

August 7, 1965

THE TEMPLE FORTRESS



PUERTO RICO
WORLD CONVENTION,
AUGUST 9-15

THE AUSTRALIAN

CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

Registered in Australia for transmission by post as a Newspaper.

SALUD! EL MUNDO CONVENCION!

Pardon our Spanish! but the Seventh Assembly of the World Convention of Churches of Christ at Puerto Rico is a two-language convention. We want to be part of it!

We are very much a part of it. We have delegates at San Juan from every State in the Commonwealth and we can rely on them to represent us with honour and learn their lessons well. For, we confidently expect, beyond Puerto Rico our churches in 30 countries will look to Adelaide as the venue for the Eighth World Convention in 1970.

As the Convention meets in San Juan from August 9 to 15, our sincere prayer is that those privileged to be present will

- rejoice in the splendid heritage of the restoration movement;
- guard the precious fellowship which previous Conventions have fostered;
- get new insights from God's words in the days of study and worship;
- find new paths to unity in the changed and responsive ecumenical situation; and
- gain inspiration and impetus for new evangelistic and missionary adventures.

Of this we can be sure, whatever language is used, the Galilean accent of our Lord will be clearly heard in the Caribbean island.

Todo va bien. Dios mediante!

There is a final pre-Convention message from Dr. Kirkpatrick on page 8 of this issue.

THE FORTRESS TEMPLE

The cover photo shows a Vietnamese Buddhist temple converted into a fortress as a defence against the Viet Cong. It is our concern that Christianity is not also to be used as a weapon of defence or offence in the long war.

The conflict of 1914-1918 seemed long and was called "the weary war." The Vietnamese have had war in their land for twenty years and preparations are being made for it to continue indefinitely. No one can even give an estimate of the time it will take to unravel the tangled threads of history, economics, prestige and power.

Many factors over the years have served to complicate the issues. There has been undoubted corruption, tyranny, cruelty and intrigue. Despite continuing efforts to find a course of action that is both Christian and practicable, it seems that no solution will satisfy all the parties and nations concerned.

History cannot be changed. We often wish it could. How much would our generation give to write out of our history the partition massacres of India and Pakistan, the anti-semitism of the Nazis, the consequences of apartheid in South Africa, and even the heritage of the rejection of the Aborigine in our own land. But these things must be accepted and lived with until we can live them down as we strive to do justly, love mercy, and walk humbly with our God.

The Vietnamese problem is a complex of good intentions and evil designs. There are plenty who would have us pass the whole mess over to the experts, but there just aren't any experts who can take over. In Australia, we have found that Vietnam is suddenly more urgent, much closer, for Australian servicemen have died there and more will give their lives.

The difficulty of the problem is no excuse for failing to work at it. We are, therefore, indebted to Dr. Desmond Crowley for his article in this issue, which does help us to see what some of the problems are and what some of the answers could be.

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**THE 3R's
REPLACED**

BY ALAN MATHESON

**Restructure, Renewal,
Reformation**

are fast replacing the time honored 3 R's — revelation, religions and restoration — with which every theological student had to be familiar.

The question and dilemma that must concern us, is whether or not the movement of restructure is just another ecclesiastical wagon on to which every angry young man must jump.

Is it just another theological fad? Is it of such insignificance that we can echo the thoughts of the minister who says he's so busy building up the structure to worry too much about "this restructural business."

This kind of thinking is indicative of the dreary wanderings of modern Rip Van Winkles who soundly sleep while the urban revolution turns our world upside down. It's also indicative of the many who are heaven bent on maintaining the institutional structures of our religious life.

Ferment in the Church

"The church is not simply sleeping through a revolution; it is too often pussyfooting through it. The church has not been helping people to understand the issues and problems of that revolution, nor to solve them so that these people can live well in an urban world." ("Stop Pussyfooting Through a Revolution," by J. A. Hargraves.)

"For if there is one thing that can legitimately and fairly be said about the churches at present, it is that almost all their activity takes place 'in their own houses,' among their own people, for their own ends — the maintenance of particular ecclesiastical institutions and the statistical marks of congregational success." ("Brit. Weekly," Nov., 1964.)

"One can agree that a parish operated along traditional lines in an urban situation will die quickly. The institution of the parish as we have inherited it, is a nineteenth century organism. It was designed to be effective in a stable and nontransient society based upon the family and supported by a series of conventions and attitudes toward life which the majority of the population accepted and shared." ("The Church Reclaims the City," by Paul Moore.)

"Man enters upon a spiritual ice-age; the established churches can no longer provide more than Eskimo huts where

A. J. Matheson is minister to the Ascot Vale and Newmarket churches, Vic.

their shivering flocks huddle together." (Quoted in "The New Reformation," by John Robinson.)

Both inside and outside the church there is a healthy unease about what the church is achieving. There can be little doubt that the existing pattern of the church is no longer in touch with real life.

Whether we like it or not, we in Melbourne are facing a new era in housing development. A mass society of working class families is about to become established in a population density unknown before in Australia. It would also be true to say that these people have had little contact with the church. The image they have of the church, whether true or distorted, is that of a moralistic and pietistic institution that is interested in saving their souls and little else.

The frustrating dilemma which the church faces is how to break down this image and communicate to these people in a meaningful way. The time-honored traditional methods have failed; visitation campaigns, open air meetings, Sunday Schools and gospel services are irrelevant and ineffective.

Understanding God's World

Scattered congregations around the world are coming alive and realising their ineffectiveness. Quoting numbers of people baptized, or communion glasses used or pews occupied, doesn't alter the fact that the church understands little of what is implied in the doctrine of the incarnation.

Our Lord commanded his disciples to go into the world. Into the world they went, and the body of Christ was evidenced in the catacombs, the household of Caesar, and in homes at the crossroads of human activity.

The church of the twentieth century, instead of being immersed in the stream of human activity and existence, has been content to be carried into the backwaters by stagnant programmes and self-concern. The business of the church is to serve.

To the disciples who argued about their importance, Jesus said, "The Son of Man came not to be served, but to serve! As he scrubbed their feet in the Upper Room, the Master bluntly said, "I have set before you an example that you should do as I have done to you."

If the church is to serve the community it must first attempt to understand the sociological structure of that community. Then it must discover the places where the community gathers and endeavour

to penetrate the barriers that exist between the church and these places.

With this emphasis of involvement the restructural theologian is guiding the body of Christ into active confrontation with the world. To put it another way, the emphasis is upon being the church rather than going to church. Restructural theology has sought to give meaning to three of the basic doctrines of scripture.

(a) The doctrine of creation which surely illustrates that the world belongs to God and he cannot be shut out of any part of it.

(b) The doctrine of the incarnation which demonstrates the cost of involvement and identification.

(c) The doctrine of the atonement which again in vivid colors paints the picture of suffering, agonising concern and love.

How in the World!

How can the church be the church? Where does it go in the world, what in the world does it do, and how in the world does it perform its task?

Because of the complexity of communities and the completely revolutionary thinking regarding the task of the servant church, we must be prepared to face a wilderness experience. There are no rigid plans or blueprints for action. Initially the church must take a hard look at its structures and evaluate them in terms of service to the community, outreach and fellowship.

The church must then face the fact that she is completely out of touch with the thinking and behaviour patterns of the masses.

The minister needs to promote a cell of concerned men and women and expose them to the thinking of the restructural theologians. A good beginning would be the study of "God's Frozen People" (study outlines are available from The Austral).

The church must then gear itself to probe and discover the power structures and decision makers of the community. There must be a real willingness by the church to be exposed, to sacrifice, to experiment and to take risk in mission.

In a recent booklet documenting the experiments by some congregations, the author notes in his introduction, "Many churches have experienced arrest, abortion and partial failure. But the point is that each of these churches has asked basic questions as to where, how and to whom it has been called to minister, and with what resources, through what structures, performing what functions, and for what purposes.

"Then it has put on the whole armour of God and plunged bravely into a completely revolutionary style of life." ("Stop Pussyfooting Through a Revolution.")

NEWS AND REPORTS

W.A.	- - - - -	12
S.A.	- - - - -	6, 7, 10, 11
VIC.	- - - - -	7, 10, 11
N.S.W.	- - - - -	10, 11
QLD.	- - - - -	7, 11
GENERAL	- - - - -	8
MISSIONS	- - - - -	9

The Christian and Vietnam

BY DR. DESMOND CROWLEY

What attitude should a Christian take on the war in Vietnam? Obviously, this is not an easy question to answer. On top of the disagreements among political leaders, church leaders, too, have differed in their views — the group of Anglican bishops who wrote to Sir Robert Menzies have been contradicted by the two archbishops. In the pages of the "Australian Christian" there has been disagreement.

This article is written, not so much in order to put a point of view, as to help Christians work out their own answers. It is an attempt to look at various aspects of the problem as objectively as possible and relate them to each other and to Christian principles of conduct.

The Pacifist View

This discussion will not be relevant to the Christian pacifist view — the view that for the Christian resort to war is wrong in any circumstances, even to preserve one's existence. To the pacifist the answer to the problem of Vietnam is obvious, and consideration of the details makes no difference — though pacifists often continue to discuss and argue from them.

Many of those engaged in the present public debate seem, fundamentally, to be pacifists, and their arguments seem to be colored by pacifist assumptions even though, if one accepts these assumptions, the arguments are no longer necessary.

While many highly respected church people are Christian pacifists, and there is much to be said for their view of Christian teaching, it is a view that is not accepted by the majority of professing Christians, including most Christian leaders. Most Christians, in other words, believe that a Christian acts according to God's will in defending by force his own nation and its way of life if this is necessary to preserve them, and in assisting with force other nations whose freedom is threatened. This article is addressed to this majority group.

What Is This War About?

To put our thinking into some sort of order, we must begin by asking what the Vietnam War is about. What are the various parties fighting for?

For their part, the Viet Cong, an organisation based in South Vietnam, but operating with some assistance from the Government of North Vietnam, wish to bring South Vietnam under their control and establish a Communist system of government in that country. As this

Dr. D. W. Crowley is Director of Dept. of Adult Education in the University of Sydney. He is the editor of the "Current Affairs Bulletin."

would result in severe restriction of the freedom of the people of South Vietnam, it is an aim that most Christians would ardently wish to see frustrated.

On the other side in the conflict, the United States is fighting to prevent the country falling to the Communists. Though it would be fine to be able to say that in this aim the United States is concerned only for the well-being of the Vietnamese, every lesson history can produce suggests that it is also concerned for its own interests; it wishes to prevent an extension of Communism because it sees this as a threat to its own security and the security of the democratic group of nations that it leads.

