gratitude to God, to have such men as constitute the Alexander Society faithfully serving Christ and humbly witnessing for him in the difficult area of advanced academic attainment.

We should remember regularly in our prayers the responsibility devolving upon Christian students throughout the world — not overlooking the members of the Alexander Campbell Society within our British Churches.

NEWS AND REPORTS

W.A.	- - - - -	11
S.A.	- - - - -	6, 10, 12
VIC.	- - - - -	9, 10, 11, 13, 15
N.S.W.	- - - - -	7
A.C.T.	- - - - -	11
QLD.	- - - - -	11
OVERSEAS	- - - - -	3, 13
GENERAL	- - - - -	5, 8, 9, 10, 12, 17

THE AUSTRALIAN CHRISTIAN

• Also from Overdale

Letter from the Sewells

To the Editor,

I would be most grateful if I might use your publication to express my appreciation of all that was done by our fellow-Christians in Australia to make our recent visit to your country such a thrilling and a memorable experience for us.

The land itself is, of course, overwhelming in its size and in natural beauty, so that in our six-weeks' stay we could not hope to do more than see a very little of what there is to delight the heart and astound the eye. Each place seemed better than the one before, and it was not very long before we ran out of superlatives to express our reactions!

I suppose that with the great number of visitors and immigrants to Australia you will be used to this, so I need not labour the point, except to add that it was an unforgettable and breathtaking time, an education for ourselves and our children.

Just as notable though was the friendliness and generosity of our church people, who took us into their homes and made us feel honored guests. We have done nothing to deserve such an abundance of hospitality, and yet everywhere we found rich fellowship and love. We were made "at home" everywhere we went, and no trouble seemed too great to our various hosts and hostesses.

We were everywhere made part of the local family of the church, and this meant more to us than we can say. Our lists of new friends are long indeed, and we have little hope ever of being able to repay more than a minute fraction of what we have received. We can only say that, in England, when we once again have roof and hearth of our own, we hope to have the privilege and joy of meeting some of you again.

Church life itself we found to be most stimulating and rich. Of course, for a fair portion of our time we were speaking, rather than listening, and showing rather than seeing, but all the same we were able to get a little of the 'taste' of church life and work 'down under.' We were struck by the vitality of the churches, particularly in their concern for the needy, and in their determination to make the gospel relevant to the world in which they are set.

We feel that we have learned a great deal that will be of use to us in our future work, and further we felt very heartened and enthused, stimulated by the excellent example of our Australian brethren in so many important aspects of our common ministry. Our churches in Australia have a great calling, and it seems to us that they are responding to that call with conviction and energy.

We will never forget our brief stay in your country. We look forward to seeing some of you in England, but even with those whom we can scarcely hope to meet again, we feel the bonds of Christian fellowship uniting us in love and service. May God bless you all.

Stanley and Iris Sewell,
Overdale College, Birmingham, Eng.

WRIGHT THINKING

COMPASSION

— BY C. H. J. WRIGHT

It is always a pleasant surprise to find goodness in unexpected places. The "British Weekly," some time since, carried the story of a woman who was a cripple, and house-bound, living in a Scottish city. Then, one day, she was given notice to quit her tiny house. Unfortunately, this woman had no relatives, she had kept herself very much to herself, and now, in her crisis, she had no one to whom she could turn. She could not think from where help could come, or what would happen to her.

Her next door neighbor was a rough and ready bachelor in his fifties. When he heard of the poor woman's dilemma, he took the situation in hand. "Now don't you worry," he told the woman, "I'll see that you get looked after."

He gave up his own house and searched till he found a two-roomed attic property. He gave his old neighbour one room and he uses the other himself. He shares his home with the friendless old lady. He gets her messages from the shops. In his own way, he is the soul of kindness, and, as the old lady puts it, he is always a perfect gentleman.

A delightful story — but that is not all. In fact, the point is still to come. The man who has done this unselfish thing is a notorious and militant Communist! How often the most unlikely people have emerged as the most improbable saints. That was the surprising thing in Christ's parable of the Good Samaritan — the hero who risked his own life to save a wounded traveller was a despised Samaritan.

The man in our story called himself a Communist, but he acted like a Christian. In the parable, Jesus told of the Last Judgment, the basis of judgment is how we react to the claim and call of human need. The lost and the saved are separated, not on the amount of Bible study they went in for, or the amount of time they spent in prayer, but on the grounds of their reaction to human need. The plain truth is that if a man does not find God in his fellow men, he does not find God at all.

This is what Jesus is trying to say in his parable of the Good Samaritan — the story of the man who was beaten, robbed and left to die on the "bloody way," the road that ran from Jerusalem to Jericho. First, there came a Jewish priest, who passed by on the other side, possibly fearing the man was dead, and wishing to avoid a contact that would make him ceremonially unclean, and thus preventing his turn of Temple duty. Then there came a Levite, a religious Jew, who, possibly fearing the bandits were still lurking in the vicinity, made off with all possible speed. Next on the scene was a Samaritan, a half-breed, of a race which the Jews counted religiously in disrepute. But this man was "moved with compassion," he bound up the traveller's wounds and carried him to safety.

Now this man may not have been racially a Samaritan at all. We are told the Jews had no dealings with the Samaritans, yet it appears they did have dealings with this man. The fact is that "Samaritan" was a term sometimes used if one wanted to be nasty, as we might use the word "Commo" — it was used to describe a man who was a heretic, a breaker of the Jewish ceremonial law. Once the Jews got angry with Jesus, and began to call him names, as people do when they get angry, and they called him a "Samaritan," and said he had a devil. Perhaps the man in this parable was a Samaritan in the sense of being a man whom all orthodox good respectable people despised. Heretic he may have been, but the love of God was in his heart. It is no new experience to find the orthodox were interested in doctrine and dogma than in showing compassion, and to find the man the orthodox despise, to be the man who loves his fellow-man.

Dr. Albert Schweitzer is an old man now, but the story of the hospital he built in the jungle of Africa — the spectacle of this gifted theologian, philosopher, organist, author, who gave up everything to become a medical missionary in a dark continent will always inspire us. It is surprising to learn that when Schweitzer was thirty-seven years of age

he was almost rejected by the Paris Missionary Society because some people called him a "modernist." Some of his views were not conventional and orthodox. But Schweitzer told the committee he only wanted to help — surely it would not endanger the souls of those poor Africans if he healed their bodies and saved them from pain. "You will want to preach them dangerous sermons!" said the committee. "Preach," said Schweitzer, "my dear sirs, if it will make you any happier, I will cheerfully undertake to be as dumb as a fish!"

Thank God he did go to Africa, and manifest there amid Africa's dark misery, by skilful fingers and tender heart, the compassion and love of Christ. There were many churchmen in Europe whose theology was never questioned, whose orthodoxy was never in doubt, but their orthodoxy did not help the Africans in their dark misery. But when Schweitzer saw their pain he was moved with compassion and went to bind up their wounds.

I am not saying it doesn't matter what a man believes, we must "hold fast the form of sound words." But — "Though I speak with the tongues of men and of angels — though I have the gift of prophecy and understand all mystery and all knowledge, but have not love, it profiteth me nothing!" We are always nearest to God when we are moved with compassion. Love is the greatest thing in the world.

OBITUARY

Eva Louisa Kampfenkel.

Mrs. Kampfenkel, of Northcote, Vic., died on May 30, at the age of 83 years. She had lived in Kyneton and Warracknabeal, where her husband was a blacksmith, but for many years she was resident in Northcote. After years of interest, Mrs. Kampfenkel came into membership only in recent years. In those few years, however, she proved very faithful and was much loved among those who knew her. She was especially devoted to a sister, Mrs. Jones of Northcote, and to the son who lived with her. To him and her other son, her daughters, her sister, and her brother (Mr. Clowes, formerly church secretary at Warrnambool), we express sympathy and consolation. —A. B. Withers.

Mrs. Ruby Barker.

Mrs. Barker, whose death occurred on June 14, was formerly a member of the church at North Fitzroy, Vic. She also lived at Red Cliffs, where her husband pioneered a business at the close of the 1914-1918 war, at Yan Yean, and at Mornington. She was a sister of the well-remembered Leonard Gole, working with him in the church at North Fitzroy, where she was a teacher. When she needed care in her declining years, her son and her daughter (Mrs. Mitchell) took her to their homes, but this had to give way to hospital care. Mrs. Barker was a gentle person. She suffered increasing weakness and disability, but bore these patiently. The church had been her life and she never forgot the friends it gave her. To her daughter, son, and grandchildren, and to the Gole family, we express sympathy.—A. B. Withers.

WORLD NEWS

U.S.A. JOURNAL PROTESTS VIETNAM POLICY

(New York). Virtually the entire editorial board of "Christianity and Crisis," the influential U.S.A. fortnightly, has signed a statement criticising U.S.A. government policy in Vietnam because "what we are doing . . . has the opposite effect of what is intended."

"We may be destroying our chance to co-operate with the Soviet Union for peace in Asia, and we are likely to drive the North Vietnamese into the hands of the Chinese," the statement said. It was signed by editorial board co-chairmen, Dr. Reinhold Niebuhr, professor emeritus of Union Theological Seminary, and Dr. John C. Bennett, Union Seminary president, and by 14 other members of the 18-member board.

"The most basic presupposition seems to be that we are opposing aggression in Southeast Asia because of what happened when we failed to stand up to aggression at Munich," the statement said, but "significant differences between national socialism and communism" and between Europe and Asia made this hypothesis false.

"Communism," the churchmen continued, "is capable of change and of evolution in a favourable direction. We can live with it as it develops in different ways from country to country. National socialism, on the other hand, was primarily a military threat, which is only secondarily the case with communism."

A further distinction, the statement said, is that "communism can be resisted only when nations can find constructive political and social alternatives." In Western Europe such alternatives existed to render those nations "immune against subversion," the statement said, but they do not exist in the Far East.

In Southeast Asia, it added, "our major task is to support every country that has some national substance and a will to be independent. They need our help to develop institutions that will enable them to solve their basic problems. China's military and political influence is dominant and will remain so. Attempts to limit it will ultimately be useless unless we are able at the same time to develop alternatives to communism. This constructive effort seems now to be lost in the military manoeuvres."—E.P.S.