Most authorities seem agreed that if South Vietnam falls to Communism there is a serious danger that the rest of south-east Asia will shortly follow. Neighbouring Laos, Thailand, Malaysia and Burma would all become vulnerable to infiltration and guerrilla warfare.

From the global view this would amount to an important gain to the Communist side in the world balance of power, and a serious blow to the American attempt to "contain" Communism in Asia. From the Australian view, it would bring Communism much closer to our shores.

... Security?

How seriously — assuming Christian acceptance of the justification of national defence — would this development affect Western security? It would not, surely, greatly affect the position of the United States as far as a direct attack upon that country is concerned.

Possibly it would weaken to some extent the American system of global "containment" of Communism — the encircling of the Communist countries, justified by the Americans on the grounds that ability to launch an effective retaliatory attack constitutes an important deterrent against aggression. But it would hardly affect it seriously.

What of Australia? It is true that, situated next to a potentially hostile Indonesia, allied with Communist countries controlling the south-east Asian peninsula, we should be in an isolated position in an unfriendly neighbourhood. But it is the proximity of Indonesia which is our main security concern in any case; the present writer for one cannot see that Communist control of the south Asian countries would make a really serious difference to our defence position.

Spheres of Influence

Out of concern for their military security, nations have always, as a major interest of their foreign policies, attempted to maintain "spheres of influence" — in other words they have tried to ensure that potential enemies do not

obtain footholds in areas near their frontiers from which attacks could conveniently be launched upon them. For more than a century the United States has been following such a policy in the Caribbean; since 1945 Russia has been doing the same in eastern Europe and the Baltic.

In a high proportion of cases wars have come about, not through attacks by one nation upon another, but from conflicts over "spheres of influence." The Vietnam War is largely a contest over who shall control south-east Asia as a "sphere of influence."

It is arguable that it would be statesmanlike for the West to accept the fact that the Asian Communist countries will naturally seek a "sphere of influence" in south-east Asia. The present writer would maintain that a Christian foreign policy would include the recognition of the natural interests of other nations, and attempting to reach arrangements that would reconcile their interests with our own security interests. In foreign affairs, as in life, there has to be a spirit of "give and take." (A Christian foreign policy would also, surely, include refraining from using weaker nations for our own purposes — though if their interests and ours coincide there can be no objection to working with them.)

In Asia this would surely mean avoiding the provocation of the Communist countries by keeping away from adjacent territories.

Are the Communist countries naturally aggressive? If their "spheres of influence" were left to them, would they be prepared to coexist? I believe the indications are that they would, though they would nevertheless take any opportunity to extend Communism that was presented to them.

The Situation Within Vietnam

In South Vietnam there is no effective national government. Nor has there been once since 1945, except perhaps for a short part of Diem's rule, before he became hopelessly unpopular; and even then the Viet Cong was steadily winning the war. One of the main reasons why his government became strongly disliked was the amount of American support he had to receive to maintain some hold against the Communists.

The great majority of the people, illiterate peasants, generally in the grip of their landlords, feel, it would seem, no marked loyalty either to the Government or to the Viet Cong. The Government has done little or nothing for them; its troops bully them or worse; the Viet Cong is constantly around them, kills any local person who shows any sign of hostility, and has established fair and efficient government for those who will accept it in the areas it fully controls.

The Viet Cong are winning the war not because the people are "choosing Communism" (to use such language is quite unrealistic) but because of their military strength and the way they are using it.

The United States is the effective government in South Vietnam at present. The American claim to be saving Vietnam for democracy makes sense only if the intention is first to destroy the Viet

(continued on p. 5)

THE CHRISTIAN AND VIETNAM (continued)

Cong, then to establish effective democracy gradually; or to hold the Viet Cong in check until an effective national government emerges.

The second suggestion seems wildly unlikely to eventuate. Even the first seems almost impossible. So long as the United States bears the brunt of the military burden any government associated with it — and thus linked with the "foreigners" — seems most unlikely to win popular support.

The Geneva Settlement

Should the United States have put itself into this position?

When the Indo-China War (in which the French had got into a similar position) ended in 1954, the truce was based on a promise to the Communists that elections for the whole country would take place in 1956. The French withdrew; the United States sponsored Diem and supported him when he refused to honor the Treaty and hold the elections.

Since the Communists would have made sure of obtaining a 99 per cent vote in the north, and could hope for about 30 per cent in the south, Diem was justified in his refusal. But this amounted

to throwing down the gauntlet to the Viet Cong.

In a very difficult situation, the Americans miscalculated. They estimated, or hoped, that the Viet Cong could be dealt with, but their gamble did not come off. Looking back, it might have been better if they had left Vietnam to itself; but, given their view of the strategic importance of Vietnam for the whole of south-east Asia, and the political condemnation the Government would have faced in the United States if it had let the situation slide, it is hard to imagine the American leaders making any other choice.

But this is the past; what should be done now?

The Dilemma

The choice, now in 1965, is still a desperately difficult one. No responsible Christian, surely, finds it other than painful to choose between the alternatives; and there is room for difference of opinion in weighing the balance.

On the one hand, continuance of the war, with considerably increased American and Allied effort — which will be countered by increased North Vietnamese and possibly Chinese aid to Viet Cong

A long, hard, perhaps impossible war. The murder of many innocents, including women and children, through indiscriminate attacks on villages (if these have not been preventable until now they will surely continue).

The confirmation of South Vietnam as a virtual American colony, with all the ill-feeling, discredit and sheer difficulty that disentangling this situation will involve. The long-lasting scar of prolonged war.

On the other hand, a peaceful settlement. But are any other terms possible than terms which, however disguised, will mean surrender of Vietnam to the Communists? The ill-treatment, perhaps execution, of those who were loyal to the Western cause. Loss of face for the United States and the West. (Should a Christian be concerned about prestige?)

The prospect of Laos, Thailand, Burma and Malaysia also passing under Communist rule, perhaps submissively, possibly after a painful, wounding struggle. The strategic set-back to the West — though this may not be so serious as is often suggested.

An agonisingly difficult choice. Personally, the present writer prefers the second alternative — though there will be many Christians, perhaps, who will prefer the first.

"DOWN UNDERS" — UP AND OVER

BY E. P. C. HOLLARD

People of the United States of America regard Australians as coming from "down under," and the mistaken ideas regarding the territory which is "down under" are marvellous to listen to! What with kangaroos prancing down the streets, "Has T.V. come to your country yet?", and "What modern conveniences have you?", we wonder what we are down under! So, time spent in giving geography, history and economic lessons is spent with international goodwill in mind. And, how much we have almost forgotten about our own land!

From winter to summer in four hours tells the story of modern achievement as our Jet 707 carried us on our way around the world. And this trip includes the various changes from thins to thicks, from cold to heat, from left-hand drive to right, from eating at home to eating out, from the prim to the extremely casual, from sober colors to shrieking clashes of color, exchanging hands with the knife and fork, from tea to coffee, and a preliminary lesson in dollars and cents.

Such is part of the change which the Jet 707 brings in a matter of hours and minutes.

The Bruness, of Adelaide, and the Hollards are en route for the World Convention, and enjoying the land and people of the United States of America. And there is so much to enjoy. A visit to the churches is breathtaking.

E. P. C. Hollard is Associate Editor of "The Australian Christian." He and Mrs. Hollard are at the World Convention, and Mr. Hollard will report for this journal.

And lest our Australian ministers become a little disturbed over all this, let me hasten to add something for their encouragement. In each place where this hugeness is evident I ask one question — "How many of your people do you know, is there a relationship which suggests that the minister is the shepherd of the flock, how many times do you visit in their homes, do you know them all by name and by need?" To this there is the inevitable reply, "It is too large by far."

So then we describe the smaller churches in Australia, we tell how the minister is part of the life of his people, is known by them and knows them in intimacies which makes him their friend and pastor. We tell of intense pastoral ministries and the rapid search for opportunity to start new churches.

And this appeals to the American ministers. They like this idea. Let us not think that all churches are huge, for in this nation of rural areas there are places where churches like our own are much in evidence. In the cities it is so different, for cities are apparently jungles for survival.

There is a tragedy over here which saddens the heart of one who has come to love that word "brotherhood." On this corner there is a great church of the Disciples of Christ, on the other corner is an equally great church called Church of Christ, and several short blocks away another called Christian Church. And these all stemming from the Movement called the Restoration Movement.

(continued on p. 6)

"DOWN UNDER"—UP and OVER
(continued from p. 5)

In vain have I looked for proof of some of the accusations hurled around. Of course, I need to be here longer, to live with people, but surfacewise, it seems too tragic for words. There aren't any fonts in Disciple churches as though these sprinkle infants, there may be "open membership" in many of them. In all three sections there is little compunction about choirs in robes.

In conversations, which are necessarily limited, one concludes that these three groups hold rigidly to the emphasis upon the ordinances, but whilst allowing for doctrinal differences and methods of expression, and association with other Christian bodies, they have something in common which should drive them, in all conscience, to settle the scandal of a broken brotherhood. God forbid that these things should ever touch our Australian brotherhood! Unity which binds our people together back home becomes more precious as the days pass by.

The Negro question is never far away from our searching minds. But some things become quickly apparent. One is that the wrongs are given publicity which sells America short before the world. Take last night, for instance. Four of us went to the "ball game" (where they have a hickory handle, belt a ball around, argue with umpires, yell their heads off — certainly it isn't cricket!). On the local team is a Negro who is a great player. It was his birthday, and what a turn they put on for him! Called out before the crowd, presented with a cheque from the club, chaired by his team mates. And every time he came onto the field the crowd yelled and cheered. The press referred to him as "The People's Choice."

Back in another church we met some wonderful Negroes and found that the people of the church respected them and coveted their membership in the church. And in yet another we found the opposite attitude. From all of this it is difficult to come to any fast opinion. I asked my minister friend at the ball game, "Is this usual?" to which he said, "This is the real America." I somehow feel that this might prove to be true.

Yesterday the press interviewed us (and we did look wonderful in the evening paper!), and the first question was, "What do Australians think about the Vietnam situation?" This is the stock question we get all the time. And my reply to this (in the most guarded Holland terms) was worth the headline! Americans are as worried and concerned as Australians about it. However, the greater opinion, as I see it, is that the Government knows what it is doing, and we ought to trust them. This isn't a foolish idea in either country.

Our American people are wonderful hosts, and we pay tribute to them. Even so, we are meeting people who belong to the Kingdom of God, and their reception of us, and frank attempt to spoil us, brings a warmth — for the spirit of the Christ is so much in evidence in what they do for us. This is a tie that binds. I must confess to a little pride in one particular word, it seems to open doors, to bring out kindness and courtesy from people everywhere — it is that word, "Australian."

Until a further report comes, our greetings to friends and brethren.



SOUTH AUSTRALIA

VISITORS TO CROYDON

(S.A.). Members of other churches were present on July 7, when Mr. A. Gray, Secretary of S.A. Council of Churches spoke on Christian Unity . . . G. Setsman, from Gawler, addressed a youth meeting . . . The 54th anniversary services of the church were held on July 11. R. E. Pittman, Conference President, spoke at the morning service . . . All retiring members were returned to office at the annual business meeting . . . The church decided to continue financial support to Windsor Gardens for another year . . . W. N. Bartlett, the minister, reported 14 baptisms for the year.

CHAPEL TOO SMALL

(Blackwood, S.A.). With increase of population and new housing development, Blackwood church is rapidly increasing in membership. During the months of March to July, the church membership has increased by 30. During this period there have been 14 decisions for Christ, 9 baptisms, 21 new members have been received by transfer. As the present chapel is too small to seat the congregation, it is planned to begin building a larger chapel in October.

YOUTH HALL OPENED

(Berri, S.A.). Len Chapple, senior elder and oldest member of the church, opened the new youth hall on July 25. M. A. K. Crosby represented the H.M. Committee and gave the address. Many church and community representatives were present. Mr. and Mrs. Crosby also gave messages to the church. It was the occasion of the first church parade of the Girls' Life Brigade . . . Visiting speakers have been Mr. Lucas, of the E. & F. B. S., and Mr. Paddick, of the Temp. Alliance . . . The Upper Murray churches' social was held on July 24. . . . Five ladies assisted the Methodist Circuit dedication service by helping the creche, Kinder and Primary depts. of the B.S. . . . The minister, H. Greenwood, has been selected for initial leadership training for the Church and Life Movement.

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U.S.S.R. BANS IMPORT OF BIBLES

(Hamburg). A Y.M.C.A. group from Hamburg reported on return here from a tour of the Soviet Union, that they had to bring back all the Bibles they had taken with them to give away as presents.

Members of the group said it was explained to them that Bibles printed in Russian were "not desired" in the Soviet Union as gifts from the West, and that it was prohibited to import Bibles as they are classified as "propaganda."

They said they had been officially informed that there were plenty of Bibles on sale in Russia, but had been unable to discover a single Bible for sale anywhere in their visit.—E.P.S.

Cheltenham Church, S.A.

All past members and friends are welcomed to the

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• BOOK REVIEW

CHILD CARE WEEK

The Children's Welfare Association of Vic. has published a booklet in connection with the observance of Child Care Week, commencing on August 8, 1965.

Child Care Week was introduced eight years ago to promote interest in the work of child care agencies, and to ensure that managements and staffs are kept in touch with developments in this field.

Parents and people generally are reminded of the importance of the family environment and the theme for this year is "The Child Under Stress in a Changing World."

The booklet, "Child Care, 1965," was prepared by Canon Guy Harmer, of the

Mission of St. James and St. John, and it contains a great deal of helpful information. For instance, the 84 organisations affiliated with the Children's Welfare Assoc. of Vic. are named, and it comes as a shock to learn that there are 7,000 children at present in institutions and homes in this one State.

Three things the booklet does well: it tells a story that all should know about the under-privileged children, it directs attention to Child Care as a rewarding and significant vocation, and it reminds Victorians that they can give practical help by supporting the Wattle Appeal.

Wattle Day is Friday, August 13.
—A.E.W.

DR. JAUNCEY ON WORLD TOUR

Dr. James Jauncey left by air on July 31 for a hurried world tour. He will break his journey to America in Turkey, to do some research at the ruins of Ephesus. He then flies on to Puerto Rico, in the West Indies, where he will be a speaker at the World Convention of Churches of Christ. After the Convention he is planning to conduct two short Crusades in Texas — one in the Davis Mountains, and the other in the Austin Park Christian Church at El Paso.

On the way home he will speak in a church in Oregon, and expects to arrive back in Queensland on September 1, in the 1st week of 3rd term at Kenmore Christian College. The trip abroad will do much to create interest in the College, and prayer is requested that his special addresses will be of lasting value for the cause of the Restoration Movement. During his absence abroad, student ministers, E. Watson and Philip Jauncey will be helping in the affairs of the Albion church.

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BUSINESS LUNCH

(Ascot Park, S.A.). For July 25, members were invited to bring their lunch and remain to the annual business meeting. Hot soup was provided. This lunch was introduced because of previous poor numbers. Business commenced at 1.30 p.m., with a good attendance. Duplicated reports had previously been distributed and this assisted orderly proceedings. Elected were: deacons: W. J. Palmer, F. W. Bilby, D. M. McDonald and H. Fisher. G. J. Outlaw was returned as elder. Deaconesses are: Mrs. Minter, Mrs. Magarey, Mrs. Wilkinson and Mrs. Outlaw.

MISSIONARY VISITORS

(Maryborough Circuit, Qld.). Miss A. Draney spoke on New Guinea at an evening arranged by the C.W.F. in aid of "Milk for India" Fund. J. Hadfield, of the Bolivian Indian Mission, also spoke to the church and auxiliaries . . . Many youth went to Hervey Bay for a combined churches' youth rally, with 300 attending.

VISIT TO COLAC

(West Preston, Vic.). On July 11, 35 young people went to Colac to share in the services of the church there . . . A new Hammond organ has been purchased. The cost was fully subscribed by donations from members, auxiliaries and a bequest. A dedicatory service was held on June 27 . . . The Endeavourers are seeking to raise £100 for the Freedom from Hunger Campaign . . . The sympathy of the church is offered to T. T. Robinson, our minister, whose father died in New Zealand.

COLLEGE OF THE BIBLE

MELBOURNE:

METHODIST LADIES' COLLEGE HALL, Fitzwilliam St., Kew, FRIDAY, AUGUST 20, 8 p.m.

ADELAIDE:

WILLARD HALL, TUESDAY, AUGUST 31, 8 p.m.

CONCERT 65

YUYUYUYU

"YOUTH UNITED"

AUGUST 14, 7.45 p.m., at ASSEMBLY HALL, COLLINS ST., MELBOURNE

Theme — "Christ and YoU in the Wide World."

Compere: Barry Jenkins.

Return of the Campbell Singers.

Panel Discussion — "Christian Youth and Asia."

Speaker: Gordon Moyes.

After we stop, saunter round for supper at the "Centre," 217 Lonsdale-st.

THE WORLD CONVENTION

PUERTO RICO — AUGUST 9-15

By LAURENCE V. KIRKPATRICK, Acting General Secretary.

"Bienvenido" (Welcome) to some 6,000 of the brotherhood from thirty countries attending the Seventh Assembly of the World Convention of Churches of Christ meeting in San Juan, Puerto Rico, August 9-15!

"Deseamos Que Esten Aqui!" (Wish you were here) to the more than two-and-a-half million members of the Christian Churches, Churches of Christ, and Disciples of Christ around the world who are not able to share with us in this great Assembly of the brotherhood.

This Seventh World Convention will be unique in several ways:

- It is the largest and most representative gathering of the brotherhood ever held outside the borders of North America.
- It is the first World Convention ever held in a "mission" country. The work of the brotherhood in Puerto Rico is the result of the missionary effort of our North American churches.
- It is the first World Convention to be bi-lingual. Both English and Spanish will be used by speakers, and the programme book is printed in both languages.

Why at this time have these thousands of our people come from around the world to this small Island in the Caribbean?

"The World Convention of Churches of Christ exists in order more fully to show the essential oneness of churches in the Lord Jesus Christ; impart inspiration to the world brotherhood; cultivate the spirit of fellowship; promote unity among the churches; and to co-operate with Christians everywhere toward the unity of the Church upon the basis of the New Testament."

So declares the preamble to the World Convention's constitution. These world Assemblies, held every five years, are among the functions of the World convention which help to achieve these objectives.

The Seventh Assembly meeting in San Juan will be a memorable event of lasting value to the world brotherhood because it provides:

- An occasion where worship, praise and thanksgiving can be offered to God for his grace and blessings upon us.
- An opportunity for brethren from

all over the world to meet and thereby strengthen our Christian fellowship through personal knowledge of each other.

• A forum which enables Disciples to examine and clarify our convictions as a people, and to discuss together our task as Christians in today's world.

• A learning experience concerning the work of the church and of missions in a part of the world where patterns of worship, methods of evangelism, and programmes of Christian education are considerably different from those with which most of the delegates are familiar.

The Recommendations Committee of the First Assembly of the World Convention, meeting in Washington, D.C., in 1930, reported the following:

"We recommend that the purposes of the World Convention be:

- First, the promotion of a better acquaintance of our people with one another.
- Second, the deepening of interest each in the other.
- Third, the promotion of Christian good will and the increase of more intimate fellowship in the things of Christ Jesus, our Lord."

Since the unanimous adoption of that report by the Assembly in 1930, the World Convention has provided a means by which gifted leaders of the brotherhood among the nations have delivered sermons and addresses that have challenged and brought inspiration and insight to those in attendance. They in turn have radiated this to their home countries.

Furthermore, the brotherhood has been alerted to world conditions and needs so that a world view so often lacking has been given to thousands of ministers and laymen.

These emphases will once again be called to the attention of those in attendance at Puerto Rico, and through them to the whole world brotherhood as "Jesus Christ Is Lord" is proclaimed in worship, fellowship, Bible study, addresses and drama.

During these high days of August 9-15 may the eyes of the brotherhood be turned to Puerto Rico, and may the prayers of all be directed toward the undergirding of the Assembly through the guidance of the Holy Spirit.

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• OVERSEAS MISSIONS

BY MRS. D. SMITH

CHANGES AT PENTECOST

It is difficult to assess the growth spiritually and physically over the years, so gradual has been the process, as to be almost imperceptible, but growth there has been. The greatest change seems to be in the women.

Last week, at our Women's Fellowship, I was reminded of something Abel Taby Mal said in 1947, as I watched Nellie Mabon giving a sewing lecture. Abel had said, "I'm afraid you will never be able to do anything with the women, they are so stupid." This was when we were trying to commence women's meetings. In 1947 there was much opposition from the men, who were very jealous of any step forward the women might make into church life.