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Missionary Motor Mechanic

A 24-years-old motor mechanic, Bruce Hansen, left Sydney this month for 12-months' service as a voluntary worker with the Holy Carpenter Church and Hostel in Hong Kong. His pocket money and travel expenses are provided by Australian Inter-Church Aid, but he will receive no salary.

The Holy Carpenter Church and Hostel, where he will work, is an Anglican parish in a poor dockside and industrial area. It is especially concerned with helping the families of workers and teaching new skills through a practical training centre. In addition, there is a small medical clinic.

The church building serves as both a worship centre, dining room and school. After morning worship each day the pews are re-arranged to seat people, who are provided with a lunch-hour meal. In the afternoon they are again re-arranged to form the church into a study centre for students and workers attending training classes.

Mr. Hansen will be attached to the practical training centre. He is the first voluntary worker appointed for short-term service overseas through Inter-Church Aid.

His appointment brings the number of Australian Inter-Church Aid Fraternal workers in Asia and the Pacific to 11. Others include a doctor in Nepal, a social worker, university lecturer and work camp leader in Indonesia, a refugee service director, youth welfare officer, nursing sister and economics lecturer in India, a Christian educationist in Fiji, and a migrant youth worker in Melbourne.—A.C.C.

U.S.A. CHURCH COMMENDS VIETNAM POLICY

(Buck Hill Falls, Pa.). President Johnson's "realistic approach to the practical issues in the problem of Vietnam" were lauded in a letter sent to him by the General Synod of the Reformed Church in America.

The Synod's letter enclosed copies of a resolution adopted during sessions here which urged the government to "continue its persistent efforts to negotiate a cease-fire and a settlement of the war which will attempt to achieve the independence, freedom and self-determination of the people of South Vietnam."—E.P.S.

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July 10



SOUTH AUSTRALIA

BLIND ABORIGINE SINGS

(Flinders Park, S.A.). During the monthly "Hymns to Modern Music" service, Jimmy Lester, a blind Aborigine, sang, accompanying himself on a guitar. . . . The minister, P. R. Whitmore, has accepted the church's invitation for a further three-year term. . . . "The Year of Concern" is expressed in plans to help through gardening, window cleaning, painting, housework and cooking, and other jobs for elderly, widowed, sick or folk in need. . . . Recent visiting speakers have been C. Hughes, for the Mutual Fund, Brian Ricketts, of Elizabeth, and to 40 teenagers, Dr. Magor, who spoke on health, smoking and alcohol.

MEN'S SERVICE

(Berri, S.A.). The Men's Service on June 27 featured a male voice choir. Three groups discussed "Men In the Home, the Church, and the Community." . . . The Upper Murray Churches of Christ Youth Committee held a Talent Quest, with young people taking part in Bible reading, recitations, piano and singing. Rev. Mr. Anderson and Mr. Orchard, of the Methodist Church, were adjudicators. . . . The C.W.F. raised £20 at a social afternoon, with Mrs. Harry King as speaker. . . . The Upper Murray Women's Conf. has appointed the following: Mrs. Swansbury, pres.; Mrs. Cave, sec.; Mrs. Porter, treas.; Mrs. Greenwood and Mrs. Gray.

BEULAH ROAD CELEBRATES

(S.A.). The church observed its 25th anniversary on June 6 with a family tea. . . . The C.W.F. annual meeting on June 25 had 100 present. Mrs. Parry led devotions, there were items from the Marryatville Ladies' Choir, and Dr. Leslie McLean was guest speaker. £8 was donated during the afternoon for the overseas linen appeal. In the evening, Chaplain Baker showed slides illustrating his work at Adelaide Hospital. The evening offering will be used for hospital Christmas gifts. . . . The young people hold a monthly after-church fellowship meeting.

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FLYING DOCTOR SERVICE

(Adelaide). From the day of its founding by the Very Rev. Doctor John Flynn, until the present time, the Royal Flying Doctor Service has cast a "Mantle of Safety" over the inland areas of Australia. . . . To maintain this involved and widespread operation the Service has kept itself abreast with modern development and usage of up-to-date equipment.

The latest requirements of the South Australian section are in the form of

INDUSTRY REPLACES HARVEST

(Hampstead Gardens, S.A.). An Industrial Thanksgiving Service was held in place of the traditional Harvest Festival and created much interest. There was a display of tools of trade and photos of the motor assembly plant at Tonsley Park. . . . A recently elected deacon, G. Simpson, collapsed and died in hospital following an operation. The sympathy of the church is extended to Mrs. Simpson and family. . . . On June 20 there was an ordination service for leaders, deacons and deaconesses. Kevin Harris is a newly appointed deacon.

MEN'S SOCIETY RE-FORMED

(Brooklyn Park, S.A.). After a recess the C.M.S. was re-formed and 31 attended a tea. Bill Heath spoke on men's work at home and abroad. . . . Officers are: Syd. Sherriff, pres.; R. Kain, sec. . . . The evangelism committee, convened by Jack Watts, arranged a successful family social. Garth Lampshire assisted. . . . B.S. appointments are: Peter Paschke, supt.; Graham Lewis, asst. supt. Section supts. are: Mrs. Shirley Royals (Primary), Miss Edie Collins (Kindergarten). . . . A musical service on June 27 featured old and new hymns, with Mrs. Elizabeth Hemer, organiste, and Robert Angove, soloist.

CROYDON CONFESSIONS

(S.A.). There have been two confessions of faith on June 6 and 20. . . . The broadcast service over 5CL was widely appreciated. . . . The sympathy of the church is offered to Mrs. J. Smith and Graham, in the loss of Mr. Smith through a heart attack.



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two aircraft (together with all of the auxiliary and maintenance requirements), additional radio equipment and further housing for the School of the Air. To meet this need an Appeal for £50,000 is to be lodged in August next, and a representative committee has been established to organise the raising of funds throughout South Australia.

Donations, which are an allowable deduction for taxation, may be sent to The Royal Flying Doctor Service of Australia, 91 King William-st, Adelaide, S.A.

YOUNG PEOPLE SIT IN

(Maylands, S.A.). With a number of the young people marrying and moving out into new areas, it was decided that young men soon to move out would be selected to "sit in" on Official Board meetings, and gain an insight into the business side of running the church. Allan Frost and David Whalland are the first two to be given this opportunity and began their course in "practical church administration" this month.

FATHER AND SON PROGRAMME

(Brighton Gardens, S.A.). The minister, C. H. J. Wright, organised publicity throughout the churches and Primary and High Schools for a church-sponsored Father and Son Movement programme. 2,000 parents and children attended the illustrated lectures. . . . 40 young people of our C.Y.F. were in camp at Longwood from June 11 to 14. J. Wright, K. Matthews and T. Edges were leaders, and the theme was "The Christian Way." Mrs. Matthews and Mrs. Edge were cooks. . . . Mrs. A. Thomas and Mrs. W. Edwards have been appointed deaconesses. Mr. and Mrs. Hedley Thomas are on a visit to South Africa.

CLOVELLY PARK. The S.S. anniversary took the form of a pageant, "One Walked This Way," by the Seniors. Speakers included H. Norris, E. P. C. Hollard, and the minister, J. C. Cunningham. Mrs. W. James led the singing, assisted by Mrs. E. Hollard, pianiste, and P. Western, violinist. The S.S. farewelled Misses B. Burt and Vasey on leaving for Alice Springs.

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NEW SOUTH WALES

PREMIER ASKIN — ON THE SPOT

(N.S.W.). All eyes are on the recently-elected Premier of N.S.W., Mr. Askin, to discover what move his government will make on the Liquor Problem in its relation to fatal road accidents in the State. The current issue of the N.S.W. "Rehabite" makes reference to the responsibility of the new Liberal-Country Party coalition on this question. The article says:—

"We are an allegedly Christian country, and we see on all sides the frightful wreckage and loss of life which comes from the consumption of beverage alcohol. We don't need surveys or statistics or seminars to prove this point.

"What government can view with equanimity the inducements that are present to introduce this poison to people? The people who advocate free choice should examine the facts of life and decide if the people of our land are really given a choice.

"Over to you — Mr. Askin."

The N.S.W. Council of Churches has also raised its voice in recent weeks in urging government action against the Liquor Trade in the light of the constantly mounting road toll.

WEEKEND MISSION

(Cardiff, N.S.W.). Recent mission with R. Baxter, Narrabeena, proved a helpful outreach to the community. About 270 attended over three nights. Several families were contacted in a way not previously achieved. Messages were challenging. Bible School has increased 10 per cent in past two months.

MINISTERS' WIVES' FUNCTION

(N.S.W.). On June 25, a social gathering was held in the Epping church hall. This is an annual event arranged by the N.S.W. Ministers' Wives' Association as a get-together for ministers' families. It was once more a very happy occasion of fellowship. The Bedwell and Long families, together with Mrs. Bruce Armstrong and Roger Foletta contributed to the musical and elocutionary programme. Mr. Long was in charge of proceedings, and Mr. Benz, of Austral, brought the evening to a fitting conclusion with a helpful devotional message.

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PROGRESS AT BANGALOW

(N.S.W.). The cause at Bangalow is developing since the new chapel was opened this year. Services began in the home of the late J. G. Snow prior to the official formation of the church in 1910. Then meetings were held in the Temperance Hall until the present building was opened. The pulpit, communion table and chairs, lecterns and hymn boards are all in Queensland maple and donated by various members in memory of pioneer parents. Other gifts included collection plates, vases, palm stands and a reading light.



MEN'S RALLY AT CHATSWOOD

(N.S.W.). An area meeting of the churches in the Northern Suburbs of Sydney was held at the Chatswood church hall on June 22, by the Dept. of Men's Work in N.S.W. . . . The very inclement weather affected the attendance, but the evening proved helpful. . . . Norm. Edwards chaired the gathering. Devotions centering around the Prayer Life of Jesus was conducted by Dennis Folletta, chaplain. Les. Yelds illustrated a prayer poem, a Scripture reading read by John Hoppitt, and a hymn by color slides. Roger Folletta supplied musical items, and Eric Hart, Bexley North, challenged with a talk to men, which gave opportunity for questions and discussion. . . . Supper was provided by John Dickson, of Chatswood.