In spite of such warnings and many setbacks, some headway was made. Slowly and surely the women acquired some status in the church life. A flourishing C.W.F. has grown out of those shaky beginnings. I well remember cutting out thirty dresses at our first sewing meeting. My hands were blistered from using the scissors. So it was with great joy that I beheld Nellie teaching the younger generation how to cut and lay out a pattern, then cut the material. She explained every detail as she demonstrated and also showed them the finished article. It was delightful to see the younger girls clustered around her, chattering like magpies. Next week Nellie is going to give a health talk.

The young women are taking over from their mothers most capably. They, of

course, have the advantage of better education (we now have a girls' school at Ranwadi, Pentecost). They conduct the meetings, sing sacred quartettes and choir pieces, unaccompanied, and often arranging the harmony themselves. They are responsible for keeping the church clean, and arranging the flowers there, which they do with exquisite taste, preparing the Lord's Table on Sundays, and so on.

We now have seven full-time nursing trainees in the hospital at Ranmawat. We praise God that women have developed from "something nothing" into energetic workers in the Lord's service.

OVERSEAS MISSIONS FINANCE

During the past Financial Year the Australian Churches of Christ gave £71,607 for both general purposes and equipment.

The following shows the giving from the States and the percentage in comparison with their Budget:—

Brotherhood Giving to June 30, 1965.				
State	Amt. given	%	Budget	
Vic.-Tas.	£23,368 14 0	87.7	£26,600	
S.A.	19,336 11 7	94.3	20,500	
N.S.W.	11,266 0 9	67.7	16,600	
Qld.	6,213 11 6	88.7	7,000	
W.A.	11,009 7 4	99.1	11,100	
Canberra	413 5 6	206.5	200	
Total	£71,607 10 8	87.4	£82,000	

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QUESTING

WITH

A. E. WHITE



At our church a long-haired youth with a beard helped at the Lord's Table. We found it distracting. What do you think about this sort of thing?

I am no authority on hair. I have enough trouble keeping my hair tidy when it is short, and I've never been tempted to let it grow very long. I do confess, however, that every time the price of haircuts goes up I lengthen the interval between the visits to the barber. This also tends to lengthen the hair.

Of course, it is not for economic reasons that young men wear long hair and grow beards. It is rather in order to conform with the non-conformists.

This may sound like a contradiction, but it is no more contradictory than a lot of other things associated with young people. They do rebel against conformity. They do not conform to our style of clothes, our music, our language, or our hair styles. But they do conform to the patterns of their own group and they would feel just as much isolated from their own if they dressed like me, as I would feel out of place in stove pipe trousers, narrow brim hat, pointed shoes, red beard, and long hair possibly touched with the grey of distinction.

Although I suspect that a lot of these fashions are dreamed up by makers and manufacturers for profit purposes, and changed regularly for the same reasons, I don't think that it really matters very much so far as church worship is concerned. Fashions are always changing. The height of fashion in Victorian and Edwardian days would look very odd if worn in church today. Before that, men even curled and powdered their hair and wore ruffles. And if we turned up to church in Restoration England in the sober, restrained garb of us refined moderns, we might well have distracted them from their worship. If Alexander Campbell turned up in one of our Restoration Movement churches, dressed as he used to dress, he would distract us.

No! we cannot reject, or even embarrass, someone on the grounds of hairdo or dress. So far there is no serious suggestion from anyone that the moral and spiritual nature of our young people is to be measured by the length of their hair. Indeed, we still subscribe to the proposition that Samuel presented long ago, when he said, "Man looks on the outward appearance, but the Lord looks on the heart." We may not always act as though we agree with this, but we certainly always say that we do.

There is one more troubling observation to be made. All of the likenesses of our Lord that are at our home show him with long hair and a beard.



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Further information from the Secretary, Elm-rd., Glen Iris, Vic.

SUDDEN PASSING OF MRS. E. M. SHIPWAY

(S.A.). The many friends of Mrs. E. M. Shipway will be saddened to hear of her sudden passing on Tuesday, July 27. She was the widow of the late J. E. Shipway, a highly respected minister of our Australian brotherhood. Mrs. Shipway was a President of the S.A. Women's Conference, and then President of the Federal Women's Conference in 1958. These offices testify to the

SHIPWAY

esteem in which she was held. In recent years she has been an active member of the Nailsworth church, S.A., and had been at the services up to the time of her death. She will be missed by a wide circle of friends who came to love and respect her. To her daughter and family, Mr. and Mrs. Len Thomas, Gail and Helen, and to Lily Lim, we extend sincere sympathy.

TO WORK BY PLANE AND CANOE

(Gawler, S.A.). L. Springbett has left, at his own expense, to assist with the construction of the hospital at Bunapas. In New Guinea he will fly by chartered plane to the mission base at Tung. From there he will travel by canoe for a day down the river. Mr. Springbett is secretary of the Gawler church. In his absence, S. Brown has been appointed secretary. . . . The C.W.F. made a donation to the Freedom from Hunger Campaign, and clothed a boy at the Norseman mission. . . . The Gawler community and churches aim to raise £40,000 to enlarge and modernise the Gawler Hospital.

RESERVOIR'S 31st

(Vic.). F. J. Funston, pres. of Conf., and Geo. Grainger, minister from Moreland, were guest speakers at the 31st anniversary. C.W.F. ladies assisted with the tea. . . . Junior C.E. has transferred to Sunday afternoon meetings. . . . Slides of A.I.M. mission at Fingal, N.S.W., were shown at home of E. Bishop. £8 was donated towards Fingal work. A set of clothing has been forwarded to Carnarvon for a young boy.

GIRLS' FELLOWSHIP WIDENS

(Hamilton, Vic.). When the Good companions from Hamilton went to Stawell they were able to meet with Wimmera Clubs. A combined association has now been formed, with Mrs. Hovey, of Horscham, as pres. The new group will enable girls of the Western District-Wimmera zones to enjoy recreation and fellowship comparable with that of their city club mates. The first combined session will be a sports meeting at Stawell on Oct. 1.

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DELEGATES TO WORLD CONVENTION

Among those attending the Seventh World Convention at Puerto Rico from August 9 to 15, are the following:

From W.A. — Mrs. T. Beck, A. M. Bell, Mrs. C. D. Digwood, Mr. and Mrs. A. E. Harris, Mr. and Mrs. C. M. Nelson, Mr. and Mrs. and Philip Vincent.

From S.A. — Miss L. M. Brune, Mr. and Mrs. W. L. Brune, Mr. and Mrs. E. P. C. Hollard, W. Jolly, Mr. and Mrs. E. V. Lawton, Sir Philip and Lady Mesent, Mrs. E. G. Vanburg.

From Vic. — C. C. Arnold, S. Russell Baker, Mrs. I. M. Bremner, K. J. Clifton, Miss J. Duggan, A. H. and F. R. Fergeus, Mrs. V. Foote, P. A. Jordan, Mrs. E. M. Lee, Mr. and Mrs. A. D. Leng, Mr. and Mrs. F. Russell Ryall, Mrs. E. M. Wylie, Mrs. P. E. Young.

From Tas. — Mrs. N. R. Holland.

From N.S.W. — Mrs. A. Copley, Miss D. Fistburn, Mrs. P. Larcombe.

From Qld. — Miss E. Chalmers, Dr. James H. Jauncey.

Also among those speaking with an Australian accent will be Stanton H. Wilson, whose church at Leicester, Eng., is making it possible for him to attend.

WAR ON WANT

Churches in New Mexico (U.S.A.) are leading the war against poverty in the State. The State Council of Churches has received the largest allocation of funds to date for New Mexico — a grant of \$1,360,313 — from the Office of Economic Opportunity, the U.S. governmental agency administering the anti-poverty funds.—E.P.S.

MOVEMENTS

FROM MILDURA

(Vic.). The Mildura church announces that it has very regretfully received the resignation of its minister, A. F. Cant, B.Ed., to date from the end of September, 1966, at which time he will minister to the Blackburn church, Vic. The church has been and continues to be most ably led by Mr. Cant, and greatly appreciates his ministry.

National Diary

AUGUST—

9-16 — WORLD CONVENTION — SAN JUAN, PUERTO RICO.

NEW SOUTH WALES

6-8 — Third Bible Study Camp, Lake Illawarra. Leader: Ray Ewers.
14 — Youth Conference, Sydney-Newcastle, at Wyoming.
15 — North Turrumurra Services commence.
20 — Bible School Workers' Dinner.
24-28 — "CRUSADE '65" at Enmore, with George Wood.
30-Sept. 2 — School of Evangelism, Pendle Hill. Ministers' Fraternal. Leader: K. E. Crawford.

VICTORIA

11 — Department of Home Missions & Evangelism Quarterly Prayer Rallies.
11 — C.W.F. Missionary Rally.
14 — Youth United — D.C.E.
14-15 — Explorer Leaders' Training Camp.
15 — Department of Social Service Annual Offering.

B.S. WORKERS' DINNER

(N.S.W.). The N.S.W. Dept. of Christian Education is planning a Bible School workers' dinner for August 20. This will serve to inaugurate the newly developed Bible School Workers' Fraternal, which will meet quarterly. Two meetings will be in Sydney each year, and one in Newcastle, and one at Lake Illawarra, to make for greater participation of youth workers from Northern and Southern district churches.

A.C.Y.F. GOES FOLKSY

July 10 brought together over 200 young people at the monthly A.C.Y.F. Rally of the S.A. Department in Levitt Hall. It was "Folk Night" for the brotherhood's youthful customers, and local singers and guitarists from suburban church groups were featured. The programme had as its guests "The Linden Three," who would have never got away if it had not been for another engagement. Sonny Graham was guest speaker and clinched the evening with a message and a song.

PRE-CRUSADE YOUTH CONF.

(N.S.W.). Wyoming church, N.S.W., is the venue for the Pre-Crusade Youth Conference, August 14. Sydney and Newcastle Youth Groups will gather on the Saturday afternoon, when a highlight of the programme will be men's and women's Soccer matches, followed by a Pre-Crusade Rally at night.

MEN'S FELLOWSHIP LAUNCHED

(Henley Beach, S.A.). The initial meeting of the Men's Fellowship took the form of a dinner on July 26. The ladies of the church provided a splendid 3-course meal and 69 men sat down to dinner. The guest speakers were Neil Hawk and Barry Jarmyn, members of the Test Cricket Team who have recently returned from overseas. These men held the audience's attention with slides, film, and pithy comment, and all declared it to be a great success. A. Glastonbury is president and W. J. C. Macted is minister.

YOUTH FOR CHRIST

(Melb.). On August 14, at 7.45 p.m., Youth for Christ will be holding the Fourth Melbourne Town Hall Rally for this year.

Musical items will be provided by the Box Hill Ensemble, Yodeller Ritchie Gunston and the Adelaide Youth for Christ "Teenaires," also the "Melodaires," who will be travelling to Melbourne by special buses.

The speaker will be Richard Green, Youth For Christ international evangelist from South Africa.

Admission is free, and seat reservations for groups of 15 or more can be made through the Youth for Christ office, 747 Burke-rd., Camberwell, E6, Vic., Phone 82-1528 (Melb.).

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• PERTH

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DIRECTOR VISITS WUDINNA

(S.A.). The Wudinna church is probably the most isolated church in the S.A. brotherhood. We have a fine chapel and a faithful group of members who are maintaining a splendid witness in this country town. K. D. Horne visited the church on July 17-18. There was an informal fellowship in the home of Mr. and Mrs. David Simpson. On Sunday the members stayed on after church for lunch and shared in a teacher's session at 1.30 p.m. The evening service was a combined one, with the Wudinna Methodist Church. Rev. Geoff. Scott led in worship and K. D. Horne led the congregation in a study on the "crisis of suffering." An audio-visual was used to introduce the subject. In recent weeks Mrs. C. Cunningham (Women's President) and M. T. Laurie (Vice-Pres. of Conf.) have visited Wudinna.

COMBINED CRUSADE

(Beverly Hills, N.S.W.). Specially organised prayer preparation is being undertaken in the Beverly Hills district as a prelude to the United Evangelistic Crusade, to be held in September, in the local Picture Theatre, with Dr. E. H. Watson as preacher. The Church of Christ is combining with the local Baptist, Church of England and Methodist congregations in this effort in united evangelism.

C.O.B. TO VISIT S.A.

At the end of August the students of the College of the Bible, Glen Iris, Vic., will visit South Australia. Already a full programme has been arranged for the students, and this includes a welcome dinner, preaching appointments, three after-church fellowships, a dinner with key S.A. young people, and a concert, which is to be held in Willard Hall on Tuesday, August 31, and admission will be by ticket only. It is anticipated that many people will be disappointed, and to meet this a tentative booking has been made on the hall for Monday the 30th. If any people would attend a concert on Monday, 30th, it is important that they let the Dept. of Christian Education know immediately. According to the response, a decision will be made about printing tickets for this extra night.

JENNIFER SMITH AT TAREE

(N.S.W.). Miss Jennifer Smith, who returned from service on the New Guinea mission field to do further studies this year at Woolwich College, visited the church at Taree, July 14-19. Miss Smith addressed a Women's Missionary Rally, when women from the various communions in the district joined in the meeting. She also addressed the Bible School, the Christian Endeavourers and the church, showing slides of the New Guinea work at a fellowship gathering following the evening service.

LESLIE OVERLAND,
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ROBERT FURR,
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Malcolm Street, West Perth.

NEW CAUSE

(Bundaberg, Qld.). Services at Sims Rd. have been held since June 13 with average attendance of 40. As the time for service overlaps with Barolin St., the minister, S. W. Vanham, is able to preach at both places. . . . A Young Worshipers' League has been formed. . . . "The Choristers" now assist regularly at Barolin St. . . . Miss Aileen Draney was a recent speaker. . . . The C.W.F. had an exchange with Chinchilla by means of a tape-recording. A sewing day was held for the hospital in New Hebrides, and a complete clothing outfit has been sent to Carnarvon for Eileen McKenna. . . . The manse debt is reduced by regular weekly offerings, and a recent donation by W. Chappell. . . . Misses M. Steffan and J. Wissman have left the district.

MISSIONARY EXHIBITION CONVENTION

(Epping, N.S.W.). The work of Missions was graphically portrayed when the chapel was decorated with exhibits, posters and illuminated displays featuring all Churches of Christ mission fields, plus the service missions. Guest speakers included W.E.C. missionaries-elect, K. Crawford, Direc. of H. M. and Evangelism, C. A. Saxby, sec., State Overseas Mission Board, Rev. E. C. Long, minister Stanmore Baptist and Rev. D. McCraw, M.A.F. Pilot. . . . C.W.F. (Evening Group) anniversary meeting on July 5 had Mrs. Fewchuk as guest speaker. . . . Boys' Brigade held film night on July 24.

CHAPEL MASONITE

(Sydney). Further gifts for Balladoran Chapel have been received. This is almost enough to cover the cost of 50 sheets, and we expect the work of lining the chapel to commence next week. Our sincere thanks goes to all those who have made this possible. Lidcombe C.W.F., £2; Gardiner B.S., £10; Horscham C.W.F., £4; Mrs. M. Butler, Merrylands, £5; Anon., Vic., 5/-; Lane Cove B.S., £4; Hornsby church, £13; D. G. Hammer, S.A., £2.

BROADCASTS IN N.S.W.

Churches of Christ Broadcasts over Station 2CH Sydney, are planned as follows:

Daily Devotional Sessions, at 8.45 a.m. (E.S.T.): Thurs., Aug. 12 — F. L. Ewers, B.A., Burwood; Tues., Aug. 24 — H. M. Long, Epping. Church Services: Sun., Aug. 22, 11 a.m. (E.S.T.), Chatswood Church of Christ. Preacher: C. G. Taylor, B.A.

Circulation Corner

The "Australian Christian" gratefully acknowledges the following donations:—

Nedlands, W.A. — £50.
Anonymous "B" — £20.
M. Cumming, Launceston, Tas. — £5.
Social Service Committee, Qld. — £5.
Albion, Qld. (additional to previous £25) — £5.
Bentleigh East, Vic. — 3 copies.
Croydon, Vic. — 3 copies for 3 months.

WOMEN WITNESSING IN THE WEST

The President, Mrs. J. L. Pallot, presided over the representative gathering of almost 100 women at the Women's Convention at Applecross Church, W.A., on July 20. The theme was "Witnessing for Christ — that more land might be possessed."

Mrs. Peter Maiden, of the Scarborough C.W.F., in the opening meditation spoke on "Christian Walks." They were reiterated in the news flashes presented by the eleven committee superintendents.

How do we walk? Worthily, said the Prayer Superintendent. Personal workers in Evangelism, Social Service, and Hospital Visitation, know the necessity of walking affectionately. Spiritual seed can be sown when we walk intelligently.

Valuable knowledge has been gained from highly qualified social workers by special instruction classes recently conducted. . . . When the Overseas Super. asked, "Do you know?" we knew we didn't know all we should of the facts and figures of this work. This is a walk we need to know so that we can pray intelligently. Walk courageously.

When Lance Fisher and Bob Williams were away on a 3,000 mile missionary

journey, Mrs. Fisher paid her regular visit to the Carnarvon Reserve, and found, to her sorrow, that the Aborigines, including the Christians, had returned to their old ways of drinking and gambling. Starving old women came crawling on their stomachs and crying for "tucker." Alex., half tipsy, helped with old Mona, to make her clean and more comfortable. She had torn up her few miserable dresses and was lying on an old bed in her tin shanty, with its dirt floor and no hygiene. God gives courage to help others in their hour of need.

A meeting of representatives of all Aboriginal Land District Tribes are to meet in Meekathara next October to choose a leader. It is the first time a united meeting has been called. Pray that a national Christian leader will be elected and not a national who knows not Christ, or a Communist.

"Personal Witness — how can we possess our possessions?" was the challenging address delivered with warm sincerity by Mrs. George Wood. It certainly stirred us to walk firmly and steadily forward, progressing all the time as his power possesses us.

—Dora Gordon, sec.

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A34

OBITUARY

Mrs. E. A. Cox.

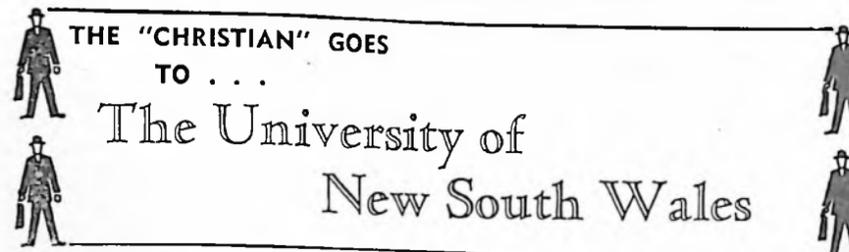
Mrs. Effie Alice Cox (nee Francis) died on June 27, 1965, at the time Epping church was sharing in the communion service she loved to attend. She was 87. With her parents and family she was baptized at Enmore Tabernacle in the 1890's. She was married to Mr. Cox at Rooty Hill, but was widowed in tragic circumstances in 1909. Three generations of the family have lived at Carlingford and attended the Auburn church until work began at Epping. With only one train a day, Mrs. Cox, a teacher in the B.S., went with her family to church by horse and sulky. For many years she suffered from a chronic pneumonic weakness, and over the last few years suffered great pain. Her faith never wavered and she was consistently grateful for the goodness of God. The church expresses its condolence to her daughter and family ("Mac," Heather and Jim McDonald). The funeral was private at Northern Suburbs Crematorium.—D. E. Harris.

Mrs. L. E. Pitman.

Mrs. Louisa Elizabeth Pitman died suddenly on June 29, 1965. A native of Brisbane, our sister journeyed to Roma as a young woman. There she met and was married to George S. Pitman. Her husband pre-deceased her by forty-seven years. The young widow was left to be both father and mother to their only child. She accepted both the loss and the responsibility with indomitable courage. Mrs. Pitman became a member of the Church of Christ at Roma and remained in loyal fellowship until 1947. She then took up residence at the Brisbane suburb of Hawthorne. Taking up membership at Hawthorne she quickly formed a new circle of friends and renewed many old Roma associations with others who had also come to Brisbane. For the past four or five years she suffered declining health, but again accepted her cross with characteristic cheerfulness and courage. Memory will ever continue to inspire, as did her presence, with confidence, cheerfulness, courage and faith. Our sympathy goes out to her son Eric, and others who mourn the sad loss.—C. J. Williams.

Miss Violet Carlos.