POSSIBILITIES AT ENGADINE

(N.S.W.). A courageous group of loyal members meets every Sunday in a private home at Engadine, supported by presidents and speakers from Caringbah. Three fine blocks of land have been purchased in a strategic position near the public school and in the centre of a developing housing area, and now, with the near prospect of the erection of a building, the Home Mission Department, and the churches in the St. George district, are co-operating to support this new cause.

YOUTH WORK IMPROVING

(Tempe, N.S.W.). The loyal congregation at Tempe has been strengthened in recent months by the consistent help given by the student minister, W. Harrison, of Woolwich College. Regular Sunday evening youth gatherings have been helpful, and Wednesday night Bible Studies have been responsible for increases in attendances and interest. The film, "This My Son," was screened to a large gathering on June 27.

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THE AUSTRALIAN CHRISTIAN

APPOINTMENTS

(Georgetown, N.S.W.). E. Bell and B. Wade were added to the diaconate, and C. Taggart appointed B.S. supt. K. E. Fraser has accepted the position of door-keeper. . . . The C.W.F. have commenced a monthly meeting for prayer only. . . . Mr. and Mrs. Craig have commenced a Sunday tea for Juniors. . . . Sue Wright is the new B.S. secretary.

FAITHFUL PART-TIME MINISTRY

(Telopea, N.S.W.). J. Henderson, the capable Superintendent of the "Ormond" School, Thornleigh, an institution of the N.S.W. Child Welfare Dept., continues his very fine contribution as part-time minister with the church at Telopea, where youth activities are on a high plane. . . . Mrs. Henderson is also having a busy year as President of the N.S.W. C.W.F.

PARENT-TEACHER-PUPIL NIGHT

(Bexley Nth., N.S.W.). Det.-Sgt. Kitto, of the Vice Squad, was speaker at a parent-teacher-pupil evening. . . . The church picnic was held at Oatley Park on Queen's Birthday weekend. . . . The young people visited Channel 9 T.V. studio. . . . The Conf. Pres., C. E. Bowser, addressed the church on June 20. Afterwards he was quizzed by the youth at the manse. . . . The church is seeking to increase its giving for overseas missions.

SIX SCHOLARS IN MINISTRY

(Warrarong, N.S.W.). Six former scholars of the Warrarong Sunday School are in the full-time ministry. This was recalled at the 15th anniversary services. Rev. J. Stuart Mill, Aust. Director of Gospel Recordings, was speaker. . . . The G.L.B., the 1st Warrarong, won the shield at the district sports.

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31 Collins-rd., St. Ives, N.S.W.

Baptism Controversy in Church of England

(Birmingham, England). Three infants of Smethwick parents who had been told by their parish vicar he would not baptize their children unless they promised to guarantee that, when old enough, the children would attend church regularly, were baptized here at the express request of the Bishop of Birmingham, Dr. J. L. Wilson.

Dr. Wilson said he requested the baptism because "there is right on both sides; it is not easy to reach a solution or even a compromise. My own feeling is that an over-ruling law of love ought to be our guide . . ."

The action highlighted the controversy which has flared in recent weeks in the Church of England over infant baptism. Several vicars have refused to administer baptism — some because they opposed infant baptism; others because they felt the ceremony was meaningless when the parents did not attend church and indicated they had no intention of raising their children in the Church.

The Bishop of Southwark, the Rt. Rev. Mervyn Stockwood, writing in the June issue of the diocesan review, "The Bridge", said that whenever a child of unbeliev-

ing parents was baptized the Church was presented with a potential source of weakness and failure. "There is no doubt in my mind," he wrote, "that infant baptism is intended for the children of believing parents, and not for all and sundry. But," he added, "to confine the sacrament to adults, as do the Baptists, would undermine the doctrines of our Prayer Book and reverse our traditional practice."

The Bishop of Chelmsford, the Rt. Rev. John Tarks, writing in the current issue of his diocesan review, said that clergymen who feel bound in conscience to say that they will in no circumstances administer infant baptism should resign. He said that "by tradition at least as old as the third century, and virtually universal to the Reformation, children born to Christian parents have been baptized in infancy and that the Church of England had always retained infant baptism "as most agreeable to the institution of Christ." However, he said, clergymen are free to try to persuade Christian parents to postpone the baptism of their infants until they are able to answer for themselves.—E.P.S.

"THE AUSTRALIAN CHRISTIAN" 50 YEARS AGO 1915

Women and War. There is little doubt that women suffer more from war than men do. There are the sutterings of the invaded country, the anguish of seeing homes that are loved destroyed, and persons that are loved murdered, the cherished centres of life

lost for ever. Names in the Field: W. C. McCallum (Hobart), A. W. Connor (Subiaco), J. E. Thomas (Norwood), Miss Tonkin, Missionary from China (Kadina), G. P. Cuttriss (Hindmarsh), P. J. Pond (Erskineville), H. G. Harwood (Lilyville), J. C. F. Pittman (Ascot Vale). **War and Religion.** France can no longer be described as an infidel nation. The immediate effect of the war has been an abandonment of atheism. **Faithfulness Rewarded.** J. Beasy kept Dunolly's Sunday School open for years for only four scholars. Now there are twenty-seven. **Ballarat Mission.** A. G. Saunders and W. H. Clay conducted a mission at Ballarat, where there were forty-one additions.

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ABOUT BOOKS



WHY IS GREENE READ?

Graham Greene is full of surprises. There is a fascination in his books; a fascination of the extraordinary in the ordinary, the apparently chance. Remember "Our Man In Havana"? And the film with Alec Guinness as mild, fanciful Wormold, the Hoover salesman, escaping into the incredible world of his imagination?

Others of Green's books have also been filmed. And the stories stand the test. "The Quiet American" was back again recently, on television. Having read the book for the second time since, I find the question arising again, "What is it about Graham Greene?"

"The Quiet American" rings a number of bells. Written ten years ago when the French (and now it is the American) army was at war in Vietnam, it is set in Saigon and Hanoi. Fowler, a seasoned English reporter, degage but curiously involved, loses Phuong, his lovely young Annamese mistress to Alden Pyle, a young American aid official. Pyle's blatant idealism, his political naivety largely pave his own way to doom. But out of the murk of his despatch comes the spectral question of responsibility. Who killed Pyle? Fowler, to retrieve Phuong? The Vietminh for political ends only? Blind terrorism? His own obtuse innocence? And whichever way, couldn't someone have saved him? Couldn't God have intervened?

This is one of the biggest surprises in Graham Greene. His books are essentially religious, and still they are best-sellers. Inside the orange covers of the Penguin editions we are told that Greene is 61, a successful London journalist, now turned to publishing. He was educated at Oxford, and then, in 1926, converted to Roman Catholicism. The church sent him to Mexico to investigate religious persecution there, and out of that experience he wrote "The Power And The Glory." "The Heart of the Matter" is set in West Africa, presumably Sierra Leone, where he spent a time during the war as a Foreign Office official. "The End of the Affair" and "Brighton Rock" are set in England. But in all these books his characters find themselves faced with crucial situations; situations that have imperceptibly arisen out of the ordinary round; situations that demand the existence of God; and the question comes, "Is God there?"

He writes with a rare and exciting economy of words, with a vibrant tension in his style, with a breadth and subtlety that completely captures the scene. His characters are, like us, fleshed, spirited and impassioned, and they linger with us, a resonant note in the inner person. Is this why so many of us buy and read Graham Greene's books? Or do we, too, ask his questions? — Frank Morgan.

• GEELONG DEVELOPMENT

THOMSON HALL OPENING

A new building to be used for youth activities, as well as church services, was officially declared open at the Thomson Estate, Geelong, Vic., by Mr. and Mrs. Dudley Simper, on June 19. Mr. and Mrs. Simper have fostered an ever-growing Sunday School at Thomson. As a result of canvassing East Geelong for scholars by the Terrace Bible School staff, the new cause at Thomson is much in evidence today.

The Thomson Hall, erected by the Latrobe Terrace church, is entirely in brick, being part of a master plan: manse, chapel and tennis court. The building, land and furnishings will cost £11,500. It is to the credit of the Terrace members who, on completion of payment of their own £12,500 Centenary Hall, launched out into the Thomson area. This is the third cause started by Terrace members over a long period of time, members having started Drumcondra and Belmont.

Church leaders present at the opening included F. J. Funston, Conference President, W. W. Saunders, A. R. Haskell, D. H. Smith, K. A. Jones. Dr. Bowes gave the dedicatory address. Dr. Bowes said there was no difference between the bricks of the new building and of those in the surrounding houses. Such identification also issued a challenge for the church at Thomson to be a serving church, thereby demonstrating the power of God which glorifies Christ.

Dr. A. C. Caldicott presided at the opening ceremony outside the new building, when Mr. Simper cut the ribbon and Mrs. Simper turned the key. R. A. Banks, representing Geelong ministers,

gave the dedicatory prayer, and Miles Gowty rendered "Bless this House." D. W. Drayton, Terrace secretary, gave the gathering a brief history, and A. L. Carr, chairman of the Board, expressed appreciation to the builder, A. Rau, the Education Dept. for the use of the Technical School, and the Seventh Day Adventists for the use of their school building. J. Small, preacher at Thomson, gave the benediction.

A building committee comprising Dr. W. M. Morris, D. W. Drayton and A. L. Carr, drew up the plans and specifications. The church is indebted to A. L. Carr, who carried much of the architectural responsibility, and thereby saving hundreds of pounds in the overall cost. The furnishings committee, Dr. W. M. Morris, A. S. Jones and D. Simper, found ready response of many gifts. Mrs. J. Grieve undertook the tremendous task of making the stage curtains.

The Thomson Sunday School has a roll of 114, with a staff of 13, the highest attendance of scholars being 94. First communion service in the new building was attended by 58. Thomson church, whilst supervised by Latrobe Terrace, has its own minister, Joseph Small.

A steady stream of visitors have continued to inspect the building since the opening. The Thomson Hall, on a new housing estate of 200 homes, with 200 more to be erected within close proximity, faces a glorious future, with a new virile community ever-expanding on every side. It is the hope of all that many shall find salvation within the walls of the Thomson Hall in the coming days.