The sudden death of Miss Vi Carlos came as a great shock to her many friends and loved ones on July 19. Her passing severed one of the links with the pioneering years of the Oakleigh, Vic., church. For nearly 48 years she faithfully served her Lord, and her gracious ministries will be long remembered. A teacher in the Bible School, secretary of the Kindergarten for 20 years, a leader in the Christian Endeavour, an officer in the local branch of the W.C.T.U., active in the cleaning of the chapel, and in the flower ministry of the church. These were some of the spheres in which she served her Lord with great distinction. She will be greatly missed. She was a rare spirit, gracious, willing and friendly. A service held in the chapel and the Crematorium was largely attended. To her brother George, nieces and nephews, we offer our deepest sympathy.—E. J. Miles.



A "universitas," in the ancient and original sense of the term as developed in the medieval society of Europe, was defined as "a fellowship of students and masters, living and studying together for mutual advancement in the pursuit of learning."

But how different is the modern university from the old originals. For the background of the foundation of the colleges at Oxford, Cambridge and London was the Christian Church, and one of the chief aims of the older universities came to be the training of the "clergy." The pursuit of knowledge was an adventure upon the background of religion.

Today, however, the "New Scholasticism" of Humanism and Scientific Materialism has largely disavowed any connection with Christianity. Dr. Franklin McHendry, pastor of Westminster United Presbyterian Church, Deland, Florida, U.S.A., tells of an amazing biology lecture he sat-in on at an American university, in which he was the lecturer, in a brilliant presentation, literally stirred the minds of the students with a genuine enthusiasm for enzymes, internal secretion and the organs of digestion! But, the preacher says, that was all. There was no application. He longed to spring to his feet and shout to the praise of God, "It is he that hath made us, and not we ourselves."

This application of the knowledge of modern man to God, the Great Creator and Initiator, is missing in our education today.

It is refreshing, nevertheless, to take a look at the University of New South Wales, situated on a magnificent site of one hundred acres in the Sydney suburb of Kensington. It is refreshing because this university now stands on what was, a few years ago, the Kensington Racecourse. Now — if only other Australian racecourses could be put to such good use!

This university grew out of the Sydney Technical College, and was incorporated in 1949 as the New South Wales

University of Technology. In 1958, facilities were extended toward degrees in Arts and Medicine and its name changed, and today there are seven faculties — Applied Science, Architecture, Arts, Commerce, Engineering, Medicine and Science — so that the university has virtually become a "communitas universalis," with students from many Asian countries — India, Malaysia, Indonesia and Hong Kong, as well as from many European lands, and America. Here a variety of nationalities mingle in happy comradeship in study and research.

The School of Civil Engineering and the Department of Optometry are located in Broadway, Sydney, while some of the clinical schools of the Faculty of Medicine are at Prince Henry Hospital, Little Bay. All other activities, however, are conducted on the campus at Kensington. In a commendable effort to counter the bias toward Science and Technology, the Faculty of Arts has developed a subsidiary School of General Studies in which English, History and the "Humanities" generally are studied at a high level.

Some very substantial buildings and valuable equipment, including the Wallace Wurth School of Medicine and the "Solar Furnace," have been concentrated on the campus largely due to the generosity of the late Lord Nuffield, the Sydney philanthropist, Adolf Basser, and others, and a number of large industrial and commercial organisations.

Administration is in the capable hands of the Vice-Chancellor, Sir Philip Baxter, while the Students' Union, centred in the "Round House," an attractive ultra-modern structure of unusual design, is the chief means of student expression, through its Student Representative Council. In addition, many clubs and societies exist to maintain a wide range of student interests, including the religious societies, I.V.F. (with a very large following) and S.C.M.

Even at this comparatively early stage in the university's growth there are three residential colleges, Basser College

(for men), Phillip Goldstein Hall (men and women) and Post-Graduate Hall (men).

From our point of view, one of the interesting features of the University of New South Wales is the very effective Christian Chaplaincy it provides, offering counselling, guidance and opportunity for Bible Study Classes. Six chaplains serve the student body, representing the Anglicans, Methodists, Presbyterians, Churches of Christ, Baptists and Roman Catholics.

The chaplain for Churches of Christ is our highly esteemed Roy Wilson, B.A., Dip.P.A., minister of the Kingsford Church, which is only a short distance from the university. Through the influence of Christ and the impact of Christian fellowship students may come to see that man's discoveries are met by God's revelation. Truth is always vindicated, whether it be in the realm of Science or the Bible. There is no necessary conflict between discovered knowledge and revealed knowledge.

The constantly changing patterns in modern scientific authority make it plain that man's knowledge is finite and bounded by limitations, whereas God's knowledge is unlimited and infinite. The truly Christian view, which might well be developed at all levels of study and research at universities, is an emphasis on dependence upon the mind of Christ as the supreme revelation of God and having prior claim over human reason.

—A. G. E.

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Bethney Tonkin, Mr. and Mrs. Casey, Gary Broughton, Mr. and Mrs. Broughton, Ian Erskine, Patricia Smith, Sandra Sargent, Drumcondra, Vic.

Gillian Cuthbert, Balwyn, Vic.
Russell Fitton, Keith Foote, John Severenz, Albert Wood, Paul Megson, Wendy Martin, Jennifer James, Allison Gunn, Anne Hocking, Blackwood, S.A.

Mrs. Turner, Mrs. K. Turtmann, Bentleigh, Vic.

MARRIAGES

Merle Weedon to Bruce Howell; Joan Curtin to Colin Young, West Preston, Vic.

Janette Clements to Wayne Sainty, Epping, N.S.W.

Barbara Dunning to Robert Leslie Trudgian, Bundaberg, Qld.

MEMBERSHIP

Mr. and Mrs. K. Brown, from Forestville, W. Clements, from Hindmarsh Place Christian, Mr. and Mrs. H. Dunkerton, from Unley, Mr. and Mrs. W. Gloyn, from Brighton Gardens, to Blackwood, S.A.

William Richards, Beverley, to Berri, S.A.

Noel Button, Wagga, N.S.W., to West Preston, Vic.

Des. Stowe, Oakleigh, to Chelsea, Vic.

DEATHS

Mrs. S. Chipperfield, Hartwell, Vic.
Miriam Eva (Minnie) Fraser, Drumcondra, Vic.

Harold Middlemiss, Footscray, Vic.
Miss V. Carlos, Oakleigh, Vic.

Mrs. E. A. Cox, Epping, N.S.W.

BIRTHS

NOTMAN (Anderson). — On July 29, at Box Hill Hospital, Joan and Ron welcome Wayne's baby sister — Vikki Ann. Both well.

WILLIAMS (nee Langley). — To Elsa and Barry, a daughter, Cathy Lee-anne, at Nhill Hospital, on June 25.

FAX (nee Bradshaw). — To Rachael and Ron, a son — Adrian Mark — on July 30 in Adelaide, S.A. (Address: 10 Jacaranda-drive, Madison Park, Salisbury, S.A.).

FRECKER (Smiley). Margaret and Graeme welcome Rosalyn Gay, born July 30, at Royal Newcastle Hospital. Both well. Present address: 51 Hebburn-st., Hamilton, N.S.W.

ENGAGEMENT

LAING-REID. — Mr. and Mrs. W. A. Reid, of 67 Plymilton-rd., Christchurch, N.Z., have much pleasure in announcing the engagement of their twin daughter, Yvonne Margaret, to Ronald David, son of Mr. and Mrs. F. H. Laing, of 107 Gonville-ave., Wanganui, N.Z.

APPROACHING MARRIAGE

CURTIS-MARSHALL. — The marriage of Lois, only daughter of Mr. and Mrs. C. E. Curtis, Nth. Glenelg, S.A., to John, eldest son of Mr. and Mrs. J. G. Marshall, Springfield, will be solemnised by the bride's father at King's College Chapel, Kensington Gardens, on Saturday, August 14, at 11.30 a.m.

IN MEMORIAM

FARRAR. — In loving memory of my loved husband, John, called Home August 6, 1956. "Just Memories."

—Inserted by Ada Farrar.

LAUNDER. — In loving remembrance of our dear son and brother, Graham. In God's keeping since his passing August 6, 1957 (age 20).

Inserted by father and mother, Malcolm and Joy.

McInnes. — In loving memory of my dear wife, Florrie, who passed away at Reservoir, August 7, 1951; loving mother of Horrie (Manly), Pearl (Mrs. Alcorn), Bette (Mrs. Francis). "Till we meet again." — Wal.

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WANTED

Copies of the "Psalms & Hymns" Hymnal in good condition are needed by the church at Croydon, S.A. If there is any church or member with copies to sell, please send same or write to M. A. Battersby, secretary, Croydon Church of Christ, 178 Torren-rd., Renown Park, South Aust.

C.W.F. ANNUAL MISSIONARY RALLY

at
CHURCH OF CHRIST, LYGON ST.

on
WEDNESDAY, AUGUST 11, 1965

Morning Session — 11 a.m. (cup of tea 10.30 a.m.).

Lunch — Bring your own, cup of tea provided.

Afternoon Session — 1.30 p.m.

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HALF-YEARLY CONVENTION

commencing 10.45 a.m. on
Saturday, August 28, 1965

Sessions Morning, Afternoon and Evening will provide

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Morning tea on arrival for travellers. Creche for children.

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"SHEPPARTON, 1965"



VICTORIA

CAMPBELL SINGERS ON T.V.

The Victorian Youth Choir, the "Campbell Singers," will be making an appearance on a T.V. programme, "The Private Life of an Australian Teenager," and this is produced by the Christian Television Association of Victoria. Times are: Melb., HSV 7, 2.30 p.m., Sunday, August 29; Adelaide, Channel 7, 10.15 p.m., Sunday, October 3; Perth, Channel 7, 2.30 p.m., Sunday, October 10. The conductor is Ron Mullen, of Wattle Park church.

MEN'S FUNCTION CHANGES

(Melb.). The Christian Men's Fellowship, Vic.-Tas., have cancelled the Dinner arranged for Aug. 17 at the Church Centre. The Christmas Fellowship dinner will be held on Nov. 30 at the Centre, at 6 p.m. Other men's activities are: Prayer Breakfast, at Coles, Bourke-st., Aug. 7, 7 a.m.; Show Breakfast, at Showgrounds, Sept. 22, 7 a.m.; Annual Meeting, Inter-Church Council of Men's Work, Oct. 22, at the Centre.

TARGET REACHED

(Chelsea, Vic.). Our guest preacher on Temple Day, July 25, was D. H. Smith, from the H. M. Dept. The Temple Day target of £350 was passed before evening service. Final figures not yet to hand. "The Ambassadors" sang in the evening . . . C.W.F. street stall raised £21 . . . Midget and Senior Explorers are in the finals of the Indoor Sports . . . C.W.E.F. had a cake decoration demonstration, and collected, on the same night, 5 boxes of articles for Dorcas . . . Tennis teams have had good wins.