SLAVE TRADE CONTINUES

(Oslo). A new book just off the presses here, written by a Norwegian missionary, reports there are a quarter of a million slaves in Saudi Arabia alone, and that the slave trade is on the increase, especially in the oil-rich areas of the Persian Gulf.

The Rev. Halvdan Endresen reports slave traders pose as "missionaries" and entice and coerce Negroes in Equatorial

Africa to go with them on "pilgrimages" to Mecca, and then send them on forced marches chained together across the Sahara Desert.

The book, titled "Sald som slav" (Sold as a Slave), says that while slavery has been officially abolished, the United Nations appears to be powerless to enforce the regulations. The book was published by the Norwegian Missionary Society Press. Translations into French and English are expected soon.—E.P.S.



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QUESTING



WITH

A. E. WHITE

How do we get a minister? The men suggested were ruled unsuitable by our board, and the men we wanted couldn't, or wouldn't come.

First of all, there is a shortage of ministers. This means that not every church that wants a minister will be able to get one. It also means that there will be fairly strong competition for the good men who are available. When men are considering a call to a church, they will give careful consideration to the work they will be able to accomplish but, usually ministers are also men with family responsibilities, and they would be less than human if they were unaffected by the offered conditions under which they will serve.

The two things are not unrelated. One minister found his service greatly curtailed because of his too limited financial resources. His service and witness began to reflect his feeling of insecurity. This is not to place an undue emphasis upon salary and allowances. There is abundant proof that ministers usually regard their own material prosperity as less important than the spiritual prosperity of the church.

The traditional way is for a church to seek help from a State advisory committee. Ministers also advise the committee if they desire a change. One name only is supplied to the church as the most suitable from the list of ministers known to be available. The church is not obliged to accept the recommendation. Many of them don't. Yours, for example. If the suggested minister is unacceptable, another name is offered, and so on. If and when the names are exhausted, the church goes on its own search and tries to find its own man.

There are many weaknesses in this system. Some of our strong churches do not make use of the advisory committees and many of our best ministers do not submit their names as available.

The present method means that the churches able to offer the best facilities for Christian service usually obtain the best men. It does not follow that these men are being used in the best interests of our Lord and his Church. Quite often it will mean that the church which requires the best man will not be able to obtain his services.

This question raises many issues. Two ways of helping to solve the problems would be a more uniform system of salaries and allowances so that ministers will be able to consider a call solely on the basis of the church ministry he can give, and more use made of the advisory committees by all ministers and churches.

SPOTLIGHT . . .

H.M. LEADERS MEET

The annual Conference of the H.M. leaders has recently completed in Sydney. The team consists of K. E. Crawford (N.S.W.), A. McSurtees (Qld.), K. J. Patterson (W.A.), D. H. Smith (Vic.-Tas.) and E. P. C. Hollard (S.A.).

On this occasion a day was spent with the Federal Board of Christian Education, also meeting in Sydney for their annual sessions. This proved most profitable, as it was clearly seen that lines of evangelism crossed and inter-twined.

Much discussion was given to publications of the brotherhood, and the sparsity of them is a cause for concern. Again the old bogey of lack of finance to meet the demand for literature from our own brotherhood, was present. Even so, suggestions were made which could result in further publications which would have some emphasis stressing evangelism and the church.

It was agreed that this kind of inter-change of ideas could be pursued again, and the two groups will meet again next year in Melbourne.

The World Convention Committee from Adelaide put up the proposal that when the 1970 Convention comes to Adelaide that this could well be prefaced by or followed by a series of national evangelistic meetings conducted by visiting overseas ministers. The idea was endorsed by the Home Mission men and this could now become a part of the prayer life of the whole Australian brotherhood.

N.S.W. gives a lead in a new approach to the matter of transferring church members. A proposal is being submitted to the Austral Company for the preparation of an entirely new transfer form which will involve at least four people upon the transfer of members from one church to another.

Reports from the Home Mission fronts State-wise, indicates a most healthy year of activity. W.A. reports purchases of land in growing areas and a fine response to the Development and Outreach Fund.

Victoria is planning the commencement of new causes in several strategic areas, and also a new venture of co-operation with other church bodies in new areas.

S.A. reports four churches off subsidy, purchase of more land and a new church planned for next year.

Queensland finds its Director busy among the churches and the spirit of brotherhood becoming firmly entrenched. The production of a booklet, "Go, Tell," on personal evangelism finds a response.

New South Wales is also purchasing land in new areas and expects that six new churches will come onto subsidy fairly soon.

The Secretaries were guests of the State Home Mission Committee for dinner at Belmore church. A time of report and discussion and questions followed dinner.

As with all these Conferences, concern for the evangelistic thrust of the brotherhood is never far away. Once again the men looked at this, and are to spend some time in preparation to send out a manifesto to the churches on the question of evangelism. The "lostness" of man, the role of the local church in the total mission of the church, and the areas in which the church fights for the souls of men should all be on the heart of every Christian.

The Secretaries hope to bring something to the brotherhood which might stimulate a deeper commitment to the Great Commission. In this connection comment was passed that the upsurge of our stewardship programmes should not diminish our concern for winning people to Christ, and that achievements in the fields which have a special finance appeal should not minimise the achievement of evangelism.

The chief value of these Conferences is not necessarily in the programmes which might be involved, but in the sharing of ideas and problems by men who are, for the time, specialists in the field of Home Missions. And, even more, the ties which bind the States together become stronger. Recent years have seen exchange of ideas, working together, and praying together, becoming of real value. —E. P. C. Hollard.

MEMORIAL CROSS

(Preston, Vic.). A memorial cross has been donated by a member in memory of the late Alf. Qualfe, former secretary. It has been erected on the wall at the rear of the platform . . . A young man made confession of faith on June 27. . . The men worked on improving the boundary between the chapel and the manse. The Men's Society shared in the service on June 20.

CHALLENGE TO YOUTH

(Horsham, Vic.). A successful Challenge to Youth was given on June 12-15. The speaker was Harold Long (N.S.W.), the song leader, Brian White, from Norlane. Guest artists included were: Gwen Lockyer, Jones Bros., Graham Dandy and Gospel Quartette. Don Kube led the singing with his electric organ. Young people attended from Bordertown, Norlane, Stawell and Collingwood.

WORLD ORDER SEMINAR

(Sydney). A hundred representatives from all Australian churches will discuss Christian responsibility for world order at a national seminar at St. Andrew's College, Sydney University, from August 27-31.

Ministers and laymen, including political scientists, trade unionists, politicians and writers will attend. Topics will include Malaysia and Indonesia, the Vietnam conflict, and the international use of economic and political power.

The seminar is arranged by the Aust. Council of Churches.—A.C.C.

YOUTH FEATURED

(Barmera - Moorook, S.A.). At a special S.S. service at Moorook, the minister, T. Lawrie, gave the message and two young people made decisions. Moorook members joined with Barmera for the baptismal service . . . 37 Endeavourers from Upper Murray churches travelled to Adelaide for the C.E. Convention . . . U.M. ladies combined for cooking demonstration by Mrs. Greenslade, at Barmera. An electrical store displayed latest cooking utensils . . . Temple Day celebrations included a social conducted by the C.Y.F. H. Cave, of Loxton, was the preacher on June 27.

DEATH OF Mrs. WATERMAN, Snr.

(Melb.). The mother of Will Waterman died on July 1, at the age of 91, and was buried at Lilydale on July 5. Will Waterman, a missionary to China, died there in 1933. Camp Waterman is located on land donated to the brotherhood by Mr. and Mrs. Waterman, Snr. They had been marriage partners for 68 years. Mr. Waterman, snr., is also in his 92nd year.

MOVEMENTS

REG. BRAND TO ALBERT PARK

(Albert Park, Vic.). The church has been advised that R. R. Brand has accepted an invitation to minister at Albert Park, commencing in February, 1966. He is at present with the church at Keith . . . 38 men attended a recent fellowship dinner. Special guests at night were fathers of S.S. children. The speaker was Mr. Greenhalgh, who answered questions on youth . . . 28 members of J.C.E. paraded on July 4 . . . A. E. Brown is interim minister.

LYGON ST. MINISTRY

(Carlton, Vic.). The announcement that P. Kavanagh has accepted church's invitation to minister has been received with great pleasure by the membership. He will commence in August. K. A. Macnaughtan and others have faithfully served in the pulpit for some months. . . . Dick Duckett, Jr., injured in car accident, will remain in hospital for some time, but is showing some improvement. . . . Marj. Perry has been farewelled on leaving for service at the Wycliffe Base at Ukarumpa, New Guinea. Thelma Roberts has accepted an appointment at the Bomaderry Children's Home, N.S.W., where she will care for a family of nine Aboriginal children . . . Mr. and Mrs. Bert Eadon are home on furlough from their mission station in the British Solomon Islands . . . Miss Annie Craigie celebrated her 85th birthday at the Emmaus Rest Home, and was visited by ladies of the church.

EDUCATION TOP MEN IN CONFERENCE

The Annual Conference of the Federal Board of Christian Education at "Gillbulla," N.S.W., June 24-29, brought together representatives of State Departments of Christian Education: Miss M. Peacock (W.A.); K. D. Horne (S.A.); R. V. Longthorp (Vic.-Tas.); B. Armstrong (N.S.W.); P. Woolford (Qld.); A. C. Male (Director-elect, Qld.); F. T. Morgan (Chairman); V. C. Stafford (Director and Editor); H. F. Gross, Miss M. Deane (Associate Editors) and H. Sargent (Qld.).

The conference considered basic approaches to Bible School curriculum youth work and adult Christian education.

CANBERRA IS 14

(A.C.T.). Frank Hunting was guest preacher at the 14th anniversary on July 4-5. A Saturday night reception had 95 in attendance. Mr. Hunting presented slides of New Guinea. On the Sunday there were 212 communicants. . . . On June 21, our representatives met with representatives of other churches in the district to make plans for the Church and Life Campaign in Canberra. . . . Rev. Rex Matthias gave the first talk in a series on "The Christian and War" at the Young People's Dinner Club . . . Two students from the Australian National University took part in the evening service on June 27, when the World Student Day of Prayer was observed. Mrs. Janet Peace made her decision that night . . . The young men defeated the older men of the church in a tennis tournament.