HARCOURT IN CIRCUIT

(Vic.). A circuit has been re-formed with Castlemaine, Max Whittaker (chairman, Horace Rice (sec.), W. Johnston (treas.). Already exchanges have been made with ministers and presidents which have proved beneficial to both congregations. Application has been made to the Advisory Board for a full-time resident minister . . . Fellowship was enjoyed with Cyril Minns and Guide Dog "Andy," on July 25 . . . Men have almost completed work on new toilet block . . . Ladies are continuing to help reduce the debt on the Hall by talent bags and catering . . . Sympathy has been extended to Rice families in their recent bereavement.

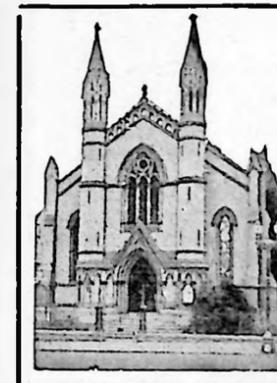
OFFICERS' SEMINAR

(North Essendon, Vic.). The Board of Officers met at the College of the Bible, Glen Iris, on July 24, where a lecture room was made available, also the use of the kitchen and dining room . . . In the first session, the minister, N. S. Moore, reviewed the fresh insights of the "20th Century Reformation" in the church. Most officers had done some preliminary reading and were able to enter fully into the discussion. They tried to see the church as "the servant" of the community, and the whole church involved in this service and witness, and whether our present structure allows us to do this.

The Functional Committees, Youth and Adult Work, the Outreach and the Church Buildings came in for discussion. Much thought was given to the worship services, and it was agreed that a change in the pattern of the evening service was desirable.

CROYDON. Mrs. W. J. Thomson conducted the July C.W.E. meeting at the manse . . . The C.W.A.F. celebrated its 13th birthday on July 13. Items included the C.W.A. choir . . . The Boys' Explorers gained second place in East. Dist. Indoor Sports . . . The ladies are outfitting an Aboriginal girl. Three cartons of clothing have been sent to the Social Service Dept. . . . The young marrieds met for a "pie tea."

NORLANE. Highlights have included: Visit from representatives of Gideons. Parades of Life Boys, Senior and Junior G.L.B. Youth teas. Visit of Mr. Ferguson, of B. & F. B. S. C.W.F. birthday, in form of church family fellowship at home of Mr. and Mrs. K. Falcke.



Swanston Street Church

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

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

11 a.m.—WORSHIP - COMMUNION - BIBLE EXPOSITION.

7 p.m.—THE EVERYMAN STORY
(Parable of The Prodigal Son)
IN 10 STRIKING CHAPTERS.

August 8—(1) "WHY YOUTH REBELS?"

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Youth Pages

(In the first issue of every month, "The Australian Christian" will use pages SIXTEEN and SEVENTEEN to present news, articles, ideas, programmes and announcements for Youth. Items for the issue for Sept. 4 are required by Aug. 24).

800 AT TEEN AND TWENTY RALLY

(Adelaide). Approximately 800 young people filled the lower section of the Adelaide Town Hall for the 1965 Teen and Twenty Mission. This service of fellowship and witness has become an "annual" in the S.A. Department's Diary, and the programme on Sunday afternoon, July 18, was one of the best.

Harry Mantear arranged a programme of "Gospel in Melody" and for 45 minutes 13 young people from Salvation Army groups around Adelaide took over the young audience, with a programme that ranged from "It's An Open Secret" (Joy String style) to Beethoven, and a range of instruments including drums, guitars, xylophone, bass fiddle and a Steinway grand.

Ron Brown, of Koongarra Park, led the "Singalong," Brian Beck read the Scriptures, Trea Johnson was soloist, and K. D. Horne was compere. The speaker, C. H. J. Wright, of Brighton Gardens, took as his subject, "Young Like Me," and in 15 minutes added a challenge to the inspiration and fellowship of a programme rated by the youthful audience as "tremendous."

FIVE STATE HOOK-UP

On the weekend of July 2-4, the Campbell Singers spent a hard day's night at Hall's Gap. With a half-hour's television programme to prepare for August 29, the Singers were hard at rehearsal for most of the weekend. Ron Mullen has been working splendidly with the group and everyone is waiting enthusiastically for the 29th. The programme, by the way, is being relayed to Adelaide, Brisbane, Perth and Sydney. Best of luck, Singers!



IT'S A DATE!

- Aug. 14—Third Youth United (Melb.).
- Aug. 14—"Vintage Night" for A.C.Y.F. (Unley).
- Aug. 23-27—Intermediate Boys in Camp, Waterman's Bay, W.A.
- Aug. 28-Sept. 1—Junior Boys in Camp, Waterman's Bay, W.A.

THE WAY . . .

BY CHESTER SCHULTZ

(Chester Schultz is an Arts (Honours) student at the Adelaide University. It appeared in "On Dit," the University magazine, and represents some fine frontier work. Chester is a member of Maylands Church of Christ and a pianist in the S.A. Youth Choir.)

What is Christianity about? What are we told about Jesus Christ in the documents available to us? There seems to be much ignorance of these questions among University people.

With over half of the University population counting itself as church members, and about 2 per cent belong to Christian societies on the campus, how has this come about?

The only conclusion is that many of these people either do not know what Christianity is about, or have never told anyone, or both.

Loud screams from the religious societies: "But what about the Missions? the Carol Service? the weekly meetings? the camps? Fine, but what about the other 90 per cent of campus time?"

Many are claiming that the Christian faith is a psychological escape for unrealistic minds.

The way we Christians act, half or more of the time, this might as well be true. But many have found Christ's message to correspond uncomfortably with their deepest experience of life, and to confront them with a challenge to face facts.

The message is that we have all, by our continual choice, become sub-human or semi-human; that this is the result of our disobedience to and lack of trust in God, i.e., sin, that only God could provide the means to change the situation; that he did so in Jesus Christ; and that continued obedience to and personal trust in Christ enables this change to work in each one of us.

Exclusive Claims

This is a humiliating message and one which demands a response from every hearer. There is to be no fence-sitting here. For Jesus was and is the Son of God; his earthly life was lived in the power of the Spirit of God, whom he conditionally sends to us; he makes exclusive claims on all men; and he condemns fence-sitting and selfish escapism because he knows they don't work.

Billy Graham or not, there is a decision to be made, and "putting it off" is just another way of deciding in the negative without saying so.

The decision is not an intellectual one merely; Christ does not basically want you to acknowledge the reasonableness of the Creed, or the accuracy of Genesis — he wants you to make a practical acknowledgment of his Lordship by trusting and obeying him.

Our present society is making a pretty fair effort to eliminate the concept of trust from our minds, and certainly it is not to be found very frequently in our behaviour towards other humans.

Yet trust is an essential for us, and communication with God can only take place on that basis. Trust, of course, leads to obedience, and this combination is what is meant by "believing," in the New Testament sense.

God Has Got Us

Thus we can only "prove" God by trying him out in this way; and then he will soon rid us of any notion that he is a wish-fulfilling psychological projection. But while our Christianity is, or even while it appears to be largely a theoretical matter of nebulous abstract beliefs, the non-Christian has every right to prefer his own theories if he thinks they are simpler.

In 1963, the agnostics at the Counter Mission asked, "What have you Christians got that we haven't got?" People must see that God has got us.

It's time that we all took Jesus Christ more seriously. He wants no foot in the door; he wants the whole house. Since he is the Creator, we can expect to have, or rather to be, the answer to various problems.

Sex, homosexuality, drugs, Asian crisis, Oz . . . these are the things "On Dit" has been perspiring over. Let's add Indonesia, the Congo, China, Negroes, White Australia.

Our religious societies, as such, have a duty to show the relevance of Jesus Christ — or don't we really believe he is relevant to these large-scale issues? One gets the impression that God is being caged up as a private mascot, so little do we speak about his wishes for society and the nation.

Vague feelings and desires, and benevolent humanitarianism tinged with religious talk, and theological discussion, even theological belief, do not make a Christian act.

Isn't it time we heard the public voice of Christ the Saviour, speaking through his chosen servants?

I don't mean there should be a boom of "text-bashing," in the bad sense. I mean that Christians should be taking their many responsibilities to the world seriously in the power of God.

We are the Church, not the Deaf and Dumb Society.

YOUTH AT WORK

The months of July and August are "Face Lift" months at Longwood and Balaklava Camps, S.A. Croydon C.Y.F.ers spent a Friday night at Longwood with dusters and spanners and brooms and other groups have been renovating the assembly hall under the leadership of Kevin Boyce. At Camp Balaklava, another 43 trees have been planted around the buildings.

350 SIZZLE IN DRIZZLE

(N.S.W.). Despite the bleak afternoon wind and Sydney's coldest winter day this year, hundreds of young people turned out. They followed the "red spot" course into the Lane Cove National Park for one of the largest sausage sizzles we have seen. Amidst the general confusion at the fires as to who owned which sausage, the rain started in and tried to fizzle the sizzle. No go. Everyone preferred to "let their hair down" in a good soaking than give up their food.

When most had "fed-up" they crammed into a shelter shed. A shortened programme followed. Short, snappy presentations on personal preparation, witness and contact, and prayer cells were made by Alan Webb, Bruce Armstrong and Ray Ewers.

The Chatswood trio — Margaret and Jean Stephenson and Wendy Taylor, sang two Negro spirituals, which brought a warm response from the crowd.

WHO'S WHO IN WILD WEST

Two active members of metropolitan churches won Government Exhibitions as a result of last year's Leaving and Matriculation Examinations in Western Australia. They were JENNIFER MARSHALL, of Shenton Park, and DON TAYLOR, of Fremantle. We feel sure that these two young people will do well in their future University studies.

DAVID IMRIE was selected to play in the State football side which victoriously met the Victorian Association team in Perth recently. "Big Dave" is well known to young people in Western Australian churches, as he was a delegate to the 1965 National Youth Convention in Sydney, has attended a number of camps at Waterman's Bay, and goes to the Subiaco church.

KEN VERGE, of the North Beach church, has become quite well known in Perth in recent months as an announcer on 6PM/AM, a local radio station. Ken shifted to Bunbury at the beginning of July, and country radio listeners will now be able to hear his "melodious voice" on station 6TZ. Ken has acted as song-leader at many youth camps, and was a member of the Arrangements Committee for the 1967 National C.Y.F. Convention to be held in Perth, prior to moving to Bunbury.