MEET THE BOARD

(South Perth, W.A.). The Y.P.S.C.E. held a Meet the Board meeting. The Official Church Board took part in the C.E. service and then answered questions put to them by the Y.P. One promising development from this meeting is the intention of the young people to embark on a programme of visitation evangelism, now called "Operation Impact." This could involve the whole church. The Ladies' Fellowship held a Mother and Daughter evening on May 19. 78 were present. Miss Helen Maiden was guest speaker. A floral tribute was presented to Mrs. Barr, the oldest mother present. . . . The church now has two boys', two men's, two senior girls' and four junior girls' basketball teams . . . At a special youth service on May 9, the Y.P. took a special part. There were well over 200 in the congregation.



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Plans were made for a consultation to be held in January, 1966, on the ministry to youth in the local congregation, and the Third National Christian Youth Fellowship Convention in Perth, 1967.

Consideration was also given to the preparation of publications for teacher training, Bible School administration, resource guide for adult studies, Christian discipleship.

The secretaries of State Departments of Home Missions and Evangelism who were in Sydney for their annual meeting, joined the Board for a one-day consultation on matters of mutual concern, and this proved a profitable experience.—V. C. Stafford.

SERVICE BROADCAST

(Ann-st., Brisbane). Evening service on June 27 was broadcast over Station 4KQ. L. G. Read's subject was "The Church That Jesus Built." Soloist was R. Harcourt . . . At the Family Fellowship evening on June 23, members enjoyed an illustrated travel talk on Spain, given by Miss Helen Trudgian . . . C.Y.F. held a rally at Willard House on June 26, and their second "coffee pot" fellowship on the 27th . . . Miss Judy Patterson, a foundation student from the U.S.A., at Kenmore Christian College, celebrated her 21st birthday on June 22 at a party arranged by C.Y.F.

NEW SUPERINTENDENT

(Kedron, Qld.). Ray Smith, after making a detailed study of other schools in the Brisbane area, has assumed superintendence of the Sunday School. . . . Miss Wendy Brooks was recently awarded 100 per cent in her music theory exams. . . . The enthusiasm and vital interest of Bryce Chesney in the Y.P. Fellowship is encouraging and challenging the group. . . . Our minister was recently involved in a number of TV. Epilogues.

PARENT DEDICATION

(Warracknabeal - Brim - Minyip Circuit, Vic.). On June 20, the first parent dedication service in the Warracknabeal church took place. Mark Andrew Holland, the infant son of Mr. and Mrs. Des. Holland, and his parents were the participants. The minister, B. C. Snoxall, conducted the service . . . The S.S. anniversary at Warracknabeal was joined by the Minyip S.S. for the afternoon service. Mr. Snoxall was speaker . . . Mrs. Ed. Parsons is very ill in the Beulah Hospital.

PRAISE AT COLLINGWOOD

(Vic.). The membership is rejoicing because the church is completely free of financial debt. Less than 12 months ago, the Officers were challenged to set an aim of removing, by May, 1965, the £749 debt which remained on the 76 years' old building. For the Collingwood brethren this was an enormous amount to raise. Considering the small membership, and the limited finances, the task appeared more of a dream. However, with faith and determination to be rid of the long-standing burden, a forward movement began.

A Chapel Debt Appeal was launched in November. Slowly donations began to be received, then, on Homecoming-Thanksgiving Day, May 16, 1965, there was an avalanche of blessings! With a Thankoffering totalling £653 the impossible was being done.

Whilst all this was going on the church had commenced, in May, 1964, to raise £200 in 12 months for Aborigines Missions. This was achieved as planned, mainly through weekly contributions from members. With zest the weekly contributions were then channelled to eliminate the remaining £96 needed for "that" debt.

Things became a little rough; the church treasurer informed the Board that the general finances were almost nil! Well, it was a case of "marking time" while faithful prayer was offered and the matter given over to the Lord. Then, in the mail, came a cheque for £200! The debt was covered, the accounts were met and there was a balance.

Certainly the Lord has spoken; we take this as a sign that he means the work in this inner suburb to continue. Having blessed the people so richly over the past 4½ years, reviving the church into an active, progressive witness. S.H. Wilkerson is minister.

KESWICK BOOK MANAGER

(Melb.). The Directors of the Keswick Book Depot Pty. Ltd., have announced the appointment of Ian H. Baker as manager of their Melbourne shop at 315 Collins St. The Rev. J. H. Kitchen is the Managing Director of the Company, and Miss A. C. Wiggs, Manageress of the Geelong shop, at 100 Ryrie St. Mr. Baker was for some years Bendigo representative for the British and Foreign Bible Society. He will continue part-time duties as pastor of the St. Kilda Baptist Church.

Circulation Corner

HONOR ROLL

The following donations for the "Australian Christian" are gratefully acknowledged:

Federal Board of Christian Education — £25.

Invermay, Tas. — 2 copies.

Ann-st., Brisbane, Qld. — 4 copies and £10.

Red Cliffs, Vic. — 3 copies and £2/2/-.

Anon., Vic. — £20.

Ormond, Vic. — £10.

Mr. and Mrs. G. Bullock, Vic. — £2.

HAWTHORN, S.A.

formerly Cottonville

Largely through the efforts of a Mr. Cotton, M.P., families were settled on 10 acre Working Men's Blocks four miles south of the G.P.O. late in the 19th century. The new area became known as Cottonville. Several families taking up these blocks were members of Churches of Christ at Grote-st., Adelaide, Park-st., Unley, and North Adelaide. Unley church, led by M. Wood Green, decided to hold a mission in the area in 1895 which culminated in the holding of regular services in the home of Mr. and Mrs. E. Semmens in Angas-rd., Cottonville. On many occasions open air services were held on the footpath in front of the house.

The Cottonville Mission Chapel was erected soon afterwards and the first service was held on July 19, 1896. The building was a wood and iron structure and cost £150. (It continued in use in later years as a general hall and kindergarten hall until it was demolished in 1964 to make way for rebuilding.) The churches at Grote-st., Park-st., and North Adelaide provided the £150.

Foundation members were Mr. and Mrs. Edward Semmens, Mr. and Mrs. Thomas Grosvenor, and Mr. and Mrs. John McNicol. Unley church had the oversight of this new field in conjunction with a local group. A week after the opening of the building a Sunday School was commenced (or rather transferred from the Grosvenor home).

The Unley church supported the new cause financially and in many other ways for the first 25 years of its existence, even after it ceased to be a part of the Unley church in 1916. Frequent speakers from Unley and other churches in the early years included T. J. Gore, W. L. Johnston, R. Burns, J. E. Thomas, M. A. P. Messent, W. J. Harris, G. T. Walden and D. Thorpe.

J. C. Hunt commenced the first part-time ministry in May, 1906. On Sept. 11, 1910, B. W. Manning became the second part-time minister for a short time before entering the Bible College.

He returned to the church in 1913 to become the first full-time minister. This was made possible by the Home Mission Department which subsidised the work until February, 1920.

Mr. Manning's ministry of 7½ years saw tremendous progress, so that by 1921 there were 273 scholars in the Sunday School (including 73 new scholars in one year), and 300 members on the church roll (including 45 baptisms in one year). During this period a new chapel was erected and officially opened in 1916. Subsequent ministers have been S. J. Southgate, G. McKie, C. P. Hughes, W. G. Graham, S. E. M. Riches, F. Hollams, H. P. Manning, J. E. Brooke, G. M. Mathieson, A. A. McRoberts, G. W. Wood and R. C. Dixon, the present minister.

When Cottonville was merged with adjoining suburbs the name of the church was altered to Hawthorn in 1955.

The last ten years have seen much building activity. In 1956 a new youth hall was erected; in 1958 a modern cream brick manse was built; in 1961 a new kitchen and three classrooms were added to the youth hall, and in 1964 new kindergarten and primary rooms were completed.

Early this year the chapel, which was built in 1916, was demolished to make way for a new place of worship, study, vestry, toilets, etc. The cost of this work and the new kindergarten and primary rooms will be £23,000. The foundations for this last stage of the master plan were laid in March, 1965. B. W. Manning preached the last sermon in the old chapel before a congregation of 324.

The present membership of the church is 220, with average attendances over the last 12 months of a.m., 180; p.m., 134. Over £7,000 (or £135 per week) was raised by the church for all purposes during the last financial year — all by direct giving. The average weekly general offering (the church is not on the budget system) is approximately £75.

SCRIPTURE UNION AGAIN PLANS BIBLE READING CAMPAIGN

Maintaining the idea of focusing attention on the importance of thoughtful personal Bible reading during one week, the Scripture Union is planning a National Scripture Union Week this year from July 11 to 18. The theme is "A Time to Be Quiet."

In an age when the thought of being quiet is far removed from the hectic lives that most live, the chosen theme of S.U. Week is most relevant. The Scripture Union, with its "built-in" daily reminder, serves as an essential basis for the individual's quiet time with God. The theme will be emphasised through Church Services, Sunday Schools, Youth Groups, Fellowship Meetings, in church papers and press articles and over T.V. and Radio.

Invitations have been received from some seventy churches, Sunday Schools, etc., for speakers to share in various programmes, while a large number of ministers and lay workers will be using do-it-yourself material provided for Church Services, Sunday Schools, Youth Fellowship and Adult Groups.

Two special features of the Week are Lunch-Hour Bible Studies and a Children's Rally.

Lunch-Hour Bible Studies.

The Rev. Prof. B. S. Brown, Professor of New Testament studies at Whitley College, is to give three studies on "The Mystery of the Gospel in Ephesians," in the Collins Street Baptist Church, from 1.10 p.m. to 1.50 p.m., on Monday, July 12, Tuesday, July 13 and Thursday, July 15.

The Albert Street Baptist Church, East Melbourne (near the I.C.I. Building), is the venue for the Children's S.U. Rally, to be held on Saturday, July 10, commencing at 2.30 p.m. Mr. John Lane, C.S.S.M.'s children's missionary, is to be in charge.

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• OVERSEAS MISSIONS

BY J. MAIN

PRAYING IN MARATHI

Our Marathi continues to progress reasonably well. We were thrilled that Valerie was able to pass her First Year examination with 92 per cent — setting a standard that I am afraid that I will not be able to emulate, even though I have three months extra. Valerie is now expecting to be able to manage the second year course in time to sit for the exam. In May, when I will be taking the First Year examination.

Dick and Jan Powell are living here with us — Dick will be doing the same exam. as I am, and Jan also will sit for it if she is able to get through the work in time. Roger and Betty Ryall are at the same stage as we were last year and so will not have an exam. to sit for.

We have one of the same pundits that we had last year — Mr. Waidia. He is an old Hindu, by his own statement, most orthodox, thinking that the caste system, which is slowly being broken down, was the better way. We find him most friendly and helpful, but whenever any discussion of the Scripture comes up he is quick to find fault and

criticise. He, as others, is teaching from Mark, John and Acts each day, and we do ask you to pray with us that the truth of the Word of God will reach through the many barriers which have been built up in this Hindu heart. The Word of God is quick, and powerful, and sharper than a two-edged sword . . . and can penetrate to the depths of man.

Our other pundits are a Christian gentleman who has been the Headmaster of a High School, but who has now decided to pundit. He is an exceptionally well educated man and, while a little lacking in experience in this sort of work, is very helpful. The advantage of a Christian pundit is that he is able to guide in Christian terminology and customs to a greater extent than others.

In my classes I have a Christian lady, wife of a pastor at the Ramabai Mukti Mission, as pundit. We start these classes each day with prayer, and one of the class members leads. Never was prayer faced with such trepidation, and we are often thankful that correct speech is not required for praying. My other class is taken by a younger man, a Hindu,

who has an excellent grasp of the grammar and is able to present it most clearly. I set out in the morning at seven-thirty, and have two classes, finishing at ten. Valerie has her two private hours, from four to six in the afternoon, and I also have one hour then.

We have been thrilled to hear of there being a baptismal service planned for Dhond this Sunday, and the news we heard that there were to be nineteen folk baptized. We are not sure whether this figure was definite, but it is a thrill to hear of such progress.

There is a new preacher at Dhond, a young man who was previously on the evangelistic staff at Baramati, Kissen Ransingh. He has fitted in very well into the work there and we are rejoicing in the obvious effect of his ministry. The people being baptized today were from a Christian background and will serve to strengthen the church there.

Victorian News

DINNER AND REVIEW

(Mitcham, Vic.). At a fellowship dinner, 75 adults sat down to a hot meal catered by our ladies. Reports were given of the first 12 months of the Planned Giving Programme. Of the original pledge, the pledged givers realised 88 per cent, while the total offerings amounted to 109 per cent. The number of pledged givers remained constant, while parents of B.S. scholars remained interested in progress. Although our average offering is at present £81/10/- per week, our increased commitments is expected to demand £88/10/- in the coming year. Those present were reminded of the spiritual benefits to their lives from the act of sacrificial giving. . . . Good Companions held a church parade at a baptismal service . . . C.Y.F. went bowling at Box Hill . . . Explorers are busy doing odd jobs in the district to raise money for this year's Explorer special project . . . C.W.F. held a church parade at the evening service on Mother's Day, when Mrs. J. Manallack was the speaker . . . C.M.F. held a successful working bee improving the church grounds and the manse garden.

DEACONESSES APPOINTED

(Stawell, Vic.). Mesdames Chapman, Boag and Mason have been elected as deaconesses for 12 months . . . Mrs. Jean Hillier has commenced a Good Companions group . . . Sincere sympathy is offered to Mrs. Harry Chapman and Mrs. Tout in their bereavement.

LORD'S TABLE TRANSFER

(Red Hill, Vic.). The minister, president and readers exchanged with Tootgarook on June 20 . . . The thanksgiving offering was £511 and will be used in reduction of church debt . . . C.Y.F. and Hampton C.Y.F. combined at Salvation Army Camp at Parkdale. M. D. Keatch was leader . . . Mrs. J. Holmes still seriously ill in private hospital at Kew . . . Ian Littlejohn home on leave from New Guinea, is to enter hospital for surgery.

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PERSONAL

DISCIPLESHIP

Judith Cousins, Jan Barker, Debbie Stivey, Lawrie Simpson, Jan Eddy, Karen Eddy, Richmond, Vic.
Vivienne Thomas, Clovelly Park, S.A.
Allan Morgan, Preston, Vic.
Robin Lane, Collingwood, Vic.
Brian Hall, Mavis Ray, Moorook, S.A.

Patrick Starke, Croydon, Vic.

Mr. W. A. Anderson, Allan Chig-widden, Joanne Buckley, Christopher Jacobs, Darrel Jenkin, Bronte Williams, Mr. J. Tymmons, Vicki Tymmons, Kaye Maddern, Jennifer Jacobs, Elizabeth Dinning, Mrs. M. Hudd, Mrs. R. Milne, Rosslyn Macdonald, Pam Phelps, Mandy Dodd, Malcolm Hamilton, Coralie Halleday, Bordertown, S.A.

MEMBERSHIP

Roy Milne, Mundalla, S.A., to Bordertown, S.A.

Mr. and Mrs. West, Croydon; Mrs. Mayne, Victor Harbour, to Williamstown, S.A.

Mr. and Mrs. Hargreaves, Mr. C. H. Grenness, Parkdale, to Croydon, Vic.

MARRIAGES

Helen Hollard to Trevor Hemer, Clovelly Park, S.A.

DEATHS

Miss Isabella Dusting, Collingwood, Vic.

Miss M. Daff, Oakleigh, Vic.

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If your church is south or south-east of Melbourne, and you have members desirous of forming a tennis club, why not ask them to contact the District Secretary for further particulars?

Remember: The 1965/1966 summer season commences October 16 and entries close with the undersigned on August 23.

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G. E. BERRY,
District Secretary,
V.B.C.C.T.A.,
Southern District.

ENGAGEMENT

ROSEWARNE - MATHIESON. — Mr. and Mrs. A. J. Rosewarne, 83 Anglesey-st., St. George's, and Mr. and Mrs. G. M. Mathieson, 101 Angas-rd., Westbourne Park, S.A., are happy to announce the engagement of Margaret to John.

GOLDEN WEDDING

TYRRELL - LARSEN. — Mr. and Mrs. W. Tyrrell, 55 Orlando-st., Hampton, Vic., announce with pleasure the 50th anniversary of their wedding celebrated at Newmarket, July 24, 1915, by the late J. I. Mudford, at the home of the bride's parents.

IN MEMORIAM

LENG. — In loving memory of our parents and grandparents, Eliza Leng, who passed away June 9, 1956, and William Hillgrove Leng, who passed away July 5, 1962. "Ever remembered."

DEATHS

HILLBRICK, Harold Herbert. — On June 28, 1965, at Royal Melbourne Hospital, dearly loved father of Joy, fond father-in-law of Merv., and devoted Grand-dad of Gregory and Andrew. Aged 72 years. "God has him in His keeping, we have him in our hearts."

PEACOCK (Ann). — A loving tribute to a dear friend. "I will dwell in the house of the Lord for ever."

—The Launder family and Mabel (Mrs. J. Berry).

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The Melbourne Orphanage (Protestant), Ferntree Gully-rd., Glen Waverley, Victoria, has positions available from time to time for

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Accommodation limited to 40.

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R. S. McLean,
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1965-1966 Programme.

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(The Church in Action).
Churches of Christ Centre,
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Let us share together our prosperity and adversity.

Remember the Homes in your will.

Information from the Secretary,
32 - 2447.

FUNCTION AT EMMAUS REST HOME AND RECOGNITION OF MISS M. J. SMITH

Miss Norah Payne and her party delighted about 150, including residents and friends, at Emmaus Rest Home on June 24. Matron Head and staff arranged the function to raise funds for the Home.

£102 was presented to F. F. Chipperfield, Chairman of the Committee, who called on F. J. Funston, a member of the Committee and Conference President, who expressed appreciation for the amount raised, also to the Concert Party for its helpful items and to the members of the Social Service Women's Committee who arranged supper.

The opportunity was taken to recognise Miss M. J. Smith, who had resigned from the Social Service Office staff owing to ill-health. Mrs. Ward represented

the Women's Committee and W. T. Atkin the staff, and each spoke in appreciative terms of the way in which Miss Smith had served the Department. W. H. Clay, who was unable to attend, in sending a greeting, referred to her consecrated service. Mr. Chipperfield made a presentation to Miss Smith of a mohair rug and a cheque which were accompanied by a letter which reads as follows:—

"The members of the Churches of Christ Department of Social Service have placed on record their appreciation of your twenty-five years of faithful service. Over this long period you have won a place for yourself in the affection of the members of our churches which, in turn, has reflected in goodwill toward the Department. As the time has come for you to relinquish your work with the Department, we wish you a happy retirement with every blessing from our Heavenly Father."

Miss Smith suitably responded.

ABORIGINES DAY MEETING

(Melb.) On July 9, National Aborigines Day, a public meeting will be held in the Assembly Hall, Collins St, Melb., at 7.45 p.m. The speaker will be S. F. Davey, Sec. Federal Council for Aboriginal Advancement. Subject: "A New Look at Assimilation." There will also be the first screening in Victoria of the film, "In Song and Dance," the film of the Darwin Eisteddfod . . . Other features of the Aborigines Day celebrations will be a Public Rally on July 9, at the Public Library forecourt, Swanston St., Melb., and an Aboriginal Children's Art Exhibition, at Chadstone Shopping Centre, July 5-16.

BIBLE MESSENGERS

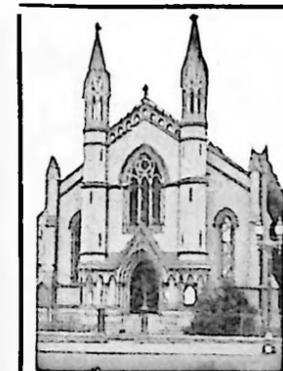
(Portland, Vic.). Emphasis upon different aspects of Bible service were given by T. A. Fergusson, representing the B. & F. B. S., and by Kevin Close, of the Wycliffe Bible Translators. Illustrating the necessity for a vernacular Bible, Mr. Close said that the text, "Incline your ears to the words of my mouth" became, in one N.G. tribe's dialect: "Roll out your ear like a blanket, and listen to me" . . . Mrs. D. Langley was elected president of the C.W.F. (Even. Group). The catering committee continues to raise substantial sums for hall equipment.