THEY BOUGHT A BUS

(Freston, Vic.). Full marks go to the Preston young people's group for initiative. By using loans made to the club by club members, the group has bought a "Bedford Ansair" bus. This has been decorated, put in "A" class working order by a mechanic with the church.

The group plans to use the bus for camps, club outings, Sunday School and other church programmes, and for other churches. Buying a bus means problems though. Insurance will cost the group £56 a year. Are you planning to buy a bus?

NEED A PAD? OR HOME TO DAD!

Many of our lads will by now be old hands at the business of being soldiers. But what about that first leave? Four glorious days without sergeant-majors, sentry duties or fatigues.

Many trainees will be wanting to use those days to get home to Mum and the girl friend. However, trainees from Western Australia, South Australia, New South Wales and Tasmania probably will not be able to make it home. John Way, of the Department of Christian Education, 217 Lonsdale-st., Melbourne, is interested in hearing from people who would like billets in Melbourne. Write immediately if you would like help.

HAPPENS ALL THE TIME

We unfortunately have a number of lonely young people in our brotherhood. They are deprived of fellowship with other people, the latest news, the latest camping programmes, the best resources . . . and all because the C.Y.F. Secretary has changed, and nobody told the Department of Christian Education the new, lucky person and his or her address.

VERSE . . . OR WORSE

During the Serious Slot at Coffee Bar in Canberra the other night pencils and papers were handed out. Ten minutes were given for young people to express some Christian idea in verse. Poets budded. Nearly everyone had enough latent talent to get started. The following is a selection:

Truth to "fundamentalists" is absolute,
No shades there are.
Truth to "liberals" is variable,
Many shades there are.
Truth, what is it?
Something to alter to suit oneself?
Truth something that never varies
Like the love of Christ for us?

How often have I thought
The field, the track, the court,
Greater than the pulpit
Greater than the robe
To show the way to score the goal
To show the way to God.

The church, in the community
Has built up an immunity,
And stratified society
Along the lines of sobriety.

The fulfilment of Divine Plan
One moment in time,
Gave man his chance . . . and
eternity.

Where is God,
But in a thousand small points of
contact
With our fellow man?
Where is God,
But in a thousand unconditionally
necessary
Commitments to the truth?

Church Chuckles by CARTWRIGHT



"When he said he'd tithe we didn't know he ran a penny arcade!"

OPEN FORUM

LEGION OF THE LOST.

To the Editor,
They didn't even see it! They were too busy arguing about baptism and robes and titles to be concerned about people.

So here, as the DJ's say, is a "blast from the past." "Fifty adults . . . Church of Christ membership . . . not attending . . . not on the roll . . . joined our church some other place . . . never sought membership here" ("A.C." Jan. 16, 1965).

And why does this happen? One answer was provided recently: "Miss — . . . farewell gifts . . . moved to Mt. Gambier" ("A.C." July 24, 1965). Well, thanks for letting us know! That's the first and last we've heard of her. So what should we do? Put a Missing Persons ad. in the local paper? Or does she just join the Legion of the Lost?

Don't ministers and secretaries care enough about moving members to notify the nearest receiving church that they are coming?

When we were planning to commence a monthly communion service at Millicent we approached the Home Missions Dept. for information of isolated members in that district. Three names were forwarded — they knew of no others. But so far we have discovered 12 members and are sure there are more. Twice our secretary has appealed for information through this paper, but not one word has he received.

In the past 18 months, 17 people with membership in 13 S.A. churches have moved to Mt. Gambier and district. Two ministers have bothered to write putting us in the picture. We know of 17, but what about those who have not appeared and are now drifting away?

Is it good enough to say of moving members, "Oh, they'll be alright . . . good loyal members . . . sure to look up the church when they get there"?

Will they now? You judge for your self! T. R. Mason, Mt. Gambier, S.A.

ON VIETNAM

To the Editor,
I do not wish to follow L. O. Collyer through his many points. I must say, however, that I at no time "eulogised" Diem. I pointed out that he was sincere and a professed Christian; but the point is that this was not enough for Diem, and neither is it enough for anyone else, including me and L. O. Collyer.

I am particularly disturbed that L. O. Collyer should find any grounds to attribute to me a belief that anyone is "better dead than red." I do not accept this cliché or any other, and my sole purpose in this correspondence has not been to express my own views (which have been rigidly excluded), but to insist that we must get the facts before drawing conclusions.

—W. S. Lowe, Vic.

WOMEN AND THE CHURCH.

To the Editor,
It is obvious that K. B. Marriott, in "A.C." July 10, is stating his opinion on "the place of women in the church" in a manner which follows the present-day religious trend, and whilst he is using "by giving women their rightful place" he really means "by giving women their wrongful place."

May I suggest that the prophecy of Paul's statement is being fulfilled in the 20th century, "for the time will come when they will not endure sound doctrine," and this is the time when people could not discriminate between right and wrong teaching of the Scriptures concerning many doctrines, including the position of women in the church. Therefore, the writer's opinion does not coincide with the Scriptures, but it does seem to come from worldly religious practices.

With due respect to the man who has been given the opportunity to teach the children of God, might I suggest that he should review his position in the light of the Scriptures regarding the above-quoted subject. The Bible states clearly that women should not usurp author-

ity over the man or teach the church (1 Tim. 2: 11, 12; 1 Cor. 14: 34, 35). How could this be reconciled with the position held by the writer?

I would be most interested to know how we fulfil our claim "where the Scriptures speak, we speak," by superseding them with some entirely anti-scriptural suggestions for church government.

—G. Wladysluk, N.S.W.

NEW METHODS.

To the Editor,
In the article, "A Coffee Hour," in "A.C." July 24, Colonel Light Gardens, S.A., illustrated the value of finding and using relevant, and therefore powerful, methods of confronting the world with Christ.

While some of us jump quickly to accept new ideas, we can also be easily disillusioned by them, finding that what has been a working success in one area, has had catastrophic results in another. It is necessary for each church to be relevant to the people in its own community, and to accept faithfully the dangerous challenge of new ventures that have been framed within the context of their own particular situation.

Optimistic complacency and religious self-indulgence will not cause much interest in the present crisis, but fearfulness of change in life-long patterns will lose the opportunity for an active confrontation of the community with Christ. But some churches, such as Colonel Light Gardens, will find concrete rewards and telling results in new and relevant Christian ventures.

—Brian J. Adams, Vic.

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Moments of Worship



Thursday, August 12. Romans 15:1-6.
"We who are strong ought to bear with the failings of the weak" (v. 1).

It is not always easy to put up with the failings of others. When we think that someone else is weak, it is usually in an area where we think we are strong. The self-disciplined finds it hard to understand the indulgent, the saving man cannot condone the wasteful spender, the busy cannot easily accept the lazy, the teetotaler does not readily excuse the drunkard. Paul wants us to be considerate of those who are weak. Our strength is not ours to boast about. We should rather accept it as a gift from God that we have not earned but can use to help others.

Heavenly Father, when we see someone failing may we be ready to lend a helping hand. Amen.

Friday, August 13. Romans 15: 7-13.
"So that by the power of the Holy Spirit you may abound in hope" (v.13).

The Christian message is a message of hope, when looking out at the failings of men, individually and collectively, it may be easy to despair. The Bible is a book of realism and knows man as a failure. There is no philosophy anywhere that so completely accepts man's wickedness as does that of the Bible. Yet the Bible also takes a high view of man. He may have fallen but he has the capacity to rise. It is important for man to hold on to that hope which, with faith, is second only to love as the greatest of virtues.

Dear God, our hope is in Christ, that is why our hope is so strong. Amen.

Saturday, August 14. Romans 15:14-21.
"I have reason to be proud of my work for God" (v. 17).

It is not all pride that is sin, only false pride. We are falsely proud when we are proud of the wrong things, or for the wrong reasons, or if in our pride we exalt ourselves. Paul says he has reason to be proud of his work for God. He would assert that all that he did was done through Christ who strengthened him. It was the Christ in him that genuine satisfaction that should come to us all when a good job for a good cause is well done.

Dear God, we take notice that Paul says that it is in Christ Jesus that he is proud of his work. Help us to know that sort of pride. Amen.

Sunday, August 15. Romans 15: 22-29.
"I hope to see you in passing as I go to Spain" (v. 24).

Paul never did get to Spain. His reason for wanting to go was probably because Spain was at the uttermost part of the then known world, the western end of Europe. Then, too, Spain had

great philosophers and orators, and Paul was always keen to enlist the best for Christ. So Paul wanted to go to Spain. It is good to aim for the highest objectives, even if you don't reach them. Paul didn't get to Spain, but he did get to Rome, and witnessed greatly there.

O Christ, even if our target seems beyond our reach, help us to aim high and far for you. Amen.

Monday, August 16. Romans 15:30-33.
"Rally round me by praying to God" (v. 30, Moffatt).

We need the encouragement and reinforcement that comes from others. Paul was very conscious of the way he was strengthened by a great host of fellow-workers. There were many ways in which Paul was sustained by others, but he was quite sure which was the most important way. "Rally round me by praying!" Praying does not stop with talking. If we ask God for something for others, we shall probably find ourselves as part of the answer to the prayer.

Dear Lord, so often we are sustained by others, may we give to others similar support through prayerful service. Amen.

Tuesday, August 17. Romans 16: 1-16.
"They are men of note among the apostles" (v. 7).

Paul we know, Peter, we know, and James and John. Even Nathaniel we know, but there were many, many more without whose loyalty and service the Christian church could never have survived. Paul lists some of them and pays remarkable tributes. "She has been a helper of many." "They risked their necks for my life." "My kinsmen and fellow-prisoners. Men of note." "Our fellow-worker." "He has worked hard in the Lord." The names in this list were mentioned only because they happened to be in Rome.

O Christ, our debt to others is great. Help us to pay that debt by being in our turn useful in your service. Amen.

Wednesday, August 18. Romans 16: 17-27.
"Keep your eye on those who stir up dissensions" (v. 17, Moffatt).

The enemies inside the church are even more dangerous than those outside. Dissensions come through many persons: those who gossip, those who detract, those who presume to know more than others, those who desire to rule, those who are too quick to judge. But I have never known any person cause dissension in the church if he loved the church more than himself, and if he was more concerned with the Lord's will than with his own.

O Lord, we thank you for the man who wrote this letter. May we be like him in being builders of the church. Amen.

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—Henry S. Kent

(to a youth entering business).



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—Lis Hartel, who triumphed over polio.



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—John Ruskin.



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