I.T.I.M.

(Moreland, Vic.). John Turner, a former minister of this church is serving with the Inter-Church Trade and Industry Mission. Recently he conducted three meetings to share interest in this activity . . . Good Companions have raised £2/10/- for Overseas Missions and £2/10/- for Aborigines Missions. Explorers reached a total of £7 for their service month . . . Church School teachers had lunch with John Way, of the Dept. of Christian Education. The school is endeavoring to support Susan Wicker of Norseman Mission . . . The C.W.F. have had a successful coffee morning and a progressive dinner.

BAPTISMAL SERVICE

(Croydon, Vic.). A baptismal service was conducted on June 20. Alan Fletcher, on furlough from New Guinea, was the speaker . . . The C.W.F. conducted a picture and jewellery afternoon.



Swanston Street Church

(Right in heart of Melbourne; opp. Public Library)

Minister: Dr. LLOYD JONES, B.A., M.TH., PH.D.

Winter Programme of Sermons—

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

7 p.m.—PROTESTANT HERITAGE Series.

July 11 — "YOU CAN BE A PRIEST!"

Things I'd Like to Change...

No. 10 - THE ROLE OF WOMEN IN THE CHURCH

BY K. BRUCE MARRIOTT.

We talk rather glibly about the emancipation of women with the advent of Christianity, but the message doesn't seem to have reached the church yet, particularly Churches of Christ.

We generally agree that women have more time to give in the service of the church than men, and in our saner moments we even admit that they have as much ability to give. Why then do we keep them in the background?

There has never been a woman President of any State or Federal Conference. To the best of my knowledge there are no women elders in any of our Australian churches, and where deaconesses are appointed they have little or no say in the administration of the church.

Women rarely lead in worship, preside at the communion or read the Scriptures. If they are permitted to proclaim the gospel or discuss church unity it must be with members of their own

Bruce Marriott is minister of the church at Hampstead Gardens, S.A.

gender. In all these functions the male reigns supreme, in spite of the fact that women comprise nearly 70 per cent of our membership.

I would like to change the local church structure first. The change could mean that elders and deacons are chosen from the total membership of the church regardless of sex. As an interim step women should at least be represented at every level of church life. Changes at a brotherhood level would follow.

By giving women their rightful place we may save the church some of the present inefficiencies and trivialities. The division of Conferences, departments, and particularly finance systems into "general" and "women's" results in inefficiencies which no business organisation would tolerate; but it is good enough for the church!

I would like to ring the death knell of the present implications that sewing, saving and suppers are for women, while the big business of Kingdom building is for men.

OBITUARY

Mrs. Eva Hunt.

In 1927, in Maryborough, Vic., I met Mrs. Hunt and her son. Mrs. Hunt was a widow. She was also crippled, having suffered paralysis at 14 years of age. Nevertheless she managed her home, tended her garden and cared for her son. Mrs. Hunt came to Maryborough from Merbein. In both places she was closely connected with the church, and in Maryborough was concerned both for the church there and for the brotherhood to which she contributed out of her very limited means. She was neighbourly and kindly. If she had something to share, she shared it, and though she needed help, she also gave it. Some seven years ago Mrs. Hunt removed to the Christian Guest Home at Oakleigh, where she had the nursing care she needed and the ministry of the church and her friends. Her death occurred on June 21, the years of her disability having been borne with faith and fortitude.—A. B. Withers.

Mrs. Priscilla A. Payne.

Mrs. Payne, of City church, Perth, W.A., died on June 5, aged 91. She was one of five sisters and three brothers of the J. F. Pallot family, associated from earliest years with our Western brotherhood. Sharing actively with her husband, C. A. G. Payne, in the life of many churches to which his appointments as Postmaster took them, Mrs. Payne's home was one of open hospitality. Membership was at Subiaco, where Mr. Payne was first secretary, Kalgoorlie, Fremantle, Bassendean and Geraldton. They were instrumental in establishing first meetings at Geraldton, and took a prominent part in building the "chapel in a day" at Bassendean. Mrs. Payne took keen interest in Conference affairs and was a past president of Women's Auxiliary. Upon Mr. Payne's appointment and subsequent retirement at Mt. Lawley, membership was transferred to the Lake street church where, since his decease, December, 1944, Mrs. Payne has been a faithful and regular attendant until almost the last weeks. To her daughter, Dorothy, and the family, the sympathy of the City Church is extended.—J. K. Robinson.

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Church Chuckles by CARTWRIGHT



"That was real bright! When he said our children should be reared in a Christian home you screamed, 'You're not taking our kids away from us!'"

FOR EAST PAKISTAN HOMELESS

(Geneva). Churches in East Pakistan will build houses for families made homeless in the recent cyclone disaster. These will be paid for out of an emergency fund subscribed by World Council of churches' members through the Division of Inter-Church Aid, Refugee, and World Service.

Work will begin immediately with a pilot project in which 44 low-cost houses will be built at Gopalganj. It is hoped that these will provide guidelines for the eventual construction of between 800 and 1,000 houses in a number of other centres.

Upwards of 13,000 persons are officially believed to have lost their lives in the

cyclone which made an estimated 7,000-8,000 people homeless. Church sources have subscribed or promised \$54,618 towards the \$100,000 asked for by the W.C.C. Contributions have come from Britain, the U.S.A., the Netherlands, New Zealand, Australia, Germany and Sweden.—E.P.S.

BIBLES IN GHANA

Revised Bibles in two Twi dialects are now on sale in Ghana. Their publication was heralded by celebrations held at Kumasi and in Accra, at which copies were presented to government officials and other civic leaders. The revision is the culmination of 30 years' work.—E.P.S.

OPEN FORUM

THE PROBLEM OF SUFFERING.

To the Editor,

Are we Christians really aware of how momentous are the times in which we live? As has been said, "before our eyes is being enacted the mightiest drama of all time — Satan against God."

Evidences of this are in every newspaper. The worsening political situations in almost every country, the cries of starving millions, the landslide in morals, increase in physical and mental disorders in spite of medical advancement, increase in crime and hideous atrocities. And now, added to this, we have the tramp of marching feet belonging to the flower of our manhood.

CARTOON COMMENT

What ingredients go into creating the environment of a truly Christian home? Some would say it is teaching our children right from wrong, belief in God, and respect for their fellow man. But can one truly "teach" such fundamental truths as these? Rather we must LIVE these truths each and every day so that our children are irresistibly drawn to the right and the good life by our continual example.

The problem of human suffering, which has been with us ever since our first parents sinned, has never been more uppermost in the minds of man than it is today. People everywhere (the believer and the unbeliever) are asking, "Why does God allow it?" As one mother recently cried, in her agony, "Where was God when my son was killed by a drunken driver?" And, as the relatives of those 31 missionaries martyred in the Congo might ask, "Why did not God hear their cries for help?" I feel that Christians should have the picture clear. To have people believe that God does not care is one of Satan's trump cards. Another is that suffering is God's punishment for sin. Jesus told his disciples that the blind man was not afflicted because of his or her parent's sin.

God loves his human creatures. The whole Bible testifies to this. Not only is he unwilling that any should perish, he is also unwilling that any should suffer. Satan, the enemy of souls, is the one who inflicts suffering. God permits it.

This, I feel, is the crux of the matter. Why does God permit it? In the great conflict which is going on, God, in his great wisdom, has seen that rebellion can only be stamped out for ever by allowing it time to show its true character. While we Christians live in what has been called "enemy occupied territory," may we realise that although we suffer, "God is in the shadows keeping watch over his own."

—Grace Magarey, S.A.

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OPEN FORUM

HOW TO USE "THE CHRISTIAN."

To the Editor,
While some of your readers may find various uses for the new "Christian," here is one more. At the moment we are travelling up the Ramu River, and the sun is frying the four crew men and myself to a crisp. So I'm sitting up in a down sort of way, aching all over from sitting in the same position all day on the only soft (?) spot there is — on a folded canvas — writing to tell you that it can be used as a sunshade. Two copies turned up in the last mail. I've a towel over my knees, May 15 copy over my right foot (the left foot is under a bundle of mail) and May 22 copy wrapped around my left arm. Sorry, it's now my right arm, as we've just gone around a corner to miss a sandbank.

Now I can't see what I'm writing, as the sun is glaring off the paper and the writing is in the shadow of my fingers. So I'll look at the distant highlands for a moment. They are the Bismarks, their tops lopped off by an upside down "humpy" grey and white carpet of thunder clouds. So if water streaks get on this page you'll know it's raining. If that happens I'll get under the umbrella and re-read the two copies to gain further refreshment and encouragement and a sense of love and fellowship coming from the Australian brotherhood. As an overseas reader, I thank God for the "Christian's" ministry.

—Rex Chamberlain, New Guinea.

BAPTISM

To the Editor,
In reply to David Allison, re "Baptism and Salvation," Is it not a well-known fact that on the day of Pentecost the Gospels were not then written?

There appears to be only one conclusion — that the words which Peter spoke in the power of the Holy Spirit (and the Holy Spirit couldn't make a mistake) were those authorised by God telling men who believed, what to do to be saved (see Acts 2: 38): "Repent and be baptized for . . . etc."

To quote the conversion of Cornelius is no criterion as to how men are to be saved. It is obvious that this conversion was a special revelation that God was now admitting Gentiles into the Church.

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One Up! Two To Go!

When all is said and done, Cornelius and his household had to be baptized in water after the reception of the Holy Spirit, and Paul's sins were not washed away until after his baptism in water.

To quote Acts 16: 31 is rather weak exegesis. The following two verses reveal that they were baptized straightway. Again, if it is right for our brother to quote John 3: 16, why not also quote John 3: 5? If quoting 1 John 5: 12, why not also quote 1 John 5: 8?

It is interesting to note that all the specific conversions mentioned in the Acts were immediately baptized unto the remission of sins.

—Joseph W. Small, Vic.

Re PENSION.

To S. E. M. Riches, J.P., F.A.S.A.,
Secretary, Christian Rest Home, S.A.

Re the "Situations Vacant at Rest Home" — a person with maximum amount of property, aged 65 years, is receiving full pension of £12 fortnight.

If such a person applied for a position at "Home," and it was decided that the Board pay £10 fortnight, would the pension be lowered to £2 fortnight? I believe this is law.

Kindly answer in "Australian Christian" so that all may know.

Answer — "Unemployed." It would appear that your conclusion is correct. However, the query has been referred to the Commonwealth Department of Social Services, whose reply is: "Full details would be required before an answer to your questions can be given. You should therefore refer your questions to Dept. of Social Services, Churchill Building, Gawler Place, Adelaide."

CHRIST, CONFLICT, COMMUNISM.

To the Editor,
With reference to correspondence on Vietnam, the White Paper, "Aggression from the North," tabled in U.S. Congress (published here by the Human Rights Association) is also most informative.

Food for thought in "The Australian" (25/6/65) is a comment attributed to Dr. E. F. Carpenter, the Archdeacon of Westminster, who is "utterly opposed to the complete conflict — Christ or Communism." "In China," he said, "where the churches have failed, Communism is the one dynamic force solving social

problems." This is supported by the public statements of Mr. Paul Morawetz, of Melbourne, a U.N. economic adviser, who recently visited China, and political scientist, Mr. Ross Terrill, who, on the A.B.C. programme, "Plain Christianity" (6/6/65) suggested that history may well show the Communists to be like the second brother, in Jesus' parable who, after refusing, went and worked in his father's vineyard.

More information, more discussion, more concern, more action will help our struggle to find the Christian understanding of commitment to the world.

—F. G. Morgan, Vic.

THE A.L.P.

To the Editor,

Permit me to join issue with you over your editorial entitled "The A.L.P." (June 26). You speak of the responsibility of the Christian to be active in politics — however, the remainder of the editorial suggests a strong bias against the A.L.P. and the use of double standards when judging political parties. You condemn the A.L.P. for its policy change in relation to a referendum, but there is no condemnation for the Liberal Party, which has also rejected a referendum as a means of determining changes in hotel hours.

Whatever the rights or wrongs of the decision of the recent Victorian A.L.P. (and I for one deplore the decision), it was a majority decision — likewise the issue of "unity tickets" was fully debated and a majority decided that the A.L.P. should not restrict the rights of any trade unionist to vote and work with any other person he considers suitable to represent his interests.

Your editorial likewise ignored other important decisions made by the conference, including one deploring the extending of the War in Vietnam, and the call for increased spending on education — both surely vital issues. Your emotive language concerning the Victorian A.L.P. ("surrendering its leadership to the left wing!") does not assist calm discussion of the decisions of the conference and reveals a prejudice against the A.L.P.

If Christians were more active in politics perhaps political parties would more faithfully reflect Christian viewpoints on important issues. Meanwhile, the effectiveness of your magazine would be much improved by a less one-sided approach to party politics.

—P. J. Lynn, Vic.

[Ed.—There has been nothing at all one-sided about our approach to party politics. For example, the "A.C." for May 1, May 8 and May 22, 1965, all had something critical to say about Liberals. The editorial in question was confined to those aspects of the A.L.P. Conference which appeared to injure the prospects of Labor as an alternative governing party.]

GIRLS' SUNDAY, JULY 18

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Moments of Worship



Prepared by KEVIN JENNER, Mackay, Qld.

Thursday, July 15. Romans 7: 1-6. "We are discharged from the law" (v. 6).

How sad it is when folk place their hope in something which is too weak to justify that hope! A small boy saw his friends playing on a swing. Determined to do the same, he found a piece of string, attached it to a branch, and began to swing. Such faith! But the weakness of the faith (and of the string) was soon obvious! The law cannot support the "weight" of a sinful soul. But it doesn't need to!

Mighty God, we praise you that Jesus is adequate where others fail. Amen.

Friday, July 16. Romans 7: 7-14. "That sin might be shown to be sin" (v. 13).

Covetousness, for example, has always been wrong. And when I coveted, I suffered the consequences — a growing selfishness, a corresponding dwindling of concern for others, an unshamed ruthlessness, a disregard for honesty, a damaged relationship with God. When I become aware of God's commandment, which said, "Thou shalt not . . .", I simply discover a name for the sin I have been committing. I learn that to be right with God, I must not covet — but I have coveted! The law highlights my failure in the matter of worshipping God, stealing, murder, adultery, lying too, and points out the need for an-

other method of reconciliation with God. Praise him, for he provides a better Way!

Our Father, help us to follow Jesus, the Way. Amen.

Saturday, July 17. Romans 7: 15-25. "I do not understand my own actions" (v. 15).

Maybe it gives some small consolation to know that the Apostle Paul was plagued by this same inability to understand himself. We are not Robinson Crusoe! But even greater comfort is derived from the words of the psalmist who reminds us that God knows what makes us tick — for "he remembers that we are dust."

"Lord Jesus, we thank you that you understand our problems. Amen.

Sunday, July 18. Romans 8: 1-8. "To set the mind on the Spirit is life and peace" (v. 6).

Most of us will readily admit that we desire real peace of mind more than to have a big bank balance, or to be a nationally prominent figure. But the lack of peace distresses us, and the subsequent search for peace often ends in failure. Maybe this is because we are looking in the wrong direction. Will we ever see the sun rise if we watch only towards the west? Will we ever find peace if our attention is directed only away from Jesus, the Source of real life and peace?

Dear God, may your Spirit reign supreme in our lives, so that Christlike life and peace will be evident to all. Amen.

Monday, July 19. Romans 8: 9-17. "We are children of God" (v. 16).

If only we could capture the real significance of these few words — children of God! John sought to convey the same significant message when he wrote with such feeling — "See what love the Father has given us, that we should be called children of God — and so we are!" It is this truth which the church is presenting to a world of rebellious children. For centuries, God was proving himself to be a Father to his creation, and now it is our responsibility to help people to acknowledge his Fatherhood.

Our Father, we offer ourselves in service, so that your other sons and daughters may share with us as fellow heirs with Jesus. Amen.

Tuesday, July 20. Romans 8: 18-27. "The Spirit helps us in our weakness" (v. 26).

And it's a good thing that he does! Left to our own resources, it is certain that mankind would degenerate even further. In spite of the progress made in the realm of human knowledge, there has been comparatively small development in the understanding of the problems of human nature. Those who admit their defects and limitations are not without hope of improvement. The call for help will always be answered by the God who is Love, and who will therefore gladly assist.

Loving Father, we would accept the help of your Spirit, to overcome our weaknesses, and make us better to live with. Amen.

Wednesday, July 21. Romans 8: 28-39. "He did not spare his own Son" (v. 32).

When a person's health breaks down, no expense is too great if a cure is being sought. A man may sell his most treasured possessions; go into great debt; travel across the world; all this in order to bring about the healing of his body. And yet this effort may still be in vain! But when God diagnosed the world's "illness," he was willing to pay the cost of the treatment, as well as to provide the remedy. His love for the world demanded that he should not even spare his own Son — and this sacrifice is not in vain, but has achieved God's healing purpose.

King of love, may we experience today the healing power of Calvary, so that your love may flow through us to others. Amen.

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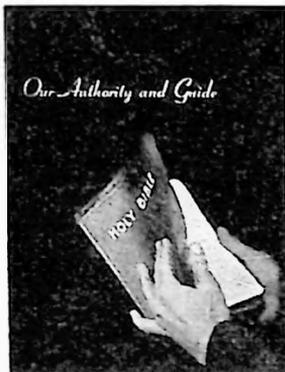
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Prayer.

Jesus cried, with a loud voice, "My God! My God!"

—Matthew 27: 46.

"O God," I cried, and that was all. But what are the prayers of all the universe more than expansions of that one cry? It is not what God can give us, but God that we want."

—George MacDonald.

☆

Others will follow your footsteps more easily than they will follow your advice.

— Friendly Chats.

☆

Teenager to a friend: "My father wants me to have all the things he never had when he was a boy — particularly a report card with all A's."

☆

When you take stuff from one writer, it's plagiarism; but if you take it from many writers, it's research.

—Wilson Mizner.

☆

Definition:

Worry: Putting today's sun under tomorrow's cloud.

☆

There is not a more ridiculous or contemptible animal than a proud clergyman.

—Henry Fielding.

☆

The dirty little boy came in from playing out of doors and asked his busy mother: "Who am I?"

Guessing, his mother replied, "Tarzan?" The boy replied, "Then the lady down the street was right."

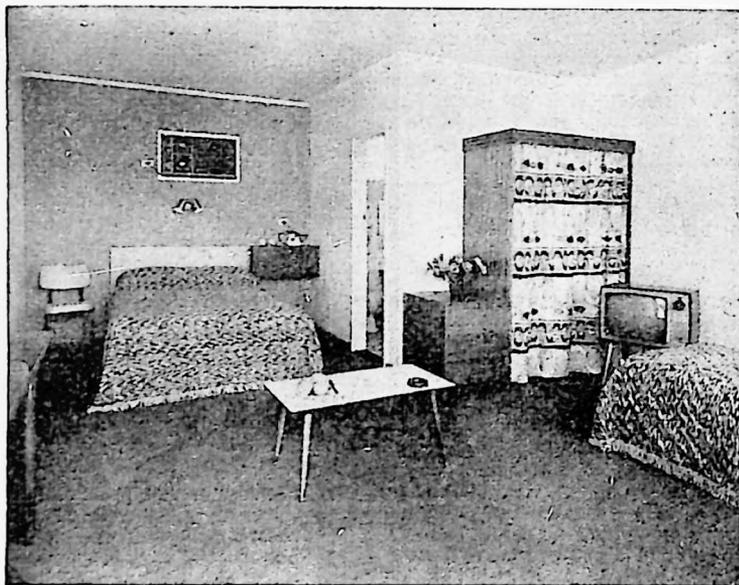
"About what?" questioned his mother. "She said I am so dirty my own mother wouldn't recognise me!"

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